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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

1826.

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

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P R E F A C E.



IT has pleased the Almighty to enable the Editors to complete the *Fifth Volume* of this Miscellany; and they acknowledge, with ardent gratitude, the goodness of Divine Providence and the kindness of their Friends, in the success which has attended their endeavours during the past year. Through a season of unparalleled temporal distress, the pressure of which, in a greater or less degree, almost every individual has experienced, this work has not only maintained its former circulation, but considerably extended it. This fact encourages a hope that, when the present gloom is removed, it may, by the liberal and spirited support of its friends, become an important and permanent aid to the two excellent Institutions to which the profits are appropriated. The aid to the funds of benevolence has increased annually since its commencement; and it is to be hoped, if properly supported, will continue to augment.

To those kind friends who, in their respective districts, have generously undertaken to recommend the work, to procure subscribers, and to distribute the copies, the Editors, the churches and the benevolent Institutions already mentioned, are much indebted. To the diligence and zeal of these disinterested *Agents*, much of the success that has crowned the undertaking may justly be ascribed. They are respectfully requested to accept the sincere thanks of all the parties concerned; and earnestly solicited not to grow weary in well-doing, but to pursue their labour of love with redoubled vigour: always remembering that, in obtaining additional patronage to this Miscellany, they are promoting, not the private emolument of individuals, but the spreading of the Gospel at home and abroad.

To their judicious and friendly *Correspondents*, who have kindly favoured them with valuable communications, the Editors feel constrained to offer their most hearty and respectful thanks. Many of their useful and interesting papers enrich the present volume; but several have been laid aside, merely on account of their length; which rendered it impossible to allow room for their insertion, in the narrow limits to which they are confined. It is hoped that some means will be adopted to enlarge their borders; and till that is done, their Correspondents are intreated, not to discontinue their highly-valued assistance, but, as far as is compatible with clearness of expression and a proper discussion of the subject, to study conciseness in their compositions. These friendly writers also ought not to conclude, when a communication is deferred, that it is therefore rejected. Various causes may prevent, for successive months, the insertion of an article, the merit of which had been allowed on the first perusal.

In conducting this publication, the Editors have honestly endeavoured to keep a steady eye on their Motto, and to "do all things unto edifying." They have considered the abilities, tastes and mental wants of their readers, and laboured to interest and instruct them. They have avoided subjects which were too subtle for general intellects, and such as would lead into debates on topics concerning which the Connection, at present, is harmonious. This caution, has been observed, from an apprehension that subjects of this nature could not be treated at sufficient extent in their narrow columns, to do justice to the arguments on both sides, and thus give the readers an opportunity of forming a correct judgment. In such cases, therefore, it has been thought most prudent wholly to decline the controversy.

In looking over the present volume, the Editors themselves perceive too many faults and imperfections; and, doubtless these will be more apparent to less partial and more enlightened readers. Past experience, however, encourage them to indulge a cheerful confidence, that their friends will excuse their failings; and accept their sincere intention and diligent endeavour to please and instruct, as an apology for any want of success in the execution of their laudable designs. Various plans have been contemplated by them, for the improvement of future volumes; and they will receive, with gratitude and respect, any suggestion from their correspondents, that may assist them in the attainment of this desirable object.

The readers of this *Miscellany* have, perhaps, observed, that the *Missionary Observer* has contained less information than it formerly did, respecting the Missionary Institutions of other denominations of Christians. This diminution of intelligence respecting those excellent societies, has not been caused by any decrease of affection for those followers of the Lamb, who preceded them in their labours in the Missionary field; but the fact is, that the stores of information from the General Baptist Missionaries become increasingly ample; and hence there is less opportunity for publishing the proceedings of other Missionaries. The Editors are now much in arrears in the accounts respecting Missionary Anniversaries; and a variety of interesting documents from the Missionaries have been received, and are waiting till their pages will afford room for their insertion.

They now, with great satisfaction, once more commit this undertaking to the friendly patronage of the churches, and to the blessing of Him without whose assistance the greatest abilities and most assiduous attention cannot insure success. May his blessing and their kind support, render future volumes still more conducive to his glory and the real edification of the readers!

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THE
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AND

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VOL. V.

BIBLE GEOGRAPHY.

No. 31.

GALILEE—ITUREA—DECAPOLIS
—ABILENE—TRACHONITIS.

HAVING, in former papers, confined our researches chiefly to the Old Testament, we now turn our attention to the geography of the Land of Canaan and its environs, at the time when our blessed Saviour appeared in the flesh. For, though the natural features of the country remained in a great degree unaltered, yet its political divisions and dependencies had undergone such a total change, as to render it necessary for the student of the New Testament to be acquainted with its nature and extent. With a view, therefore, to assist the young and unlearned reader in perusing the writings of the evangelists and apostles, we resume the subject.

After the remnant of the Jews, who had survived the Babylonish captivity, returned to their native land, they were generally dependent on one or other of the neighbouring states. They enjoyed indeed different degrees of civil and religious liberty, and a few short sea-

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sons of comparative independence; but, for five centuries, they were either tributaries or humble allies of the great powers which successively ruled in Asia. About sixty years before the birth of Jesus Christ, their country had been conquered by Pompey, the Roman general; and thence became subject to the power of Rome, which at that period extended its sway over the greatest part of the known world. At the time of our blessed Saviour's nativity, nearly the whole Land of Israel, as it was still called, was under the dominion of Herod the Great, who had been raised to the throne by the assistance of the Romans. At the death of this monarch, the same power divided his kingdom amongst his sons; some of whom they soon deprived of their possessions, and placed Roman governors over them. When our Lord commenced his public ministry, this country was disposed into four governments, named *Tetrarchies*. These are thus enumerated by the evangelist. Pontius Pilate, a Roman knight, was governor of Judea; Herod Antipas, the son of Herod the Great, tetrarch of Galilee; his brother, Philip, tetrarch of Iturea and the region of Trachonites; and Lysanias, whose family

B

is uncertain; tetrarch of Abilene.* We shall have occasion to notice these various provinces as we proceed. Matt. ii. 20, 21. Luke, iii. 1.

The northern part of the Land of Israel, at this period, was denominated *Galilee*, and comprehended the territories which had formerly been occupied by the tribes of Asher, Naphtali, Zebulon and Issachar, on the west of the Jordan, together with a part of the country which formerly belonged to the half tribe of Manasseh on the east of that river. It was bounded on the north by Syria, Syro-Phœnicia and the mountains of Lebanon; on the west, by Phœnicia, or rather by a narrow tract of land on the coast of the Mediterranean sea, called by the evangelists, "the borders," or "the coasts of Tyre and Sidon;" on the south, by the province of Samaria; and, on the east, by the river Jordan and lake of Gennesaret, which was sometimes styled, "the sea of Galilee." This province was mountainous but fertile, and very populous. Josephus, the Jewish historian, asserts that it contained two hundred and four cities and towns; which were so well peopled that the least of them reckoned fifteen thousand inhabitants. It was usually divided into two districts: the northern one, extending from the coasts of Tyre and Sidon, round the springs of the Jordan, was called "Upper Galilee;" and, either from its proximity to the heathen nations, or the number of pagans that were mixed with the

* At the birth of our Saviour, the whole land of Israel was under the dominion of Herod: so that it was necessary, to avoid the fury of that monarch, "to flee into Egypt." But, after his death, the kingdom being divided, it was sufficient, to be safe from the power of his successor, Archelaus, "to turn aside into the parts of Galilee." Matt. ii. 13. 22.

Jews in many of its towns, was also denominated, "Galilee of the Gentiles." The southern part, which was called "Lower Galilee," stretched from the Mediterranean to the Sea of Galilee, and spread over all the western coast of that lake. The principal places in Galilee, mentioned by the evangelists, are—Nazareth, Cana, Capernaum, Chorazin, Bethsaida, Tiberias, Dalmanutha, &c. many of which have already been noticed.* Mar. vii. 21. 34. Matt. xv. 29. iv. 15.

The Galileans were industrious, active, and persevering; and in consequence accumulated considerable property. They were also a bold, hardy and spirited people, and esteemed good soldiers; but jealous of their rights. They generally were the foremost to assert the liberties of their country. About ten years after the birth of our Saviour, the Roman governor imposed a tax on the Jews, requiring a certain sum from each individual. The Galileans resisted this demand; declaring that God alone was their Prince and Sovereign, and that it was unlawful to pay tribute to any foreign power. Placing themselves under the command of one of their countrymen, named Judas, they took up arms, and for a time successfully defended themselves. At length, their leader being slain, his followers dispersed; but the insurrection was never wholly subdued till the destruction of Jerusalem. The sage Gamaliel alluded to these circumstances, in his celebrated speech to the Jewish rulers. And it is probable that some of the adherents of this Judas, when bringing their offerings to the temple at

* See, for the river Jordan and the lake of Gennesaret, Vol. I. pp. 81—84; and for the places mentioned, Vol. II. pp. 362 and 401—405.

Jerusalem, fell into the power of the cruel Pilate; who caused them to be massacred, perhaps in the very courts of the temple; as our Saviour asserts, that their blood was mingled with their sacrifices. Acts, v. 37. Luke, xiii. 1.

The inhabitants of Galilee, being intermingled with idolaters and situated at a distance from Jerusalem, the centre of refinement and religion, were esteemed, by the metropolitan Jews, as far inferior to themselves in cultivation and morals. Nazareth in particular was proverbial for depravity. Indeed, there appears to have been too much reason for this reproach; for the prophet himself describes the Galileans as a people that "walked in darkness and dwelt in the land of the shadow of death." We frequently meet with instances of this contemptuous feeling in the gospel history. "Shall Christ come out of Galilee?" "Can any good thing come out of Nazareth?" are inquiries that sufficiently bespeak the low opinion of this country which then prevailed. And when the candid but timid Nicodemus ventured to suggest to the chief priests and pharisees, the justice and propriety of hearing Jesus before they condemned him, those proud rulers indignantly retorted, "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." Even the speech of these provincials presented something rustic to polished ears: for, when the affrighted Peter wished to conceal his connection with his divine Master, he was easily detected by the domestics of the high priest, from his mode of pronunciation. "Surely," said they, "thou also art one of them; for thy speech bewrayeth thee." Isa. ix. 2. John, i. 46. vii. 41. 52. Matt. xxvi. 73.

Yet this despised and benighted country was selected, by infinite wisdom, for the cradle of Christianity. Here the Saviour of the world was educated, and lived, for thirty years, in filial subjection to his humble parents. Here he first preached the gospel of salvation, saying, "Repent: for the kingdom of heaven is at hand." Soon after his baptism and temptation in the wilderness, he departed from Judea into this country; and the sacred historian informs us, that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." From the inhabitants of this province he collected the greatest number of his first disciples; and nearly all his apostles were natives of it. Hence they were addressed by the angel after his resurrection, "Ye men of Galilee." Though the blessed Redeemer went about doing good in various parts of the Land of Israel, yet his regular abode was in this country: so that Galilee is styled, by the sacred penmen, "his own country," and Capernaum, "his own city." Even after his resurrection, according to his own appointment previous to his crucifixion, he met his apostles in Galilee; and there conversed with them during many of the forty days which he spent on earth, before he ascended to glory. Thus was the prediction of the evangelical prophet gloriously fulfilled; and "the land of Zebulon and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people that walked in darkness saw a great light, and upon them that dwelt in the land of the shadow of death the light shined." Well, therefore, might Peter tell

Cornelius, that "the word which God sent unto the children of Israel, preaching peace by Jesus Christ, began from Galilee." And, on this account, the followers of the Saviour were called, by way of contempt, Galileans, for many ages, both by Jews and heathens. Matt. ii. 22, 23. iv. 17. 23. xiii. 54. xxviii. 7. 16. Luke, ii. 51. Acts, ii. 7. x. 36, 37.

Bordering on Galilee there were several countries, which are mentioned by the sacred writers, of which we have very little information. Towards the north, lay Iturea, stretching along the eastern banks of the upper Jordan and the eastern shore of the Sea of Galilee: occupying the greatest part of the country formerly possessed by the half-tribe of Manasseh, which settled on the east of the Jordan. It is supposed to have taken its name from Jetur, the son of Ishmael, whose descendants enjoyed it till expelled by the Israelites. Round the north-eastern parts of the Sea of Galilee was a district, comprehending ten cities, mostly situated in Iturea, thence styled Decapolis, which are supposed to have been inhabited chiefly by Gentiles. To the south of this district were the adjacent countries of the Gergasenes and Gadarenes.* All these places were frequently visited by our Saviour, and were the scenes of many of his wonderful works. Gen. xxv. 15. 1 Chron. v. 19—27. Matt. iv. 25. Mar. v. 1—20. vii. 31. viii. 22. Luke, iii. 1.

The small territory of Abilene extended eastward from the north-east border of Iturea; and took its name from its principal city Abila. This is supposed to have been the Abel-beth Maachah of the Old Tes-

tament, which was preserved from pillage and ruin by the prudence of one of its females. On the south of Abilene, the country of Trachonites was situated, which joined to Iturea, composed the tetrarchy of Philip. It belonged rather to Arabia than to Canaan; and, being rocky and mountainous, was greatly infested with robbers and murderers. Luke, iii. 1. 2 Sam. xx. 14—18.

THE
UNCERTAINTY OF LIFE.

REFLECTIONS FOR THE CLOSE
OF THE YEAR.

"I know not the day of my death."

MEDITATION on the vanity and uncertainty of all human prospects is never unprofitable; but at the close of a year, it seems peculiarly seasonable. It is scarcely possible for a serious mind to review the events of such a period of time, without a deep conviction that, "it is not in man that walketh to direct his steps." In such a retrospect, he will observe societies, the numbers and strength of which seemed to secure their perpetual duration, swept away, by unforeseen accidents, from existence: families, which, from their property, connections and endowments, promised permanent stability and increase, broken up, dispersed and sunk into unnoticed indigence: plans, formed with the greatest wisdom, and conducted with the highest skill, by some unexpected occurrence, disappointed and abandoned. But, among all the subjects that bear the stamp of uncertainty and mock the calculations of man, the duration of human life stands pre-eminent. In no other instance, are our

* See Vol. II. page 362.

expectations so completely disappointed, our hopes so painfully blasted, and our anticipations, though built on foundations apparently the most solid, so totally destroyed.

In some cases how greatly have we been deceived in our anticipations respecting the deaths of our acquaintances. Some, in whom, at the commencement of this year, old age had perished, and whose days then seemed to have been spun out to the utmost length, still continue to prove the truth of the Psalmist's observation, that all beyond three-score years and ten is labour and sorrow. Others, who at the same period had long been confined by disease to beds of pain, or chambers of sickness, and in whom exhausted nature appeared incapable of maintaining the struggle for many days longer, still continue to drag on a painful existence. While several who, in the course of this year, have been seized with violent disorders, and, in the opinion of their friends and even of their medical attendants, have been brought to the very borders of eternity: who, like Hezekiah, have said in the cutting off of their days, "I shall go to the gates of the grave, I am deprived of the residue of my years;" have, like that pious monarch, been delivered from the pit of corruption, unexpectedly restored to health, and are, at this day, the living to praise him.

But, it is not from the unexpected prolongation of human life, that our most frequent and painful disappointments arise. Often, indeed, are such gracious dispensations the occasion of our warmest gratitude and our sincerest pleasure. It is from events of a nature directly opposite, that we experience the most poignant grief; and ought to derive the most salutary instruction. We

are daily called upon to mourn over the unexpected removal of such, as there was every reason to hope, would have lived long as blessings to society and to the church. Let us look back on the months of the present year, and recollect a few of the events of this description, which have occurred in that short period, within the narrow circle of our own personal observation. The review may be painful; but if duly improved, it will be edifying.

At the beginning of the year, *Junius* had been, for some months, united in the conjugal relation with the wife of his youth and the choice of his heart. A mutual affection, of the strongest but most virtuous kind, existed between these interesting young persons. They naturally looked forward to a long series of years, in which they should be the support and the delight of each other. Probably they indulged themselves, if not each other, in the anticipation of the pleasure they should enjoy in training up their future progeny in the fear of the Lord. Possibly they might extend their views to an honourable old age, when, like Jacob, they should collect their descendants round their dying bed, give them their benediction, and be gathered to their people. But the season of nature's sorrow approached; the pangs were too violent for the strength of the delicate sufferer; and both mother and child expired under them. The hopes of *Junius* were blasted, his joys fled, and all his golden prospects vanished. He now remains a solitary and inconsolable monument of the uncertainty of all human things.

A year ago, *Paternus* was robust and active; the picture of health and vigour. Blest with an amiable, pious and affectionate cou-

sort, and surrounded with young and sprightly children, he enjoyed domestic peace and felicity, as pure and intense as can be expected in this fallen state. Industrious, temperate and prudent, he was respected and loved by his associates. Piously acknowledging the Lord in all his ways, the candle of the Lord shone on his head, and established the work of his hands. Happy and useful, he was tempted to say, and all his friends were ready to confirm the prediction, "I shall die in my nest; I shall multiply my days as the sand." Such was then the case; but, alas! how is the scene changed. In the spring, a mortal disease attacked him. For a few days he struggled against it; but was soon compelled to yield. Though all the assistance that medical skill could devise, or the most assiduous affection could afford, was incessantly rendered to him, the disorder increased, his strong frame gave way, and he died. All his schemes for the benefit of his family or for the welfare of society were, at once, entirely destroyed. His wife is a widow; his children orphans; and the place that once knew him, now knows him no more for ever.

Three short months ago, *Serenus* was actively and successfully engaged in the promotion of literature, humanity and religion: the pastor of a christian church, in which a number of young converts, whom he had been instrumental in bringing to a knowledge of the Saviour, were affectionately attached to him as their spiritual father; the tutor of a respectable academy, where many young were trained up for the work of the ministry; and the diligent and useful member of various committees for the promotion of the temporal and eternal interests

of his fellow creatures. In the prime of life, and the full vigour of his intellectual faculties, he probably anticipated a long period of successful exertion in his family, the world and the church; and the friends of virtue and benevolence were eager to obtain the co-operation of a man so likely to render them efficient and permanent assistance. Such was this good man, hardly three months ago; when an unexpected change took place. His bodily powers were wasted by violent disease; his intellectual faculties soon became enfeebled; and, in a few weeks, he sunk into the grave. His people are left to wander as sheep without a shepherd; his pupils are deprived of his valuable instructions; and the friends of the human race feel their ardour checked by the absence of his talents and his zeal. "The way of the Lord is in the sea, and his path in the great waters; and his footsteps are not known."

It would be easy to multiply instances which prove that neither youth, health, usefulness, nor piety furnishes any security for the continuance of human life, even for a day. But it is needless to enlarge. The most inattentive observer must be compelled to acknowledge, from the slightest attention to what is constantly passing round him, "that there is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war." Experience confirms the doctrine of revelation, and teaches us, in the most impressive manner, that we, poor short sighted creatures, "know not what a day may bring forth."

But, though the events of futurity are to us so utterly uncertain, and can be controuled neither by

our foresight nor our power; yet, if we are real christians, we need not despond. There is a Being, and that Being is our Father and our Friend, by whom they are perfectly known, and to whose will they are all subject. Our times and all our concerns are in the hands of an all-wise and infinitely good God; who is intimately acquainted with all our circumstances, and knows well what will be for our real benefit. "He who doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, what doest thou?" "without whom a sparrow falls not to the ground," and by whom "the very hairs of our head are numbered," has promised that "all things shall work together for good to them that love him." If then we be of this happy number, we may safely lay aside all uneasy anxiety respecting futurity, and "cast all our care on him; for he careth for us." Unable, as we are of ourselves, to secure the accomplishment of our wishes or the success of our designs, we may, with cheerful confidence, "commit our ways unto the Lord," and trust him to "bring our purposes to pass."

As, however, we are so wholly incapable of foreseeing with certainty what will come to pass, let us guard against indulging too sanguine hopes of future prosperity, or too painful fears of future adversity; since it is probable that neither of them may be ever realized. Our happiness depends greatly on our connections; and our success generally requires the co-operation of others. But those who are necessary to carry our schemes into effect may be called out of life at any hour; or we ourselves may be summoned to the bar of God long

before our plans are executed. While we are devising means of future enjoyment, it may be said unto us, by irresistible authority, "Ye fools, this night shall your souls be required of you." On the other hand, the evils which we dread may be entirely prevented by some change of persons or circumstances, which it is impossible for human wisdom to foresee. Let us then conscientiously endeavour to discover and discharge those duties that our present circumstances require; and leave futurity in the hands of him who sees "the end from the beginning." Both scripture and reason sanction the divine direction, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

And, while these reflections should moderate our hopes and our fears respecting events yet to come, they ought also to check that irreverent tone of confidence with which some thoughtless mortals speak of futurity. It ill becomes a creature of yesterday and no to-morrow to lay plans and enter into engagements for months or years in prospect, with as much promptitude and boldness as if his life depended on himself, and he had made a covenant with death. Every one who feels his own frailty, when forming schemes or making contracts that relate to future transactions, will perceive the propriety of the apostle's exhortation, with these inconsiderate projectors: "Go to now, ye that say, 'To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow; for what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For

ye ought to say, If the Lord will, we shall live, and do this or that."

The uncertainty of human life should likewise deeply impress on our minds the necessity of diligence, activity and punctuality in the discharge of every duty to which we are called, and in the pursuit of every proper object in which we are engaged. Let us never defer till to-morrow what ought to be done to-day. Procrastination is inexcusable in creatures who have no security that they shall live to resume the business which they indolently postpone. If then we have any design to execute, either for ourselves, for our associates, or for our God, let us lose no opportunity of pursuing it, lest our exertions should be interrupted by an unexpected summons into the presence of our Maker. When death has once removed us from our present state, we shall have no further opportunity of supplying what has been omitted, or of completing what has been left unfinished. And, though a good Providence may find more efficient agents to render the world and the church those services which we ought to have performed; yet, what plea shall we advance, why we should not be cast into outer darkness as unprofitable servants, when we are required to give an account of our improvement of the talents committed to our management by our great Creator? "Whatsoever, therefore, our hands find to do, let us do it with all our might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither we go."

Finally. The awful uncertainty of human life ought especially to teach us the folly and danger of neglecting to prepare for death. When we consider the dreadful consequences of being summoned

before the tribunal of a holy and a just God, in a state of guilt, impenitence and unbelief, and reflect that the summons may arrive before this hour expires, surely we shall be chargeable with the greatest madness if we do not immediately set ourselves to prepare to meet our Judge. We have seen that no circumstances, however favourable, in which we can be placed, can secure us from the stroke of death, or afford us any security that it will not reach us at the most unexpected moment, and instantly remove us into that state in which our eternal happiness or misery will be unalterably fixed. Let us then take the alarm; and examine ourselves whether we are ready. And if unhappily we are not prepared, let us flee, without delay, to the hope set before us in the blessed Gospel. That wonderful system of divine love alone reveals the means by which a sinful creature can be reconciled to his offended Creator; and thus be prepared either to live or die as his heavenly Father may see most to his glory. Let us then, with sincere gratitude, apply to this source of comfort and security; and leave all future events in his hands who does all things well. Let us seek *first* the kingdom of God and his righteousness; and all needful temporal things shall be added unto us.

"Watch ye, therefore: for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all—WATCH."

REFLECTOR.

BRIEF ACCOUNT OF
MAHOMET,

THE ARABIAN IMPOSTOR.

As our Missionaries in India frequently notice their disputes with Mahometans, it has been suggested that a short account of the founder of that religion might be both interesting and useful to our younger readers, who have no opportunity of consulting authors. We shall therefore introduce in this number, a brief sketch of the life of that successful impostor; reserving a view of his doctrines, &c. to another occasion.

Mahomet was born in the year 569, at Mecca in Arabia. His parents, though descended from the most honourable ancestors, who were princes in Mecca, and inherited the guardianship of its religious institutions, were in indigent circumstances. They died while Mahomet was in his infancy; and all the property which he inherited from them consisted of five camels and a female slave. His uncle, Abu-Taleb, who was rich and powerful, took the orphan under his protection; and employed him in his service. While yet a youth, he travelled, as his uncle's factor, into Syria Palestine and Egypt; and thus enjoyed an opportunity of studying the religious principles of various nations. Though he had never been instructed in the necessary arts of reading and writing, yet he was endowed with great intellectual abilities. He possessed a capacious and retentive memory, a sprightly wit, a lofty imagination and a clear, decisive judgment. He was also distinguished by a prepossessing person, a fine strong voice, and an expressive countenance.

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In his twenty fifth year, he entered into the service of a rich widow, named Cadijah; and soon after became the husband of his employer. His marriage placed him in affluence and raised him to the rank in society which his ancestors had held. He seems to have enjoyed great domestic tranquility till he reached his fortieth year; when he began to execute a scheme that had probably long employed his thoughts. He determined to assume the character of a prophet, and introduce a new religion among his countrymen. For this purpose, he retired, at stated seasons, from the world, and even from his wife, to a cave about three miles from Mecca. In this retreat, assisted, as it is generally supposed, by a learned monk, who had renounced his vows and entered into the service of Cadijah, Mahomet matured his system of religion; which has since been spread throughout a great part of the civilized world.

This impostor published, as the fundamental articles of his faith, one short proposition: "*There is only one God, and Mahomet is his prophet.*" To these first principles, he added, in gradual succession, many additional doctrines, which he brought forwards, as circumstances required, and enjoined on his followers as distinct revelations from heaven, communicated to him by the angel Gabriel. These several portions were at first copied by his disciples on palm leaves or the blade bones of mutton, and deposited in a chest, which was placed in the custody of one of his wives. Two years after his death, his successor collected and published these unconnected compositions, in one volume; which has ever since been esteemed by the Mahometans to be the exact transcript of the will of God; and

C

entitled, the Koran or Alkoran, that is, by way of eminence, "The Book."

Mahomet began his prophetic course, by preaching privately to his own domestics. His wife Cadijah was his first convert; and her example was followed by three others of the family. Several of the most respectable citizens of Mecca were, in process of time, admitted to the private instructions of the prophet, and embraced his creed. Three years having been thus silently employed, in the accession of fourteen proselytes; he determined to announce his mission to his relatives. He invited forty of the principal persons of his family to a banquet; and informed them, that he alone was commissioned to offer them the treasures of this world and of the world to come: enquiring "Who among you will support my burden? Who will be my companion and my vizier?" The guests continued some time in silent astonishment, till Ali, son of his uncle Abu-Taleb, a youth of fourteen, who afterwards rose high in the friendship and service of Mahomet, cried out, "O prophet, I am the man; whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy vizier over them." Mahomet accepted the offer with transport; refusing with disdain the admonitions of his uncle Abu-Taleb to relinquish his impracticable design. From that time, he publicly pursued his mission for ten years at Mecca; though its progress was slow and much opposed.

In the year 622, Abu-Taleb, who, though he disbelieved his nephew's pretensions, had always shewn himself ready to protect him, died; and not long after was followed to the

grave by Cadijah, Mahomet's wife. The loss of these two respectable relatives left him exposed to the attacks of his enemies. The principal men among his own tribe formed a conspiracy against his life; and he was obliged to leave his house, at the dead of the night, accompanied by one of his most confidential friends. Three days they concealed themselves in a neighbouring cave; and afterwards escaped to Medina, a city about two hundred miles distant. From this Flight, which is called, in Arabic, the *Hegira*, the Mahometans reckon their years, as the Christians do from the birth of the Saviour.

The fugitives were received with hospitable kindness at Medina. In a short time, seventy three men, and two women embraced the doctrines of Mahomet; and bound themselves by a solemn oath to defend and propagate them. Thus encouraged, he erected a mosque or place of worship, in which he publicly held weekly assemblies for prayer and preaching. These exercises he performed, leaning against the trunk of a palm tree; and it was long before he indulged himself with a chair or pulpit. After six years, his followers amounted to fifteen hundred men capable of bearing arms; who solemnly renewed their oath of allegiance to their leader. The impostor now assumed his real character. He declared that God, having already sent Moses and Christ to reform mankind, whose labours had proved ineffectual, had now sent Mahomet the last and greatest of the prophets, with a commission more ample than either of the former: that he was commanded, not only to publish the laws of God, and to instruct men in them, but also to compel them to believe and practice them; and to destroy with the sword all such as

refused obedience. He told his followers that God had given to them, in this life, the spoils of their enemies; and had prepared for them, in a future state, a paradise of the most exquisite sensual delights; where they would enjoy pleasure proportioned to their zeal and courage in propagating the true faith and extirpating unbelievers. "The sword," he told them, "is the key of heaven: a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than months of fasting and prayer. Whoever falls in battle his sins are forgiven; at the day of Judgment, his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims." To render them fearless of danger, he preached the tenets of absolute predestination; and taught them that the stroke of death would fall on every man at its appointed hour, whether he should be found in the field of battle or in his bed: no caution being able to avert his destiny, and both danger and safety being placed beyond his controul.

Doctrines like these suited the dispositions and habits of the independent and roving Arabs. Numbers flocked to the standard of religion and plunder. He trained them, by petty skirmishes in the attack and defence of caravans, for more regular warfare. His earliest converts were raised to stations of command; and he soon became formidable by the numbers, skill and courage of his troops. In the course of ten years, he was personally engaged in nine battles or sieges, and his lieutenants conducted fifty warlike enterprizes. His own courage and enthusiasm often extricated his followers from the most imminent peril, and snatched the victory from

his enemies, when it appeared to be already within their grasp. On one occasion, when opposed to a greatly superior force, his exhausted troops began to give way and the day appeared to be lost. Observing this, he entered a high pulpit, in the view of both armies, and prayed aloud, that God would instantly send Gabriel with three thousand angels to his assistance. He then descended from the pulpit, mounted his horse, and, casting a handful of sand into the air, and shouting, "Let their faces be covered with confusion," rushed upon the enemy. His men, roused by his enthusiasm, and believing themselves secure of heavenly aid, supported him with renewed vigour and gained a complete victory.

The religion and the authority of this extraordinary man now spread rapidly on every side. In 629, he returned to his native city Mecca; and was acknowledged as the chief ecclesiastical and civil magistrate. The idols were destroyed, and an irrevocable law enacted, that no unbeliever should enter or dwell in Mecca. Those citizens who, seven years before, had conspired against his life and forced him to save himself by flight, were now prostrate at his feet. "What mercy," demanded Mahomet, "can you expect from the man whom you have wronged?" "We trust," replied the supplicants 'to the magnanimity of our kinsman.' "Nor shall you trust in vain," said the conqueror; "depart; you are safe; you are free."

Having reduced all Arabia under his sway, he began to extend his views to other countries. His generals penetrated into Syria, and gained several hard-earned and costly victories. In 630, he led an army of ten thousand horse, twenty thousand foot, and twelve thousand

camels to attack the Greek emperor of Constantinople; but his career was checked by pestilence, drought and famine. His power, however, continued to increase and his religion to gain proselytes. On his last pilgrimage to Mecca, he was accompanied by one hundred and fourteen thousand disciples.

Mahomet's health continued firm and good till within a few years of his decease, when it visibly declined. He seriously believed that he had been poisoned by a Jewess, who wished to ascertain the truth of his pretensions to divine inspiration. This poison, if indeed it had been administered, gradually undermined his constitution, and at length brought on a billious fever, which in fourteen days terminated his life, on June 7, 632. When he was conscious of his danger, he announced from the pulpit, "If there be any man to whom I have done wrong or who has any claims upon me, let him declare it in the face of the congregation; and I will do him justice." 'Yes,' replied a voice from the crowd, 'I am entitled to three drachms of silver.' Mahomet paid the demand with interest; and thanked his creditor for having accused him in this world rather than at the day of judgment. Till the third day before his death, he regularly performed the functions of public prayer; when weakness forced him to devolve that office on a friend. As death approached, his mental faculties became visibly impaired; but even then his thoughts rambled on the subjects that had so long occupied them. He called for pen and ink, that he might dictate a divine book, the sum and accomplishment of all his revelations; but his attendants prudently evaded his request. Soon afterwards, raising his eyes to the roof of the house,

with a faltering voice, he said, "O God, pardon my sins!—Ah, my companion, I attend thee to the realms above," and quietly expired.

The character of this celebrated impostor exhibits that variety and inconsistency, which frequently distinguish men of extraordinary genius. It is possible that, at first, he might be sincere in his pretensions and seriously believe himself commissioned to reform mankind. This will account for the steady perseverance with which, for many years, he pursued his design in the midst of dangers and discouragements. But the artful policy by which he adapted his system of doctrines to the various prejudices of those to whom it was proposed, by no means accords with the nature of honest fanaticism. During the life of Cadjah, gratitude or interest restrained him within the bounds of decency; after her death, however, he gave himself up to the most licentious sensuality. Though he allowed his followers only four wives each, he married seventeen, besides innumerable connections of a less honourable nature; and declared that the angel Gabriel brought him dispensations from heaven for this scandalous distinction. He has been praised for his humility; and we are told that, when sovereign of Arabia, he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garments. But his paucity of Gibbon, who is always disposed to paint the enemies of christianity in the fairest colours, confesses that he observed, without vanity and without effort, the abstemious diet of an Arab and a soldier. His humility may therefore be attributed to habit rather than principle. Ambition and lust appear to have been the ruling pas-

sions of his latter years; and to gratify these he scrupled not to violate the most sacred dictates of justice and humanity. The impudence with which he practised the grossest indulgence of sensuality, and the impiety with which he pretended to make the deity sanction his vilest irregularities, indicate too plainly a mind lost to all moral and religious feeling. The apparent serenity of his death affords an affecting instance of the deplorable blindness and awful hardness to which the heart of man may be reduced, when given up to strong delusions.—But we shall probably have another occasion to advert to this subject.

THE GENERAL BAPTIST FUND.

In the Minutes of the last Association, this Institution was strongly recommended to the attention of the New Connection: but, as it is very little known to our churches, we have been requested to give a short account of it, for their information.

In the beginning of the last century, the General Baptists in London were numerous and respectable; but many pious persons of that denomination observed with regret, that “the churches in this nation, baptized on a profession of faith, suffered very much by the difficult circumstances of many of their ministers, and the want of a suitable provision for the training up of others to succeed them.” On July 25, 1726, Messrs. J. Burroughs and J. Foster, (afterwards Dr. Foster,) the joint pastors of the G. B. church in Paul’s Alley, Barbican, brought the subject before their friends; and presented a plan for removing this complaint, which they had prepared in concert with several ministers and private gentlemen of other churches. The proposal was cordially received, and five sister churches united to carry it into effect. In a short time, an institution was formed, under the designation of *The General Baptist Fund*; the object of which was to relieve all ministers “without distinction, as their exigencies re-

quired, who agreed in the practice of baptizing by immersion, upon a profession of faith, and appeared to be sober, pious and faithful in the discharge of their work.” It was agreed to raise the necessary funds by voluntary contributions, and by annual collections by churches, and subscriptions by individuals; and to place the disposal of them in a board of Managers, consisting of messengers chosen annually by the churches which collected five pounds, and of the G. B. subscribers of the same sum yearly. No distribution was to take place till the capital amounted to £500; and all additions that were afterwards made to the stock were always to continue untouched, as a part of the capital.

This excellent institution was zealously supported, and a considerable sum soon raised. Mr. Thomas Shering, a respectable member of the church then assembling in Virginia Street, but now in the Commercial Road, was chosen the first Treasurer. It continued in successful operation till 1792; when the churches which originally united in forming it, had so far declined, that few, if any, were authorized, by the original rules, to send messengers to manage the distribution. To prevent the loss or misapplication of the property, a meeting of delegates from the various churches was convened, and it was resolved that, in future, each church should send three messengers, who should be Managers for life; and that when a Manager died, the church should elect another to succeed him.

This Fund still exists, and has, for many years, distributed about two hundred pounds annually. Its present objects are—to relieve such ministers as do not receive sufficient support from their people, with an annual donation—and to supply young preachers with such books as may assist in preparing them for the proper discharge of the ministerial duties. In both parts of this design, the ministers of the New Connection have long liberally shared; and the Managers have uniformly evinced a disposition to render them all the assistance in their power.

The capital of this institution being vested in the public funds, the late changes that have taken place in that species of property have materially diminished its permanent income. It has also, for a long time, received very limited support from the churches, either of the Old or the New Connection: while the applications for assistance have, within the last

twenty years, more than doubled. This combination of causes has involved the Managers in difficulties from which they can be relieved only by the prompt and liberal aid of those churches and individuals, who wish to promote the preaching of the gospel, and the comfort and respectability of its ministers. At their last Annual Board, June 2, 1825, they were under the painful necessity, after encroaching on the liberality of the treasurer by an anticipation of nearly one half of the permanent income of the ensuing year, to reduce the amount heretofore voted to the ministers and students: and, unless they receive timely and adequate support, they must be compelled not only to continue the reductions which they then very reluctantly made, but also to augment those deductions still more, and to reject many deserving applicants.

But we cannot for a moment indulge the idea that, while such an excellent spirit displays itself throughout the Connection in supporting laudable undertakings of a recent date, an institution, which has, for a century, been highly instrumental in promoting the cause of the Redeemer, will be permitted to languish, when its claims to patronage are properly known. May this plain statement be the means, under the divine blessing, of procuring it speedy and effectual support.

We subjoin the resolution of the last Association, as a proper conclusion of these remarks; "After various observations on the importance of this Fund, the advantages derived from it by us as a body, and the powerful obligations under which we are laid to support it with generosity and promptitude, it was resolved, 'That we most cordially recommend this ancient and valuable Institution to the liberal support of the churches and individuals of our Connection.'" (*Minutes*, p. 25.)

The *Editor* of this Miscellany will gratefully receive and faithfully forward any contributions of churches or individuals in support of this useful object.

CORRESPONDENCE.

ANSWER TO A QUERY.

Gentlemen,

As I consider explanations of Scripture a very useful part of your plan, I am al-

ways sorry when queries of that nature are neglected. Permit me, therefore, to make a few remarks in reply to your correspondent, J. S. P. (vol. iv. p. 299.) who requests the "true reconciliation of Mark xvi. 5. with Luke xxiv. 4." On turning to these passages, your readers will perceive, that they relate to the visit of the pious women to the sepulchre of their risen Saviour, when they were informed by angels of his resurrection. Mark mentions *one* and Luke *two* of these celestial beings; and this, it is supposed is the difficulty that perplexed the querist.

It is obvious to the most inattentive reader, that the accounts of our Lord's resurrection is given, by the several evangelists, with considerable variety of circumstances: This might naturally be expected in four independent narratives, by four eye witnesses of that extraordinary event. It is equally easy to conceive that, at this distance of time, it may be very difficult to arrange every circumstance mentioned by all the narrators, into one regular and consistent story. This however forms no objection to the veracity of any of the historians; as has been well shewn, on a former occasion, by a correspondent who assumes the signature of *Observer*; to whose judicious remarks, I refer the querist. (Vol. iii. p. 293.)

With respect to the appearance of the angels to the women, some commentators have thought that, though two angels, according to Luke, appeared, yet one only addressed the astonished females; and that this was the angel who was sitting on the right side of the sepulchre, clothed in a long white garment, as stated by Mark.—Others have supposed that, when the women stepped first into the sepulchre, they saw one angel, as described by Mark; that being struck with amazement, they instantly retreated to the door, where they stood confounded at what had occurred; and that, while they were in this perplexity, two angels, perhaps the one they had seen before and another who was then invisible; appeared to them and addressed them as stated by both the sacred penmen. These explications seem very consistent with the manner of speaking adopted by both the narrators. Mark tells us that "entering into the sepulchre they saw a young man sitting, &c." But Luke informs us, that "they entered in and found not the body of Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them, &c." This account evi-

dently implies that some interval passed between their entering into the sepulchre and seeing the two angels; while Mark's relation as plainly supposes that one angel was observed immediately on entering it.*

Either of these explication, is sufficient to satisfy an honest enquirer, as it removes all appearance of inconsistency or contradiction. This is all that can be expected: to say which is "the true reconciliation" would require an exact knowledge of all the circumstances, and of the order in which they occurred.

ALIQUIS.

QUERIES.

1. FOR the satisfaction of my own mind and doubtless of many others who have been distressed, lest they have committed the unpardonable sin, I beg leave to inquire, What is the scriptural meaning of our Lord's words, Matt. xii. 31, 32? and does the "sin unto death," mentioned 1 John, v. 16, refer to the same subject? Farther, I would ask, Can this sin be committed now? and if so, When?

ENQUIRER.

2. What is the meaning of Job, ix. 23?

YENDEG.

3. Is it essential to the proper discharge of the Deacon's office, that those who fill it should be in superior circumstances?—This query has arisen from some observation in Jacobus's Essay on the Duties of Deacons, in your number for March last, page 49, under the head *Liberality*; which seem to prescribe duties that a poor man cannot perform, and to cast a reflection on him for not doing what is out of his power. Though I highly approve of the advice of Jacobus, both to the deacons and to the church, yet I think that division needs explanation.

A POOR BUT FAITHFUL DEACON.

* The evangelist John mentions an appearance of two angels sitting, one at the head and another at the foot of the sepulchre. John, xx. 12. But this was evidently a distinct event from that referred to by the querist, and was witnessed by Mary Magdalen alone, probably before the other females had arrived at the solemn scene.

4. Did Elihu write the Book of Job?

G. B.

5. A few plain and practical remarks on our Saviour's prohibition, "When thou prayest, use not vain repetitions as the heathen do," Matt. vi. 9. would greatly oblige.

INQUISITOR.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

DESERVED REPROOF.—A gay young fellow, who piqued himself on the character of a libertine, was expatiating upon the qualifications necessary to form a perfect and accomplished debauchee; when, having finished his tirade, he turned to one of the company present, who seemed to receive this sally very gravely, and whom, therefore, he wished to insult, and asked his opinion. Not at all disconcerted at his insolence, the gentleman replied very drily; "It appears to me, sir, that you have omitted to say any thing of two of the most important and essential qualifications." "Indeed! and pray what may they be?" "An excessively weak head, and a thoroughly bad heart." The rake was silent, and soon afterwards left the company.

ROYAL VANITY.—Mr. Harvard, late missionary to Ceylon, gives the following account of the state assumed by the monarchs of that island.—"The kings of Kandy were possessed of a power the most absolute over both the lives and property of their enslaved subjects. Among the titles by which they were addressed, were, Emperor: descendant of the Golden Sun; whose kingdom is higher than all others. He was supposed, by his subjects, to be the only monarch in the world, who possessed the high dignity of wearing a crown. In approaching him, they paid him expressions of homage surpassing those exacted by the Emperor of China; for, in addition to three prostrations, it was required of the persons approaching the throne, to repeat slowly all the titles of the monarch, with the greatest reverence. In the royal presence, the most profound silence reigned; the highest courtier was not allowed to address even a whisper to another; and an involuntary cough was punished as a crime. The

king reserved to himself the privilege of having the walls of his residence whitened, and the roof covered with tiles; and no subject was allowed to fold a letter in the form used by the king. By these and many such particulars, the fruitful sources of vexation to his subjects, did the vain and haughty tyrants of the Kandyan throne labour to perpetuate a distinction between them and their subjects."

JESUITS' BAPTISMS.—Father Jerome Lobo, a Portuguese Jesuit, who was sent, in 1622, on a mission to Abyssinia, and afterwards published an account of his proceedings, among other surprising exploits, relates the following. "Our success at this place, (Fremona) exceeded the utmost of our hopes. We had, in a short time, great numbers whom we thought capable of being admitted to the sacraments of baptism and the mass. We erected our tent and placed our altar under some great trees, for the benefit of the shade; and every day before sun-rising, my companion and I began to catechise and instruct these new catholics; and used our utmost endeavours to make them abjure their errors. When we were weary with speaking, we placed in ranks those who were sufficiently instructed; and, passing through them with great vessels of water, baptized (sprinkled) them according to the form prescribed by our church. As their numbers were very great, we cried aloud, 'Those of this rank are named *Peter*, and those of that rank *Anthony*.' We did the same among the women, whom we separated from the men. We then confessed them, and admitted them to the communion." In another place, he informs us: "One day, I went out with a resolution not to go to a certain church, where I imagined there was no occasion for me; but before I had gone far, I found myself pressed, by a secret impulse, to return back to that same church. I obeyed the influence, and discovered it to proceed from the mercy of God to three young children, who were destitute of all succour, and at the point of death. I found two very quickly in this miserable condition, whose mother had retired to some distance that she might not see them die. When she saw me stop, she came and told me, that they had been obliged by want to leave the town they lived in, and were at length reduced to this miserable condition; and that she had been baptized, but the children had not. After I had baptized

and relieved them, I continued my walk, reflecting with wonder on the mercy of God. About evening, I discovered another infant, whose mother, evidently a catholic, cried out to me to save her child; or, at least, if I could not preserve this uncertain and perishable life, that I would give it another certain and permanent. I sent my servant to fetch water with the utmost expedition, for there was none near; and happily baptized the child before it expired."

PAPAL BULL.—Pope Sixtus V. authorised the invasion of England by the Invincible Armada of Spain. He, by a bull, in which he called the Queen of England an heretic and a bastard, and declared her divested of her dignity, commanded the King of Spain to drive her from her throne by force of arms, and to subject her kingdom to the apostolical see. "We excommunicate," thus the Pope expressed himself, "by virtue of God's omnipotence and of our holy function, the said Elizabeth, and divest her of her royal dignities, rights, and claims to the English crown; declare her a lawless and notorious tyrant, and absolve all her subjects from the oath of allegiance and obedience which they have sworn to her. We further command earnestly, by the wrath of the omnipotent God, and on pain of excommunication and other corporeal punishments, that no person, of whatever rank he be, after the publication of this bull, shall pay her the least obedience, favour or assistance; but that every one shall use all his powers and faculties to punish her according to her deserts. We declare, at the same time, that we not only authorise any one of whatever rank he be, to apprehend the said tyrant and her abettors, to seize and to deliver them up to the Roman Catholic party; but we also promise an adequate reward to every person that shall render us such an important service; and as we in general are prompted by our paternal and innate liberality to open the spiritual treasury of the holy church, we hereby grant a complete absolution of all his sins, to every one that shall assist the catholic king in that undertaking."

BURMESE APATHY.—A Burmese prisoner was taken on board one of the British ships at Rangoon. Food was placed before him; but he was told at the same time, that he must expect to lose his head. He commenced his meal and

ate heartily; betraying, neither in looks nor action, the least concern, but conducting himself with the most perfect indifference. At length, having finished his repast, he rose from the table, and leisurely spread a cloth on the deck before him. On being asked for what purpose he intended the cloth, he replied, with the utmost composure, "to receive my head:" and it was some time before he could be persuaded that no such punishment awaited him.

PROVIDENTIAL INTERFERENCE.—An eminent merchant of Bristol, who lived a century ago, was remarkable for his liberality to the poor; and equally distinguished for his success in commerce. The providence of God seemed to smile, in a peculiar manner, on the concerns of one who made so good a use of his affluence. It has been said, that he never insured, nor ever lost a ship. Once, indeed, a vessel, belonging to him, on her voyage home, struck on a rock, and immediately sprung a leak, by which so much water was admitted as to threaten speedy destruction. Means were instantly adopted to save the vessel, but all seemed ineffectual, as the water rose rapidly. In a short time, however, the leak stopped without any apparent cause, and the vessel reached Bristol in safety. On examining her bottom, a fish, said to be a dolphin, was found fast wedged in the fracture made by the rock when she struck; which had prevented any water from entering during the remainder of the voyage. In memory of this singular event, the figure of a dolphin is carved on the staves which are carried in procession, on public occasions, by the children who are educated at the charity schools founded by the generous owner.

THE PIOUS BENEFACTOR.—A lady applied to the late philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank *Him* who giveth both the clouds and the rain."

THE PREACHER'S MANŒUVRE.—Pere Brydayne, a celebrated catholic preacher and assiduous missionary, who flourished in the beginning of the last century, as soon as he had taken orders,

was, unexpectedly to himself, deputed to go to the town of Aignes Montes and preach there, during the then approaching season of Lent. He went accordingly, in a humble manner, and entered the town on foot. It seems that the inhabitants of that place, who had probably been accustomed to more imposing appearances in their priesthood, at once "despised his youth;" indicating, by their manner of receiving him, that but little expectation was excited by his visit, and no confidence reposed in his talents. This was an inauspicious introduction to his labours; but his discouragement must have been not a little increased when, on entering his church on Ash-Wednesday, he found not one worshipper in attendance; and the lapse of some considerable time, during which he waited in hope of a congregation, convinced him that he was to be left to his own devotions, at least for that day. Having ascertained the fact, he went out of the church, habited in his surplice, carrying with him a little bell, and without saying a word, rang it at all the crossings of the streets. He soon gathered a crowd about him: every person stopped to know the reason of so remarkable a proceeding, and followed him till he had led the multitude to the church; where, after a little hesitation, they all hurried in after him. He ascended the pulpit immediately, and commenced the service, by giving out and singing, in the French custom, a psalm on Death; while the sole responses of his hearers were rude bursts of laughter. But the missionary persevered. To each of these responses, he presently added a paraphrase of the terrible subject, in terms so solemn, and with a vehemence so impassioned, that he soon exchanged their jeering and derision for silence, attention and awe. From that time, the greatest respect was shewn him, and his ministry was fully attended.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Died, November 23, 1825, Mr. JOHN SEXTON, Pastor of the G.B Church at Ford, in the county of Bucks, after a short illness of six days. His understanding, during that time, was much impaired; so

that he could converse rationally but little with those about him. In the last night of his life, he was much more collected, talked with great affection and seriousness, prayed with great fervour and enlargement, was full of praise to his God and Saviour, and sunk into the arms of death with hope and comfort.

He was the grandson of Mr. Thomas Sexton, who was a faithful and very useful minister of the same denomination at Chesham and Berkhamstead, through the long period of fifty-seven years: ably stating, defending and enforcing the doctrines of the gospel; wise and prudent in the exercise of church discipline; a principal pillar of the cause where he stood; and frequently employed in settling differences and ordaining officers in other churches. He finished his long, laborious and important life, in great peace, Feb. 8th. 1775.

Mr. John Sexton was first brought under soul-concern, with another brother of the name of William, by a serious conversation held with them, by their younger brother Edward, as they were returning from the house of God, on the sabbath in which Edward entered into church-fellowship, and first sat down at the table of the Lord. As they walked on and talked, the subject became deeply interesting to them all; and from that day both the brothers began to cry for mercy and seek for Jesus. They both became decidedly pious; and, in the course of that year, were received with great satisfaction as members into the church. This walk and conversation, on that memorable sabbath, has often been recollected by the parties with feelings of gratitude and pleasure.—Christian reader, as you travel in company to or from your place of worship, let your talk be of Jesus and things divine. It may prove the means of saving a soul—William adorned his profession, and died in hope, in a very few years.

Mr. John Sexton was a useful member in the church; much esteemed for his spiritual conversation, peaceful spirit; and his ready and pleasant gift in prayer. He began to preach in the villages, early in the year 1795; and was called out to be more fully employed in preaching the word, in connection with another member of the church, of the name of Seabrook Young; to whom the ministry of Mr. E. Sexton had been greatly blessed, in leading him to a knowledge of himself as a sinner, and Jesus as his Saviour. Mr. Young proved a youth of great promise;

an ardent thirst for reading, for study, and for prayer, shewed themselves in him. He grew in the divine life, and in ministerial gifts, and discovered a fervent longing to speak to his fellow-sinners of Jesus. When he began to preach, he proved abundantly useful; was heard with great attention and pleasure; many were turned from darkness to light, and from the power of satan unto God. He received an invitation from the church to become co-pastor with Mr. E. Sexton; and, by his advice, accepted the invitation. They laboured together, as father and son, with much affection and pleasure; but a consumptive complaint took possession of Mr. Young's frame, stopped him in his beloved work, and soon brought him to his grave. This was a severe stroke to his fellow pastor, and to the church in general; though he died rejoicing in hope, and many seals to his ministry survived him.

Mr. J. Sexton continued to labour at Chesham, Berkhamstead and Tring; but the churches of Wendover and Ford being greatly destitute, he was advised to turn his attention to them. He complied, and supplied them both for a considerable time: travelling twenty miles on the sabbath day on foot, and preaching three times. The friends at Ford requested him to settle among them. He removed there in the year 1814; and confined his work chiefly to Ford and the numerous villages around. In 1816, he received a unanimous call from the church to become their pastor; which, with the advice of friends, he accepted; and was settled in that office in May in that year. His ordination was a day of great mercy and comfort to many, and was mentioned by many with gratitude to the day of his death. Mr. John Ewen, of Tring, began the service, by prayer and reading the scriptures. Mr. Hobbs, of Berkhamstead, delivered an introductory discourse, and asked the questions of the church and minister. Mr. E. Sexton offered the ordination prayer, and gave the charge. Mr. Bissill, of Sutterton, preached to the people, and Mr. Williams, of Waddesdon, concluded in prayer. Mr. J. Ewen preached in the evening. The cause revived, additions were made to the church, and much comfort was enjoyed. He lived in much harmony and affection with the people of his charge, with the inhabitants of the place, and with the ministers and churches around.

He was buried at Ford; and his funeral

sermon was preached by Mr. Tyler, a minister in the neighbourhood, to a crowded audience, who testified their respect to his memory, and sense of the loss that was sustained, by their deep concern and many tears. May it please God abundantly to bless them all; to sanctify the very afflictive providence; and to send them a minister after his own heart that shall fill up the place and carry forward his great work!

One object to which our monthly Miscellany is devoted is to record the departure of Christian friends from this transitory state. Every month that passes adds to the number of the dead, and finishes the course of some individuals, who formed a part of that Connection, which is more peculiarly the sphere of our labours. Of the number recently removed into eternity, is Mrs. MARY WILKINS, wife of Mr. George Wilkins of Derby. This friend, who has now quitted all her connections on earth, was the daughter of Mr. Joseph Porter, formerly a farmer at Breadsall, near Derby, and was born about the year 1762. Her parents were members of the established church; and in her early years she attended the worship of that denomination. In 1789, the General Baptists commenced preaching in Derby. She soon became one of their hearers, and feeling the influence of the truth they preached, grew much attached to them. As her acquaintance with divine truth increased, she became convinced that it was her duty to submit to the ordinance of baptism: nor did she long hesitate to yield obedience to her Lord; but, with her sister and seven others, was baptised, on August 21, 1791. On that interesting occasion, when the foundation of the General Baptist Church in Derby was laid, the late Mr. Francis Smith of Melbourn officiated, assisted by Messrs. Thomas Pickering and J. Smedley. Several who were baptized on that day have finished their course in peace; but four still survive. May they cherish the spirit manifested by those who are gone, and like them die in tranquillity and hope.

Mrs. Wilkins was the mother of seven children; but saw them all, excepting one, removed into eternity, before she entered its solemn scenes. The death of a son and a daughter within a few days of each other, in the year 1815, much afflicted her, though still she could trust in the Lord. One son survives her, and is an honourable member of the church to

which, for so many years, his mother belonged. During the latter part of her pilgrimage, she was subject to much affliction through frequent illness; yet she displayed a spirit of calm resignation to her heavenly Father's will. Instead of repining at his dispensations, she spoke with gratitude of her innumerable mercies. During the few last weeks of her life, it was evident that nature was gradually giving way; and disease gaining an ascendancy which must ultimately end her mortal course. She herself was latterly sensible of this, and spoke of it and of her departure with her usual calmness.

During her four last days, she was confined to her bed. On the morning of the day on which she died, she appeared remarkably composed; spoke of her friends, and referred to circumstances that had occurred upwards of thirty years before. She observed to her afflicted relatives, that she thought it would be the last day she should spend with them below. Though she saw death so near, she continued quite calm and serene; she spoke of her comforts and of her bright hopes of being soon with the Saviour. On one occasion, she said, "The Lord preserve and keep you all faithful to the end, in the end, and for ever. Do not weep, but rejoice that I am going home. We must all come to this. I feel the Lord supporting me and comforting me. Bless his holy name for all his mercies—

"For strangers into life we come;
And dying is but going home."

She also said, "I have felt more pain before than I do now. I do not know what it may be in the last struggle, but the Lord is allsufficient. To him I look for support."—At one time, she exclaimed, with considerable emphasis,

"Not fearing nor doubting, with Christ
on my side,

I hope to die shouting—The Lord will
provide.—

I hope," she said, I shall give you all sufficient evidence of my hope of an interest in Christ."

She was frequently engaged in devotion and, about three hours before her death, repeated with much composure a hymn in the Derby Collection, beginning

"Thou infinite in love and power,
My tempted soul through life stand by;
And when I meet my mortal hour,
My only business be to die."

About half an hour afterwards she added:

"Tis best, 'tis infinitely best,
To go where tempests cannot come;
Where saints and angels ever blest,
Dwell and enjoy their heavenly home."

At the same time, she repeated several other verses of this hymn.

On being asked, if there were any passage from which she would like her decease to be improved, she referred to Isa. xlv. 24, "Surely shall one say, in the Lord have I righteousness and strength." She observed that these words had been on her mind for several years, and that they still expressed the sentiments of her heart. "My mind," said she, "dwells much on this: I have no other dependence. He is my righteousness and strength. Though I should walk through death's dark shade,

My shepherd's with me there."

Shortly afterwards she said, "Though my flesh and my heart fail; yet God is the strength of my heart and my portion for ever. She appeared perfectly sensible to her last moment; and knew all who came to see her. A friend called on her, not many minutes before she died. She was calm and sensible.—He prayed with her and left her: and had scarcely left the house, before she reclined her head on the arms of her niece, and without a struggle, a sigh, or a groan, expired; aged sixty-three.

Mrs. Wilkins was of retired habits and distinguished for much softness in her manners. She was fond of peace, and remarkably avoided speaking evil of any. She loved the cause of Christ, was ready cheerfully to contribute to its support, and felt interested in its success. When some young disciples, neither of whom had completed her thirteenth year, were admitted into the church; she seemed much pleased with them, and particularly interested in their spiritual welfare. A funeral discourse was delivered, from the passage she mentioned, to a numerous congregation, on the Sabbath evening following her death. Some years before her decease, when apprehending that she was likely to be soon removed, she mentioned this passage to her husband, as one that might be spoken from, after her departure.

November 6, 1825, Mrs. HANNAN OLDKNOW, of Smalley, departed this life at the advanced age of ninety-six years. She had been an honourable member of the G. B. church in that village, for a great number of years; and adorned her profession by a consistent and holy conduct.

She enjoyed, through the whole of her long life, remarkably good health; so that she was enabled, till within the last few months, occasionally to unite with her friends in celebrating the Lord's supper.

She was confined to her bed through indisposition but a few days. Sensible of her approaching dissolution, [she expressed her firm reliance upon Christ as her atoning Saviour, and her earnest desire to depart that she might be with him, and behold his glory. A discourse was delivered at her interment, from Daniel xii. 2.

December 3d, 1825, Mrs. ELIZABETH WOOD, a member of the same church, died after a long and very severe indisposition. Her mind was greatly supported, and she endured her heavy afflictions with the most exemplary patience, even to the end. She never appeared to possess any great extacies, but always a steady and firm reliance on the Saviour. This she expressed very feelingly in conversation with a friend, the day before her departure; when replying to a question in reference to the willingness of Christ to save her, she said, "I know he can and he *will* save me;" laying peculiar emphasis upon the last part of the sentence. On the Thursday preceding the Saturday on which she died, she was extremely ill; but reviving a little before bed time, she desired that all her children, who were at home with her, might be called into the room. They entered the chamber of death; and the pious mother, summoning up all the strength and fortitude she possessed, delivered to them her dying charge; which she commenced in the very impressive words of the prophet. "Prepare to meet thy God."

A discourse was delivered at her interment, from Phil. i. 21. "To die is gain;" and on the Lord's day, a funeral sermon was preached, addressed particularly to her children, from Amos iv. 12. "Prepare to meet thy God." May it appear in their future lives, that they have laid to heart this solemn charge, by becoming followers of them who through faith and patience inherit the promises.

ORDINATION.

September 29, 1825, Mr. W. DARVILL was ordained to the pastoral office, over the G. B. church at *Wendover*. Mr. John Sexton began the service with prayer

and reading the scriptures. Mr. Hall of Chesham, delivered an introductory discourse. Mr. Edw. Sexton, asked the questions of the church and the minister, offered the ordination prayer with imposition of hands, and gave the charge. Mr. J. Hobbs, of Berkhamstead, preached to the people; and Mr. Skeen, of Wendenover, concluded with prayer. Mr. Allan, of Great Missenden, preached in the evening*. It was a good day. May the spirit of grace and peace greatly rest on the minister and people.

NEW CHURCH FORMED.

Our readers will recollect, that some time ago, the committee of the G. B. Home Mission, purchased a meeting-house at *Preston*, in Lancashire, with a view to endeavour to introduce our cause into that populous town. Their efforts have been blessed with encouraging success; and several persons have come forward and offered themselves for baptism.

In conformity with the request of the committee of the Home Mission, Messrs. R. Ingham, and J. Hodgson, of Heptonstall Slack, visited *Preston*, with a view to baptize as many of the candidates as appeared properly qualified for that sacred ordinance, and to form them into a distinct church. They arrived, on Saturday, Nov. 19, 1825; and spent that evening in examining the experience and characters of the persons who offered themselves. Six were accepted, after due investigation, as proper subjects. At ten o'clock on the following morning they repaired to the place appointed; of which notice had been given on the preceding Lord's day. A number of people assembled; but, just as they were proceeding to the administration of the ordinance, they were interrupted by a gentleman, stating himself to be the chief constable; who insisted on the illegality of collecting a crowd, at such a place during church hours, and threatening prosecution if they persisted. Unwilling to give needless offence, our friends prudently gave way; and postponed the ordinance for an hour and a half. The six persons were then baptized by Mr. Hayes, without any further opposition, in the river Ribble, nearly

two miles from *Preston*. Mr. Hodgson gave a short address at the water side and prayed.

In the afternoon, Mr. Ingham preached from Num. x. 29. At the conclusion of the service, the newly baptized converts were formed into a church and received the Lord's supper. Mr. Ingham preached again in the evening, from Acts xxii. 16. The services were interesting; and the congregations considerable. Appearances at present are promising. May the great head of the church send prosperity!

PROPOSED BUILDING FUND.

We are requested to state that the churches at *March*, *Derby*, *Wirksworth* and *Shottle*, *Stayley Bridge*, *Longford*, *Louth* and *Coventry* have agreed to adopt the plan of the proposed Building Fund.

REVIEW.

POETICAL SKETCHES on BIBLICAL SUBJECTS: *partly original and partly selected from our most esteemed Poets, illustrative of the sacred Volume.* By JOSEPH BELCHER, Author of *Interesting Narratives from the Sacred Volume*. 12mo. pp. 310. price 5s. boards. W. Jones, London.

THE design of the author in this work was, "to collect into one view the best pieces of Poetry with which he is acquainted, illustrative of the facts, the prophecies and the doctrines of the inspired Book." This design he has ably executed; and has comprised, in one handy little volume, about two hundred articles, selected from about eighty authors; besides a great number of anonymous compositions, principally gleaned from religious periodicals. In making this selection, the modern poets, whose works are less known or not easily accessible to common readers, have been judiciously preferred to the old established authors, such as Milton, Young, Cowper, &c. with whom almost every reader is acquainted. Fifty of these pieces are

* We are sorry that our friends so frequently neglect to mention the texts chosen on these interesting occasions. It would, we think, be pleasing to many of our readers.

marked "Anonymous." Which of these are original we are not told; but many of them need not shun a comparison, in point of merit, with the best pieces from the most celebrated pens.

In such a number of poems, on subjects so various, there are doubtless very different degrees of excellence. But, though a very few of them may be thought, by the severe critic, to fall below mediocrity; yet the far greater number claim a high rank, both for poetical merit and true christian sentiment. The perusal of them has afforded us a pleasure which we have not lately enjoyed. For, either the benumbing influence of advancing years, or some more rational cause, had so blunted our poetical taste, that we have been able to read through very few of those recent productions, which have so highly enraptured many of our cotemporaries. The perusal of this volume has, however, revived some of our youthful feelings; and considerably raised our estimate of the genius of modern poets. But, though we sincerely admire the taste and judgment displayed in the selection, we should have been pleased, if the extracts from Byron, and a few more writers of that school, had been omitted. They may raise a desire in the unsuspecting bosom of inexperience to see more of their productions, which cannot be gratified without too tremendous a risk.

Yet, notwithstanding this objection, we cordially recommend the work, and esteem it very useful and entertaining. It would be a very acceptable present to young persons in every station; might be introduced with advantage as a class book in the high forms of religious seminaries: and would furnish a very improving relaxation for the junior branches of families, during the intervals of public worship on the Lord's days. For these valuable purposes, we esteem it to be very well adapted.

SIX LECTURES ON POPYRY, *delivered at King Street Chapel, Maidstone*, by W. GROSER.—12mo. pp. 274. Price, bds. 5s. Holdsworth, London.

RELIGIOUS controversy, like most other subjects, is estimated very differently. Some hail it as the means of eliciting truth and detecting error; and ascribe to its influence much of the reformation which has, within the last few centuries,

been effected in the Christian world. While others denounce it as the fruitful source of strifes, divisions and every evil work. Without entering on this question, at present, it will be allowed, that much of the advantage or mischief that results from it depends on the spirit in which it is conducted; and that occasions may arise in which it becomes the duty of every real Christian and enlightened patriot to "contend earnestly for the faith once delivered to the saints." The bold and pertinacious struggles which the Roman Catholics have recently made, and are preparing to renew, to obtain what they are pleased to term 'emancipation,' appear to us to render it necessary that protestants should fully understand the real doctrines and actual tendency of Popery. And we are happy to observe, that many valuable works have been called forth by this important conjuncture.

Amongst others, the author of the volume before us thought it proper to deliver a course of Lectures on this subject; which were well received from the pulpit, and have now issued from the press. In a modest and well written preface, he states his reasons for adding another to the many valuable books on this controversy, already extant: and after giving them full credit for their varied excellencies, observes, "If local circumstances or personal attachment induce any to read these pages, who would not examine more learned or voluminous treatises, the result may be beneficial to themselves and others."

The subjects of the Lectures are, the Principles of Popery—its Worship and authorized Customs—its Tyranny—its Rise—its Tendency—and the Means which should be adopted to subvert it. These topics are treated in a very able manner. Much interesting information is conveyed, in a clear and manly style. The facts are selected with care and judgment; and laudable pains have been employed to establish their authenticity. The sentiments and spirit of these pages do credit to the genius and liberality of the author; and fully accord with the great principles of religious liberty, for which he has already proved himself a zealous and successful advocate.

We heartily recommend the work to the attention of all our readers. To those who have neither ability nor opportunity to enter largely into the subject, it will afford a correct and satisfactory view of Popery, which may have a happy

effect in guarding against the insidious attempts now making to mislead the ignorant and unwary; and to those who may be disposed to investigate more deeply into this important controversy, these lectures will prove an useful introduction and guide.

As a specimen of the spirit and style of the Lecturer, we subjoin a short extract on Confession:—

“I refer to what is called Auricular Confession,—the recital which every catholic, male or female, is compelled to make to a priest, of all the sins of which he has been guilty since the last opportunity of the kind, in thought, in word, or in action. When this is done the priest has power to absolve him; and of the advantages of this sacrament, as it is termed, he is enjoined to avail himself at least once a year. Frequent confession is encouraged, but annual confession is required; and it cannot be desirable to any sincere catholic to make the interval between such exercises long, as he is taught to believe that “the absolution hereupon pronounced is not conditional or declarative only, but absolute and judicial.” Never was such an engine devised by other tyrants to rivet chains upon the spirit, to entrap the wary, and to enslave the strong. The Catholic sovereign, cannot confer with his secretary of state on any project which may be deemed heretical, or which is designed to oppose the exorbitant pretensions of Rome, without exposing himself afterwards to an insidious cross examination, by an emissary of the Popedom. The Catholic inquirer after truth, if present among us this evening, must confess the occurrence to his spiritual adviser, and submit to such verbal reproof and corporeal chastisement, as bigotry might deem it expedient to inflict. The Catholic son must reveal the most private discourse with his father, if any part of it appears to be criminal in the eye of the church; and the Catholic wife must, in many instances, be obliged to make such communications, as necessarily imply the guilt of her husband. Oh what a powerful instrument of despotism is this! Once in the net, escape is almost impossible. Spies on your actions constitute your household; and your own lips are suborned to betray you. The thoughts of your heart are demanded; you must lay bare your bosom, or by concealment incur the guilt of sacrilege. Thus the spiritual tyrant of a little hamlet is put into possession of the secrets of every family, and the

imaginings of every heart; and can turn his knowledge to whatever account his ambition or his cupidity, his passions or his appetites may dictate. Thus a crafty dependent of the Man of Rome may pry into the mysteries of every cabinet, by putting such questions to a superstitious sovereign, or privy counsellor, as an adept in the system can ask, and none but an adept would be able to evade.”

A PLEA FOR THE PROTESTANT CANON OF SCRIPTURE, in Opposition to the Popish Canon, of which the Apocrypha makes an integral part: or, A Succinct History of the Bible Controversy respecting the Circulation of the Apocryphal Writings; with the History of the Translations of the English Bible and Apocrypha, at the period of the Reformation. With a Head of William Tyndal, the Translator of the English Bible.—8vo. pp. 108. Price, in stiff covers, 4s.—Wightman and Cramp, London.

EVERY true Christian must have rejoiced at the astonishing success of that noble institution, the British and Foreign Bible Society, which, though founded so recently as 1804, has issued near four millions of copies of the Scriptures in this Country, exclusive of the great assistance afforded to the distribution of the Sacred Volume in almost every region of the earth. It is, therefore, a subject of deep regret when any thing arises to disturb the harmony or retard the progress of a society so useful, and which has hitherto been conducted with a degree of harmony and cordiality, that has furnished a happy specimen of the benign influence of the cause it supports. Lately, however, a serious difference of opinion has arisen amongst its supporters, which has given rise to an unhappy controversy.

The British and Foreign Bible Society was founded on the avowed principle of circulating “the Holy Scriptures alone, without note or comment.”

The simplicity of this object gained the approbation of Christians of every name. But, in their zealous endeavours to disseminate the Bible in Roman Catholic countries, it was found that the books, called Apocryphal by us, had been declared canonical by the infamous council of Trent; and were not only bound up with the inspired writings, but interspersed amongst them as of equal authority, without any mark of distinction. A serious question therefore arose whether the Society could, consistently with its avowed fundamental principle,

assist in the circulation of a volume, of which writings such as the Apocrypha, form a part. This had, indeed, been formerly done on divers occasions, without much notice; but a late request, from Leander Van Ess, for assistance in printing the Old Testament in German, brought the subject to an issue. That active Roman Catholic has circulated above a hundred thousand copies of his New Testament among the German papists; and been liberally assisted from the funds of this society. The committee, in conformity to their declared principles, offered to purchase eight thousand copies of his Old Testament, if he printed it without the Apocrypha. This led to explanations, in which the translator avows his conviction of the necessity, not only of retaining the disputed books, but also of *arranging* them "according to the Roman Catholic order." After some further correspondence, the committee made a grant of money to assist Leander Van Ess to print the Old Testament, on his own plan; only stipulating that the money supplied by them should be applied exclusively to the paying for the canonical books.

This grant, which sanctioned the distribution of the Apocryphal books interspersed among the canonical, gave great offence to many of the best friends of the society, who considered it as a most dangerous concession to the papists, a dereliction of the great Protestant principle of the sufficiency of Scripture, and a criminal adding to the word of God. The Edinburgh Bible Society took the matter up very decidedly; and, after various protests and much correspondence, on April 4, 1825, resolved, that "till a satisfactory answer on this point be received from London, all remittances to the Parent Society be suspended." On the other hand, the Friends of the Bible Society at Cambridge, passed resolutions in favour of the grant. Various publications, meetings, remonstrances, &c. ensued; of which a very satisfactory account is contained in the instructive volume before us. Our limits forbid our entering into detail: and we refer the inquisitive reader to the work itself. We can only say that, after considerable investigation, by special committees, &c. it was resolved Nov. 28, 1825, "That the Funds of the Society be applied to the printing and circulation of the canonical books of scripture, to the exclusion of those books and parts of books, which are usually called apocryphal; and that all copies printed entirely or in part, at the expence of

the Society, and whether such copies consist of the whole, or of any one or more of such books, they shall be invariably issued bound: no other books whatever being bound with them; and further that all money grants to societies or individuals be made only in conformity to the principles of this regulation."

Thus the perplexing dispute is at present settled, and we trust will never be revived. The Writer of this "Plea" will rejoice that his view of this important subject has obtained the sanction of the committee. But, this volume contains much curious and interesting information, in addition to the history of this controversy. The translations and translators of the Scripture, the nature and tendency of the apocryphal writings, the craft and usurpations of Rome; and a variety of other topics, are treated with diligence and fidelity; and we can cordially recommend it to all who wish to obtain information on these and kindred subjects.

We have room for only one short extract.

"They knew the fact, that the Apocrypha not only composed a part of the book, but that it was so *inwrought in its very texture, that it could not be separated nor distinguished from the inspired writings*: they knew too that the whole of this book must be received by the people, under pain of a terrible anathema! And yet with all these awful facts before them, they came to a deliberate and decided vote, that the version should have their sanction; the broad seal of their approbation; that it should be translated, printed and circulated, aided by the funds of the British and Foreign Bible Society! O tell it not in *Gath*, publish it not in the streets of *Askelon*, that they have by this means encouraged millions to believe that the silly story of Tobias's blindness, its cause and means of cure is as much the language of inspiration, as the predictions of the sufferings of Christ, and the glory that should follow. Surely, it is not too much to conclude, that serious Protestants, whose hearts tremble at the word of God, and who would not willingly "grieve the Holy Spirit of God," will never again grant a single pound to purchase writings which contradict revealed truth; which degrade the person of the Son of God, which teach men to expect salvation from human merit, to depend on the intercession of saints and angels, and from which it would not be possible to collect a single passage which has this mark or any other, of divine inspiration, "able to make men wise unto salvation, through faith which is in Christ Jesus."

Missionary Observer.

JANUARY 1st, 1826.

Journal of Mr. Peggs.

The following Journal has recently come to hand from Mr. Peggs:

August, 1824.—Had worship in the native chapel attached to our premises. Brother Maisch (our invalid friend, from Burdwan,) read a sermon of Mr. C. Wesley's, from Ephesians v. 14. I was too much affected with the complaint in my chest to do any thing, and brother Lacey could not administer the Lord's supper. In the evening brother Lacey was enabled to deliver a funeral discourse for my dear little Betsey, who died on the 28th instant, from Job xiv. 14. I was so unwell with a swelled face, that I could not be present. Thus chastened, may we "be purified and made white."

13th.—The last few days I have ventured to speak three times to some natives, when giving them books, but still feel the weakness in my chest.

17th.—The doctor gave me liberty to engage in public prayer, and to-day I have been favoured with the exercise of social devotion. Finished my packet for England. Brother L. has been attacked with fever, and freely bled this evening. The Lord spare us and let not this threefold cord be broken.

18th.—A meeting of the members of the school fund, was held at the Mission house. Thanks were given to the old treasurer, Mr. Rennell, and, notwithstanding my strenuous objections, I was nominated in his place. The fund produced from September to June, 252 rupees, or £31. 10s. 0d.

19th.—*Memorable day.*—Cuttack defiled with the blood of a Sutte. The judge informed Mr. Maisch of it, who took my Pundit and went immediately, and used every argument to dissuade her

from her awful resolution. I was too unwell to venture out in the heat of the day, but in the evening, taking my usual ride, I went to the spot, and found the woman still sitting by the pile. I talked with her through two Telingas, whose language she understood, but alas, her purpose was awfully immoveable. Oh, for the same powerful influence of Christianity on the Hindoo mind.

Probable expense of this dreadful ceremony:

	Ru.	A.	P.
Gees.....	3	0	0
Cloth	1	0	0
Woman's Cloth.....	2	8	0
Rice	0	1	0
Beetlenut	0	0	2
Flowers	0	1	0
Cocoo, red	0	1	0
Woman gave.....	1	0	0
Audaulat Pundit	3	0	0
Hemp.....	0	4	0
Haldee	0	1	0
Mateeanlat.....	0	0	1
Chundun	0	0	2
Doop	0	0	1
Cocoo Nut	0	0	1
Wood.....	3	0	0
Garreman	0	5	0
Musicians	0	6	0
Pairing Nails.....	0	4	0
Cutting Wood	0	3	0
	15	5	3
Intended Shradda 15 or 20 ru	15	0	0
	Rupees 30	5	3

Thus nearly £4. sterling, would be expended on this dreadful business. The

brother came begging to me, but I charged him with the murder of his sister, and sent him away.

Lord's day, 22nd.—Mr. Maisch being too unwell to read a sermon, I ventured to preach, and, being much impressed with the Suttce, I spoke from Mic. iv. 5, on the proper improvement of the zeal of heathens—blessed be God for again opening my mouth, “O Lord, I am the son of thine handmaid, thou hast loosed my bonds.”

23th.—Last night about eleven, an express relative to Br. B.'s illness at Pooree, was forwarded to us from Dr. S., and about four in the afternoon I followed him to see our afflicted Br.—felt a painful suspense about what I should witness at the end of the journey, not knowing but that like Christ when he came to Bethany, I might find my friend and brother in his grave.

Lord's day, 29th.—Arrived about 7 o'clock, and was rejoiced to find brother Bampton not only alive, but something better; the danger had been imminent. A disordered sabbath, but mixed with mercy. Read and prayed with the Doctor, and directed him to a piece on Eternity, in No. 52 of the Repository, but it appeared too serious for him. “Is it time to hide Eternity?” Alas!

31st.—Brother and sister B. and the Doctor started for Cuttack this evening, I stopped at Pooree a little while, had Abraham to tea with me, and inquired particularly about his experience, for the purpose of transmitting an account of him to the Society.—Enjoyed the evening.

Sept. 1st.—Called on the Rajah Ram Chundra Dab, and was introduced to him; he is a young, uncouth, supercilious man, and manifested the greatest dislike to Christianity; with much difficulty I left a Hindoostance Tract and the Ooreah Poem.—“May a spirit of inquiry be excited after truth even where Satan's seat is!” After breakfast visited the two schools, gave each master a Testament. At the first school a boy, in reply to a question, said, Brumhu made the world, that he was every-where; at the other, to the same question, the reply was, Sbrce Krishnoo made the world, and, laying his hand upon his breast, the boy said he was there; went next to Mr. C.'s who superintends the pilgrin tax, and talked a little very seriously with him; I told him I did not see how he could do Juggernaut's work and yet go to heaven. Prayed with Abraham in Ooreah, and about four o'clock in the afternoon started for Cuttack.

8th.—Dispatched my letter to Mr. Wilberforce on Suttces, and tax on

pilgrims, the more crying evil of the two. May attention to these things be excited in Britain, and exertions be made for their extirpation. Brother L. removed from us to day into the Cantonments, the Doctor advising it for Mrs. L.'s health.

10th.—Most unexpectedly and agreeably, I this evening executed the potta, or agreement for a piece of ground, in a good situation, for the erection of a native chapel. I am to give but two rupees annually.—How suddenly, after long patience does God sometimes “fulfil the desire of those who fear him.”

16th.—Had an interesting opportunity this morning in the native chapel with the work-folks, servants, and others. Took tea at brother L.'s, and felt much in meeting brother B., blessed be God for restoring him. Read Isaiah xxxviii. and gave out Dr. Watts's hymn on that subject.

Lord's day, 19th.—All the Mission families dined with us to-day. Four Missionaries and their wives. Preached from Phil. i. 24. Much interested with a letter of brother Woodward's, of Ceylon. Of his 900 children 400 attend divine worship on a Lord's day, and his opportunities of a week day, with the masters and elder children, are very interesting. Had much conversation about the propriety and practicability of following this example. Brother B. suggested the importance of teaching religion like other sciences, systematically. I took the hint, and commenced a series of discourses on Christianity, to the native congregation. Spoke on man's primitive and fallen state.

21st.—The brother of the Koojung Rajah called this evening. Was much pleased with the interview; showed him the house, which surprised him by its number of rooms; explained to him the nature of the Christian religion, and gave him a New Testament. I have sent books to his brother at Koojung.

23rd.—Yesterday commenced the Bakarabad chapel, about five minutes walk from our house. Brother L. received forty-five bound volumes of the Ooreah Bible and Testament, and to-day brother L. (who is still here,) received five cases of books from the Bible Society, in almost all the principal dialects of India. The Lord gives seed to the sower, may he give increase to it when sown.

Lord's day, 26th.—Brother B. preached twice to day from Acts xvi. 31. with uncommon animation. Assembled about forty palque bearers, and read and explained John, 19th chapter. In the afternoon delivered the second discourse of the series on the ancient promises, pro-

phesias, and types of Christ. I took the four volumes of the Old Testament, and quoted several texts to illustrate the subject. Gave the fourth volume to the Pundit.

27th.—Brother L. has fixed upon a place for a native chapel, in the Military bazar. Dined with brother B., and went to see the intended chapel. Spoke to a noisy company standing upon a wall near the public road. Two or three were very inquisitive.

October 2nd.—Yesterday was the monthly examination. The girls schools have increased to eight. We have more than one hundred girls in the schools. Paid the Cuttack masters to-day, and stated to them the plan of brother W. in Ceylon. No great objection made.

Lord's day, 3rd.—Brother B. took the whole English services to-day. He preached on the Lord's supper without a text, and then administered it. I felt much, being greatly afflicted with recent circumstances. In the evening he preached on salvation, without a text. I spoke to the natives on the manifestation of Christ. None of the children present, and but one master. About six in the evening a number came with the Pundit, saying they could not get the children to come.

6th.—The new regulation has greatly convulsed the schools. They have all been closed. To-day the Pundit has been dismissed, finding him exacting money of the masters. Four school-masters have been dismissed and this step appears very salutary to the others. I felt much in parting with the Pundit, after about twenty months labour with him. The Mission families dined with us to-day, and brother and sister B. returned to Pooree. The Lord be with them and bless them,

9th.—The son of a Telingore Rajah, who has a house near us, called to-day with several attendants. Though weak with the complaint in the chest, which had returned for 10 days, I endeavoured to state the nature of the gospel and the necessity of receiving it. He compared other Aubatans, incarnations, with Christ, but I showed him that Christ's character and work were different to theirs. His father built two large temples in the Telinga bazar, about thirty years ago. I gave him a Telinga Testament for himself, and one to send to his father, who is still living in the Telinga country.

Lord's day, 10th.—After morning worship we had our second church meeting. Mr. Hordich, brother-in-law of Mr. Baptist, who has attended the word almost ever since we arrived, was unani-

mously received. Sanctified affliction, reading the Young Cottager, &c. appear to have been the means of his conversion. It was determined to provide a church book, and a register book for children. Before we parted, Mrs. Rennell spoke to our young friend in Portuguese, and was almost instantly affected to tears.

14th.—On Monday the English school-master arrived, and to-day he commenced the English school, taught in the Mission chapel, with seven children.

Lord's day, 17th.—A good day. About half an hour before sun set, we went to the river opposite our house, to attend to the ordinance of baptism. Brother R.'s tent was pitched near the stream. About one hundred and fifty persons, (thirty of whom might be professed Christians,) were spectators. I spoke in English and Ooreah, from "What is truth?" Brother L. sang, prayed, and distributed some tracts, while we were dressing. O for many such days!

23rd.—Still an invalid. A Mr. B. showed great liberality to the English school, by sending 90 rupees, paying eight months subscription more than was expected, commencing from the first proposal for the establishment of the Institution in January. This week the children admitted, amount to thirteen. A Mr. M. called for serious conversation; he has been a notorious drunkard, but I trust is now under serious impressions. Gave a book away near one of the new girls schools to one who said as he could not see the great Sahab, at Calcutta, but regarded the Judge, so as he could not see or know God, he regarded Juggernaut. I showed him if he regarded my ostler more than me, I should not be pleased, and so his regard to Juggernaut was not pleasing to God. The people seemed to understand and feel this simile.

Lord's day, 24th.—Rejoiced to see more than twenty native children in the congregation this afternoon. Gave away eight clothes to encourage attendance. About sixty natives present in the chapel. Spoke to them on the great work of Christ, from John xvii. 4.

25th.—Dined at brother L.'s with Mr. and Mrs. Maisch, who left Cuttack to-day to return to Calcutta.

30th.—Feel something better, bless the Lord, and have attempted to do some little. Yesterday Abraham arrived from Pooree to spend six months at Cuttack. Took him and Mr. Carrapeit out this evening. Abraham spoke with much conviction and force. Saw the brother of the Koojung Raja passing, and went to him. Spoke a little with him, he is to call and see me to-morrow.

Lord's day, 31st.—More children this afternoon. Thus this great difficulty appears to be giving way. Spoke on the atonement.

November 2nd.—The Kunka Rajah, (the first to whom I sent some books,) being at Cuttack with 1000 followers, on his way to Pooree, I went to see him. I inquired whether he received the books, to which he replied in the affirmative. He was then going to an adjoining temple of Mahadali (the great Dehtah,) and was not disposed to hear then, but he said he was returning in ten or twelve days, when he would see me again. I had a good opportunity with his host, while waiting, gave him a Hindoostanee Gospel, and the Rajah an Ooreah Testament.

4th.—Received a draft from Balasore for 232 rupees, (beside a promise of 62 more from a new subscriber,) for the English school. Dismissed a man with books and letters to five Rajahs, on the northern and western parts of the province.

10th.—Rode to the detachment of his Majesty's English regiment, which has been compelled to put in at Pooree, and have marched up to Cuttack. I visited the sick, who were lying in three tents. Breakfasted with one of the officers, who afterwards came up to see me. I returned in the evening and preached to about fifty. The sight of so many white faces, and hearing their language, has an undescribable effect upon me. May they be Christians indeed.

Lord's day, 14th.—Felt much on the love of Christ this morning, and read Dr. A. Clarke's account of the surrender of Calais to King Edward, (1 Kings, xx.) Saw one of the hearers affected to tears. Interested with Abraham's detailed account of the life and death of Christ, in the evening. To explain the nature of a cross, I took two of the beggars sticks and laid them on the ground in the form, which seemed to interest many. With the children, perhaps eighty souls were present.

15th.—Third anniversary of arriving in India. A day of partial fasting, humiliation, and prayer. Renewed my covenant with God to live to him. May future years arise in India.

20th.—Confined all the week with a very bad cold. A very respectable young Bengalee called this evening, he and his brother are coming to the English school, at 4 rupees a month, each. He has just returned from Pooree. He says the place in which Juggernaut is placed, is about, 4 cubits square, the three idols are placed on a large stone, about 12 cubits long and 5 broad. On going in, Juggernaut is on the right hand, his sis-

ter in the middle, and his brother on the outside. A Brahmin may touch the singhason throne, (the stone,) the two next casts stand each at a greater distance, and the poor soodra at a still greater. The youth can talk a little English. Asking him what Juggernaut would do for him, he replied, "Only he will rescue us to the hell." How unintentionally and awfully true!

24th.—Opened brother Lacey's chapel in the Military bazar, he was too unwell to attend—spoke from "Be ye sure of this, that the kingdom of God is come nigh unto you." I sung and prayed, Abraham likewise spoke, prayed, and, in his way, sung a hymn. A dwarf from Burdwan was brought to our house to-day, which, when sitting, (and it could not stand,) was but about 16 inches high; the man, if it may be so called, was about 30 years of age, his head was very large, the forehead was marked like the devotees, and he repeated a name on his beads which he would not tell me; his cloth was printed with the name of Krishna and Radha, and he was going to Pooree. I endeavoured to explain to him who was the true Juggernaut i. e. Lord of the world.

25th.—My third daughter was born this morning, about a quarter past eleven. May little Mary Rebecca possess every grace that adorns and adorned those beloved names!

Lord's day, 28th.—Preached to the English soldiers in their camp, about 40, and all their Officers attended.

30th.—Paid the last visit to the soldiers before they proceeded to Pooree, to embark for Rangoon, gave a Testament to one, Pike's Catechism to another, and a few tracts to some others. Had an interesting conversation with a Catholic soldier on the way, and likewise with two of our schoolmasters, as I took them to see a sick man. Returning by the place of execution, I was informed that a person was to be executed the next morning; I was too much exhausted to do anything that night, but wrote to the Judge to be permitted to see the unhappy man very early the next morning; I was much agitated, but prudence dictated excessive exertion is wrong.

Dec. 1st.—Went early to the jail, and found the poor man washing himself, and attending to his morning ceremonies, I sat down by him and talked to him about Christ, but the time was short, and his attention much diverted; he sat down before the jail door in the midst of the seapoys, and I sat down with him; I accompanied him to the fatal tree, and looking upon the people around, asked him if

any one would die for him, he replied, *kac nae*, not any one; I then told him of Christ's death on the cross, but alas, his last words were, *Hurree bol, Hurree bol, Say Hurree, Say Hurree*, but I heard no one respond. Few seem to feel the circumstances around them, and I was grieved to see so little attention to the word.

Lord's day, 5th.—Enjoyed peculiar liberty from Gallatians iii. 13. an improvement of the execution. Much pleased with the children in their answers to the questions proposed. Received two valuable presents of cloth for the English charity school, and a subscription to it from the Judge.

16th.—Much prevented from labour of late by indisposition. To-day commenced assembling the Cuttack and near village schoolmasters every Thursday afternoon, to read the Testament in order, and explain it to them—no objections made to the plan. Much interested with a letter from a *Zeminder*, about 20 *koos* off, to whose neighbourhood a gospel from one of the schoolmasters, had made its way; I have sent a letter and a few books.

Lord's day 19th.—Got out to the native congregation, and spoke from Mark i. 15, on repentance and faith as the great terms of the Gospel. How simple and easy the way.

21st.—Set off early to visit three of the village schools, and to instruct the people I saw in the excursion. At *Bedanasse*, though early, found 10 girls and 10 boys. Fell in with some *Deckenal* people, and gave them a book. Proceeded to *Munchaswer* (the London school,) and visited the temple built upon a small island in the *Mahanuddee*, but one solitary *Brahmin* was there; at the school, 20 girls and a few boys were assembled. Breakfasted here, and had much conversation, one of the schoolmasters said, HIS ATONEMENT WAS ACCORDING TO HIS ABILITY, a cloth, &c. but he afterwards referred to Christ's death. The third school is *Gurajatea*, 10 girls, and 10 boys. There is a temple here, and a group of *viragees* stopping near it; the atonement of their leader was the name of *Ram*, which, like fire destroying the cotton plant upon the mountains, destroyed his sins.

22nd.—Visited three other schools on the other side of the *Katjary*. At *Kajhatnah* found 20 children shortly after sun rise, who were soon joined by 5 more; one youth surprised me much by his repeating scripture, and his answers. Spoke to the people when leaving them from "the faithful and acceptable saying." Few children at the next school,

the people being busy in their harvest. A *palque* bearer remarked here, that the children would get knowledge and carry it home to their mothers. Found 18 children at the next school, but was not well satisfied with them—had much discourse about the true atonement.

31st.—Recommended the practice of having family worship in *Ooreah*, which had been discontinued by ill health: lent the four Gospels in *Hindoostanee* to a respectable *Mousalman* in the jail, and was surprised at his profession of regard to the truth of the *Ingeel* or Gospel. Brought to the close of another year, may its trials be sanctified, its mercies be gratefully remembered, and its exertions crowned with success.

1825. Lord's Day, Jan. 2nd.—Preached in the evening from the barren fig tree. Gave a Bible, Testament, &c. to the English school.—Opened the *Bakarabad* native chapel this afternoon, spoke from Acts xxvi. 18. *Abraham* spoke likewise; with the schoolmasters, beggars, &c. the attendance was encouraging.

5th.—At the jail this evening, saw the woman's ward, and conversed with the two unhappy women confined for murder. At first they were very bashful, but after a time heard with attention. A native explained in familiar language, what I said. One of them wept.

7th.—*Birth-day.* Spared to see this memorable day again. Indulged reflection, and sought the Lord in devotion. May this year be the best I have seen.

10th.—At native worship this morning a person said, "If we were here for a hundred years, none of the people would despise *Juggernaut*." I felt it, but told him God would give the seed of his word to bring forth fruit.

11th.—Attended the *Jatra* at *Munchaswer*, with brother *Lacey*, *Abraham*, and the *Pundit*. When we arrived near the temple, the *Autghur Rajah*, (in whose territory it stands,) was ascending the hill to pay his devotions to the idol *Mahadav*. We proceeded to the London school, breakfasted, and had worship in *Ooreah*. Returning, we had a very interesting opportunity with the *Rajah*; he is a very good looking man, received us respectfully, heard with much attention, and received an *Ooreah* Testament from us. We ascended the hill and found a great number of people assembled, buying, selling, &c. so that it was a complete *Babel*. On a carpet opposite the old temple, sat the *Rajah's* son, about eight years of age, and the *Rajah's* two brothers, one twelve, and the other seventeen, very interesting youths. We took our stand here, and delivered our message. *Abraham* spoke

much, but not so evangelically as is necessary, which defect, I endeavoured to supply. About dinner-time had a good opportunity with the Rajah's Pundit, assisted by my Pundit. Gave him a large Poem.

13th.—Set off this morning to spend three days among the schools. Breakfasted at Teling Patrah. Abraham talked with some people from Madras, who were carrying Gunga water. Much displeased with the Banepoor schoolmaster, and dismissed him. In the evening went to the Baluntah Rajah's house, and had a good opportunity. Slept in the old school-room very comfortably, I in the palque, and Abraham upon his carpet.

14th.—Went to Goanlee to breakfast. Ten boys here repeated the ten commandments. Before dinner went to Gursaye. Here are eleven girls and five boys in the school. The Rajah or Zemindar's family, sends five girls, interesting little folks, and would be thought so if seen by their female friends in Britain. Dined at Goanlee, and then proceeded to Kokolah, twelve girls and fifteen boys, many Mousalmans here. We spoke in Hindoostanee and Ooreah. Gave a Hindoostanee Gospel. Proceeded thence to Pukerapurah, a few girls in the school. No shelter for the night but a grove of trees. One of the bearers said to me, in reference to provision for the night, "Eeswer aught tomba babunnah kurro nae." *God is present, be not anxious,* thus as it is written, "I say unto you if these shall hold their peace, the stones shall cry out."

15th.—At morning worship Abraham spoke much relative to his former state. At the school-place, under the tree, had a good congregation. Arrived at Routrapoor for dinner. A few boys here gave some satisfaction; but I mean to fine the master for inattention. Some dispute among the villagers and bearers, which I could not pacify, I found it advisable to leave as soon as I could. Arrived at home, I was glad to find a letter from brother Bampton, at Ganjam.

18th.—Brother L., and I, and Abraham, set off early this morning to a large bathing festival at Teenetaroo, 16 or 18 miles off. At Puramunx we stopped a few minutes, and gave a tract to a Punda of the temple. A little farther were we came to a market, while we stopped a little while, and found the people very attentive. About one o'clock arrived at Burradak, a small salt store village, where we found a bungalow of the salt agent's, and took up our abode in it.—The Bengalee Daroga behaved very well; his countenance reminded me of dear Mr. Kinghorn, of Norwich, and I wished he

possessed the same grace. Went into the village in the evening. Brother L. and Abraham had one company, and I and the Pundit another; fell in with a son of the Hurrejppore Rajah, and gave him a tract.

19th.—Started about day-break, and reached our destination a little before nine o'clock. Three rivers here unite their streams, and multitudes of deluded people were assembled to bathe in them. We took our station near the old ruinous temple and temporary bazar, and thus united the attractions of the day; brother L. took one situation and I another, and for nearly three hours I sat upon my palque, and was surrounded by the people, whose attention and eagerness to receive books was very great. Rest was almost impossible, though necessary; with difficulty we got something to eat, but no fowls could be procured till too late. Finding ourselves nearly exhausted, we quitted our post, and retired to our night's situation under a tree. Here again we were surrounded by people. Abraham laid down and slept, I occasionally walked away, but Lacey still continued to speak, his strength being the greatest. May the exertions of this day be found useful.

20th.—A dreadful misty heavy night. The dew fell upon the palque and the people like rain. After much discussion it was determined to return, and we arrived at the bungalow for dinner. Gave a Bengalee Gospel to the Daroga for his kindness. Called at Roatrapoor school, and with much difficulty reached home.

Lord's day, 23rd.—Some distant villagers in the native congregation in the afternoon—they said that the *Fish Aubantar* was the true one. Spoke on judgment and the future state. Preached a funeral sermon for poor Mr. Charles, who died suddenly at Pooree, from "Who will hearken and hear for the time to come?"

Lord's day, 30th.—Ill with cold for several days, but preached in English in the morning, and in the evening I finished a series of discourses on Christianity, by showing the necessity of embracing it. Mr. B. and his two daughters from England attended worship this evening,—may their example be followed!

Feb. 3rd.—After unavoidable delay, we held our second annual examination of the schools; seven ladies and gentlemen attended the examination; it was conducted in the Mission chapel; first the Ooreah schools, then the new Mousalman, and lastly the English school passed before the spectators, performing their respective work. Twenty-four cloths, from the donation of Mr. C., of Wisbeck,

were given away. We hope the countenance shown to native education this day will be useful.

7th.—Received our English box of clothes, Repositories, &c.—Blessed be God for his care of us and ours, and for refreshing our souls with good news from a far country.

10th.—Left home this morning to visit the Putteah Rajah again. Arrived unexpectedly at Phoola Pookrah, but found the schoolmaster at work; the children, though few, gave me much pleasure in their reading and repeating the ten commandments and the gospel. Breakfasted at the next school at Koutapatnah, or rather Dal; much displeased with the master here, and purpose to fine him for inattention. Arrived at Putteah about 12 o'clock, and sent my salam to the old gentleman; he expressed pleasure at my arrival, and shortly after his son sent for a book. The interview lasted about two hours and a half: Abraham spoke much and very well. Slept in the palanquin in a veranda on his premises.

11th.—Saw the old Rajah again before we started; obtained admittance into his house and conversed with him and his people there: numerous proofs of the prevalence of idolatry appeared in the whole of the premises.—There are two temples, one of stone, and various officiating Brahmins. Referring to the temple he rebuilt 10 years ago, at an expence of 2000 rupees, he said he would pull it down again if I would give him that sum: he further said, if I would come every two or three months, he should learn by degrees.—Called at the schools on the way home.

12th.—Took Abraham with me to the jail, and had some conversation with some Mousalmans and the unhappy women confined for murder. Went thence to see the Murajpoor Rajah, whom we found an interesting, conversable man. Declared to him and his attendants the Gospel, and he promised to come and see me. Third anniversary of our arrival at Cuttack. Blessed be God, though chastened sore, we are not consumed!—May this next year see some favourable appearances in our great work.—Lord encourage us!

16th.—Brother Lacey, Abraham, and I, went to Puramunx, to the large jattrā, or mela. It is the most like a fair of anything I have seen in India: the concourse was great, but the disposition to hear was discouraging. Great numbers of women of bad character came in carriages, and gave a most unfavourable idea of the morality of Hindooism. The mighty revel induced us to leave the abominable place when it was dark, and

cross the river to our school at Routrapore. But so inconsistent are some nominal Christians at Cuttack, as even to take a journey of 10 miles to be present at midnight, when some peculiar ceremony takes place of carrying a light upon the top of the temple.—Oh, for genuine Christianity!

17th.—Felt my cold so bad in the morning, I was compelled to return, and brother L. and Abraham went forward to see the schools. At Burampore the bearers set the palque down near the temple of Seeb, and for nearly two hours I was distressed with the debasing pooja of that unspeakably vile idol. Talked much, and gave away many books. Good attendance at English worship; preached from "A people nigh unto him."

20th.—Our new English schoolmaster, Mr. Sunder, arrived, having walked from Calcutta in fourteen days.

23rd.—Rode over the river to the Kajapatnah school this morning. Fell in with some Pundahs, who, like vultures, appeared to be ready to seize their prey. They heard with much attention. Pretty well pleased with the school.

24th.—Feel much the want of regular preaching among the natives, being too much prevented by ill health and other things. The Lord make me more diligent. Spoke in the bazar, near the Bakarabad.

Lord's day, 27th.—Spoke on the wickedness of the heart in the native congregation. The arrival of the young schoolmaster makes many opportunities interesting. May he prove a valuable acquisition, and his school a nursery of learning and piety.

Cuttack, April 19th, 1825.

Dear Brother,

Weakness in my chest and numerous avocations are the cause of this long delay in sending my journal. Through mercy, I am better than I was last year at this time. Mrs. P. and my little dears are well. Sister Sutton was delivered of a fine boy on the 4th instant, she did well for some days, but is now affected with nervous fever. Last Lord's day our English schoolmaster was baptized, his name is Sunder. We are much pleased he preaches to the natives in Bengalee and Hindoostanee, and begins to read the Ooreah. Must not enlarge now. Pray for us. The Lord bless us out of Zion.

Yours in Christ,

J. PEGGS.

MEMOIR OF KRISHNA-PAL.

The following interesting nar-

native respecting the first Hindoo, who broke the chain of the cast in Bengal, is from the pen of the late excellent Mr. Ward. It is copied from a small pamphlet which he sent to the Secretary of the General Baptist Missionary Society, with an inscription in his own hand writing, written a few days before his death. The narrative displays the effect of a Hindoo's labours in spreading the Gospel, and Mr. Ward's reflections strikingly illustrate the worth and excellency of the Gospel.

Krishna-Pal* was born in a part of a *Thundernagore*, called *Kura-Garam*, somewhere about the year 1764. He used to relate that he was a boy four or five years old at the time of the famine in Bengal, in 1769-70. His father's name was *Meolakchund-Pal*; his mother's *Nulita*. Agreeably to the customs of the Hindoos, he followed his father's trade, who belonged to the chootor, or carpenter cast.

Krishna was, for some time, the disciple of the *Malpara Gosai*, but afterwards became a follower of *Ram Shuran-Pal*, of *Ghospara*.—Respecting this last change of teacher, Krishna himself has written an account in the following letter addressed to *W. Skinner, Esq.* of *Bristol*, who kindly supported Krishna for some years before his death.

My dear friend in the Lord Jesus Christ.

I have not the pleasure of your acquaintance in this world, but if I remain steadfast in the Lord Jesus Christ, I hope to meet you in the world to come.

I was a disciple of or a worshipper of brahmans and the gooroo, (the spiritual guide,) and when the latter visited me, with the idea of obtaining his favour, I washed his feet, and took the water and sprinkled my breast and head therewith; this would relieve me from my daily worship, as "there is no occasion for worship, when the presence of the gooroo can be enjoyed." While thus I spent my time, I was taken severely ill, when a person from *Ghospara* came, and told me, that if I would become the follower of the true gooroo, I should then get over this affliction. I consented to this: he then taught me the first imitatory incantation,

"(1) *Kura*, the moon, the Great Lord, I walk and speak at thy pleasure, thou art with me, and I am fed with whatever thou feedest me." Some time after I had received these incantations the Lord restored me to health, and I became a gooroo myself, teaching many others this incantation, and making them my disciples. In this way I spent sixteen years of my life, after which the Lord sent his grace into India. One day, as I went to purchase sweetmeats for my children, I met *Dr. Thomas, Mr. Ward, and Mr. Brunson*, who had gone out towards *Manikula bazar*, to preach the gospel, *Dr. Thomas* called to me and said, *Oh! Bengalee brother, where is the brahman's school?* I answered, at *Bulbepore*. He then said, can I go and return back in an hour? I said, *No*. He then told me he would proclaim glad tidings, and asked me to attend. I consented, and he declared to me and others the tidings of salvation through the death of *Jesus Christ*, and said, that the sins of the human race required a great sacrifice, that those who believed in *Christ's death* would be saved from sin, because he offered his life as a sacrifice for sinners. And on that day the Lord was gracious to me. I then considered that no shastra made an end of sin, and even among the people of *Ghospara* there was no provision for the pardon of sin. I began daily to examine into this amongst my friends and relations, and to be thoughtful how to get acquainted with the Missionaries. A circumstance now happened by which the Lord showed himself particularly gracious to me: as I was going to bathe in my tank, my foot slipped, and by the fall I dislocated my right arm. I was very much afflicted on this account, lest I should be unable to support my family. A relative told me that there was a Doctor in the Mission house, and requested me to go to him or send for him. I sent my daughter and the child of a friend to beg that the Doctor might come and see me. The Missionaries were at that time going to breakfast. The doctor seeing the two children said to them, "Why are you come?" My daughter answered, "My father's right arm is broke, and he is much afflicted, will you come and see him?" Then *Dr. Thomas* came to my house, and speedily cared me, and said that the father chastises the son he loves, and by cutting the arm of his child saves him from danger in the small pox. After saying this, he went home. The same afternoon *Dr. Thomas* and *Mr. Marshman* came again with some pieces of paper in their hands. They asked how I was? I answered that my arm was fixed but still was painful. They

* This name denotes one of the flock of Krishna, the Hindoo idol, pal meaning a flock.

gave the papers to me and to the bystanders to read. In this paper I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning, Mr. Carey came to see me, and after inquiring how I was, told me to come to his house, and he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the mercy of God my arm was cured. From this time I made a practice of calling at the Mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me whether I understood what I heard from Mr. Ward and Mr. F. Carey? I said, I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, then I can call you brother—come and let us eat together in love. At this time the table was set for luncheon, and all the Missionaries, and their wives, and I, and Gokool, sat down and ate together. It was reported all over the town by the servants that Krishna and Gokool had eaten with the Sahebs, and had become Europeans; and in returning home we were ill used by the populace.

My connexions now came to my house, and carried away my eldest daughter. Dr. T. hearing of this, came and took two of my daughters to his house, and the youngest remained with me. And some neighbours took me and my wife before the magistrate, who enquired of them what fault I had committed? They answered that I had eaten with Europeans, and become one myself. He told them he could do nothing, and that I might be carried before the Governor, which was done. The Governor put the same questions to my accusers, and received the same answers from them. He told them that I had not become a European, but a Christian, and had done right, and that he would answer all demands against me, and forbade them to injure me. I told the Governor that some of my relations had carried my daughter away. He immediately sent two peons, and had them brought before him, and commanded them to give me my daughter back to me. They said that I had lost cast, but my daughters had not. The Governor desired them again to give back my daughter, and told them that when my son-in-law returned, he would explain every thing to him. They then gave me my daughter. In returning home with my daughter, the crowd, consisting of about 500 or 600 people, hissed

and clapped their hands at us, and disgraced us by calling us *Feringees*.—My wife came crying, and said to me, you have acted in such a manner that all the people despise us, and call us *Feringees*. At this time Messrs. Carey and Marshman were seeking for us. We met in the road, and they were very sorry at seeing our distress. The crowd at this time moved away a little. Mr. Carey said to my wife, do not weep. While he was speaking, he wept himself. He also said, this distress is not come upon you and your husband on account of any crime you have been guilty of, but for the sake of the Lord Jesus Christ. My wife's mind was comforted at this, and we returned home. Gokool said to me, Oh! brother, you have just escaped one difficulty, and there is another about to happen. Our relations and the respectable people of this town, have agreed to disguise themselves as robbers, and murder us to night, to prevent our destroying the cast of others. Hearing this, I sent a woman to Mr. Ward to acquaint him of the design. Mr. Ward wrote to the Governor about it, who sent a seapoy to my house, and ordered him if any people came to my house to question them, and if they did not answer to fire at them. Through the seapoy being placed at my house there was no attempt made.

The next day Dr. T. sent for me, and told me that he should eat that day at my house, but forbade me to be at any extra expense on this account. I got victuals prepared at Gokool's house. Dr. T. came at 2 p. m. As he entered the house, Gokool's mother and wife ran out. Dr. T. Gokool and son, my four daughters, and myself, sat down and ate together, while my wife and her sister waited on us. Dr. T. asked a blessing before, and returned thanks after the meal. He returned home after the meal; and through excess of joy went into a state of derangement. Next day Gokool, my wife, and wife's sister, and myself, and Mr. F. Carey, were received into the Church. On the Sabbath day, Messrs. Carey, Marshman, and Ward, came to my house, and explained to us the subject of baptism. Gokool and the two women, through bashfulness, would not be baptized, but Mr. F. Carey and myself were baptized on that day. The report of my intended baptism having been previously spread, many people from Calcutta, Chandernagore, besides many of the inhabitants from Serampore, and my own relations, came to witness it. Some time after baptism Mr. Marshman walked with me to my house.

After this, the pastors of the church sent me and Gokool into Jessore to publish the Gospel. They told us to publish the glad

tidings through the death of Jesus Christ without fear, and gave us a number of tracts to distribute. On our way thither, in several places, we published the word. I had a letter of introduction from Mr. Carey to the Judge, which I presented to him. When the Judge had read it, he said to me, "Are you Baptists?" We answered in the affirmative. He asked us what we wanted? I said that we wished to distribute the tracts which we brought with us, and which were extracts from the Bible. He told us we might give them to those who asked for them. After this we went into the town of Sahebgunj, and I read the 5th chapter of Matthew, and expounded it. Many people heard me and took the tracts. In the evening several brahmuns came to the house we had put up at, and said to us, Sircars, we are come to ask you a question: will the lands of the brahmuns remain or not? We answered, we know nothing about that, but we have come to seek the salvation of the souls of men. They enquired what that was? We then gave them the history of the birth, life, death, resurrection, and ascension into heaven of Jesus Christ. They enquired if there was no salvation in their religion? I said, O sirs, examine, and hold that which is right: among you sin is not forbidden, and no hatred of it enjoined. In your Poorans, Ramayun, and Muhabharut, there are no directions for the forgiveness of sin, no knowledge of holiness, &c. but an account of the incarnations and power of your gods: can man be saved by them? They said, that if a sinner at the time of death repeats the name of Ram or Krishna, his sins will be forgiven, and he will obtain heaven. We said, that if that was sufficient to obtain salvation, pilgrimages, gifts to brahmuns, alms to the poor, and the daily worship were useless. Moreover the blind could not lead the blind, for both would fall into the ditch. What, were not Ram and Krishna men? Ram destroyed the race of king Ravun, and Krishna killed his maternal uncle and a woman. Are these gods? They then said, these people are the destroyers of cast, and went away. We returned to Serampore. About a year afterwards, Mr. Marshman brethren Seetaram and Koover, and I, went again into Jessore. In the town of Sahebgunj, on the market-day, Mr. Marshman stood on his palankeen and preached; many heard, and the market was almost deserted; the overseer of the market went immediately and complained to the Judge, that a Saheb and three Bengalees had created a disturbance in the market, so that there was nothing sold or bought. The Judge sent two peons, and had us brought to

him. Mr. M. and Seetaram went into the Judge's house, and I and Koover remained without. While Mr. M. was taking a luncheon with the Judge, Seetaram was asked by one of the native writers there, whether he was a Christian? When Seetaram had told him he was, the writer beat him, and tore off his neck-lace, and turned him out of the house. Seeing the distress of Seetaram, I went to his assistance, and was served in the same manner. Mr. M. seeing this, endeavoured to bring us into the Judge's house, when he was treated in a similar manner. After worship in the evening we returned to Serampore.

I have been unable to mention all my journeys with Messrs. Carey, Marshman, and Ward:—On one occasion, I went with Mr. Chamberlain to a fair at Gungasaugur, and we distributed tracts there. After this I went again with Mr. Chamberlain to Dinagepore, and after remaining there fourteen days with him, left, and went to Benares, and on the way spoke and preached at various places. I was there five days, and spoke and preached the Gospel. There the brahmuns said, I was a man from Serampore, and had been destroying the cast of several people there, and was come to do the same at Benares. They took me to the watch house. I had with me three hundred books in the Nagree character. I was asked by the police native officer why I came to Benares, and I told him the object of my mission. He took a Bible from me, and read it, and appeared much surprised at it, and told me to go to the Judge, at Secrole, and get his order for distributing these books. A peon was sent in charge of me, and ten or a dozen of the above brahmuns went with me to Secrole. I put the passport which Mr. Carey had given me, and a bible into the Judge's hand. He read the passport, and asked whether I were a Christian, and advised me not to remain in that part of the country, as the people would injure me. From thence I went to Ramnugur, and preached before a Raja's house, about Christ's incarnation and atonement for the sins of mankind. I again returned to Serampore.

The Missionaries agreed to my living in Calcutta, which I did for five years. In rotation I used to preach in twenty houses, and occasionally in different parts of the city. During my residence there, many Europeans and natives were baptized.

After this, by the desire of the Missionaries, I went with a native brother to Syllhet. I had a letter of introduction to Mr. Smith of that place. In my journey I stopped and preached at Dacca. There some of the most respectable Musulmans

sent for me, to whom I gave a Persian Bible, and lodged with them ten days. Proceeding from thence, I made the word known at Ajmeer and Baitool. At Chatuk I met with Mr. Smith. After reading the letter, he returned it to me, and also gave me another to the Judge of Sylhet. When I arrived there I gave the Judge the letters, and, on his enquiring, told him the reason of my coming into that part of the country. Mr. Smith arrived at Sylhet a few days after. The Judge desired to see the books I had brought with me, and was much pleased with them, and told me to give them to those who wanted them. I preached and distributed the tracts there.

The Judge wished me to go into the Khasee country, and gave introductory letters to a jemadar and subadar there, and also a sepoy as a guard. I was three days in going to that country. The jemadar and subadar gave me a lodging. I made known the glad tidings there. There I hope four sepoys, and two natives of the Khasee country, and a native of Assam, were converted. After a few days, the Judge and Mr. Smith arrived there. I told them that I was very glad, for my labours had been successful. They requested to see the above-mentioned seven people, and enquired of them, whether they believed in the death of Christ, that he died for sinners, and whether they wished to be baptized. The gentlemen then wished me to baptize the seven men, and had a silver bason, filled with water, brought on the table, and requested me to begin the ordinance. I told them I had never seen baptism performed in that manner. Upon their enquiring about the mode I followed, I referred to the baptism of John mentioned in the New Testament. They then said, I might do it in the way I preferred, and we went to the Dhuvuleshwuree river. There were present eight Rajas, and about six hundred Khaseeyas. I read the sixth chapter of Romans, expounded and prayed, and then baptized the seven men. I remained in that part of the country eight months, proclaiming the gospel, and then returned to Serampore.

After this I took a journey to Cutwa, Beerboom and Berhampore, and baptized a woman at one of those places. I was three months out this time.

My next journey was to English bazar, where I lived six years, and baptized a man and a woman. I then went to Dinagepore, and baptized four men and women there, and married two couple, Mr. Fernandes, the pastor of the church, being at that time ill. I again went to English bazar, and was there till the

next year, when I again journeyed to Dinagepore. While I was there this last time, Mr. Fernandez baptized twelve persons, one of whom was a writer under the Judge. My grand-daughter being taken ill of a fever here, I was under the necessity of going to English bazar to the doctor; fourteen days after my arrival there she died. On her death-bed she requested me to read the Bible to her and pray for her, and I trust she departed this life with a lively faith in Christ. I returned to Serampore after eight months. Then, at the request of the Missionaries, I went and lived two months at Dacca with Mr. Leonard, and there preached the gospel.

I was baptized in 1801, and from that time to this have been employed in the service of God. Pray for me that I may live a little longer, and that I may still be employed in the same work with all my mind, and that I may always enjoy the communion of the Holy Spirit. I am now preparing to take another journey to Dacca. I was formerly dead in the worship of idols, but believing in our Lord Jesus Christ, the Son of the living God, I am no longer dead. You have employed me in making the Gospel known to those who are dead in sin. O pray that God may preserve me and crown my labours with success. I hope at the last to be received into eternal happiness."

It appears from the preceding account that Krishna carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the Company's territories to the east, and that in most of these places he had seals to his ministry.

As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ the suffering, the atoning Saviour. He would often tell his countrymen how Justice and meicy embraced each other in the undertaking of the Redeemer. He would contrast with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from hence that he only was the true Gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the mount. His method was mild and persuasive; and the sight was truly edifying to see this Hindoo convert, in his simple native dress, in the pulpit, pleading with his countrymen and beseeching them to be reconciled to God.

As a private Christian, Krishna

stood high among his brethren, as well as among Europeans, by all of whom he was recognized as an upright and truly sincere and amiable Christian.

In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August, in the forenoon, he was attacked by the fatal Cholera, and though his relations neglected too long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore, was called in by the Missionaries, but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day, edifying all around him by his entire resignation, by the sweet tranquility which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, "It is good to be here. Verily God is in this place. Let my last end be like Krishna's."

When asked about his attachment to Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but he loves me more than I love him." The same question was put a short time before he expired by one of the Missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous when exhorted to take medicine, he objected to it as unnecessary and fruitless. But, being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder,) as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared.

He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends, and hence,

when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, "Pray that I may be saved, and that all my family may be converted." Thus exhibiting the last anxieties of a Christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had received from Christ; and it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the Chapel he had built near his own dwelling: but the wish to make some return to the Redeemer proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him.

Such then was the religion of this Hindoo convert; summing it up, it amounts to this confession: "O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher, (Gooroo,) and licked the dust off his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform these rites after my death, which might deliver me from any difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died. But blessed be thou O Father of mercies, I heard the tidings of mercy through an atoning Mediator. These tidings led me to a knowledge of my spiritual state, and I found myself lying under a dreadful load of guilt. By faith, I fled to the Lord Jesus for refuge from the wrath to come, and the Saviour gave me peace and joy in believing. Now it is my joy to speak of Him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor countrymen. I love my Saviour, though not as he loves me. I find his promise good, "I will not leave you comfortless." I have no fear in death. My only wishes are, that I and my family may be his; that all I have may be devoted to him? and that I may depart and be with Christ, which is far better."

He left behind him a widow, a widowed sister-in-law, four daughters, and eleven grand-children. One of these grand-

children, who was at his funeral, was buried the next evening, and one of his sons-in-law survived him only twenty-five days.

Do any doubt whether Christianity be a good worth bestowing on the Hindoos? Let them look at this simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water, and look at the same man sitting with his Christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna repeating an unmeaning incantation or teaching it to others as a religious nostrum—and see him afterwards surrounded with a group of heathens reading to them the Beatitudes. See heathen Krishna worshipping a wooden image of his lecherous name-sake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his Christian brethren. Look at heathen Krishna while he joins in the filthy songs and dances in honour of this idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee a hymn, written by himself. Look at heathen Krishna overwhelmed with debt, and daily eluding his creditors, and then look at the same man punctually discharging all his engagements, and exhibiting through life the strongest contrast to the heathen in this respect. Look at the heathen by the side of the Ganges, calling upon their dying relations to repeat the names of Narayun, of Gunga, of Ram, and of a whole rabble of gods, pouring the waters of this river down the throat of the dying, exposing them in the agonies of death to the chilling damps by night; and to the scorching beams of the sun by day; and listen to the cries of the dying, "Tell me not of works of merit, I have been committing nothing but sin. And now—where am I going? What is there beyond this wretched existence? Am I going into some reptile or some animal body? or shall I at once plunge into some dreadful place of torment? I see the messengers of Yuma, (the king of death,) coming to seize me. Oh save me—save me! O mother Gunga give me a place near to thee. Oh! Ram! Oh! Narayun! O my Gooroo, (his spiritual guide,) how dark and heavy the cloud which envelopes me—is there no certainty, no ray of light from any of the shasters to guide and comfort me in my departure?

Must I take the irrecoverable plunge, to be seen no more?"—And when they have seen and heard all this, let them look at the death of Krishna, the Christian, consoled by the addresses of his Christian brethren, by the hymns which they sing, by the words of the everlasting Gospel which they repeat; and let them listen to the pleasant words which proceed from his dying lips: "My Saviour has sent his messenger for me, and I wish to go to him."—And then let them say, Whether the Gospel be a boon worth giving to the heathen.

General Baptist Missionary Society.

MISSIONARY ORDINATION.

The solemn services connected with the ordination of Mr. Thomas Hudson, appointed to proceed as a Missionary to Jamaica, took place at Nottingham, on Tuesday, November 22nd. The morning service was conducted in Stoney-Street Meeting-house, and was a very solemn and affecting opportunity. The service was commenced by singing one of the hymns, selected for the occasion, after which, Mr. Pickering read a portion of the scriptures and prayed. An appropriate introductory discourse was delivered by Mr. Goadby. Mr. Stevenson then proposed various important questions to the candidate for Missionary service, whose answers were satisfactory and affecting. The ordination prayer was then solemnly offered by Mr. Robert Smith, and was accompanied by the imposition of hands. Mr. Pike delivered the charge, the Committee having requested him to take that part of the service, in consequence of a request to that effect, made by Mr. Hudson. The concluding prayer was offered by Mr. Jarman, the esteemed pastor of the Particular Baptist Church, at Nottingham. The hymns were given out by Messrs. Pickering

and Winks. During this important service much sacred feeling was displayed. Though at a season of the year less favourable for distant friends, than that at which the previous ordinations took place, yet the spacious meeting-house was crowded, and many friends from a distance were present. When the audience were invited, by lifting the hand, to give the accustomed pledge, to pray for and support the Missionaries, an instantaneous and general show of hands evinced the feelings of their hearts, and their holy attachment to the sacred cause, in which they had embarked.

In the evening of this happy day, it was highly gratifying to observe the Broad-Street Meeting-house full as crowded as that in Stoney-Street had been in the morning. No diminution of interest appeared to be felt. The service was introduced by Mr. Butler, after which an animated sermon, on being helpers to the truth, was delivered by Mr. Stevenson. A short interval having been spent in singing, the newly-appointed Missionary preached on the fidelity and happy termination of the course of that great Missionary, the Apostle Paul. A parting hymn was then sung, and prayer was offered by Mr. Winks, after which the service concluded. Mr. Robert Smith gave out suitable hymns. Though this service was necessarily protracted beyond the usual length, yet many seemed, as it were reluctant to depart, and disposed to linger near the sacred spot, in which they had been interested by these pleasing solemnities. The collections during the day exceeded £50. Many country friends displayed the interest they felt, by not leaving Nottingham till the close of the evening service, and then

proceeded to their respective homes, which many did not reach till one or two o'clock, and some not till five the next morning.

India.

DECEASE OF MRS. SUTTON.

We have this month to announce the painful intelligence of the death of our highly estimable young friend, Mrs. Sutton, which took place at Pooree, on May 15th. Painful as it is, Mr. Sutton observes, "It must be right." Indeed it must: for the Lord Jesus Christ, who has the keys of death, has called her hence, and *he feels more interested in the success of the cause, in which she was embarked, than the most devoted and zealous of his servants can possibly feel.* IT IS THEREFORE RIGHT. Sermons to improve this painful event, have been preached at Nottingham, Derby, Loughborough, Melbourn, Ticknall, Castle Donnington, Ashby-de-la-Zouch, Leake or Wims-would, &c. &c. The subjoined letter from Mr. Sutton, to one of his brother's in England, furnishes an affecting narrative of this trying dispensation, though it is not improbable, that a fuller account may hereafter appear, as he intimates in a letter to a friend that he should furnish a detailed account, when his feelings would permit him to write such a one.

Pooree, May 18th, 1825.

Oh, my dear brother! let me pour my sorrows into your breast, let me indulge my grief by telling you my loss, and again reminding ourselves how fleeting is human happiness. My Charlotte, my dear lovely Charlotte, is no more: her short race is ended: the crown is won: and she is now with the spirits of the just around the Saviour's throne, she

loves. Oh! how mysterious it seems. I scarce can feel she is gone: but we were too happy, our joys were too exalted to be continued long on earth; and perhaps God, to save the husband, took the wife. Shall I say my flower is plucked by an untimely hand? No: it cannot be so; it is right, it must be right, for God has done it. I hope to go to her, though she cannot come to me: this hope, even now, causes my aching heart to rejoice, and smooths my careworn brow; and were it not that I feel so forlorn, so lost, so wandering, I should praise the hand that took my Charlotte from earth to heaven, from me to God and immortality. Oh! Lord, make me submissive, and sanctify this heavy affliction.

My love was confined on the 4th of April, and presented me with a sweet boy, and all seemed to go on well, very well. I felt the happiest of mortals. On the 12th she was well enough to sit up in an adjoining room, (this is by no means premature in India,) but on that day a letter, the first we received from England, arrived from Wolvey. It breathed a hope our Sarah was a Christian; and, altogether, it was too much: it raised her spirits too high for her state of body. In the evening she unthinkingly opened a drawer to get something for the baby, which injured her. She was very much alarmed: and, from her high state of mind and weakness of body, it brought on an hysterical fit, accompanied by derangement. It raged very violently all night: I was much alarmed; but from the doctor's informing me it was a very common disorder in India, and that he never knew a case in which it was fatal, I felt easy. She continued deranged for a week, when she recovered her-

self, and talked in a most delightful way, her soul seemed in heaven, she relapsed again, and again reason dawned upon her mind, and we felt confident of her recovering; but she sunk once more, though on the whole, much better than before; it was then thought very adviseable to remove her to Pooree, for two or three reasons; the doctor was gone to Pooree that attended her during her confinement—the climate was much cooler than at Cuttack, it being on the sea coast, and Pooree was to be our station. We arrived safe on the first of May, and for a while my dear seemed to get better. She became more rational in her conversation, and more composed, so much so, that I prepared our bungalow to go into, and got our furniture ready; but my hopes were cut off almost in a moment, just as I seemed to sip the cup of bliss.

On Saturday the 14th of May, she seemed unusually calm, and we hoped she was better, but alas! it was a treacherous calm. I left her about eleven o'clock, and brother and sister Bampton sat up with her; in the morning, by five o'clock, I went to her, she was still very quiet, in about half an hour we prepared to bathe her as usual; but we found her get very weak and low, I sent to the doctor, stating her circumstances, and wished him to make his call as early as possible that morning, but did not apprehend the smallest danger; he came immediately, but she was much worse, and seemed to be exhausted, the doctor immediately gave her some stimulants and sago, &c which revived her again, he however seemed much alarmed, and at ten o'clock told me her case was very dangerous. She continued taking sago, camphor mixture, &c. pretty freely all day, she had taken very little the three or four

Preceding days, at half past eleven in the morning she enquired the time: she was insensible the whole day, with a very little exception, when she spoke rationally a few words. Towards the afternoon my last hope fled, and I thought she would die, I cannot describe my feelings, about half past four she turned to me with a sweet smile, and said, "My Sutton, I am beautifully happy." I enquired what made her so happy? but reason fled again. I afterwards asked her if she was very ill, her lips said Very, she spoke no more after this; she continued to doze at intervals all day, in short dozes, towards evening they grew longer, and her feet and hands grew cold and clammy; at eleven o'clock, just as sister Bampon turned to fetch something, a slight struggle came over her, as I was leaning over her. I called her and brother B. and she grew worse, and evidently sunk very fast, she could not speak, her nose and ears felt cold, and she appeared gradually to lose her hold on time; a few minutes before half past eleven, she looked at me and smiled very sweetly, I called her my Charlotte, my Charlotte, speak to me once more? but alas, she could not; in a minute she turned her eyes and they became fixed, she breathed softer and softer till half-past eleven, when she breathed her last, so silently, that I could not for a minute tell that she was gone, she left the smile on her countenance, beautifully and strikingly indicative of her happiness; so easy and so happy died my Charlotte, that I cannot but be thankful, and pray that my end may be like hers. Oh, that we may all follow her, as she has followed Christ. She was no ordinary Christian, she was superior to most, if not all I ever knew. To God be all in glory.

Her remains were conveyed the following evening to the silent tomb, to wait the coming of the Lord she loved, and who will not suffer her faithfulness and love to pass unnoticed. Brother Bampton officiated and I retraced my lonely steps, to realize my dear departed's loss. O think of, and pray for your poor bereaved brother and his motherless babe."

General Baptist Missionary Society.

ANNIVERSARY MEETINGS.

WIRKSWORTH, BONSAI, and SHOTTLE.—The Anniversary meeting of Wirksworth association, was held on Monday, September 21st. Mr. Hudson preached on the preceding Lord's day. At the meeting Mr. Barrow presided, and Messrs. Butler, Winks, Hine, (Independent,) Newton, (Methodist,) Pike, G. Pike, and Hudson, pleaded the cause of the perishing heathen. The meeting was well attended and pleasing. The next evening a similar meeting was held at Bonsal, when most of the same brethren attended. Subsequently two sermons have been preached in behalf of the same great object, at Shottle. Collections, Wirksworth £7 18s. 6d. Bonsal, £2 2s. 6d. Shottle, £4. Total £14 1s. exceeding those of last year.

ROTHLEY.—An interesting and well attended Missionary meeting, was held here on Tuesday, Nov. 13th. Mr. Hudson preached on Lord's day the 11th. At the meeting Mr. Caldecott presided, and Messrs. Stevenson, Winks, Scott, and Pike, addressed the audience. Collection about £5.

ASHBY, PACKINGTON, and MEASHAM.—At these places, Missionary meetings were held in succession, on the evenings of Nov. 28th, 29th, and 30th. The first meeting was held at Measham, and the last at Packington, on the two former evenings, the weather was very unfavourable, yet the meetings were gratifying, and the congregations good. At Measham the chapel was crowded. On the preceding Lord's day Mr. Stocks preached at each of the three places, in behalf of the Mission. At each place Mr. Goadby presided. The speakers were at Measham, Messrs. Stocks, Winks, Hudson, and Pike. at Ashby the same brethren, and Mr. Taylor, formerly a Methodist Missionary, and at Packington the same as at Measham, with the exception of Mr. Hudson. All the Collections exceeded those of last year, being at Measham, £6, Ashby, £5 7s. 6d. Packington, £2 13s.

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BIBLE GEOGRAPHY.

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SAMARIA—SAMARITANS.

IN the historical books of the Old Testament, *Samaria* is generally used as the name of the city built by Omri, the father of Ahab; though, in the writings of the prophets, it is frequently employed to designate the whole kingdom of the ten tribes, of which it was, for about two centuries, the metropolis. In the latter sense, it included the province of Galilee and the countries beyond the Jordan. But, in the days of our Saviour, this name was given to the middle part of the land of Canaan; lying between Galilee on the north, and Judea on the south; and reaching from the Mediterranean sea on the west, to the Jordan on the east: including the districts formerly possessed by the tribe of Ephraim and the half tribe of Manasseh. In this sense of the term, we read of our Saviour's "passing through the midst of Samaria," "the regions of Samaria," "the villages of Samaria" "and the churches of Samaria." 1 Kings xvi. 24. Hos. viii. 5. Luke xvii. 11. Acts viii. 1, 25, ix. 31.

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It does not appear that our blessed Lord ever resided in this province; though, as it lay between Galilee and Jerusalem, "he must needs pass through it," when travelling from one place to the other. Hence few of its towns are mentioned by the evangelists; and, those, as well as the natural features of the country, have been already noticed, in the description of the lots of the tribes by which these districts were previously occupied.* John iv. 4.

The inhabitants of this province when our Lord visited it, were the descendants of the mixt people whom the king of Assyria removed into these regions; which he had depopulated by carrying away the Israelites captive into the remote parts of his own dominions. These colonists brought their pagan idols with them, and continued to serve them in their new settlements. But, being soon attacked by wild beasts, they concluded that this calamity had befallen them because they neglected to worship the god of the land. A Jewish priest was therefore sent to instruct them in the Mosaic ceremonies, and they joined the God of Israel to their other

* See Vol. ii. pp. 442, 443.

deities: "they feared the Lord and served graven images, unto this day." These *Samaritans*, as they were from that period styled, acted a very unfriendly part towards the Jews, who returned to their own country after the Babylonish captivity. They exerted all their craft and influence to prejudice the kings of Persia against them, and to prevent the rebuilding of their city and temple. The Samaritans were then governed by Sanballat the Horonite, who very insidiously opposed the patriotic endeavours of the pious Nehemiah to restore the Jewish church and state. Taking advantage of the absence of that vigilant governor at the Persian court, Sanballat accomplished a marriage between his daughter and a son of the high priest at Jerusalem: an union expressly forbidden by the law of Moses. Other corruptions soon followed; the worship of God was neglected, the priests dispersed, and Samaritans took up their dwellings in the temple. When Nehemiah returned to Jerusalem, he immediately commenced a vigorous reformation of these abuses. He recalled the priests to their stations, ordered all who had married strange wives either to put them away or leave the city, and expelled the intruders from the house of God. The husband of Sanballat's daughter, unwilling to part with her, retired to his father-in-law; who soon afterwards, with a view to vex the Jews, built him a temple on Mount Gerizim, near Samaria, of which he made him high priest. The Samaritans, indeed, not content with claiming an equality for their temple with the temple on Mount Zion, insisted that, as the patriarchs had erected altars and performed religious services on Mount Gerizim,

and God had chosen it as the place from which the solemn blessings should be pronounced on the sons of Jacob when they entered the promised land, it alone was the station selected by the Almighty for the seat of the national worship. Neh. ii. iv. vi. xiii.

Many of the inhabitants of Jerusalem, displeased with the rigour of Nehemiah's reform, deserted their friends and joined the Samaritans; whose country became from that time, the general asylum for disorderly and refractory Jews. Thus the political animosity which subsisted between these two parties was increased by religious opposition, and maintained with undiminished rancour, through four hundred years, till the final destruction of Jerusalem. Indeed, the repeated duplicity of the Samaritans greatly inflamed the enmity of their neighbours. For, when the Jews were in a flourishing state and enjoyed the favour of the monarchs who governed Asia, the Samaritans claimed affinity with them, declared themselves the descendants of Joseph, and professed the greatest reverence for the Mosaic institutions. But, when the Jews were oppressed or persecuted on account of their religion, the worshippers at Gerizim denied all affinity with them, declared themselves the offspring of the original Assyrian settlers, and heartily joined in distressing them. On one occasion, they carried their apostasy so far, as to petition the Assyrian monarch that their temple on Gerizim might be dedicated to Jupiter.

These aggravated insults and injuries excited the Jews to the highest pitch of hatred against their perfidious and impious neighbours: A public curse was denounced, by the authority of the Jewish church,

in which they forbade all of their disciples to have any communication with the Samaritans; declared their country unclean, and the fruits of it defiled; prohibited the use of any thing that belonged to them; and excluded them for ever from being admitted as proselytes to the Jewish communion. They went further; and pronounced them incapable of having any part in the resurrection of the just. In a word, they esteemed them as accursed both in this life and to all eternity; and held them in utter abhorrence. Hence, when the Jews were exasperated to madness, by the honest and searching reproofs of our Saviour, they vented their malice and rage against him in these expressive terms: "Say we not well, that thou art a Samaritan and hast a devil." The Samaritans, on their part, nourished feelings of equal animosity against the Jews, and refused them the usual hospitality afforded to strangers; especially when they passed through their territory to visit the temple at Jerusalem. Thus, when the blessed Jesus sent messengers before him to prepare accommodation in a village of the Samaritans, "they did not receive him, because his face was as though he would go to Jerusalem." Well, therefore, might the disciples marvel when they found their divine Master conversing, in a friendly manner, with a female Samaritan; and well might the astonished individual herself inquire, when he requested her to give him a draught of water, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" And it strongly marks the warm interest felt by all ranks of society, in the controversy which had so long been agitated, that this female, though

probably little influenced either by virtue or religion, no sooner discovered that our Lord was a prophet, than she introduced the principal subject in debate; and pointing to Mount Gerizim, which stood full in view, observed, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Luke, ix. 52. John, iv. 9, 20, 27.

But it ought to be remarked, that the affectionate Jesus gave no encouragement to those malevolent feelings which his countrymen indulged against their neighbours. On the contrary, he exposed and discouraged them both by example and precept. He condescended to make a gracious revelation of his real character to the woman to whom we have already alluded; kindly yielded to the importunities of the Samaritans to tarry with them; and spent two important days in preaching to those hated people, many of whom believing his words, declared their conviction that he was "indeed the Christ, the Saviour of the world." In the beautiful and instructive parable of the man who fell among thieves, he gave a delicate but keen rebuke to the self-assumed superiority of the Jews, by contrasting the unfeeling conduct of a priest and a Levite, with the humanity and generosity of a Samaritan. When he had healed ten lepers, and one only returned to express his gratitude to his heavenly Benefactor, our Lord expressly called the attention of the spectators to the circumstance that, though ten were healed, "there were not found that returned to give glory to God, save that stranger, and he was a Samaritan." And, when he was ascending to glory, he told his apostles, as if to prevent any objections which their

national prejudices might excite against such a course, that they should receive power, after the Holy Ghost had come upon them; and should be witnesses unto him, not only in Jerusalem and in all Judea, but also in Samaria, and unto the uttermost part of the earth." John, iv. 26, 39—42. Luke, x. 30—37; xvii. 11—20. Acts, i. 8.

The event confirmed this gracious prediction. When persecution scattered the disciples, after the death of Stephen, Philip the deacon went down "to the city of Samaria and preached Christ unto them." Success attended his ministrations: for "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." "They believed and were baptized, both men and women." The apostles who remained at Jerusalem, having received intelligence of this pleasing result of the labours of Philip, sent Peter and John to complete the good work. These active ministers confirmed the converts already made; testified and preached the word of the Lord in the city; and, on their return, "preached the Gospel in many villages of the Samaritans." The gospel, introduced under such auspicious circumstances, among a people hated and cursed by their instructors, was crowned with a divine blessing, and spread itself through the country. In a few years afterwards, we read that the churches in Samaria, as well as in other places, had rest and were edified; "and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Acts, viii. 4—25; ix. 31.

Who can contemplate the conduct and temper of the adorable Jesus in the instances that have

now passed under our review, without being struck with the true dignity and real philanthropy which it displays? Not deigning to notice the disgraceful enmity which existed between the Jews and Samaritans, he treated them both with equal attention, and laboured to engage them in more edifying speculations. O that all who bear his name would imitate his amiable and noble example; and disregarding the squabbles which divide their neighbours, endeavour to lead them all into the paths of life! O that all his ministers would learn to look down on the petty disputes that too often arise among their flocks, with the same dignified neglect with which their divine Master beheld those controversies; and while they enrol themselves on neither side, behave to both parties with equal courtesy and affection: employing all their influence to bring them to more peaceable dispositions, and assist them in more important pursuits!

But though Christianity was planted thus early in this country, and flourished there for many centuries, yet the sect of the ancient Samaritans was not eradicated. It exists at the present time, though its votaries are few and scattered. They have still a high priest at Gerizim, who offers sacrifices for them, and directs them in all religious concerns. They have long ago forsaken idolatry; and are very strict in their observance of the laws of Moses. The five books of Moses are indeed the only Scriptures which they receive as inspired; and their copies of them differ, in various places, from the Hebrew copies. A few of these Samaritans may yet be met with in Palestine and Syria, and even at Grand Cairo, in Egypt.

A CONCISE VIEW OF
MAHOMETANISM.

THE Koran, as we have already hinted, is the Bible of the Mahometans; and regarded, by all their orthodox believers, with the utmost veneration. They say it was uncreated, and reserved in one of the heavens from all eternity. It was however published, by the impostor, in various portions as occasion required. When his followers began to droop, when some new enterprize was to be undertaken, when he wished to sanction his lust, his ambition, or his avarice, he produced a new chapter of the Koran, which, as he boldly assured his followers, had been brought from Heaven, by the angel Gabriel, at the express command of God. This mode of publishing sometimes occasioned contradiction and inconsistency in this revelation, not easily reconcilable to the eternal and immutable character which was ascribed to it; but the confident author declared that he had power to abrogate as well as to enact; and that the last communication was always sufficient to repeal any former one. The Koran comprises, in its complete state, one hundred and fourteen chapters, of very unequal lengths; some containing four verses, and others extending to three hundred. It is written in a peculiar mode, on paper made from silk, and polished to a high degree of beauty. The Mahometan princes adorn their copies of this book with gold and precious stones. Some volumes, taken by the English from the Sultan Tippoo, in the East Indies, are deposited in the public libraries, and are of extraordinary elegance. The followers of the prophet never read or even touch

the Koran without previous prayers and washings; and their wise men, in order to preserve it from alteration, have numbered, not only its words, but even its letters and points. They never suffer it to be torn or defaced; and treat every fragment of it with respect. O that Christians would imitate these deluded enthusiasts; and exhibit equal veneration for the real word of God!

But the faith of the disciples of Mahomet is not confined to the writings published during his life. So great was their respect for their master, that they observed his actions and sayings with the most reverent attention; and transmitted them from generation to generation with religious care. Considering the number of his followers, during the latter years of his life, it is not surprising that these traditions should be numerous. Two hundred years after his death, a learned lawyer collected and examined more than three hundred thousand; of which he pronounced seven thousand two hundred and seventy-five to be genuine, and condemned the remainder as doubtful or spurious. This collection is highly respected, and esteemed next in authority to the Koran.

The fundamental articles of a Mahometan's creed are, the unity of God and the mission of Mahomet. The former of these is repeatedly introduced into the Koran; and the omnipotence, the omniscience, and the goodness of the Deity, are sometimes taught in language sublime and eloquent.

Mahomet professed great regard to the memory of Adam, Noah, Abraham, Moses and Christ; whom he represents as prophets, rising in regular gradations of rank and authority, and divinely commissioned to teach man the will of his Maker.

Christ, he asserted, was the last prophet of the Jews, the true Messiah, a worker of miracles, and a preacher of righteousness. Though he denied his divinity, he admitted his miraculous conception; and has added many strange fables to the scripture account of the birth, ministry and death of Jesus. The followers of this impostor, therefore, rank Christ amongst the true prophets, the next in dignity to Mahomet; invariably mention him with reverence; and a Turk has sometimes been severely punished for speaking disrespectfully of the Messiah. But they esteem Christ far inferior to Mahomet, whose coming, they say, he predicted; and whose intercession with God he sometimes solicits.

The existence of angels, or pure aerial beings, who have no occasion for food, but constantly minister before the throne of God, and are employed to watch over men and record their actions, forms an important part of the Mahometan's faith. The four archangels, Gabriel, Michael, Azriel, the angel of death, and Israfeel, the angel of the resurrection, are held in peculiar veneration. They also believe that pride and envy seized a number of these celestial beings when man was created; for which they were driven out of Heaven and condemned to the infernal regions.—Both the good and bad angels take a great interest in the human race. There is not a man or woman, according to the Mahometan traditions, without an angel and a devil attendant on all his actions: the business of the devil is to suggest evil; that of the angel to inspire truth.

On that abstruse subject which has caused so much controversy among Christians, eternal and un-

conditional predestination, Mahomet, as we have before noticed, has pronounced in the strongest and strictest terms. And when his disciples rationally objected, "O prophet, since God has appointed our places, we may confide in this, and abandon our religious and moral duties;" he gravely replied, 'No: because the happy will do good works, and the miserable will do bad works.' A solution of the difficulty most worthy of a prophet!

The religious duties commanded by this impostor consisted principally of prayer, fasting, almsgiving and pilgrimage. He enjoined his disciples to pray at least five times every day. Criers, stationed on the towers of the mosques or places of public worship, announce to the people, the arrival of the hour of prayer; when every Mahometan, whether at home, in a neighbour's house, or in the public street, turns his face towards Mecca, and repeats a short supplication: resuming his business or conversation without ceremony when he has performed his task. Friday is the Mahometan sabbath; when public prayers are offered in the mosques, and the Koran is expounded by some appointed teacher; but the Koran says, that "in the intervals of prayer and preaching, believers may disperse themselves through the land as they list, and gain of the liberality of God," by pursuing worldly occupations or innocent amusements.

Mahomet prescribed frequent washings and bathings to his followers; and they are so strict in observing them, that, when they travel in deserts and cannot obtain water, they substitute sand rather than omit them. Frequent fasting is strongly recommended by the Arabian legislator; but it is strictly

enjoined on every Mahometan during one month in each year, when no gratification of the senses nor any support for the body is allowed from morning till night. This season is peculiarly sacred, and virtuous actions performed in it are esteemed more meritorious than at other times. Mahomet, like Moses, forbade his disciples to eat blood, swine's flesh, things strangled, what died of itself, and various kinds of animals which he pronounced unclean. He also prohibited the use of wine and the practice of gaming; both very prudent measures among a people of such fiery tempers: but these laws have been so explained and modified by the doctors, as to lay very small restraint on any besides the scrupulous and devout. It is probable that the Arabians adopted circumcision from their progenitor Ishmael, whom Abraham circumcised at thirteen years of age: for, though it is not enjoined in the Koran, it is invariably practised by the disciples of the prophet.

The Mahometans place great merit in almsgiving. It was a saying of one of their early princes, that prayer carries us half way to God, fasting brings us to the door of his palace, and alms procure us admission. A tenth part of each individual's property is required to be spent in acts of benevolence; but the obligation is evaded in various ways. Some of the more devout Mahometans, however, have exhibited splendid instances of this virtue. One of the grandsons of the prophet, on two occasions, gave the half of his property to the distressed; and several of their monarchs have distributed weekly the surplus of their revenue to the poor.

The disciples of the Arabian impostor rank pilgrimage very high in the scale of good works. Their

principal object is the mosque at Mecca, which had been a celebrated pagan temple long before the birth of Mahomet. It is firmly believed, by his votaries, to have been built by the patriarch Abraham, and to contain a stone which fell from paradise during the life of Adam. This stone was, they say, taken back to paradise at the deluge, and sent down again to Abraham, to place in this building. Its original colour was white; but, either from the kisses of the numerous pilgrims, or from the touch of an impure woman, or on account of the sins of mankind, it has long become black. The Koran enjoins pilgrimages to visit this temple and kiss this miraculous stone; and tradition has preserved a declaration of Mahomet, that, "if any of his disciples do not perform this journey, once at least during his life, he might as well die a Christian or a Jew."—The tomb of the prophet at Medina is another resort of pilgrims, which is esteemed very meritorious, though not so important as the visit to Mecca.

The doctrines of an intermediate state, the destruction of the world, the resurrection, the last judgment, and an eternal future state of happiness or misery, appear to have been borrowed, by this impostor, from Christianity; though disfigured with many disgusting and ridiculous additions. According to him, two angels enter the tomb of a deceased person, and demand an account of his faith. If he answers, "God is my Lord, Mahometanism is my religion, and Mahomet is my prophet," he is dismissed to a state of felicity till the resurrection. If his answer is not orthodox, he is conveyed to punishment till the same period; though neither the happiness nor the misery is so complete

as it will be after the last judgment.

Before the end of time, Antichrist, they say, will appear in Syria, and lay waste all places, except Mecca and Medina; but, after a long conflict, he will be destroyed by Jesus himself. A descendant of Mahomet will afterwards govern Arabia and fill the earth with righteousness. A deep declension will succeed his reign; but Christ will again descend to restore the natural and moral world, and establish perfect tranquillity in the earth. Forty years afterwards, the whole creation will fall back into its original chaos; but the great trumpet of the resurrection will sound, and a perfect restoration of angels, and men, and even of animals, ensue. The bodies of mankind, however widely scattered, will be formed anew, and united to their souls. The final judgment will then take place; when all who have not embraced Mahometanism before their deaths will be condemned, without examination, to everlasting fire. The least dreadful abode of misery will, however, be allotted to the Christians; one more terrible to the Jews; and the heathens will be plunged into still deeper woe; while the most intense punishment will be reserved for hypocrites of every religion.

The unbelievers of every name being thus consigned to never-ending torments, the Mahometans will next be judged. Their actions alone, and not their opinions, will be examined. A balance will be held by the angel Gabriel, one scale of which will be suspended over paradise and the other over hell, large enough to contain both the heaven and the earth. In this balance the actions of all men will be weighed, and the fate of each will depend on

the proportion of virtue or vice in his conduct on earth. In determining this point, if any individual has injured another in his life time, a due portion of his good works will be transferred to the account of the party injured; or, if the aggressor's stock of merit be insufficient, a part of the crimes of the person whom he has wronged, will be imputed to him. The whole multitude of believers will be conducted to a bridge that stretches across the abodes of misery, which is finer than a hair and sharper than the edge of a sword. Over this bridge all must pass. The virtuous, guided by Mahomet and treading in his footsteps, will pass in security, with the swiftness of lightning, and reach the groves of paradise; while the guilty will fall into the flames that roll beneath. But as no infidel will ever be released from the gulph of destruction, so no Manometan will ever be consigned to eternal punishment. Those therefore to whom the passage of the bridge proved impracticable, will remain in torments for different periods, "till their crimes shall have been burnt and purged away." They then will be removed to join their brethren in paradise. In the description of this garden of bliss, the Arabian prophet freely indulged his natural propensities. Pearls and diamonds, robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, groves, fountains, rivers, numerous attendants, and the whole train of pomp, feasts and luxury, but especially the constant society of never-fading beauties, seventy-two of whom will be created for the gratification of the meanest believer, are the delights with which the gross imagination of Mahomet has furnished his realms of endless felicity.

Contrary to the prejudices of the east, Mahomet has declared women to be both immortal and responsible. They will have their portion in the resurrection; and, though a large majority of them will be finally lost, yet a few will be admitted to eternal bliss. As their actions, however, can never be either so important or meritorious as those of men, their happiness will be far inferior. We are not informed whether the sexes will dwell together in a future state; nor with what enjoyments or companions the females will be indulged.

Such is a brief but faithful outline of the religion founded by this artful impostor. It is a motley system, evidently composed of detached portions of Judaism, Christianity and Paganism: well adapted to the habits, dispositions and understandings of those to whom it was proposed; and well suited to the lamentable state of corruption and decay in which the Christian world was then involved. Supported by the military and political talents of its founder and his successors, it spread with amazing rapidity; but we must defer the sketch of its extraordinary progress to some future opportunity.

REFLECTIONS ON PRAYER.

EXTRACTED FROM THE
REMAINS OF H. K. WHITE.

IF there be any duty which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true christian, it is that of Prayer. He has taken every opportunity of impressing on our minds the abso-

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lute need in which we stand of the divine assistance, both to persist in the paths of righteousness, and to fly from the allurements of a fascinating, but dangerous life: and he has directed us to the only means of obtaining that assistance, in constant and habitual appeals to the throne of Grace. Prayer is certainly the foundation-stone of the superstructure of a religious life: for a man can neither arrive at true piety, nor persevere in its ways, when attained, unless, with sincere and continued fervency, and with most unaffected anxiety, he implore Almighty God to grant him his perpetual grace, to guard and restrain him from all those derelictions of heart to which we are, by nature, but too prone. I should think it an insult to the understanding of a Christian, to dwell on the necessity of prayer; and, before we can harangue an infidel on its efficacy, we must convince him, not only that the Being to whom we address ourselves really exists, but that he condescends to hear and to answer our humble supplications.

There is such an exalted delight, to a regenerate being, in the act of prayer, and he anticipates, with so much pleasure, amid the toils of business, and the crowds of the world, the moment when he shall be able to pour out his soul, without interruption, into the bosom of his Maker, that I am well persuaded that the degree of desire or repugnance which a man feels to this amiable duty, is an infallible criterion of his acceptance with God. Let the unhappy child of dissipation—let the impure voluptuary boast of his short hours of exquisite enjoyment; even in the degree of bliss, they are infinitely inferior to the delight of which the righteous man participates in his private de-

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votions; while, in their opposite consequences, they lead to a no less wide extreme than heaven and hell, a state of positive happiness, and a state of positive misery. If there were no other inducement to prayer than the very gratification it imparts to the soul, it would deserve to be regarded as the most important object of a Christian; for no where else could he purchase so much calmness, so much resignation, and so much of that peace and repose of spirit, in which consist the chief happiness of this otherwise dark and stormy being. But to prayer, besides the inducement of momentary gratification, the very self-love implanted in our bosoms would lead us to resort as the chief good; for the Lord has said, 'Ask, and it shall be given thee; knock, and it shall be opened;' and not a supplication made in the true spirit of faith and humility, but shall be answered; not a request, which is urged with unfeigned submission and lowliness of spirit, but shall be granted, if it be consistent with our happiness, either temporal or eternal. Of this happiness, however, the Lord God is the only judge; but this we do know, that whether our requests be granted, or whether they be refused, all is working together for our ultimate benefit.

When I say, that such of our requests and solicitations as are urged in the true spirit of meekness, humility, and submission will indubitably be answered, I would wish to draw a line between supplications so urged, and those violent and vehement declamations, which, under the name of prayers, are sometimes heard to proceed from the lips of men professing to worship God in the spirit of meekness and truth. Surely I need not impress on any reasonable mind, how directly con-

trary these inflamed and bombastic harangues are to every precept of Christianity, and every idea of the deference due from a poor worm, like man, to the omnipotent and all-great God. How often has the silent, yet eloquent eye of misery wrung from the reluctant hand of charity that relief which has been denied to the loud and importunate beggar? And is heaven to be taken by storm? Are we to wrest the Almighty from his purposes by vociferation and importunity? God forbid! It is a fair and reasonable, though a melancholy inference, that the Lord shuts his ears against prayers like these, and leaves the deluded supplicants to follow the impulses of their own headstrong passions, without a guide, and destitute of every ray of his pure and holy light.

Those mock-apostles, who thus disgrace the worship of the true God by their extravagance, are very fond of appearing to imitate the conduct of our Saviour, during his mortal peregrination; but how contrary were his habits to those of these deluded men! Did he teach his disciples to insult the ear of Heaven with noise and clamour? Were his precepts those of fanaticism and passion? Did he inflame the minds of his hearers with vehement and declamatory harangues? Did he pray with all this confidence—this arrogance—this assurance? How different was his conduct! He divested wisdom of all its pomp and parade, in order to suit it to the capacities of the meanest of his auditors. He spake to them in the lowly language of parable and similitude; and when he prayed, did he instruct his hearers to attend to him with a loud chorus of *Amens*? Did he (participating as he did in the Godhead)

assume the tone of sufficiency, and the language of assurance? Far from it! he prayed, and he instructed his disciples to pray, in lowliness and meekness of spirit; he instructed them to approach the Throne of Grace with fear and trembling, silently, and with the deepest awe and veneration; and he evinced, by his condemnation of the prayer of the self-sufficient pharisee, opposite to that of the diffident publican, the light in which those were considered in the eyes of the Lord, who, setting the terrors of his Godhead at defiance, and boldly building on their own worthiness, approached him with confidence and pride.

THE MORAL LAW, THE LAW OF CHRIST.

BY THE LATE MR. JOHN TAYLOR.

Fulfil the Law of Christ.—Gal. vi. 2.

THE word Law in the New Testament is most commonly applied to—the Writings of Moses—the Ceremonial Law—the Civil Law—or the Moral Law. Now Paul, when he exhorts christians to fulfil the Law of Christ, probably means one of these laws; and, as they are so very different in their nature, it is important to determine to which he refers: for how can we fulfil a law, unless we know what that law is?

None, I imagine, will suppose that Paul would call the five books of Moses the law of Christ, and enjoin it upon his readers to fulfil it. Nor could he intend the ceremonial law which belonged to the

Jews only; which had long been a heavy burden to that nation; and which had been abolished by the holy Jesus, to make way for his own spiritual religion. These ceremonies are designed by the apostle, Gal. v. 1, from which he says, “Christ has made us free.” Nor can the civil law of a nation be meant; for, though christians ought to obey it, yet there could be no propriety in styling that the law of Christ, which derives all its authority from man.

Perhaps some may say, that the law of Christ, in this passage, is the same as “the law of faith.” Rom. iii. 27. This seems improbable; because the law of faith evidently intends either the gospel, or the plan of salvation revealed in the gospel, or the grace of God from which all salvation flows, or something to the same effect; which excludes boasting on the part of the sinner, and is decidedly opposed to the law of works. But the law of Christ in the text is evidently the law of works; for it is fulfilled by bearing one another’s burdens. For the same reason, it cannot intend “the law of the Spirit of life in Christ Jesus.”—Rom. viii. 2. This is obviously the same as the law of faith, just mentioned, which sets “the sinner free from the law of death.” Whatever is meant by the grand expressions, the law of faith and the law of the spirit of life, they justify a poor condemned sinner, deliver him from bondage and misery, and require nothing from him but to accept them freely. But the law of Christ, in the text, is the binding rule of life to all christians, perpetual and constant as their lives. Those laws are rich free *grace*; this is constant *duty*.

The *Moral Law* then alone can

be the Law of Christ which the inspired writer exhorts Christians to fulfil. This is that law which teaches us how to conduct ourselves as rational and responsible creatures. It belongs to man as man; and is not dependent on any other consideration than his being a rational and responsible creature.— However he may differ in circumstances from his fellow men, he is still under perpetual obligation to obey this universal law. Whether he is rich or poor, wise or ignorant, sick or in health, in prosperity or in adversity, a sovereign or a slave; whether he lives at the beginning, in the middle, or at the conclusion of time, this law still claims his obedience. Under every dispensation, in the Antediluvian, Patriarchal, Mosaic and Christian ages, it still retains its authority. Climate has no effect: in paradise or in the deserts of Arabia, in Judea or among the Hottentots, in England or in the wilds of America, its power is the same. Of this law our Saviour has given us an admirable epitome; Matt. xxii. 37—41. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

This is the law which, as I understand it, the apostle calls “the law of Christ;” and many reasons may be assigned for giving it this appellation.

It was so little known in the world when Christ came and entered on his ministry, that few men had any proper knowledge of it, as a matter of revelation. This will apply, in a great degree, to the inhabitants of the land of Judea: they were in general too ignorant of the

writings of Moses and the prophets; and even their men of learning and influence were either unacquainted with this law, or directly opposed to it. Their lawyers pretended to explain it; but they usually explained it away, and frittered it down to nothing. They made void the commandments of God by their traditions. They instructed children to do nothing towards the support of their parents. They encouraged their disciples to hate their enemies and surrounding nations. They taught that, if outward actions were fair and specious in the sight of men, it was of little moment how the heart was affected. And they practised what they taught. They made a pretence to religion by long prayers; but devoured widows’ houses: they had outwardly sheep’s clothing; but inwardly were ravening wolves.— And, when the holy Jesus entered on his ministry, it was one great part of his employ to expound this law, and place its awful truths in a full and plain light. When, therefore, the world at large, and even the Jewish nation were, in the situation described, so ignorant of the law; and a Teacher came into the world to explain it so largely and so clearly, in a manner so totally different from the professed expositors of it, nothing could well be more natural than to call it, the law of this new expositor; though he never pretended to add any thing to its original and invariable meaning. In this sense the moral law was the law of Christ, who restored it to its native dignity and primitive purity.

Again. When an expositor has not only differed from previous expositors who have been employed in the same work for ages, but, in many important points, decidedly

opposed their interpretations, it becomes necessary and proper for him to employ strong and authoritative language, and call his explications *my words, my sayings, and my commandments*. And such a new interpretation is the explanation of the new interpreter, as contradistinguished from the former interpretations, which were false and erroneous. He might and ought to say with authority, as the blessed Jesus did, "Teach them to observe all things whatsoever *I have commanded you.*"

But farther. Moses received this law from God, and delivered it to the people in its general and true sense; and the prophets after him gave many illustrations of it, and enlarged the interpretations that Moses had left: yet neither Moses nor the prophets did any thing towards explaining and fixing its full and perfect sense in comparison with the Lord Jesus. His sermon on the Mount was particularly designed as an exposition of this law, and is well adapted to that purpose; and, in many other discourses, he pursued the same subject. See particularly John, xiii.--xvi. Besides giving this full interpretation of the law, our Lord left a most positive and absolute command to all his followers, but especially to all his ministers, that they should teach those who embraced his doctrine, all that *he had commanded*. He did not leave them at liberty, much less did he authorize them to make new laws of their own, or to enforce the commandments of any other master, but to teach his own commandments only: intending to instruct them and all the world, that the mind of God was by him completely made known; and that no one should ever pretend to know more of it than he had revealed.

How properly then might this law be called the 'law of Christ.'

Lastly. The life of the Redeemer was a perfect exemplification of the moral law. No man ever fulfilled it so completely as he did. It was his meat and his drink to do the will of him that sent him. He kept the Father's commandments and abode in his love. He loved the Lord his God with all his heart and mind, and soul and strength: and his love to mankind was so great and constant that, for many years, he went about doing them good, and at last gave himself a ransom for all mankind. His whole life was such a perfect transcript of the law of God, that, if a man should be doubtful in any part of his duty to God or man, and could hardly determine it, either from the letter of the law or the opinions of the best of his fellow-men, yet by a view of the Lord Jesus' conduct and his infinite condescension, humility, meekness, patience, diligence, zeal and love, the path of duty will appear as clear as the sun. Surely then this is the law of Christ.

And, when we remember what havoc the scribes and pharisees had made by their curtailed and carnal expositions of the law; how little regard was paid to Moses and the prophets even by those to whom were committed the lively oracles of God: and what was the deplorable condition, in this respect, of the world at large,—the coming of Christ into the world was a most stupendous mercy, in making known our relation and duty to God and man; especially when, with this knowledge, he enables his followers to fulfil this holy law. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh; but after the Spirit."

How awfully deceived then are those unhappy men, who deny that Christians are under the law as a rule of life; when it was one great object of their divine Saviour's mission to explain and exemplify it! and when he has commanded his ministers, in every age, to teach his disciples to observe it!

CORRESPONDENCE.

ON THE UNPARDONABLE SIN.

In Reply to a Query.

Gentlemen,

As your correspondent *Inquirer*, at page 15th. of your last Number, appears to be really desirous of obtaining some information on the very interesting subject to which he alludes; and as I know that others are often perplexed by it, I venture, though with considerable diffidence, to send you a few remarks in reply to his queries; and I shall sincerely rejoice if, in consequence of having received something more satisfactory, you should be induced to lay these hints aside.

Your correspondent inquires, in the first place, "What is the scriptural meaning of our Lord's words, Matt. xvi. 31, 32?" The awful words are, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven" &c.

If we look at the context, and consider the occasion on which these words were used, it is presumed, that we shall be much assisted in determining their meaning. A poor unhappy creature, under the power of satan, who could neither see nor speak, was brought to the benevolent Jesus, who immediately healed him and restored him to sight and speech. This miracle was performed in a manner so evidently supernatural, that the spectators were amazed, and said, "Is not this the son of David," the Messiah of whom the prophets spake? The pharisees, filled with rancour and hatred against the Redeemer, yet unable to deny the fact, observed, "This fellow doth not cast out

devils, but by Beelzebub, the prince of the devils." The divine Being whom they thus blasphemed immediately gave them another evidence of his omniscience, by exposing their thoughts, though he had not heard their objections; and proceeded to shew them, by the most powerful arguments, that the cause which they had assigned could not be the true one; as what he had done was in direct opposition to the interest and the power of satan. In this discourse he declared that he cast out devils by the Spirit of God; and assigned several unanswerable proofs of this important fact, which nothing but the most perverse obstinacy could resist. The unreasonable and rancorous unbelief of the pharisees was the subject on which our blessed Lord was speaking; and it was this malicious ascription of the miracles, wrought by him before their eyes, so plainly by the operation of the Holy Spirit, to the agency of Beelzebub the chief of the devils, that our Saviour called blasphemy against the Holy Ghost, and declares it shall never be forgiven. This appears to be the plain sense of the passage in Matthew; but, if we consult the parallel place in Mark, it will appear still more certain. Indeed, the inspired writer himself has determined the question: After reciting the objections of the pharisees, and our Lord's triumphant refutation, he repeats the awful declaration; and then assigns the reason of it, "Because they said, He hath an unclean spirit." Mark, iii, 22—30.

The difference stated in the latter verse of the passage under consideration, between the guilt of speaking against the Son of man and against the Holy Spirit, probably refers to the personal reproaches which were cast on the Redeemer; such as the meanness of parentage, his poverty, his gluttony, &c. These, having some excuse from the outward circumstances in which he appeared, were crimes of a less aggravated nature, than the ascribing of miracles, so evidently wrought by divine agency, to the devil. Perhaps the sense of the whole passage may be expressed in the words of a pious commentator. "As if Christ had said, All the reproaches which you cast upon me as man are pardonable; as when you upbraid me with the poverty and meanness of my birth, when you censure me as a glutton and a wine bibber, and the like unjust charges. But when you blaspheme that divine power by which all my miracles are wrought; and, contrary to the convictions of your own enlightened minds,

maliciously ascribe all my miracles to the power of the devil, which are wrought indeed by the Holy Ghost, this makes your condition not only dangerous, but desperate; because you resist the last remedy and despise the best means for your conviction. For what can be done more to convince you that I am the true and promised Messiah, than to work so many miracles before your eyes, for that purpose. Now if, when you see these, you say, that it is not the Spirit of God that works them, but the power of the devil; as if satan would conspire against himself and seek the ruin of his own kingdom; there is no means left to convince you, but you will continue in your obstinacy and malicious opposition to your unutterable and inevitable condemnation." *Burkitt* on Mark, iii. 20.

It is acknowledged that some very eminent commentators assert, that our Saviour's awful declaration was delivered as a caution to his hearers; and referred chiefly, if not exclusively, to the sin of ascribing to the agency of satan, the glorious works of divine power and goodness, which should attend the grand dispensation of the Holy Spirit after its full effusion on his apostles. But though that doubtless was a crime of the same perverse and dangerous nature, and involved in guilt of the deepest stain; yet we have no intimation that the heavenly Speaker alluded to any future event; but are expressly told that he made the awful denunciation, "because they said, He hath an unclean spirit." Nor do we recollect that the enemies of Christianity, after the effusion of the Holy Spirit, are ever represented as imputing his operations to diabolical agency. The Jews, on the day of Pentecost, ascribed them to intoxication; "These men," they said, "are full of new wine."

Your correspondent next inquires, "Does the sin unto death," mentioned 1 John, v. 16. refer to the same subject? This is confessedly a very obscure text; and has been explained very differently by many able expositors. Without pretending to decide a point so much disputed, we offer a few plain hints to the consideration of the reader, and leave him to form his own judgment on their propriety.

There is certainly no allusion in the text to the awful assertion of our Lord respecting the sin against the Holy Spirit. The unpardonable crime could not be committed by any except the professed enemies of Christ and his religion; but the apostle is speaking of sins into which

a "brother," that is, a professed Christian, might fall. Now the disciples of Jesus were, at that time of severe persecution, most in danger of being drawn into apostacy, and relapsing into idolatry. It is painfully evident, from the awfully affecting description, given by the apostle, Heb. x. 26—29, that some who had "received the knowledge of the truth," and "been sanctified by the blood of the covenant," had renounced their allegiance to the Redeemer, done despite unto the Spirit of grace, joined the ranks of his enemies, and become active opposers of his church and his people. When the unhappy apostate had sunk into this dreadful state, it was almost impossible that he should ever be recovered. The obduracy and determined rancour of his heart against the only Saviour of sinners, and the plan of salvation accomplished by him, rendered him insensible to the ordinary means of grace; and nothing but a miracle could snatch him from destruction. That this awful apostacy was contemplated by the writer is probable from the affectionate exhortation with which, a few lines afterwards, he concludes his address; "Little children, keep yourselves from idols."

The sacred penman had been encouraging christians to the exercise of prayer; assuring them that "they should have the petitions which they desired of God." He applied this general principle to that species of prayer, which consisted in interceding for such of their brethren as had fallen into sin. But here he thought it necessary to caution them against an improper expectation of success in cases like those that have been mentioned, where there was very small probability of obtaining it. This he might do with a view to impress on those to whom he wrote a proper sense of the awful guilt and danger of such apostacy; and excite them to greater vigilance and more earnest prayer to avoid whatever might lead to it.

Yet the apostle does not forbid prayer to be offered, even in this case: he only says, "I do not say that he shall pray for it." That is, I give no command, nor promise any success. Christians are, therefore, left free to indulge those benevolent feelings which prompt them to wish that all their fellow sinners may enjoy everlasting felicity and to obey those precepts by which they are commanded to make supplications, prayers and intercessions for all men; because "this is good and acceptable in the sight of God our Saviour: who will have all men to be

saved and to come to the knowledge of the truth." Indeed it is a proof of divine wisdom and goodness, that we are not required to determine the characters of our associates; for our ignorance, prejudice, and selfishness render us wholly unfit for such a trust. In the primitive church, when the gifts of discerning spirits was enjoyed, such a distinction might perhaps be safely made. But that gift has long ago been withdrawn; and it would ill become us to presume to say that any one is placed beyond the reach of divine grace and mercy, while he continues in this state of probation.

If the preceding observations are well founded, the Inquirer will perceive, that the unpardonable sin can never be committed, except by persons placed in circumstances similar to those in which the Jews were placed to whom our Lord addressed the dreadful denunciation: they must obstinately ascribe miracles, wrought by the Holy Spirit, to diabolical agency! when those miracles are performed before their eyes, and accompanied with unequivocal evidence of their divine origin. But no man can ever be placed in these circumstances, and therefore that sin can never be committed; and no sincere mind needs distress itself with the fear that he has been guilty of it. And, even on the supposition that this sin includes the wilful ascribing of the extraordinary operations of the Spirit of God to the influence of the devil, these suspicions are groundless; for before this can be done, all belief in the truth of christianity must be abandoned, and neither its promises nor its threatenings will be regarded. Every one therefore who feels afraid or distressed lest he should have committed this sin, discovers, by that fear or distress, that he is in a state of mind incapable of committing it.

But, while encouragement is given to the fearful and tender-hearted, let not the presumptuous be hardened. Let us all consider that every wilful sin, if persisted in, and not washed away in the blood of Christ, will prove unpardonable—that we are all naturally prone to evil and averse to good, and therefore, unless we have the assistance of the Holy Spirit, shall continue in the broadway that leadeth to death. Let us therefore take heed not to resist his gracious operations on our minds, or quench his sacred influences. For, "if any man have not the Spirit of Christ, he is none of his."

OBSERVATOR.

RICH DEACONS.

Gentlemen,

It gives me sincere concern to have been the cause of a moment's perplexity to any conscientious christian; especially to a "poor but faithful deacon," a character at once highly respectable and very useful. I hope that your correspondent who assumes that signature, at page 16, of the last number, has misunderstood my meaning, in the passage to which he alludes.

I certainly did mention liberality as one of the essential qualifications of a deacon, and stated the reasons on which my opinion was founded. These reasons your correspondent has not noticed; and they therefore retain their original weight whether more or less. But he seems not to recollect, that it is not necessary for a man to be "in superior circumstances," in order to be liberal. It often happens that the poor are more liberal than the opulent; and shew a greater disposition to assist their brethren, and the cause of their Redeemer, though they may not contribute larger sums for those purposes. Liberality is, by no means to be measured by the amount of the sums given, but by the proportion of the gifts to the ability of the giver; as a shilling is often of more consequence to one man, than fifty pounds are to another. Our blessed Saviour recognized this principle when, after observing many rich worshippers out of their abundance, cast large donations into the treasury of the temple; he saw a poor widow cast in two mites which made a farthing, and declared that she had given more than all the rest, because she had given all she had. Nor will conduct like the poor widow's, lose its effect in our churches. It has often been observed, that unexpected and hearty contributions of poor members, though small in amount, have been highly esteemed by their brethren; and excited a generous emulation in the richer members, that has been productive of singular benefit. With all reasonable men, as well as with the great Searcher of Hearts, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—A deacon may therefore be liberal, who is not in superior circumstances.

To the question, "Is it essential to the deacon's office that those who fill it should be in superior circumstances?" it may be replied, that it is by no means essential; and the prudence of such a choice must

depend on circumstances. If all the members of a church be poor, the deacons must of course be poor. But, when the church consists of persons in various circumstances, it is presumed, that neither prudence nor justice would sanction the appointment of their most indigent brethren to that office. Such could not spare the time requisite; their access to the more opulent members would be less easy, and their influence with them less effective, than if they were in more respectable circumstances; and their own necessities might warp their judgement and even endanger their integrity. It would however be equally improper to choose a man to this station, who is immersed in business, and eagerly engaged in secular pursuits. He would not esteem the concerns of the church or the interests of his poor brethren, sufficiently important to occupy his time or attention, and would impede, rather than assist the prosperity of the cause. Perhaps the best rule, as far as worldly circumstances are concerned, is to select such men as have attained the object of Agar's prayer; and are neither encumbered with poverty nor riches. These are generally the most effective assistants in any good work. A person's worldly circumstances however, is but one of the considerations which should influence a church in the choice of deacons; and it may be so counterbalanced by other and more important motives: that a proper election must be made in opposition to it. It very seldom happens that all the requisite qualifications are found in one person; and the only practicable mode is, to select him who appears, upon the whole, the best qualified.

Lladshew,
Jan. 15, 1826.

JACOBUS.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

CLERICAL DISTRESS.—A professor of divinity from Germany, at a late public meeting in London, made this affecting statement. "I can say in truth that, until my seventeenth year, I was neither acquainted with any vital christians, nor had I ever heard there were such persons. Being educated at a classical school, as is the custom in our country, our religious teacher did not give us any higher idea

of christianity, than of the religion of Homer or Herodotus. Christ was, according to him, a good man, but somewhat enthusiastic. However, Deism 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 instructions. What then did they do 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 our teachers, 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 called, 'The Art of Prolonging Human Life,' and this he explained to us instead of giving us religious instruction. Another of our teachers, who 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*."

EZRA, THE JEWISH SCRIBE AND PRIEST.—It is the opinion of some of the best writers, that Ezra collected together and set forth a correct copy of the holy scriptures. Both Jews and christians agree to give him this honour. This work included several things, viz. 1. He corrected all the errors that had crept into the copies of the sacred writings through the negligence of transcribers. To him also the Jews attribute the various readings in the Hebrew bible; both that which is read in the text, and that which is written in the margin, and is supposed to be the true reading. 2. He collected together all the books of which the holy scriptures then consisted; and classed and arranged them in their proper order; the law—the prophets—and the hagiographia or psalms. This is the division which our Lord himself expresses; Luke, xxiv. 44. 3. According to the divine direction and assistance imparted to him, he added, in several places, what appeared necessary to illustrate, connect or complete the signification; as the thirty fourth chapter of Deuteronomy, and many single verses in other places of the Old Testament, which were evidently necessary to complete the sense. 4. The names of several places that were grown obsolete, he changed; putting into his edition of the scriptures the new names, that the people might the better understand what was written: thus Laish is Dan; Gen. xiv. 14; the name by which it was afterwards called; and

many others. 5. He wrote his edition of the scriptures in the Chaldaic character. 6. It may be added, many are of opinion that Ezra was the author of the vowel points. At least, they were added now, or soon after this period; as the Hebrew language had ceased to be the mother tongue, through the Babylonish captivity.

A TIMELY HINT.—A gentleman in a coach began his conversation by boasting of the plenty and prosperity we enjoyed as a nation; adding, that we want for nothing. ‘No, sir,’ said a minister, pleasantly, ‘we want nothing but gratitude to God.’ This timely hint took the company by surprise; and, as they suspected they had a methodist present, he found them very descent companions till they separated.

THE SABBATH FORGOTTEN. A missionary in India, travelling from his own station to Calcutta, arrived, about the middle of the sabbath, at a market town, where he was hospitably entertained by an intelligent physician, a native of Scotland. The missionary expressed his regret, at dinner, that unavoidable circumstances had obliged him to travel on the morning of the Lord’s day. “Oh,” replied his host, “such circumstances will sometimes occur; but, as for myself, I frequently know not when the sabbath comes, till I have enquired what day of the week it is.”

PAGAN APATHY AND CHRISTIAN SYMPATHY.—Two gentlemen riding through Chitpore, in the vicinity of Calcutta, saw a poor native lying by the road, evidently dying of the cholera, which then raged awfully in that district. They desired some Hindoos who were near to assist their expiring countryman; but they refused, saying, that they should lose caste if they touched him. The gentlemen then lifted him into their own carriage, took him home; and by the prompt administration of proper remedies, saved his life. Hindooism is cruel as the grave; and her victims are numerous as the sand on the sea shore.

PRAYER ANSWERED.—The emperor Marcus Antoninus, being in Almagne with his army, was inclosed in a dry country by the enemy, who stopped all the passes, so that he and his army were in imminent danger of perishing for want of water. The lieutenant of the emperor, observing the distress of his master, told him, that he had heard that the christians could obtain any thing, by their prayers, of

their God. On this, the emperor having a legion of christians among his troops, desired them to supplicate their God, for the army’s deliverance from the destruction which threatened it. They immediately complied; and soon afterwards a violent thunder-storm arose, which beat down their enemies; and at the same time poured down plentiful showers on the Romans. Thus their thirst was satisfied, and their foes discomfited.

INGENUITY OF INSECTS.—One species of spider actually makes a room, with a door turning on a hinge. This room is a subterraneous gallery, upwards of two feet in length, and half an inch broad. This tunnel, which is very large compared to the insect, is dug in a steep bank of clay. The door is lined with a web of fine silk, and, when finished, its outline is as perfectly round as if traced with compasses. The inside is convex and smooth; the outside flat and rough, and so like the surrounding earth as not to be distinguishable. This door, the ingenious spider fixes at the entrance by a hinge of silk, which allows it to be opened and shut with ease; and as if acquainted with the laws of gravity, she invariably places the hinge at the highest side of the opening, which you may remember is sloping; so that the door, when pushed up, shuts again with its own weight. She also leaves a little edge or groove, just within the entrance, upon which the door closes, and fits with the greatest precision. If the door is a little raised, the observer immediately feels a strong resistance, which is the spider pulling with all her might to keep it close; but when she finds it vain, she runs off. If the door is fastened down, there will be a new door the next morning. This singular habitation is the abode of the spider; which hunts in the night, and carries the prey to devour at leisure in the bottom of her den, where the remains are often found. This species is not uncommon in the south of France.

PROVIDENCE.—The interposition of natural causes has frequently been employed to answer the purposes of mercy to the people of God, when reduced to extremities. In the year 1673, when the Protestants were closely besieged in Rochelle by the French king’s forces, God sent them in daily, with the tide, an infinite number of small fishes, such as before that time were never seen within that haven; and which, soon after the close of the siege, ceased to appear.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

MARY PRIDMORE was born at Gretton in Northamptonshire, May 12, 1744. Her parents were much attached to the established church; though destitute of the power of religion. Her education, as regarded her spiritual concerns, was neglected; and she lived, till her twentieth year, careless and thoughtless of eternity. About that period she, with a number of young companions as heedless as herself, went to Oakham, to be confirmed. Their object, as she always expressed it, was merely to procure a holiday and enjoy a frolic. She went through the ceremony gaily enough, till the bishop, in a serious tone, asked the candidates—"Do you here, in the presence of God and this congregation, renew the solemn promise and vow that was made for you at your baptism?" &c. The solemnity of this inquiry threw her mind into confusion, and she could scarcely make the proper responses. She soon recollected that, in the catechism which she had learnt as a preparation for this ceremony, there was something about renouncing the devil and all his works, &c. She was conscious she had never made any such promises and vows, nor ever authorized any to make them for her; and therefore felt no way bound to take them on herself. While she was employed in these meditations, the ceremony proceeded; and the bishop began to pray for the confirmed persons, as regenerated characters; the servants and children of God. This increased her confusion, and rendered her still more unhappy. "We!" she thought, "We, regenerated! We, the children of God! who are come hither for nothing else but a frolic! How shocking!" "O!" she exclaimed when relating the circumstances, in after years, "O! I felt a strong wish to have crept out of the church. Indeed, I did run out as soon as I could; and, leaving all my companions, hastened home with all possible speed, and immediately retired into a private place to reflect on what had passed."

From this time she saw herself a sinner and felt the need of a Saviour. Finding no benefit from the worship of the church of England, she began to attend the preaching of the G. B. ministers; from

whom she soon obtained instruction and comfort. Her father was then the clerk of the parish church; and he was very hostile to her going among the dissenters. She however persevered, though greatly opposed and persecuted, till she was nearly thirty years of age; when she was married to Mr. Pridmore, the son of one of the G. B. ministers at Morcott. Soon after this union, she and her husband were baptized and became members of the G. B. church at Morcott, then under the pastoral care of Mr. W. Stanger.—She exhibited great sincerity of heart, and a decided love to the ordinances of her Saviour. Though she had generally to walk four miles to public worship, yet her attendance, as long as her strength permitted, was regular. She found pleasure in religious exercises; and she hailed the sabbath as a day of sacred enjoyment. She continued an uninterrupted course of diligent improvement for more than forty-years; when the infirmities of advancing age confined her, and she was able with difficulty to meet her friends occasionally at the table of their common Lord.

Her death was sudden. Though she had been in a weak state for some weeks, yet she had never been wholly confined to her bed. But a dropsical affection seized her, and rapidly gaining strength, soon brought her to the grave. The day before her death, she said to her minister: "I know I am a great sinner, but I have a precious Saviour. I have no hope, but in him. I rely on him, and cleave to his cross. I trust he will not leave me now, after I have known and endeavoured, in my poor way, to serve him, for so many years. But I know that I have not served him as I might." In this frame of mind, she tranquilly slept in Jesus, August 25, 1825, aged eighty-one. Her funeral sermon was preached at Barrowden, Sept. 4. from 2 Cor. v, 8, 9.

She was an old disciple. For the long period of fifty years, she was a humble consistent and pious member of that church. She experienced many trials and various changes of circumstances; but through them all, she maintained an honourable testimony to the faith and excellency of the gospel.

DIED lately, at Measham near Ashby de la Zouch, in the eighty-fifth year of her age, Mrs. SARAH JAKES, who had been upwards of sixty years a worthy member of the G. B. church in that neighbourhood. When the present minister first went to reside among them, the

members at Measham were very few : consisting of about ten or twelve individuals, chiefly old and poor people ; having no place of worship except a small dwelling house. The deceased often regretted this last circumstance, as the neighbourhood was populous, and as there had been some wealthy individuals in the neighbourhood, who professed to sanction the General Baptist preaching. " But with all their influence, and all their property," said this good old woman, " they never seemed inclined to do any thing for the cause of Christ, either to accommodate the worshippers, or place the cause on a respectable footing. And now when they are dead and gone, and hundreds and thousands of pounds, that belonged to them, are distributed among strangers, the Lord has enabled us to build a meeting-house without them.—Blessed be his holy name. I may say, on this occasion, as good old Simeon did on another, ' Lord, now lettest thou thy servant depart in peace according to thy word : for mine eyes have seen thy salvation.' " Nothing, scarcely, could produce more evident proofs of gratitude and joy, than those which this good woman evinced on the opening of the meeting-house, in 1811. But she lived to see that building taken down, and one nearly twice as large, erected in its stead, in 1823, which was an augmented source of grateful joy.

She always manifested towards her minister the greatest affection ; and, in her artless manner, made him sensible of it. She also highly revered the memory of her old ministers, Mr. Francis Smith and Mr. Whitaker of Melbourne. Whoever the preacher might be that officiated, this woman was sure to receive good ; because she always went to hear with the best of motives. And she scarcely ever seemed willing to leave the place, till she had spoken to him and shaken him by the hand. Her little kindnesses to the writer of this article would, perhaps, if recorded here, excite a smile ; but his soul has them in affectionate remembrance. During her last years, she was much troubled with the palsy and vertigo ; in other respects she wore down very gradually. But while her outward man decayed, her inward man was daily renewed. Her faith was strong, and her prospects cheering. " A little longer," said she, " and my glass will be run out ; and the Lord knows, I don't care how soon. I would not be impatient. I desire to wait the Lord's time ; but when

he pleases to call, I trust I shall be ready. Come, Lord Jesus, come quickly." Thus died this aged disciple. Her remains were interred in the G. B. burying-ground at Measham ; and a funeral sermon delivered on the occasion, to a crowded auditory.

Nov. 24th, 1825, died, Mr. SAMUEL WALKER, at the advanced age of eighty three. He had been a member of the G. B. church at Wolvey about fifty-two years. The first thirty years of his life, he lived without God in the world ; careless about his soul, and altogether ignorant of the way of life. He became the subject of serious impressions through the pious conversation which Mr. George Toone,* whose praise is still in many of the churches, had with him, at different times, on the lost state of man, the new birth, and salvation by faith in Christ alone. As Mr. T. at that time attended the ministry of the G. Baptists, in Leicestershire, Mr. W. was determined to accompany him to hear them. He did this for some length of time, before he enjoyed that peace and joy which results from believing. On this account, he was much discouraged ; but his good friend encouraged him to persevere : adding, that Jesus had promised that the seeking soul should find. Some time after this Mr. Tarratt of Kegworth visited Wolvey, and delivered an impressive sermon from John iii. 14, 15. He powerfully described the ruined state of man, and his recovery through a crucified Saviour,—Light broke in upon the mind of Mr. W. he saw the way of mercy, by the Father's grace, through the death of his Son. His heart was won over to Jesus, and he was enabled to say, " He loved me and gave himself for me."

Thus feeling the powerful influence of love divine, his language was. " Lord what wouldst thou have me to do?"—and perceiving that the communion of saints was an important duty, as well as a blessed privilege, he offered himself to the church for baptism and fellowship, and with a few others, was baptized in the year 1773, in a pit in Burbage-fields ; the cause at that time being in its infant state, the church had no baptistry of their own.

Mr. W. and his new associates were frequently the subjects of persecution. One time being ridiculed for going to

* See G. B. R. *Old Series*—Vol. III. page 227.

hear the Baptists; and charged with having itching ears; he replied, "I have not itching ears; but I have been a slave to my body, and, if there is any good for the soul, I am determined to obtain it." Neither the caresses, or frowns of men moved him. He had sat down and counted the cost; and found that the salvation of his soul outweighed them all.

In a few years after he became the occupier of a little farm, which by the united industry and economy of himself and his partner, soon improved their temporal circumstances; and the cause of Jesus, which he had espoused, received the benefit. Anxious that his neighbours might hear the truth which he had happily found to be the power of God to his own salvation, he and his good friend, Mr. Toone, made a purchase of a plot of ground in the village; on which a small chapel was erected, which has since been enlarged, with a commodious gallery. Ministers were invited to preach; the chapel was crowded with hearers; the good Lord blessed the word to numbers; and both of them had the satisfaction to see many turned from darkness to light.

In the year 1810, when the church at Wolvey invited Mr. Jarvis to be their regular minister, a house was wanted for his residence; but no one could be obtained that was considered eligible. Mr. W. beheld this with much concern; and, as he had previously purposed to deposit a sum of money in the hands of trustees, for the assistance of the cause after his death, he thought that to build a house in the chapel-yard, for the future residence of the G. B. minister at Wolvey, would be a better way of appropriating it. Making this known to a few friends, who approved the proposal, he accordingly carried it into effect, in the year 1811; at an expense of about £320: with the assistance of a few worthy individuals, in the carriage of the materials.

As old age and infirmities approached, he wished to retire from the business of his farm; and leaving his eldest son in his situation, went to reside with an only daughter, who lives in the village and is a member of the church. In this state of retirement, his last years were spent in reading the sacred scriptures, from which he drew much comfort and consolation. To a friend, who visited him about three weeks preceding his death, he said, "I cannot see to read now;" adding, "What must I do?" It was replied, "Though your sight fails, yet it is a mercy that you are enabled to meditate upon what you

have read or heard about Jesus Christ," to which he said, "Ah! so it is." The death of his youngest son, which took place very unexpectedly, Oct. 27th, just a month before his own, tended to hasten his dissolution. It affected him so much, that he appeared to look up no more. He esteemed the means of grace very highly, and frequently found them refreshing seasons to his soul. He was enabled to attend them till his last sabbath upon earth. The last time he was there, he heard a sermon from Isaiah xxi. 11, 12; and afterwards commemorated the dying love of his Redeemer, with his brethren. To a friend, who visited him on the Saturday previous to his death, and inquired whether his mind was comfortable as to leaving the world, he said, "It is. Jesus is my hope and trust." He was not the subject of rapturous feelings; but he was favored with a steady well-grounded, unshaken confidence in the merits of his Redeemer, for acceptance with God. After this, he became incapable of much conversation, but lived till the following Thursday morning; when, a little after nine o'clock, he exchanged this transitory state, without the least appearance of emotion or a groan. He had previously pointed out a spot of ground in the chapel-yard, where he desired his mortal remains to be interred, and also a text of scripture to be discussed on the occasion, 2 Cor. xiii. 11. His wishes were fulfilled on the following sabbath afternoon, amidst a large assembly of neighbours and others: many of whom were deeply affected.—May it be sanctified to all; but especially to his surviving relatives!

Dec. 17, 1825, died Mrs. ELIZABETH SHARMAN, a member of the G. B. church at Spalding, in her eighty-seventh year. She had not the Lord to seek in her old age; for her face had been set towards Zion for more than threescore years. Her pious parents carefully instructed her in the principles of religion; and their endeavours were crowned with a blessing from on high. In the early part of her pilgrimage, she suffered much opposition from her husband; but she bore his reproaches with christian meekness; and, by returning him love for his unkindness, effectually won him to the faith of Christ.

Her future trials were not of a common kind; but the grace of God was sufficient for her support, and his strength was perfected in her weakness. The prin-

cial temptations with which the enemy of all goodness assaulted her, were directed against the truth of christianity. One of her sons unhappily imbibed deistical sentiments; and frequently read, in her hearing, the works of Bolingbroke and other infidel authors; till she was sometimes almost ready to give up her belief in the divine authority of the scripture. In these seasons of perplexity, her never-failing resource was to repair to "a throne of grace." There she often found him whom her soul loved, who delivered her in the hour of temptation, and frustrated the designs of her infernal foe. These attacks were frequently repeated, for many years; but an application to a prayer-hearing God as often restored her to confidence.

In the decease of this venerable relative, the writer of this brief notice has lost one from whose pious conversation he has often derived much real benefit. When visiting her on the bed of affliction, from which she never rose without assistance, for more than three years, he has beheld a sight which deeply affected him: a dying saint, raising, at once, her eyes and hands to heaven, and earnestly praying that Jesus would take her to his heavenly home. Salvation by grace, reigning through Christ, was the ground of her hope and the source of her joy. Frequently, when talking on this heart-reviving subject, she would exclaim,

"O! to grace how great a debtor, &c."

In a word, for her "to live was Christ, and to die was gain."

In compliance with her request, her pastor delivered a discourse, at her interment, from 2 Cor. xiii. 11. "Finally, brethren, farewell, &c."

CONFERENCES.

The NORTH MIDLAND CONFERENCE was held at *Warsop*, Dec. 28th, 1825. The reports from the churches constituting this conference, were, upon the whole favourable; though they contained the usual complaints of indifference, want of zeal, &c. amongst some individuals. Efforts were making in various places, to extend the cause. At *Mansfield-lane-end* preaching had been introduced, and the congregations were crowded. *Mansfield-Wood-house* was recommended as a proper station for making an effort to

establish preaching; and a committee was appointed to arrange a supply, till the next conference. An encouraging opening appeared also at *Portland Place*, which the friends at *Kirkby-Wood-house* are preparing to occupy.—Various measures were recommended, as tending to increase vital religion in the churches; such as reading the scriptures, private and family prayer, religious conversation, regular attendance on the means of grace, &c. and to increase personal piety, it was also recommended to every minister to lay the following questions before his church. 1. What means can be adopted to bring the ministers and their people together more frequently? 2. What plan can be recommended to secure an interchange of ministers?

The next conference to be at *Sutton*, on the Wednesday in Easter week: Mr. Stevenson to preach; or, in case of failure, Mr. Stocks.

The LINCOLNSHIRE CONFERENCE was held at *Barrowden*, Dec. 22, 1825, when the churches were requested to send their decisions; respecting the proposed building fund, and the *Whittlesea* case, to the next conference; which will meet at *Tydd St. Giles*, March 23, 1826.—Mr. Sargeant preached, in the morning from Heb. iv. 14, 16; and Mr. Jarrom, in the evening, from Luke, x. 42.

The WARWICKSHIRE CONFERENCE met at *Lombard Street, Birmingham*, Dec. 28, 1825; when Mr. Barnes preached, from Num. xiv. 21. A little pecuniary help was promised to the friends at *Sutton*; the brethren at *Coventry* were advised to consult the Committee of the Home Mission; the case from *Edmund-street, Birmingham*, was referred to the next conference; and the Secretary was requested to write to the several churches in the district, urging upon them the necessity and usefulness of more spiritedly supporting the meetings of this conference, by deputing two or three members from each church to attend them. The next conference will be at *Coventry*, on the third Tuesday in May, 1826; when Mr. James Taylor, of *Hinckley*, is requested to preach.

NEW MEETING-HOUSE.

Dec. 15, 1825, a small place of worship was opened at *Holbeach-Fen-End*, which

has been erected principally through the exertions of Mr. Hill, for the benefit of his own family and of a neighbourhood which has not a place of worship within a distance of four miles. Messrs. Jarrom, Everard and Bissill delivered suitable sermons on the occasion. About fifty pounds have been cheerfully subscribed in the neighbourhood, towards the expense; and six pounds were collected at the opening. This place depends chiefly on the church at Fleet for ministerial aid.

PROPOSED BUILDING FUND.

The church at *Fleet* has agreed to adopt this plan of raising money for the erection of meeting-houses.

AN

EXTRAORDINARY OCCURRENCE

The sudden and unexpected death of Alexander, the late emperor of Russia, which took place, Nov. 19, 1825, at Taganrog, on the sea of Azoph, caused a great sensation among the politicians of Europe; which has been heightened by subsequent events. The late emperor died without issue; and, according to the established laws of succession, the crown devolved on Constantine, his eldest brother. Nicholas, his second brother, being at St. Petersburg, the seat of government, when he received intelligence of Alexander's decease, in conformity to the laws, immediately caused Constantine to be proclaimed emperor, took the oaths of allegiance himself, and caused the civil and military authorities at St. Petersburg to swear submission and fidelity to the new emperor. Scarcely, however, had he completed this act of loyalty, when he was informed by the senate, that some sealed documents had been committed to their care, in 1823, by the late emperor; with an injunction that they should be opened immediately after his death, before any other act was proceeded to. These papers proved to be a renunciation of his right to the throne by Constantine; which was confirmed by Alexander, who transferred the succession to Nicholas his second brother. But Nicholas, who shewed no haste to profit by this discovery, continued to support the title of his brother. In a few days afterwards, however, he received

communications from Constantine, stating his firm adherence to his former renunciation, saluting Nicholas as emperor, tendering him the oath of allegiance, and requiring only for himself the title and rank which he had enjoyed under Alexander. Nicholas, on the receipt of these letters, decisive as they were, still hesitated; and sending to Constantine an account of the steps he had adopted in proclaiming him emperor, and in taking and requiring the oaths of allegiance to him; deferred the publication of any definite decree till he received his answer. Constantine still remaining firm, Nicholas assumed the imperial dignity, Dec. 12, 1825: and published a manifesto full of affection and respect for his brother; but requiring all the subjects of the vast Russian empire to take the oaths of allegiance to himself and his son Alexander. Some of the soldiers who had, by his order, taken the oath to Constantine, refused to obey his second mandate; and a tumult ensued, in which many lives were lost. But, at the date of the last accounts from Petersburg, Nicholas was in quiet possession of the imperial sceptre.

Those who affect to know the secrets of princes, assign various causes for this singular event. Domestic considerations have probably had some influence with Constantine; but he assures his brother, that "he does not lay claim to the spirit, the abilities or the strength, which would be required, if he should ever exercise the high dignity to which he may possess a right by birth." Whether these modest motives have been the real principles of his resignation, we pretend not to say; but, it is thought, that this unexpected change in the succession to that vast empire, which is rapidly rising in importance and influence, will tend to preserve the tranquility of Europe; as Constantine is of military habits and disposition; but Nicholas has declared his intention of adhering to policy of his deceased brother. It is a consolation to the christian to know, that "the Most High reigneth in the kingdom of men, and giveth it to whomsoever he will."

REVIEW.

VILLAGE DISCOURSES, composed from the Notes of Sermons, preached at Aston-Sandford, by the late Rev. T. SCOTT, Author of "a Commentary on the Holy

Scriptures." With an accurate Engraving of Aston-Sandford church.
12mo. pp. 266. Price, boards, 4s. 6d.
W. Baynes & Son, London.

THE life and character of the venerable and pious vicar of Aston-Sandford have been already submitted to our readers, at some length; and they will, we presume, be disposed to conclude that the fragments of such a minister ought not to be lost. The little volume before us consists professedly of fragments, collected from notes of sermons, preached by the author, after his retirement into the country, by a clergyman who frequently officiated for Mr. Scott; and are presented to the public, not in the exact language, but as expressing the sentiments of the preacher.

The discourses are miscellaneous, sixteen in number; the *subjects* and *texts* of which we subjoin:—The true penitent and the hypocrite distinguished, and the portion of each assigned. Prov. xxviii. 13.—The preaching of Christ. Acts, viii. 5.—The Sure Refuge. Heb. vi. 7, 8.—The First Sunday in the Year improved. Josh. xxiv. 15.—The Grace of God and the Duty of Man. 2 Cor. vi. 1.—The necessity of working out our own salvation in the use of means, and encouragement for it. Phil. ii. 12, 13.—Solomon imploring wisdom. 1 Kings, iii. 8, 9.—The christian's death to the law and life in Christ. Gal. ii. 19, 21.—The peace of God and the way to obtain it. Phil. iv. 6, 7.—The Religion of Faith, Hope and Charity, 1 Cor. xiii. 13.—The Doctrine of the Spirit's Influence and the proofs that we possess it. Rom. viii. 9.—The Condition of Man, as fallen, as redeemed, as glorified. Psal. cxliv. 3, 4.—The fear of God is wisdom, and piety, understanding. Job. xxviii. 28.—Belshazzar's Doom. Dan. v. 25, 28, in two discourses.—The reign of sin and death, and the reign of grace. Rom. v. 13, 21.

These discourses are short, plain and practical; without any pretence to art or elegance. They are, however, perspicuous and instructive; well adapted for those to whom they were addressed; and calculated under a divine blessing to edify every pious reader. In one or two instances, the good man ventures on debatable ground, and assumes positions that would be disputed by his opponents: but he doubtless had a right to form his own opinions; and a spirit of piety,

charity and christian feeling pervades the whole collection.

We insert one short extract as a specimen.

"How uncertain, how erring, are the hopes that reason can suggest! How then can we penetrate into a state impervious to human sight? By the eye of faith only—faith in the revelation of God can alone realize things hoped for; and evidence before us, things not seen. The revelation of God, by the mouths of his prophets and apostles, has drawn back the veil that obstructed our view of futurity. It not only has set before us immortality, but the hope of eternal glory. In reading the writings of speculating philosophers on this subject, we cannot but observe two difficulties; that of demonstrating, in a satisfactory manner, the truth of the soul's immortality; and that of causing a pleasing hope to spring out of the demonstration. For what reflecting mind can avoid saying, What if to pain immortal? If extent of being but preclude a close of woe, where then my boast of immortality? But the inspired scriptures remove both. They decidedly set before us the immortality of the soul, the resurrection of the body, a future judgment, eternal glory, and eternal misery: thus faith presents to our view the unseen state; realizes the eternal world points out to us the righteous shining like the sun, in the kingdom of their Father; and the wicked lifting up their eyes in the torments of hell. The truth of this immortal state of existence after death, is demonstrated by arguments irresistible. Indeed, who is there among us, that observes the workings of his own mind, the fears that alarm it, or the desires that sometimes elevate it, upon thinking of futurity, that can for a moment doubt the truth of it? But the holy scriptures, at the very time they reveal the wrath of God against all unrighteousness, and ungodliness of men, and declare that the wicked shall be turned into hell, and all the nations that forget God; and that they shall go away into everlasting punishment: at the same time, they set before us eternal life and happiness. This is the hope set before us in the gospel; in the mercy of God through his Son. Yes, brethren, blessed be God, the Father of our Lord Jesus Christ; who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."

Missionary Observer.

FEBRUARY 1st, 1826.

General Baptist Missionary Society.

Various letters have recently been received from our brethren in India. We extract from them much information, some of a pleasing, other of a painful nature.

FIRST GENERAL BAPTIST CONFERENCE IN ORISSA.

(Extracts from a Letter of Mr. Lacey's.)

On Thursday the 24th of March, we held, what we denominated, the first General Baptist Conference in Orissa. We met about ten in the morning, and after prayer for divine direction by brother Sutton, we proceeded to discuss several subjects connected with our work here. We first considered the subject relating to tracts, when it was unanimously agreed that a letter should be written to the Committee of the Religious Tract Society, requesting their assistance.

That our brethren at Serampore be requested, as soon as possible, to print 20000 of brother Bampton's tract, upon the Evidences of Christianity.

That they be requested to print 10000 of brother Bampton's tract, upon the Death of Christ,

and 10000 of the Bengalee Catechism.

That they furnish us with as many single Gospels as possible, to be sent with the tracts by the next Rut Jattrra.

That the Society be recommended to allow our native brother Abraham, 12 rupees per month, to enable him to be married, and to continue to keep his poney, both which seem desirable and very necessary.

Here we finished, not that we had got through the business we proposed to do, but we had no time. In the evening, brother Bampton preached the first Quarterly Conference sermon, wherein he exhibited the character of St. Paul to us, in a manner that made an impression, and produced a desire of imitation in all. I shall just give you a few particulars.

Paul's character and conduct as a Missionary.

1. He thought highly of his office, Romans xi. 13. I magnify my office—because it is more glorious than the law—It is the ministry of reconciliation—The unsearchable riches of Christ, &c.

2. He thought meanly of himself, 2 Corinthians xii. Who is

sufficient for these things—Less than the least, &c.

3. He was disinterested—No church communicated with me—I coveted no man's silver or gold.

4. He did not seek to please men. I conferred not with flesh, &c.

5. Bold, zealous, yet accommodating—To the Jews I became as a Jew.

6. He was persevering and affectionately concerned for the salvation of mankind.

7. He preached and disputed, in synagogues, streets, lodgings, and private houses.

8. He preached the cross of Christ.

9. He preached Christ plainly, openly, and honestly.

10. How he left them who would not receive his word.

11. His predilection in favour of new places.

12. He travelled about, or stayed as appeared expedient.

Remarks.

1. How did he become what he was, as a minister and a missionary.

2. He counted all things dead, and Christ all in all.

3. He was what he was by the grace of Christ.

4. The most eminent have nothing to boast of.

5. How worthy is the apostle of our imitation.

SECOND CONFERENCE.

(*Extract from a Letter of Mr. Sutton's.*)

Pooree, July 12th, 1825.

Dear brother,

It appears to devolve upon me to forward to you a brief account of our second Quarterly Meeting, supposing that ere you receive this, you will have had bro. Lacey's account of the first. I shall have no occasion to men-

tion the reasons of their being instituted. I may, however, say I have thought and hope, that a list of the subjects which require our attention, will furnish you, at least, with hints of that kind of information, which you particularly requested me to send: perhaps, however, it may be my duty to add, that your Missionaries in Orissa are men after your own heart, willing to do any-thing, or be any-thing, that they may advance the all-important cause of Jesus; and particularly with respect to our expenditure, if by any it is thought unnecessarily large, it is by no means because they wish it to be so. I am sure that I speak the language of every heart, when I observe, that if any mode of living presented itself, without being burdensome to the Society, and preventing us materially in our work, either, or all, would happily embrace it.

Conference Meeting held at Pooree, June 29th, 1825, time of the Association in England. Present, brother and sister Bampton, brother and sister Peggs, brother and sister Lacey, and A. Sutton. Brother Peggs prayed, and at night administered the Ordinance.

First question discussed.—Whether brother Bampton's tract in Ooriya, on the Evidences of Christianity be published? After considerable discussion, it was agreed, that it should be printed as soon as the translation should be approved, and a few additions made. The additions to be Tertullian's testimony to the spread of Christianity. Christ's miracles of the widow of Nain's son raised to life—Giving sight to a blind man, and healing a leper; to be printed in large type.

Second question.—Whether brother Peggs' tract on the great truths of the religion of Jesus

Christ be published? Agreed, respecting it, that brother P. present us with an English copy as soon as possible, and that the Ooriya translation be examined and revised, so that a decision respecting it may be made next Conference.

Third, resolved—That in future an English copy be presented to the meeting of any tract, &c. intended for publication, that an unanimous opinion may be given.

Fourth, resolved—That brother Lacey write the letter to the tract Society, that was agreed upon last Conference at Cuttack, and present to this Conference for approval and signature.

Fifth question—What proportion of books shall be left at Cuttack station, and what sent to Pooree? Agreed that two thirds of the books be sent to Pooree, and the remainder be left at Cuttack, with the provision, that if either station is in want, the other is to supply it if possible.

Sixth question—Whether it would be proper for brother Peggs to remain at Cuttack, or think of removing to England, or elsewhere, for the benefit of his health? Agreed that brother Peggs be advised to try Serampore and Calcutta, (agreeable to the advice of the senior brethren there,) for a few months, and to consult the doctor's advice, and his own feelings about going before the rains are over in the interim, it is thought to be brother Peggs imperative duty to refrain from study, and particularly writing.

Seventh question—On the propriety of keeping a record book of the transactions of each station? Agreed, that a record book be kept at each station, and that the senior brother be expected to attend to it. And also, that the minutes of Conference be inserted

in it, and read over at the ensuing Quarterly Meeting.

Eighth question—On preaching at the Conference Meetings? Agreed, that the brethren at the station, where the conference is not held, at the time being, shall preach in rotation.

Ninth question—On the propriety of adopting the native dress? Result, brethren B. L. and S. think it probably may be useful, and therefore adviseable to make the attempt. Brother and sister P. neutral, sisters B. and L. opposed.

Tenth question. — Respecting English preaching on Thursday evenings at Cuttack. Advise the brethren to act each according to their own feelings and judgment.

Eleventh question—On the establishment of schools, and how far the superintendence of them should devolve upon the females? Agreed, that the superintendence of schools should devolve, as much as possible, upon the females. The females are willing to undertake the charge of the schools, on condition, that some provision is made for the expence of visiting them. On this, it was agreed, that their expences should be paid for visiting the schools two days per week, and the expence should be equally divided, and charged to the different schools' particular account. The Hugglescote, &c. school to be established at Pooree.

Twelfth question—On travelling expences. Whether the expences incurred in travelling for Missionary purposes, should be charged to the society or not, or whether we should confine our labours within the utmost limits, which our salaries will admit off? Agreed, after considerable discussion, that brother Baampton should write to the three denominations of Christian Missionaries

in Bengal, to ascertain their directions and practice, with reference to this subject.

Thirteenth question—Whether any thing can be done for Abraham's improvement, as a Christian and a preacher? We think it advisable to embrace every opportunity of improving Abraham's mind, and to keep him diligently employed among the people.

Fourteenth question—On preaching among the natives? This subject is too copious to give a reply to it in writing, but think, in brief, we concluded that we should study diligently what Christ, and his Apostles, and the first preachers of Christianity did in similar circumstances, and to attend to our instructions, as far as they bear on the subject.

Concluded on Monday night with the Missionary prayer-meeting.

Poorce, May 14th, 1825.

My dear brother,

I believe I am rather behind-hand in the letter way, and, so far as letters are concerned, it is unfortunate, that I have little of a versatile kind in my disposition, hence when I determine as I do sometimes, to attend part of a day to one thing, and part to another, it is a great chance if I have resolution to leave what I begin with, till I am too tired to do any thing else, and I seldom like to begin with writing. My Pundit has just been telling me of a Rajah, who is come to see Juggernaut with 900 attendants. It is said that he has with him eleven elephants, and fourteen camels, which is by no means unlikely. He has been here two or three days, and has not yet been to see Maha Proboo, i. e. the great god; the reason of which is a

dispute between him and the Rajah of this place, or as he is called the Khoordah Rajah. It is the privilege of this latter personage to visit Juggernaut in more state than any other Rajah, and he who is now come aspires at equal, or perhaps superior honour. He wishes to be carried into the temple in his palanquin, attended with the ensigns of royalty, as chatahs, alta, and chowries. Our great man says, he must go in on foot with nothing to distinguish him, but two chowries; but the visiting Rajah claims the dignity at which he aspires, on the professed ground of its having been purchased by his ancestors for themselves and their posterity, six or seven generations ago, at the expence of sixteen thousand rupees. He produces a document to prove this, and further appeals for confirmation to the records of the temple.

The newly arrived Rajah has, however, it is said, offered our great man a thousand rupees, to let him enjoy the honour of going to worship Juggernaut in Hindoo state, without further alteration or delay; but Ram Chundra replies no, not if you would give me five thousand rupees, for if I permit you to go in state, then what distinction shall I have left? My learned man thinks that if the aspiring Rajah's ancestors really purchased the privilege, and Ram Chundra refuses to grant it, the point will be settled by referring it to the English magistrates. The language of these strangers is said to be Telinga, and happily I have a good many Telinga scriptures at their service, certainly much more calculated to do them good, than a sight of Juggernaut, whether they go to see him in state or otherwise. I ought to tell you that I have recently had two interviews with this great person-

age, I mean the Khoordah Rajah, Ram Chundra. I seldom or never push myself into the presence of great men, but one evening he saw me engaged amongst the common people in an idolatrous assembly, and he sent for me to the elevation, where he and his attendants were placed to see the ceremonies. I obeyed the summons, and the treatment I met with from the Rajah was as ungentlemanly as any thing can well be imagined; he addressed me in a tone that seemed like haughtiness, assumed for the occasion, and stamped, and laughed like a child at what I said; his attendants behaved much better than he did, and I said several things to them about salvation by Jesus Christ: the evidences of Christianity, and the influence of the Holy Spirit, so far as I recollect them, were the chief subjects. I wanted to talk of the death of Christ as the means of salvation, but could not get a fair opportunity; I saw, or thought I saw, clearly enough, that the wish of the poor Rajah was to amuse himself at my expence, and I did not much like it, however I bowed, called him "Maha Rajah," i. e. "great king," which suited very well, but I told him once, that, great as he was, he must die, and go to heaven or hell like other men, to which his attendants gave their assent. I had been talking of the miracles of Christ, and after I had left him, as it was likely to rain, they called me back and inquired if I, or Jesus Christ, at my request, could not stop the shower? in reply to which, I told them that I could not, and that Jesus Christ could, but that he had done enough to confirm his religion, and therefore it was quite unnecessary. With this we parted, but a very few evenings afterwards,

the Rajah sent for me again to this same place.

Wm. Bampton.

Juggernaut, August 4th, 1825.

My dear brother,

I am almost afraid I shall be in disgrace for not writing enough, and I confess that you ought to hear from me, yet a considerable reason of my not writing more, is, that I think much of the time it takes. I hope I feel determined as much or more than I ever did before, to live entirely to the conversion of the poor Hindoos, and neither to read, write, study, eat, drink, sleep, talk, nor any thing else, but with a view to that one object, other things are for other men; but I am, through divine grace, in a considerable measure willing to relinquish them, and to be entirely the Missionary. I feel that you, as a society, want such men, that Jesus Christ wants such men, and that the poor heathen need them; nor do I much doubt but that, when the Lord makes men very zealous devoted Missionaries, he will make some use of them. I do not a little admire the character of Chamberlain; I am, indeed, sometimes told of his imperfections, but I expect men to be imperfect, and it is surely no small thing to say, that in the most important point, Chamberlain was just what he should be, i. e. He was a good Missionary; and the history of the stations he occupied, including what has occurred since his death, as well as during his life, tends not a little to convince me, that, where there are such men, something will be done, and something considerable. I admire decision of character, wherever I

see or hear of it, and have been pleased to trace the miser, for example, through the various walks of life, and to see (where he had any strength of character,) his undeviating consistency; I have seen his favourite passion dictating what he and his dependents shall eat, and drink, and wear, these of course must be as cheap as is consistent with the character which he deems essential to his success in business. This man will go to chapel where there is a large wealthy congregation, that he may at once obtain its custom, and be thought an honest because a religious man. Religious people come to his shop, and he talks to them in a serious strain on religious subjects, and, with respect to his customers, generally, you would suppose from his apparently kind inquiries about themselves, their families, and circumstances, that he heartily loved them all, but the fact is, that he wishes to attach them, that he may make the best of them, hence he accommodates himself to their various characters, and whilst, on the one hand, he talks seriously to the professor of religion, in order to keep his custom, so, on the other, he takes jocosely liberties with a prostitute for the same purpose.

He pays ready money for his own goods, because he can get them cheaper, but he willingly gives credit to a smaller dealer in his own line, and at first he treats him liberally, but when he finds the man too much entangled to liberate himself, he sends him bad articles at a high price, and keeps grinding on till he amply repays himself for his former liberality, even if he should lose some of the debt, but of this he takes good care, and, finally, getting possession of all the debtor has, he sends him to beg or starve.

But I do not intend to draw a full length portrait, suffice it therefore to say, that he *generally* uses good weights, because he wishes to keep a good name, but he has some considerably heavier than they ought to be, by which he buys; if he deal in exciseable articles, he is a smuggler, and where there is no danger of detection, he will commit a theft, for which the law would sentence him to be flogged round the market-place. I hope there is little danger of our approving either of such a man's object, or of the means he uses to accomplish it, but leaving these out of the question, such a man is what every minister should be, whether he labour abroad, or whether he labour at home, and I think I may add, that as certainly as such a tradesman will get money, so certainly will such a minister be very useful.

I think our amiable sister Sutton died since I wrote last, but of that you will have heard before you get this. Brother Peggs is now, I expect, at Serampore on account of his health, and I have been ill for some days, but am happy to say that I am now quite well; so also are Mrs. B., brother Sutton, and the little boy. Lacey's are well, for what I know, but brother Lacey is by no means free from the great complaint of this country; I mean the liver complaint. Lacey was several weeks here, about the time of the Rut Jattrā, and preached, as I also did, twice a-day. The facility with which Lacey preaches in Ooriya, surprises me, he speaks better than I do, and I believe the reason of his superiority is, that whilst I have been poring over my books, he has in a great measure picked up the language amongst the people, and his imitations of the natives are so exact,

that they have sometimes considerably amused us. If his strength would admit of it, I think he would talk to the natives day and night; and I heard at Cuttack that the people like him. Some months ago I was at Cuttack on business, and a regard to my health, which I think had suffered from my excursion in the cold season, kept me there three weeks. I suppose I preached as much as I should have done at home, but I did not study much, and the relaxation and change were useful to me.

With respect to my public work, I wish to preach constantly twice a-day, but was for some time considerably afraid that I could not bear it, I have, however, done it regularly for perhaps a week or ten days, and with a degree of ease and pleasure, which leads me to hope, that I shall be able to go on. My exercises are about an hour, or, now and then, from an hour to an hour and a half long. Sometimes I state facts and doctrines at considerable length, according to notes previously prepared with great care, and sometimes, of course, converse and dispute with the people according to circumstances. I feel increasing pleasure in my work, and do not despair, because I know that nothing is too hard for the Lord. My hope is, that when we obtain, (as I believe we may obtain) much of the Holy Spirit ourselves, he will bless our labours. I was pleased at Cuttack with Mr. Sunder, the English schoolmaster, whom our brethren have since baptized, as I also was with brother Peggs's morning worship. This was conducted in the room he has set apart as a native chapel, this room is conveniently situated by the side of a road; sometimes a considerable number of natives drop in or

stand at the door, to whom something was always said, and commonly a good deal. I think one advantage of this is, that he has a chance of operating repeatedly on the same persons, which is not perhaps so much the case in the open street. I am sorry that the situation of my house does not admit of my doing the same. Brother Sutton's distressing circumstances, of course, for some time, prevented his applying to the language so closely as he otherwise might have done, but he attends to it now, I believe diligently, and I think with considerable success, he does not of course talk much yet, but I hear him read every night, and he often hears me preach. It cannot be pretended that he understands every word, but he commonly understands the drift of what I am saying. Abraham has been to Serampore for a wife, and has got a young woman whose father is a converted Jew. He is now at Pooree, but I have at present seen too little of the young woman to say much about her character; Abraham says that she was, before she left Serampore, a candidate for baptism. I have only room to say,

Your's affectionately,

Wm. Bampton.

Pooree, May 10th, 1825.

In recollecting that, according to my plan of addressing you every two months, it is now my duty to write to you. I have been reminded of the language of Joab to Ahimaaz: "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But, however, said he, let me run, And he said unto him, Run."

2 Sam. xviii. 22, 23. Alas, what tidings have we got ready! "We have wrought no deliverance in the earth, neither have the inhabitants thereof fallen." But David was prepared to become the deliverer and king of Israel, through a long series of afflictions and trials, and when made king, seven years elapsed, before Israel generally submitted to his sceptre. "There was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul grew weaker and weaker." The spiritual David "must reign till he hath put all things under his feet."

Juggernaut shall surely fall,
The dim crescent disappear;
India to the China wall,
God's redeeming voice shall hear.

'Even so, come, Lord Jesus.'

But you will be pleased to hear of every preparatory step to this grand consummation. During the two last months, like salt sprinkled upon every part of the meat to be seasoned, we have been much removed from place to place. On March 5th, brother Lacey left Cuttack for Balasore, to meet brother and sister Sutton; and on the 11th our new friends safely arrived at Cuttack. Brother L. had opportunities of preaching the word on the way, and while detained at Balasore: and this acquisition of strength to our feeble band, demands the exercise of hope, gratitude, and devotedness to God on our work. On the 17th, brother and sister Bampton met us all at Cuttack, and we were much refreshed with this visit. Brother B. took this journey on account of the investigation of the conduct of two of his servants, for attempting to stupify and poison sister B., and for robbing the house, when he was gone to Ganjam. His health

and spirits too required relaxation and change of scene. On the 27th, brethren B. L. and S., with Mr. Sunder the English schoolmaster, and Abraham, attended a large festival at Bobuneswer, about 20 miles off, where brother B. and I went two years before. As I was an invalid, I stopped at home to conduct the services of the Sabbath. Thus the weak staid by the women and the baggage, while the strong went to the battle; but according to David, each are to have an equal share of the spoil. (1 Sam. xxx.) On the 4th of April, our dear sister Sutton was safely delivered of a fine boy; may his future character accord with his present appellation, The little prophet. The day following our friends returned to Pooree, evidently refreshed and invigorated by their excursion. "As iron sharpeneth iron, so does a man the countenance of his friend."

Our dear sister Sutton having since the 12th inst. being heavily afflicted with the loss of reason, the doctor advised her removal to Pooree, I accompanied them, and we arrived here on the 29th, having travelled as well as from circumstances we could have anticipated. Arrangements were made for the English schoolmaster and our native assistant, to go to Calcutta, for them to be married, and this journey was commenced on Monday, May 2nd, and which we pray, may be conducive to the future happiness and usefulness of the young men. The Lord be with us in our going out, and in our coming in.

The day brother L. started for Balasore, we were gratified with two written applications for believers' Baptism, one from Mr. Sunder, the English schoolmaster, and the other from Mr. De Santos, a Portuguese, a writer. The latter

being called by his employer to Pooree. Mr. Sanders' case was considered alone, and on the 17th of April he was baptized by bro. Lacey, in the Katjury river, in the presence of many witnesses. This young man is a native of Calcutta, has been brought up in the Benevolent Institution, Bow Bazar, under brother Penney, is one among many of the youths who have derived benefit from that valuable Institution. He, as a matter of course, talks Bengalee and Hindoostanee well; has begun to read Ooreah, and promises to be a useful character. His salary, from the subscribers to the English school, is sixty rupees per month, or £90 sterling, per annum; and we fondly anticipate, that he will not only be useful in rearing the tender plant and teaching the young idea how to shoot, but in directly declaring to different heathen tribes, in their own tongue, "the wonderful works of God."

As we were altogether at Cuttack, March 24th, we held our first Quarterly Meeting, the minutes of which, I expect bro L., who was appointed Secretary, has transmitted to you. We purpose to meet together at Cuttack or Pooree every quarter, and trust that our mutual deliberations, suggestions, and intercourse, will prove very beneficial to the "furtherance of the Gospel." We agreed to order 40000 tracts, to be printed at Serampore, for the ensuing Rut Jatra at Pooree, and for general distribution. To this joint communication an answer has been received, and we hope, soon, to be well supplied with tracts and gospels. Our revered fathers at Serampore, inform us, that they have re-engaged the old Ooreah Pundit, and are about to re-print the whole Ooreah Bible in a

small type; this is good news indeed, for we frequently go forth, bearing precious seed, and are ready to weep, that, like the husbandman in time of great scarcity, we are giving away that, which we know not when may be re-placed.—The Lord give "seed to the sower, and bread to the eater, and multiply the fruit of our righteousness." Some few favourable appearances are seen in our congregations, but experience has long taught us to "rejoice with trembling." Brother B. says the people at Pooree grow very contentious, and sometimes manifest much opposition to the gospel; but this he thinks is an evidence, that they see the tendency of Christianity, and feel its truths. A person at Cuttack declared if the great Spirit only was worshipped, "*Juggernaut noe kae jeeba.*" Juggernaut will be eaten by ants. The Raja, at Pooree, has twice sent for brother B., and thus gives him opportunity of preaching Christ to the great head of this diabolical superstition, in this emporium of idolatry. We daily encompass the fabric of idolatry, like the Jews at Jericho, and its time shall come to fall.

May is the hottest month. Brother and sister Lacey are expected at Pooree in a few days, and I purpose to return on Thursday, and come again at, or before, the commencement of the great festival, in the middle of next month. I feel my chest weak, and am unfit for exertion, but I hope after the hot season, to be able to exert myself. Brother B. is well, and labours much in the Lord. Brother Sutton is well, but our dear sister still remains very ill; may this painful disease soon be removed, and our dear sister be restored to reason, health, and usefulness. The child thrives

much with his native nurse. My dear wife and little girl, I trust, are well. Enclosed is a duplicate of the accounts of receipts and disbursements, which I hope you will forward to the Treasurer, with our united regards to him and his family. We seldom hear from you—you cannot forget us, but let your words, like Job's, strengthen us. May the Lord succeed our feeble exertions, and manifest in us "the excellency of his power."

Your's in the bonds of Christ,

J. PEGGS.

MISSIONARY DISINTERESTEDNESS AND ZEAL.

An animating display of zeal and disinterestedness, in behalf of the sacred cause of Missions, has been recently afforded in the conduct of Mr. Peggs. He has manifested a spirit like that which influenced Swartz and Ward, and which has long appeared in the conduct of some other distinguished Missionaries. He devotes not only himself, but his property, to the cause in which he is embarked; in a letter received not long ago, he writes:

"From a desire to aid the funds of the Society, I wish the Treasurer, annually, to receive from the trustees of my little property, (Mr. S. Smithee, Mr. C. Clarke, and Mr. J. Rumbal, all of Wisbech,) the income commencing from May 18th, 1825, the day we left our friends, and to be by him appropriated towards my salary. This would have been done before, but a sum equal, or nearly so, to the proceeds of four years' income, has already been expended, particularly in the purchase of our house,

fitting up the chapel, &c. attached: all we have and are is the Lord's, may he teach us how is best to appropriate it for the purpose of his glory."

Our friends will regret to perceive, that there is a probability, that a brother who displays such a spirit, should be obliged by ill health, for a time, to quit his station, and perhaps ultimately to *revisit* his native land. This is a trial to which many Missionaries have been exposed, and though a trial is no doubt among the "all things," that the great head of the church will make work for good to them that love him. Should this ultimately be the case, it is an alleviating circumstance, that the kindness of Indian friends, may prevent much expence falling on the funds of the Society.

A friend in India, belonging to the other part of the Baptist denomination, writes, that should he be obliged to adopt the alternative of coming to England, they will do all they can, in some way, to reduce the expence of the voyage, and adds, "I should hope that it will be almost, if not entirely, met."

Mr. Peggs' letter announcing his removal from Cuttack to Serampore, will excite the sympathy of Christian friends.

Cuttack, July 10th, 1825.

In the two months which have transpired since I last wrote to you from Pooree, what painful events have taken place, and how affecting to my mind is the thought, that perhaps this is the last letter I may be permitted to address to you from this place, painfully endeared by the birth and death of three sweet children

in it, and by being the scene of the first labours and fruits of our infant Mission to the heathen. "But who art thou that repliest against God? rather let me say, I was dumb, I opened not my mouth, for thou didst it." If it please the Lord, he can restore my health by the intended journey to Serampore, and still spare me to make known his truth to multitudes in this land of idols. I accompanied brother and sister Sutton to Pooree, April 28th, and continued there till May 12th, endeavouring to bear my part of the affliction that lay upon us through the continued delirium of our dear sister. I took my leave of her with forebodings that I should see her no more in this world, and events soon satisfied the truth of them; O what a heavy cloud was now passing over us! On the 13th I arrived early at Cuttack, and before 12 o'clock that morning, saw my third sweet babe expire, aged 5 months and 19 days. How mysterious are these dispensations to us, but "He erreth not in council." The next morning early, the Collector lent us his palanqueen carriage, and we conveyed the dear remains to the depository of the dead. Three years that day our first child was born; thus in three years three dear children have been born and buried at Cuttack, but "He doth all things well." On the day following, Lord's day, 15th, our dear sister Sutton was removed—her imprisoned spirit escaped from its chains of mortality, insanity, and affliction, and bowed before the eternal throne.—Help Lord, and let not the heathen say, why are the Padres so afflicted, if their religion be true, and God love them. Dear brother Sutton will inform you fully of these painful circumstances.—Thus purified,

may we bear much fruit. Brother and sister Lacey went to Pooree immediately after sister S.'s death, and laboured with bro. B. at the great festival I could not speak without injury to myself, and therefore reluctantly declined going. Brother B. and L. are, however, coming to Cuttack, to relieve the pilgrims, distribute tracts, &c., being furnished with money by Government. Mrs. P. and I returned with them, and arrived on the 29th ult., on which day we commenced our second Quarterly Meeting. Minutes of this interesting meeting will be forwarded to you by brother S. the Secretary. Brother and sister L. returned the day the meeting closed, but Mrs. P. and I stayed till the 6th instant, when we took our leave of our Pooree friends, fearing we might meet them no more at this station. Agreeably to the advice of my brethren, I took Dr. S.'s opinion of trying change of air and scene at Serampore and Calcutta, for a few months, and he very strenuously advised my removing immediately before the rains prevented me.

Balasore, July 20th.—The last Lord's day in Cuttack, the 10th instant, was a painfully interesting day. Mr. Sunder, the English schoolmaster, and Abraham, with their wives, arrived from Calcutta. Abraham has married the daughter of Solomon, the converted Jew of Serampore; she was a candidate for baptism.—Br. Yates married them, at Chitpore, near Calcutta.—This affords me much satisfaction.* Preached my farewell sermon from Gal. iv. 19-20. Much strengthened in body

*Mr. Sunder has brought his mother and younger brother, and intends to settle at Cuttack.—He is pious, and we hope will be very useful.

an mind to arrange our affairs before our departure. On Thursday evening, at brother Lacey's, had a very affecting parting.—Br. L., S., and I, prayed, and I spoke a little while, from Acts xx. 18 21. I felt much, and our friends did so too. Perhaps, like Samson, at his departure, I may be favoured to do much for the cause of God. On Friday, the 15th, three years and eight months after our arrival at Serampore, I was compelled by protracted affliction to leave my station. I indulged reflection on the afflictions, duties, errors, discouragements, and prospects of the past, then wiped my tears, commended all to God, and felt encouraged to hope all would prove for the furtherance of the Gospel. I distributed tracts on the way to Balasore, and found the people, even at night, eager to get them. About one o'clock on Lord's day morning, a note, outside the dawk, or post, met us from Colonel De Anguilar, Commander of the Orissa Battalion at Balasore, inviting us to his house. He is the grandson of a Spanish protestant refugee, and with his amiable wife, has shown us much kindness. We proceed to Midnapore on Friday, the 22nd, where we have a letter of introduction from the judge of Cuttack to Dr. C. I feel to linger in Orissa. I wish my health may permit me to return to Balasore or Midnapore; the former, if not the latter, also, I trust will soon have a missionary to bless its inhabitants with the light of life. If health permits, I hope to send you further particulars of this journey. O that I might be favoured to do something for India, before compelled to leave it! "God is a rock, his work is perfect."—Glory to God who performeth all things for me! Yours in the afflictions and hopes of the Gospel.

J. PEGGS.

MRS. SUTTON.

From a letter of Mr. Sutton's, inserted in the *Missionary Herald*, published at Calcutta, the following additional information is extracted.

Pooree, June, 1825.

My dear friend,

I ought to have acknowledged your kind note before this, but I have had no disposition for writing, and now, what can I say? Alas, my dear departed seems to occupy my whole thoughts, and claims to be the subject of this epistle. Memory, busy memory, loves to dwell upon the past, and feels a luxury even in the remembrance of joys departed never to be recalled; and I dare not wish them to be recalled. Could we, my dear brother, take a turn or two among the blest inhabitants of heaven—could we behold my Charlotte with all the blood-bought family of Jesus, around the throne of God and the Lamb; or could we distinguish a Chamberlain, a Ward, a Harriet Newell, and a thousand who arise upon my view; could we wish them back again on earth? Oh no. Our only wish would be

'To stand, and dwell amongst them there,
And see his face, and sing, and love.'

In imagination, every voice seems to say,

'Worlds should not bribe me back to tread
Again life's dreary waste,
To see again my day o'erspread
With all the gloomy past.'

O 'tis a privilege to be taken to our rest when our work is done. Who would always live on earth? Who would not say, "To be with Christ is far better?" Even now the living voice of my Charlotte is sounding in my ear. "Weep not for me, I am happy—I am

beautifully happy—I have finished my course. I have won the crown—I am with Jesus?"

Though her death was distressing, yet there were many things which made it a peaceful end. On the 12th of April, the hysterical fits with which she was seized, were followed by derangement. Never shall I forget that night. We thought we should have lost her then. With what fervour she exhorted us to self-denial—to brotherly affection, and entire devotedness to God*. "Let it be known that I never regretted my choice," she repeatedly uttered, with astonishing energy. She several times expressed her desire to depart; and on one occasion, when, as she was taking her leave of us, almost distracted, I exclaimed: "My Charlotte, my Charlotte, I cannot spare you yet;" she reproved me by saying: "My Sutton, are you not a Christian?" The next day she seemed to revive a little, and the third day was quite sensible. She seemed just returned from heaven with all its happiness. We never had such a delightful day; and on my telling her I could cheerfully part with her, if the Lord should see fit to take her, the last tie to earth seemed removed, and we prayed and wept, and rejoiced, and parted, till we should meet in eternity. We both felt so much swallowed up in God, that death appeared the most

* From a letter received by a friend, from Mrs. Peggs, we have extracted the following paragraph. "Our dear sister Sutton staid with us but a little time. She seemed much devoted to God, and prepared to labour and suffer in His cause, but he has taken her to her reward. She delivered a solemn and affectionate dying charge to us all, the night she was taken seriously ill. She bore the journey hither well, and appeared almost well after her confinement; but on the ninth day, how were we surprised by her reason leaving her in a most awful and painful manner!

welcome event we could conceive of. From this time till her death, with the exception of Sabbath evening, and a few minutes the day she died, she continued quite insensible; though if you had seen her sitting up in the bed and singing so cheerfully, you would have thought her the happiest being on earth. We, my dear friend, are left a little longer, to tread the busy stage of life. But our journey here, though it be darksome, joyless, and forlorn, will be but short.

'Ere long our weary feet shall greet
The peaceful shore of lasting rest'

Oh that that little journey may be distinguished by active zeal, and ardent desire to be "not slothful, but followers of them who through faith and patience are now inheriting the promises."

Truly yours,

A. SUTTON.

DELAY IN MR. HUDSON'S DEPARTURE FOR THE WEST INDIES.

Arrangements were nearly completed for Mr. and Mrs. Hudson, to sail from Liverpool, in the latter part of the last month, when a gentleman, who has given a free passage to a number of Missionaries to Jamaica, kindly offered the same favour to our friends. This offer, with the advantage of the attention of a pious captain, was too kind and liberal not to be accepted; and, in consequence of this, it is probable the Missionaries' departure will be delayed a few weeks.

Anniversary Meeting

SUTTON BONNINGTON.

The Anniversary services of

this association, took place on Lord's day, Nov. 20th, and the following Wednesday. On Lord's day, Mr. Hudson preached in behalf of the Mission, at Sutton, Normanton, and Hathern, and with Messrs. Stevenson, T. Stevenson, and Pike, urged the claims of the sacred Missionary cause, on a crowded and interested audience, on Wednesday evening. Collections £6 12s. being more than was collected at the Anniversary services of 1824.

Continental Society.

This Society is labouring to diffuse the Gospel on the continent of Europe, by employing native labourers, in various ways, to make known the tidings of mercy. The last report states its remittances to such agents, during the preceeding year, to have been £.1209 8s. 1d. The Society has been obliged to incur a debt.—Of its labourers the report says:—

“The labourers of the Society consist of TWENTY-SIX regularly ordained ministers, preachers, and colporteurs (or itinerant venders) of bibles, testaments, and tracts. They are no common men, and in nothing does the blessing of God appear more manifest, than in raising up such men for his service. They have not been prepared by your Society for the work to which they have devoted themselves, nor have they sought its support as the end, but as the means of their exertions. The glory of Christ and the salvation of souls is their simple object. They have approved themselves “scribes well instructed unto the kingdom of God.” Accustomed to difficulties,

they have “laboured, and not fainted.” Reckoning on persecutions for Christ's sake, they have “taken joyfully the spoiling of their goods.” Though they have felt like men, they have acted like christians; and their language has been, “chastened, but not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing all things.”

An affecting picture is presented of the opposition offered to the gospel, in various parts of the continent. “It is said, in a letter from a gentleman resident in Paris, that the council of state at Lausanne has sent, in a printed circular to the magistrates of the Canton de Vaud, documents worthy of the authors of the revocation of the edict of Nantes. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics; to profess doctrines, and to adopt practices, subversive of sound morality and social order; to divide families, and to bring into contempt the religion of the state: They are forbidden, therefore, to hold any meetings. The following extract is from one of the clergymen of the Canton de Vaud:—“I am about to quit my office of pastor, and, at the same time, our national church. For this year past, the religious operations, which God has carried on in our Canton, have been redoubled. Two of our young brethren have been driven from the national church for having held, in their own houses, prayer-meetings, for the edification of those among their parishoners, whom the grace of God had awakened, and for having spoken out upon the abuses, which exist in our national church. Two others, one of whom is my brother, have

voluntarily left the church of the Canton. In many places the people have grossly insulted, and even committed acts of violence against those, who manifest plainly their attachment to the Lord, who will no longer live according to the course of this present evil world, and who meet together for mutual edification. They, who have committed these injuries, have been either unpunished, altogether, or punished very slightly. Everywhere we are regarded as the dirt. Lately our Government issued a decree, which condemns to fine and imprisonment those who assist at private meetings, those who preside at them, and those who lend a room for them; and even those who try to make converts to what they call a sect."

The creed of these persecutors is a mixture of Arianism and Socinianism.

"A short time ago it was announced from the pulpits of the town of St. Gall, that in two discourses it would be proved from the word of God, that Christ had no share whatever in the Godhead, and should only be considered as one exhibiting the dignity and excellency of our nature. At the hour appointed, Neff, one of the agents of the Continental Society, attended, and took large notes of these discourses; and did his best, in a small pamphlet, to refute what he had heard out of that word, which he considered the preacher had handled so deceitfully. This pamphlet was by himself and other friends to the truth, put into large circulation, along with copies of the New Testament. The consequence of which appears to be, that the said discourses produced a very opposite effect upon the public mind, to that which the author of them had calculated. The clergy were

much irritated; a complaint from them was unanimously preferred to the authorities against Neff, who was presently brought up to appear before them for this piece of offensive conduct. The matter was heard, and poor Neff was sentenced to pay 100 Swiss fr. about £7 10s. and to suffer six months imprisonment. That he might however be made sensible of the mercy of the court, the latter part of the sentence was commuted to the payment only of the former, as he had a young and increasing family, without any other means of subsistence than his own labour. But the convicted was not in circumstances to meet this fine; he found however those in the town who were, and it was done; so that the whole terminated in nothing either unfavourable to the good cause, or to the good man who ventured to support it. Formerly St. Gall was, of all other towns in Switzerland, the most highly favoured for the Gospel ministry, and now it is more thickly enveloped than any other in Neologian darkness and the shadow of death. The pamphlet in question, says the writer of the communication, I have read, and never was there any thing more free from either acrimony or personal-ity."

Although the acts of the Government of particular Swiss Cantons, cannot extend beyond their respective states, and they, therefore, who inhabit France, and other Cantons of Switzerland, may not at present be exposed to the same interdictions, yet considering that these Cantons are Protestant, and therefore claim not the right to persecute, yet do persecute; and that the neighbouring states are Popish, which do claim the right; is it not more than probable, that the unholy

flame, which has just burst out in the Pays de Vaud and in Berne, will communicate to all around, and that persecution will again rage, "to try those that dwell upon the earth."

Indeed, the state of the continental kingdoms generally, at once encumbers with difficulties, while it enforces more strongly the necessity for the exertions of your Society.

In these countries the Jesuits have regained very extensive domination, and even in the British dominions the increase of their influence is not slight. *An order has been issued by the Government in France, commanding children in all schools whatever, daily to attend mass.* This order is of course levelled against the children of Protestants, or of foreign parents, whether English or others. A correspondent writes so lately as 21st of last April; "Lindel is driven out of Russia, and is now in Berlin, with a recommendation of the Emperor, who was, it seems, obliged against his will, to follow the suggestion of the Jesuits." It is publicly announced, that "in several places the Protestant consistories have adopted some practices of the Roman form of worship; the consistory of Saxe-Meiningen has just restored the prayer for the dead, and a general fête will be celebrated in all the churches in the month of November. In the principal Lutheran church at Berlin, the statues of the twelve Apostles have been placed, and on the altar is a crucifix, with wax tapers, and the book of the Gospel; and Mr. Enden, professor at Jena, has made a very fine eulogium on the Papal power in his History of the "Middle Ages."

The spirit of persecution has manifested itself in connection with the prevalence of popish

principles, and the labours of your agents have been often impeded by vexatious appeals to the constituted authorities to suppress their meetings; but these things have been mercifully overruled for good. Though they cannot hold many public assemblies, they assemble more frequently, and in smaller number. Of the state of ignorance and religious intolerance in Catholic countries, your committee can furnish a melancholy instance, which occurred in Spain. One of your agents, whose mission to that ill-fated country was announced at your last anniversary, proceeded to Cadiz, where many new Testaments and tracts were distributed, when that city was the seat of the war. Among these tracts was one printed by a pious lady in England, with a hymn, speaking of "God sending Jesus Christ to sinners with laws of peace to the conscience." The Governor of San Fernando interpreted "God to mean the King of France;" "Jesus" he said, "must intend the Duc d'Angouleme, sent by the King of France, with laws of peace to the cities, to pacify the disturbances of Spain; and that therefore it was a political and seditious publication:" in consequence of this, they seized all your agent's books, papers, &c. and threw him into prison, from which he was liberated only by the strongest exertions on the part of those on the spot, who knew him well. On his release, he was ordered to leave the country, and accordingly proceeded to Gibraltar, by sea, where he was exceedingly successful among the Spanish refugees, who had fled to that fortress, and where he established many prayer-meetings in private families, as well as one in a floating chapel for the sailors.

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JUDEA.—THE TRAVELS OF THE SAVIOUR.

THE tribe of Judah always occupied an important place among the thousands of Jacob. After the revolt of the ten tribes from the family of David, it gave name to the kingdom that included the remaining two. When the Israelites returned from the Babylonish captivity, they settled near Jerusalem, and rebuilt the temple. Being chiefly of this tribe, they obtained the appellation of *Judeans* or *Jews*, and their country was called *Judea* or *Jewry*. As their numbers increased, they extended their limits; and the whole southern part of the land of Canaan was thus denominated. In some instances, it seems applied to the whole land of Canaan, Luke, xxiii. 5; but more usually includes the province lying between Samaria, on the north, and the deserts of Idumea, on the south; and stretching from the Mediterranean westward, to the Dead Sea eastward: occupying the territory formerly peopled by the tribes of Judah, Benjamin, Simeon, and

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Dan. It was divided into three parts: the plain country, on the shores of the Mediterranean; the mountainous district, that lay to the south of Jerusalem, called the "Hill country of Judea;" and the desolate or thinly inhabited region, that lay on the east towards the Dead Sea, styled by the evangelists "the Wilderness of Judea." John, iv. 3. vii. 3. Zech. vii. 7. Luke, i. 39, 65. Matt. iii. 1.

This district was fertile and populous; but its chief glory was derived from the temple of God which stood in it. On that account, it was esteemed so peculiarly sacred, that it was unlawful to perform some of the levitical ceremonies in any other place; or to select certain offerings from the productions of any other country. The very soil of Judea was reckoned holy; and it was esteemed a high privilege to be interred in it. Some of the more devout Jews would travel a great distance that they might die near Jerusalem; and others, who could not accomplish this object, had earth brought from this country to put in their graves. It was this opinion of the peculiar sanctity of their country that excited its inhabitants, even when practising the most abominable crimes, to say to

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the natives of every other region, "Stand off, come not near to me; for I am holier than thou." Isa. lxx. 5.

Judea, Samaria and Galilee included the whole land of Canaan, except that region on the east of the Jordan which was formerly occupied by the tribes of Reuben and Gad. In the days of our Saviour, this district was distinguished by the name of Perea; though that term is never used by the sacred writers, who designate it "the east," or "beyond Jordan." Matt. ii. 1. John, i. 28. iii. 26. x. 40.

The towns, cities and natural aspect of these countries having been already noticed, we shall conclude our observations on the scenes of our Lord's personal history, by giving a concise sketch of his travels from place to place, during his public ministry. This may enable the young reader to peruse the gospels with more interest and understanding. The evangelists, indeed, do not place the events in the same order; but a diligent comparison of their several accounts has enabled skilful commentators to reduce them into a regular series: and, though their schemes differ from each other, in a few unimportant instances, they generally agree in the leading particulars of the following arrangement.

Our blessed Lord was born at Bethlehem in Judea, and soon carried by his supposed parents to Jerusalem; where he received the testimonies of Simeon and Anna. To avoid the fury of Herod, they fled with him into Egypt, and sojourned, in that land, till the death of that cruel prince. They then returned, and dwelt at Nazareth in Galilee, during his youth; nor do we read of his leaving that part of the country, except when, at twelve

years of age, he attended his relatives to Jerusalem to celebrate the passover. Luke, ii. Matt. ii.

When our Saviour was near thirty years of age, he prepared to commence his public ministry. He left Galilee, and went into the wilderness of Judea, on the banks of the Jordan, where his forerunner John was preaching, and was baptized of him in that river. After the administration of the ordinance, he retired into the neighbouring deserts, probably on the dreary coasts of the Dead Sea; and was there, for forty days and nights, exposed to the temptations of satan. Having gloriously repelled the attacks of this infernal spirit, he returned to Bethabara, where John was still pursuing his ministry. Here the baptist bore a repeated testimony to his heavenly mission, and several of his disciples joined themselves to Jesus. Matt. iii. 13—17. iv. 1—11. Mark, i. 9—13. Luke, iii. 21—23. iv. 1—12. John, i. 10. 42.

On the following day, Jesus proceeded on his return to Galilee, where he gained two other disciples. Three days after his arrival, he attended a marriage at Cana, and performed his first miracle. He afterwards resided with his relatives, for a short time, at Capernaum, on the north coast of the lake of Gennesareth; but, as the passover approached, he repaired to Jerusalem to celebrate that feast. On this visit, he cleansed the temple of the traders who had made it the place of merchandize, made many converts, and had an instructive conference with Nicodemus. At the close of the feast, he spent some time in the more distant parts of Judea; preaching the gospel and employing his disciples in baptizing those who believed. His success

was great, and alarmed the jealousy of the Pharisees; he therefore set out on his return to Galilee; and, during the journey, had an interesting interview with a woman of Samaria, at Jacob's Well near Sychar. He spent two days with the Samaritans, and then proceeded to Cana, where he had changed the water into wine; and there cured the nobleman's son. John, i. 43—51. ii. iii. iv. Matt. xiv. 3—5. iv. 12. Mark, i. 14, 15. vi. 17. 20. Luke, iii. 19, 20.

Our Lord, on leaving Cana, itinerated through various parts of Galilee. He first visited his native city Nazareth, and preached the gospel in the synagogue; but, being rejected by his townsmen, he went and resided, for a season, at Capernaum; where he performed many gracious miracles. From thence he went forward and made a circuit through all Galilee, preaching the gospel and healing all manner of diseases. On this circuit, he delivered his instructive and admirable sermon from the Mount; and, at the conclusion, cleansed a leper, and retired into the wilderness for the purposes of devotion. He then returned to Capernaum, where he cured a paralytic, and called Matthew from the receipt of custom. Luke, iv. 14—44. v. 1—16. Matt. iv. 13—25. to viii. 1—17. Luke, iv. 14—44. v. 17—28. Mark, i. 16—29.

It is probable that our Saviour went to Jerusalem soon after these events, to the passover; and having cured the impotent man at the pool of Bethesda, vindicated his conduct from the unjust aspersions of the Jewish rulers. He did not, however, remain long in that city; as we find him shortly afterwards in Galilee, teaching the people and going about doing good. On the

shores of the sea of Galilee, he healed many diseases; and, after a night spent in devotion on a mountain, chose his twelve apostles, and gave them divine instructions. Returning to Capernaum, he cured the centurion's servant, and raised the widow's son from the dead. Making another progress through the country, he rebuked the Pharisees, delivered various instructive and appropriate parables, crossed the sea of Galilee and calmed a storm, cured the two demoniacs, destroyed the swine belonging to the Gadarenes, and then returned to Capernaum. After this excursion, he paid another visit to Nazareth, but was again rejected by his countrymen. Astonished and grieved at their obstinacy, he left them and made another journey through the country; and, pitying the ignorance of the multitude, he sent forth his apostles to preach the kingdom of God, and work miracles: giving them proper instructions to guide their proceedings. Matt. ix. to xiv. Mark, iii. to vi. Luke vi. to ix. John, v.

When the apostles returned from this missionary excursion, they joined their divine Master, in the desert of Bethsaida, towards the north of the sea of Galilee. Here he fed the five thousand persons who had followed him, with five barley loaves and two small fishes. Having dismissed the multitude, he walked on the sea and hushed the tempest with a word. Not long afterwards, he travelled northward to the coasts of Tyre and Sidon, lying on the Mediterranean sea. He then made a circuit through the countries situated round the springs of the Jordan, and the towns of Decapolis, till he reached the eastern shores of the sea of Galilee; where he embarked and sailed along the

shore to the districts of Magdala and Dalmanutha. From thence, he turned again northwards, and repaired through Bethsaida to Cæsarea-Philippi, near the source of the Jordan, the ancient Laish or Dan. About this time, we read of his transfiguration on a mountain, the name of which is not mentioned in scripture. If it was, as it has been generally supposed, Mount Tabor, which rose in the centre of Galilee, our Lord must have travelled a considerable distance from Cæsarea-Philippi, where, a few days previously, he was employed in teaching his disciples. Descending from the mount of transfiguration, he cast out an unclean spirit, continued his travels, returned to Capernaum, and miraculously procured the tribute-money. Hence he sent out the seventy disciples to preach the gospel. Matt. xiv. to xviii. Mark, vi. to ix. Luke, ix. x. John, vi. vii. 1--13.

Our Saviour, having spent about eighteen months in preaching the gospel and working miracles in the province of Galilee and its vicinity, went up to Jerusalem, in September, at the feast of tabernacles. On this occasion he asserted his divine authority, convinced the officers whom the rulers sent to apprehend him, baffled the accusers of the adulteress, and by his plain and searching discourses so enraged the Jews, that they attempted to stone him. He miraculously eluded their fury; and soon afterwards received from the seventy missionaries, whom he had sent out from Galilee, a joyful report of their success. He then re-appeared in the temple and disputed with the scribes. On his return to Galilee, he stopt a short time with his friends at Bethany. Being arrived in his native country, he continued his sacred work: tra-

velling from place to place, instructing his disciples in private, and publicly teaching the multitudes that attended his progress; uttering many important and instructive parables, and performing astonishing acts of mercy and power. Thus he continued his benevolent and indefatigable course, till the middle of December, when he revisited Jerusalem to attend the feast of the dedication, which was celebrated in memory of the purification of that holy place from the pollutions of idolatry, by Judas Maccabeus. On his journey thither, he was refused accommodation by the bigoted Samaritans; rebuked the unholy zeal of his disciples; and healed ten lepers. Matt. xix. xxi. 16. Mark, x. 1--41. Luke, ix. to xviii. 1--30. John, vii. viii.

At the feast just mentioned, our Lord restored sight to a man who had been born blind, and vindicated his own conduct and character against the cavils and reproaches of the Jews, in so triumphant and searching a manner, that they were driven to madness, and attempted to seize his person. To avoid their fury, he retired, with his disciples, into the country beyond Jordan, where John had at first baptized. Here he sojourned, and was occupied in his usual labours of love, till he heard of the decease of Lazarus at Bethany. On this event, he resolved, contrary to the exhortations of his followers, to return into Judea. He repaired to Bethany; and restored his friend to life. This splendid miracle increased the animosity of his enemies; and being determined on his destruction, they issued a proclamation for his apprehension. But the blessed Jesus, knowing that his time was not yet fully come, withdrew into the less frequented parts of Judea; and took

up a temporary residence at Ephraim, a small town on the north-eastern confines of the tribe of Benjamin. As the spring advanced and the feast of the passover approached, the divine Redeemer, knowing that all things written in the prophets concerning him was about to be accomplished, turned his steps towards Jerusalem, where those interesting events must take place. He did not, however, proceed directly to the place of his destination; but took a circuit to the east, and passed through Jericho; where he gave sight to two blind men, converted Zaccheus the publican, and delivered various discourses and parables. He next travelled to Bethany, and was hospitably received by the grateful family of Lazarus. Hence he pursued his course towards Jerusalem; and when he came within sight of that devoted city, foreseeing the deep miseries in which it would soon be involved, he wept over it. He then advanced into the city, riding on an ass, and attended by an immense concourse of people; who, with branches of palm trees in their hands, accompanied him, shouting, "Hosannah! Blessed is the King of Israel, who cometh in the name of the Lord!" In this guilty city, or its immediate suburbs, our suffering Saviour passed the few memorable days that intervened between this public entry and the close of his ministry and of his life at Calvary. Matt. xix. xx. Mark, x. Luke, xviii. xix. 1—10. John, ix. x. xi.

May this very imperfect outline of the journeyings of our adorable Saviour excite his followers to imitate his zeal and diligence, and increase their gratitude for that amazing love which brought him from heaven to earth to travel, toil and die for sinners!

THE APOSTLE'S PRAYER

FOR THE
EPHESIANS.

THIRD PETITION.

"That ye may be able to comprehend with all saints, what is the breadth and length and depth and height: and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God." Eph. iii. 18, 19.

IN all the petitions of this pathetic and interesting prayer, hitherto considered, there is a gradual advancement in the nature of the blessings sought; and each of them is preparatory to what follows. Thus, to be "strengthened with might by the Holy Spirit in the inner man;" to have "Christ dwelling in the heart by faith;" and "being rooted and grounded in love;" appear necessary in order to a still higher effort of the mind, viz. "to be able to comprehend" further blessings, or be qualified to take a more comprehensive view of redemption, like saints in the highest degree of knowledge and holiness. Thus the holy writer indicates the progress of the christian character in knowledge and piety, from its commencement in regeneration to its consummation in glory; and clearly supports the obligations of the christian to press forward in the divine life, seeking to improve his gifts and graces, that he may be able, in some very considerable degree, to comprehend what, in its own nature, absolutely surpasses the bounds of human knowledge, even "*the love of Christ,*" and be filled ultimately with "*all the fulness of God.*"

The subject to which these dimensions are applied, is not the christian church as a temple; an idea to which, it has been thought, the Ephesians might be directed, from their own famous heathen temple of Diana. For, though these dimensions are the properties of a building, they only can be very figurative when applied to the christian community; which hitherto has fallen short, and will, it is to be feared, always come far short of the idea suggested. In the climax of these dimensions there is another property in the subject to which they are applied, a something which passes knowledge; and, as this is expressly said of the love of Christ, it is to the same subject that the dimensions of length and breadth, depth and height are applied. What a subject of contemplation! The love of Christ! and to know this love which passeth knowledge!

The love of Christ in redemption may be viewed in three stages or degrees.

1. The love of Christ which induced him to engage in the work of our redemption, and for that end and purpose to become incarnate. To his omniscient mind, which contemplated the formation of man and the habitable world, when both were chaos, and "rejoicing in the habitable part of the earth, whose delights were with the sons of men." Prov. viii. 31; the subject of man's redemption was as present as his creation; and it is therefore emphatically styled, "the grace given us in Christ Jesus before the world began." 2 Tim. i. 9. Love was the grand inducement to engage in such a work; there could be no other. The character of man as rebellious was equally foreseen, and cut off all claim upon his interposition: while, at the same time, his

wretched and miserable condition, fallen, condemned, helpless and hopeless, as to his own efforts to deliver himself out of the abyss of ruin, into which sin had plunged him, excited the pity, compassion and love of the divine Redeemer. This love was, therefore, the purest display of grace; rich and undeserved favour; and, in the highest sense, free, voluntary and eternal in its origin. As soon as the event of man's apostacy rendered it necessary, he stood personally engaged to be the Mediator and Redeemer of man, to become incarnate; be made flesh; become the seed of the woman; be born and live in the world, agreeably to the divine plan laid down in the everlasting covenant.

2. The love of Christ increases in interest by the consideration of the means by which he has accomplished the work of man's redemption. It was not by giving a fuller and clearer discovery of the divine purposes merely, as a prophet; though he did this, and was the greatest of all the prophets; nor yet, by shewing the brightest pattern of moral excellence, and the purest benevolence towards the poor and miserable, which filled up his course of doing good wherever he went;—but, it was the love that moved him and sustained him, when he gave his life a ransom for sinners. It was dying and redeeming love; dying under peculiar circumstances, and in the room and stead of the guilty, to make atonement for sin, and thereby effect the reconciliation of man to God; and to open the way of mercy to him, consistent with truth and righteousness; at once honouring his Father's violated law, and saving the guilty from punishment. Who can estimate the greatness of the love of

Christ, who, with the most perfect knowledge of the demerit of sin and the extent of his own sufferings, freely yielded up himself to all the agonies and pains of such a death? and this not for friends but enemies? What a scene of love does Gethsemane and Golgotha disclose!

3. The same love actuates his heart to finish and complete the work on the behalf of the redeemed. He that gave up his life took it again; and ever lives, as the all-powerful advocate and intercessor before the throne; bearing upon his heart the sorrows, temptations, afflictions and trials of his people, and effectually pleading for them and communicating grace in time of need. The Holy Ghost is freely given through his hands, and for his sake; because he is glorified and exalted to be both a Prince and a Saviour. He sheds forth his influences in connection with the word of truth, to give whatever is needful to enlighten, quicken, renew, and sanctify the heart for God, and give it a meetness for heavenly enjoyments above, as well as to comfort the believing mind amidst the sorrows which cover the path of life. He is now clothed with honour and majesty, who was once the scorn and derision of mortals. He sits and reigns the triumphant Lord; the government of the church and of the world is placed in his hands, as the mediatorial King, to rule, govern and subdue it to himself by the gospel administration; and to sustain, supply, strengthen and save to the uttermost all that come to God by him. And he stands pledged to raise the bodies of all his saints from the dead, and give immortal and everlasting life and blessedness to his people. Nor will he cease to reign in his mediatorial kingdom till all his saints are

perfected in glory, and all his enemies trodden under his feet. This everlasting love will tune the hearts of all the redeemed to sing his praise for ever, "Unto him that loved us and washed us from our sins in his own blood, be all honour and glory, through the ages of eternity."

Such is the love of Christ! But the apostle himself seems at a loss for a rule by which it can be measured. Most bodies have but three dimensions; longitude, latitude and profundity: but he finds a fourth, and adds altitude, as an essential property in his estimate of the love of Christ. It is immeasurable every way. Can we measure eternity? From everlasting to everlasting? It is love in the divine purpose without beginning, and love in its effects without end. What a length!—It is love which covers all nations and ages throughout the period of time; and, in some modification of it beyond our conceptions, spreads its influence over all the worlds which float in infinite space. What a breadth!—In its depth, it reaches the guilty regions of our abode in this lower world, and the most degraded circumstances of our depravity and wretchedness; and, if the lowest hell of our deserved punishment is taken into the account; though it will not deliver men and devils from the actual doom of their final impenitency, yet by rescuing those who have exposed themselves to its ever-burning flames, and have found pardon through the blood of the Lamb, there is an impeachable profundity in the love of Christ. There is a height also, which comprehends the happiness and glory to which the love of Christ raises its blessed subjects: the nature and full extent of which shall be realized by the faithful in the heavenly state. On this subject, every mode of cal-

ulation fails: and well it may, for it "*surpasseth knowledge.*" What love is this? And this is divine love, for which we may, believing, rejoice with joy unspeakable and full of glory; and patiently wait for its full disclosure.

Questions naturally suggest themselves here. How can we comprehend what is in its own nature incomprehensible? and know that which passeth knowledge? Why does the apostle pray for those things on their behalf, which it was impossible for them to attain? It may be answered, that there is no contradiction in this respect; for though the love of Christ cannot be fully comprehended by the understanding of men; yet it is not improper to pray that we may know as much of it as the limited extent of our faculties will permit. To comprehend may therefore be understood in this place with some restriction: such as to lay hold of it, and to have enlarged perceptions of that divine love which our redemption displays in such a wonderful manner. And if we cannot fully comprehend its nature and extent, we are capable of comprehending more than we do. No christian will vainly say, that he has measured its breadth and length, its depth and height, and is prepared to tell the total sum. If then we may know more of this love by a diligent study of the scriptures, in which it is revealed; and by more fervent prayer draw down the light of divine influences upon the subject; if, by making it a subject of daily meditation, and the matter of research in the use of means and ordinances, we may grow in grace and in the knowledge of Christ, then we may see the fitness and propriety of the prayer before us. Besides, the knowledge of

this wonderful love of Christ must be known by its experimental and practical influences: and here lies its peculiar value. It may be, that fallen angels themselves may know more upon the subject than man; but so far from their being benefited thereby, it must increase their misery. The love of Christ is not a subject of mere intellectual research; there is a moral influence produced where it is known by happy experience; and in this view we should seek to comprehend it more, that we may feel more of its effects upon our hearts, and have this love shed abroad in them by the Holy Spirit given unto us. While, therefore, we come short of the full effects which the love of Christ produces on our hearts, in a way of happy experience; and upon our lives, in a course of universal holiness; it will always be our duty and privilege to pray that we "may be able to comprehend with all saints, what is the breadth and length and depth and height of the love of Christ which passeth knowledge."

There is another petition in this prayer, on which we must be very brief: but it cannot be overlooked, because it is through such an increasing and enlarged comprehension of the love of Christ, that the saints reach the top of this divine climax, and are "*filled with all the fulness of God.*" For it seems that, in the Apostle's view, in proportion as we comprehend the love of Christ, we are filled with all the fulness of God, and that this is the appointed means of it. Nothing in its own nature can expand the mind so much as the love of Christ; and it is by this love that our minds are rendered capable of admitting larger degrees of the divine presence, and receiving more full and interesting

communications of divine consolations, so as to "dwell in God, and God in us,"---to be filled with his fulness in such a measure and degree as to be fitted for the consummation of ultimate blessedness in heaven, where it will be complete: when every vessel of divine mercy shall be filled to the very brim: "filled with all the fulness of God:" attaining the full perfection in all the knowledge of God, and the fullest enjoyment of him.

PHILOS.

SELF-DEDICATION.

"*They first gave their own selves to the Lord.*" 2 Cor. viii. 5.

THE carnal mind is naturally proud and independent. It claims to be its own master, and disdains to own a superior. And though, while it fancies itself free, it is the servant of sin and taken captive by satan at his will; yet it bids defiance to all lawful restraint, and says, even of its Creator, "Who is the Lord, that I should obey him?" The laws of God are wantonly broken; his authority openly despised; and the language of the conduct, if not of the tongue, is, "Our lips are our own; who is lord over us?"—But, when a man becomes sensible of his real state as a sinner against a holy and just God, experiences his need of a Saviour to snatch him from the dreadful though merited punishment of his disobedience, and by the influence of the Holy Spirit has been enabled heartily to embrace the gospel of Jesus, and to obtain peace through his blood even the forgiveness of his sins, an entire

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change of views and dispositions takes place. The grateful believer feels, that he is dependent on divine power and grace for life and all its blessings, in this world and to all eternity. He is conscious that, had not grace interposed, he would justly have been doomed to present and everlasting misery. Deeply sensible that he owes every mercy to the love of God in Christ, he is constrained by the principles of gratitude and justice, to consider all that he is, and all that he possesses, as belonging to that God and Saviour, who not only claims them by creation and providence; but has purchased them with his own blood. He knows, that he is not his own, but is bought with a price; and therefore esteems it a reasonable service to present his body a living sacrifice, holy and acceptable to God. From this principle, he feels it to be his duty, and the sacred influence of the Holy Spirit makes it his highest pleasure, to surrender himself and all that he possesses to the service of his heavenly Master, to be used for his glory. "He gives his own self to the Lord."

This surrender will be *sincere* and *heartly*. He will be in earnest when he devotes himself to God, and perform the solemn act in good faith. It is too common for persons to profess this self-devotion from mere custom or formality, without being very mindful of the declarations which they are making. Some also may be so far convinced, by the force of reasoning and a sense of dependence, that this dedication of themselves to God is their duty, as to perform it, merely as a matter of duty, without their affections or their wills being concerned in the transaction. But the real christian not only perceives clearly

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that it is his duty to make this surrender; but, from a sense of gratitude and of ardent love to his heavenly Benefactor; is perfectly willing and desirous of doing it. In the genuine spirit of the precept, "Son, give me thy heart," he experiences a sacred delight in the solemn act; and declares, with the psalmist, "I will keep thy precepts with my whole heart; I will delight myself in thy commandments, which I have loved."

The surrender will also be *entire* and *unconditional*. The pardoned sinner will make no exceptions in the sacred covenant. He will not devote all his powers to God, with the reservation of one faculty, which he will keep back to employ in gaining the world's approbation or in the indulgence of his own inclinations. He will not give himself to the Lord, to be obedient to his laws in all things except one, in which he will obey the dictates of his own passions or interests. The language of his inmost soul will be, "Lord, what wilt thou have me to do?" and his great desire will be to "have respect to all his commandments."

Lastly. This self dedication will be *irrevocable*. Convinced that his future welfare, both in this world, and for ever, depends upon the divine favour and protection, he will tremble at the possibility of ever withdrawing his allegiance from his almighty Creator. The object of his first solicitude will be "to join himself to the Lord in a perpetual covenant that shall never be forgotten." Yet, conscious, by daily experience, of his own depravity and weakness, he will resolve with trembling, and constantly pray for support from 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 man who is influenced by sentiments like these, will cordially deliver himself up to the Lord as a *subject* to obey his laws, defend his honour and maintain his right. "Other Lords," he will say, "have had dominion over me;" I have been a slave to satan, and sold under sin, "but now by thee alone, O Lord my God, will I make mention of thy name." He will also give himself to his heavenly Master as a *servant*, to be employed in any manner which he pleases to appoint; and when he has discovered his divine pleasure, will earnestly apply all his powers to the performance of it. He "will make haste and delay not to keep his commandments." But, there is a still more endearing relation in which a sincere believer may devote himself to his Saviour. He may claim the privilege, and he is humbled and surprized at the astonishing condescension that permits it,—yet he may claim the privilege of giving himself to his exalted Redeemer as his *friend*. "Henceforth," says the affectionate Jesus, "I call you not servants, but friends. Ye are my friends, if ye do whatsoever I command you." Impressed with a lively sense of mercies received, attracted by a deep conviction of the glorious excellencies of the adorable Redeemer, and drawn by an ardent and holy affection towards him, he gives up his whole soul to him, takes the highest pleasure in doing his will, and receives his most heartfelt gratification in promoting his interest on earth. It is not merely the allegiance of a subject, nor the duty of a servant that attaches him to his Saviour; it is the affectionate impulse of sincere friendship that incites him to give

himself up to his cause, and to consecrate all his powers to his service. The language of his heart, as well as of his understanding, will be, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee. Thou art the strength of my heart and my portion for ever." "I delight to do thy will, O my God: yea, thy law is within my heart."

This deliberate, unconditional, and sincere surrender of himself to the Lord, may be considered as the fundamental transaction in the christian's course. "They *first* gave themselves to the Lord." It lays the foundation, and prepares the soul for all succeeding services. When this solemn transaction has taken place, and has its due effect on the heart, the man cannot consider himself any longer as his own master; at liberty to follow his own dispositions or to pursue his own interests, independently of the will of his Maker. On the contrary, when he recollects the invaluable blessings which he has already received, is daily receiving, and hopes through all eternity, continually to receive, from the rich and free grace of God, through the mediation and merits of his Saviour, he is constrained from a feeling of grateful justice to inquire, "What shall I render to the Lord for all his benefits to me?" This will prepare his mind to attend to every duty, and animate his exertions in the discharge of it.

Having given himself first to the Lord, he will feel the propriety of giving himself to his church. Nothing can be more reasonable than that the subjects of the same King, the servants of the same Master, and the friends of the same Saviour should unite to promote his interest, maintain his honour, and prosecute

the great objects which brought him from heaven to earth. He will therefore, without any unnecessary delay, evince his sincere attachment to the Lord, by publicly joining his professed friends, and openly taking his rank among his acknowledged subjects. The duties of this connection, he will consider himself bound, by the most sacred ties to perform; and will sedulously endeavour to learn what those duties are, in order that he may properly discharge them. Like a faithful servant, appointed to cultivate and protect a certain portion of his master's estate, he will labour to prove his love and fidelity to his heavenly Master, by a steady and zealous attention to the cause of Christ, with which he is connected, and exert all his powers for its increase and prosperity. Nor will he confine his zeal to the members of his own church, or even of his own denomination; but will recognize his fellow subjects, wherever he meets with men devoted to God, depending on the Saviour, and desirous of doing his will. These he will rejoice to own as servants of the same Lord, engaged in the same pursuits, and looking forwards to the same eternal happiness. He will therefore love them for the sake of their common Master; and be ready to assist them in the sacred cause in which they are all engaged. Especially will he be persuaded, that having surrendered himself, his abilities, his influence and his property to the Lord, he cannot employ them more directly to his glory, than in efforts for extending the borders of the Redeemer's kingdom, and for bringing perishing sinners to a knowledge of the way of salvation through him. This is a service to which he is impelled, not merely by a sense of al-

legiance to his Lord, but by a sincere and ardent love to his fellow men, and a strong desire to rescue them from that danger, from which he himself had been plucked as a brand out of the fire.

Such is the nature, and such are the effects of real self-dedication; and no one can lay claim to the character of a child of God, who has not been enabled, in some degree, thus to devote himself to his Maker. Some christians, indeed, have, through grace, made this surrender with more zeal than others, and have been assisted to act more consistently with their solemn engagements. But all have daily reason to complain of the imperfection of their services, and the coldness of their gratitude to their great Benefactor. Yet every true christian acknowledges that he "is not his own, but is bought with a price," and feels it to be his earnest desire "to glorify God, in his body and in his spirit, which are God's."

Let the reader then examine, whether he has thus given himself to the Lord, If he has; let him remember the vows of God, which are upon him, and earnestly pray for grace "to walk worthy of the vocation wherewith he is called." But if he have reason to fear that this solemn transaction has not yet taken place between God and his own soul, let him hasten "to take hold of the covenant of the Lord," lest at last he should be amongst those to whom the great Judge of all will say, "Those mine enemies, who would not that I should reign over them, bring hither, and slay them before me."

S. O.

CORRESPONDENCE.

ANSWERS TO QUERIES.

ON VAIN REPETITIONS.—Matt. vi. 7.

Gentlemen,

THERE is not a more reasonable, a more exalted, or a more important duty than prayer; and every thing connected with the proper discharge of it deserves attention. But, when the almighty Being, to whom all prayer ought to be addressed, condescends to teach his weak and ignorant creatures how to approach him, his instructions demand the most reverential regard. The query, therefore, of your correspondent, "Inquisitor," page 14, of the present volume, claims a serious consideration. If nothing more to the purpose have come to hand, the following observations are at his service.

Our Saviour, in the passage alluded to, Matt. vi. 7, is guarding his disciples against a practice which the heathens in the surrounding countries were in the habit of adopting in their supplications to their false gods. They used "vain repetitions," repeating the same expressions in a most absurd manner. A notable instance of this occurs in scripture. The priests of Baal, when challenged by Elijah to prove their deity superior to the God of Israel, "called on the name of Baal from morning till noon, saying, O! Baal, hear us!" 1 Kings xviii. 26. In the Greek tragedies, where invocations to their gods are introduced, there are sometimes nearly a hundred successive verses composed of the continued repetition of the same words and phrases. How exactly these heathenish repetitions have been copied in churches calling themselves christian, might be easily shown, were it necessary, from the liturgies of all establishments, both popish and protestant.

But it is probable that our Saviour did not intend this caution to apply merely to the repetition of the same terms, but designed it to discourage any unnecessary or improper prolixity in addressing the Almighty. Some have translated the prohibition "use not a vain multiplicity of words;" and the context, when it observes that the heathens thought that they should be heard for their "much speaking" seems to favour this translation. We know, at least, that "long prayers" were often the object of the censure of him who

came from God, and therefore knew what was most agreeable to the divine will.

The reason assigned for this prohibition will greatly assist us in determining its true import: "Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him." The heathens formed very unworthy ideas of the deity; especially of their inferior gods, to whom most of their supplications were made. They esteemed them to be beings of like imperfections and passions with themselves, whose ignorance required instruction; and their vanity, adulation. They might therefore expect to inform them by a detailed enumeration of the blessings which they desired; or to gratify their vanity by a long repetition of ascriptions of praise; or to weary them into a compliance by their importunity. But christians are better instructed. They believe that the all-wise Being, on whom they depend, and to whom they address their supplications, is intimately acquainted with all their concerns, and knows, better than they do themselves, what will be for their real benefit. They are convinced too that he is as good as he is wise; and as willing to bestow real blessings as he is able to ascertain what will prove such. When they address him, it is not to inform him of their necessities, or to incline him to relieve them; but to acknowledge their own dependance, to pour out their hearts before him, and to impress their own minds with a proper sense of their wants and his goodness. Conscious how liable they are to mistake their circumstances, they will feel a desire to refer every thing to his wisdom and goodness; and would tremble at the thoughts of dictating to him, by a minute detail of their wants or their wishes; lest the one should be imaginary, and the other foolish or presumptuous. This detail, they are well aware, is needless, since "their Father knows what things they have need of, before they ask him."

It ought, however, to be recollected, that it is not all enlargement that is here condemned; but only such as is *vain*. When a christian enjoys the Spirit of grace and supplication, and finds free access to the throne of his heavenly Father, he ought to improve the grand privilege and "fill his mouth with arguments."

While he retains a due sense of his own ignorance and unworthiness, and a reverential remembrance of the infinite wisdom, goodness and greatness of his Maker, he may, humbly hoping that the Spirit

helps his infirmities, wrestle mightily with God and "order his cause before him." The same divine Teacher who forbids vain repetitions has taught us "that men ought always to pray and not to faint;" and his apostles exhort christians "to continue instant in prayer," "to pray without ceasing," and "to pray always with all prayer."

But the adorable Jesus condescended to instruct his followers how to pray, by example as well as precept; and set before them the model of a prayer, most remarkably contrasted with the vain addresses that he had so pointedly condemned. Instead of useless repetitions, and a long enumeration of particulars, it embodies, in a few simple but very comprehensive sentences, the substance of almost every temporal and spiritual blessing, which can be the object of petition to a real christian. Let us study this divine pattern, imbibe its sentiments, and when we address God, "pray after this manner;" and we may humbly hope, that we shall be preserved from offering the sacrifice of fools; and that God will hear the voice of our supplications.

PHILANDER.

ON POOR DEACONS.

Gentlemen,

Your Correspondent who signs himself "a poor but faithful Deacon," seems hardly satisfied with Jacobus, in his delineation of the deacon's office in respect of that important qualification for the discharge of its duties which consists in liberality. Poverty he should know is no crime. Every considerate church that chuses a faithful brother to that office cannot, in the nature of things, expect any more from him, upon that score, than his means will enable him to do; and if those are ever so small, and he shews a promptitude to employ them, it will be appreciated according to what a man hath and not according to what he hath not. Liberality is therefore a relative term in this connection. The writer remembers an old and faithful deacon, in a church, at that time very poor, though he was respectable, who used always to put down his guinea and half guinea on the plate, before he handed it to another; and took care to have his name first on the subscription list, as an example to his brethren.

The writer however, is no advocate for

poor brethren filling that office at all, if others equally qualified in other respects can be found. Persons in narrow circumstances, who are often uneducated, or have enjoyed very limited means of mental culture, seldom devise liberal things, and still less frequently possess sufficient influence in the church effectually to promote its prosperity. Besides if they are in straitened circumstances, there is danger of falling into the temptation of applying the funds in their hands to supply a temporary emergency; which might prevent that punctuality of application to their legitimate objects which faithfulness requires, and occasion sometimes great inconvenience and disappointment. If therefore there can be found a brother of undoubted piety, enlarged views, and good education; conversant with business, and above those necessities which may endanger his integrity, he must be far better qualified for the work, than a poor deacon, however faithful and in every other respect, equally worthy. Nevertheless let not "the poor and faithful deacon" be discouraged; but diligently wait upon his ministry, and he will not lose his reward.

Lincolnshire.

BETA.

ON JOB, ix. 23.

Gentlemen,

HAVING a little leisure, I beg to offer a few remarks in answer to Query 2. of your number for January, viz. "What is the meaning of Job, ix. 23?"

The meaning of this verse, like that of many others, may be deduced chiefly from an attentive consideration of the scope of the argument, and of the immediate connection. Now the point at issue, between Job and his friends, was, whether a man of justice, integrity and piety, as he professed to be, could ever be subjected to so much affliction as he endured. This his three friends denied; and hence, they concluded, that his high profession must be mere hypocrisy. "Remember, I pray thee," said Eliphaz, "who ever perished, being innocent? or where were the righteous cut off?" [chap. iv. 7.]—And Bildad, in the same strain of argument, had said, "If thou wert pure and upright, surely now God would awake for thee; and make the habitation of thy righteousness prosperous." [chap. viii. 6.] The doctrine implied in these remarks is,

that the Almighty will not allow a just man to endure deep adversity. This conclusion Job opposes. In reply to Eliphaz, he had said, "Is there iniquity in my tongue? cannot my taste discern perverse things?" [chap. vi. 30.] And, perhaps, alluding to what he had said, he replies to Bildad, "This is one thing, therefore I said it," and I say it again, "that God," in the course of his providence on earth, "destroyeth the perfect and the wicked." "All things come alike to all: there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." Ecl. ix. 2. Hence, "If the scourge slay suddenly," this is no argument that the victim is a wicked man, for it is so agreeable to the wise purposes of God on earth, to prove what is in man, that, speaking after the manner of men, "he laughs at the trial of the innocent." Nay, more; the ungodly so prosper in the world and increase in riches," Psal. lxxiii. 1—16. that it might be said, "the earth is given into the hand of the wicked." They proceed in their impious career with so much impunity, that God seems "to have covered the face of the judges of the earth." If this prosperity of the wicked is not compatible with the acknowledged providence of God, "Where is he?" that he does not put a stop to it. If the evil is not reconcilable with the divine government, "Who is he" that can do it?

This interpretation and paraphrase of the passage in question, appears quite accordant with other scriptures, with the strain of argument in the connection, and with the acknowledged conduct of divine providence: and, perhaps, it will be satisfactory to the querist.

Warwickshire.

J. J.

VARIETIES:

INCLUDING

HINTS, ANECDOTES, &c.

INSOLENCE CHECKED.—Rabbi Eliezer returning from his master's residence to his native place, was highly elated with the great knowledge he had acquired. On his way, he overtook a singularly unshapely and misfeatured person, who was

travelling to the same town. The stranger saluted him, by saying, 'Peace be upon thee, Rabbi.' Eliezer, proud of his learning, instead of returning the civility, noticed only the traveller's deformity; and by the way of joke, said to him, "Raca, are the inhabitants of thy town all as misshapen as thou art?" The stranger, astonished at Eliezer's want of manners, and provoked by the insult, replied, 'I do not know: but thou hadst better make these inquiries of the great Artist that made me.' The rabbi perceived his error and alighting from the animal on which he rode, threw himself at the stranger's feet, and entreated him to pardon a fault, committed in the wantonness of his heart, and which he most sincerely regretted. 'No,' said the stranger, 'go first to the Artist that made me, and tell him, Great Artist, oh! what an ugly vessel hast thou produced.' Eliezer continued his entreaties: the stranger persisted in his refusal. In the mean time, they arrived at the rabbi's native city. The inhabitants being apprized of his arrival came in crowds to meet him, exclaiming "Peace be upon thee, rabbi! welcome our instructor!" Whom do you call rabbi?" asked the stranger: the people pointed to Eliezer. 'And him ye honour with the name of rabbi!' continued the poor man: 'Oh may Israel not produce many like him!' He then related what had happened. "He has done wrong; he is aware of it," said the people "do forgive him; for he is a great man, well versed in the law." The stranger then forgave him; and intimated that his long refusal had no other object than that of impressing the impropriety on the rabbi's mind. The learned Eliezer thanked him; and whilst he held out his own conduct as a warning to the people, he justified that of the stranger, by saying, "That though a person ought ever to be as flexible as a reed, and not as stubborn as a cedar, yet to insult poverty or natural defect is no small crime, and one that we cannot expect to be readily pardoned."—*Hebrew Tales.*

THE SCORNER CAUGHT.—A man who was strongly opposed to all religion, made a vow that he would never hear preaching. There was, however, on one occasion, to be an ordination in his neighbourhood; and it was announced that some pieces of sacred music would be performed previous to the commencement of the service. He was passionately fond of music, and resolved to go to hear it, and retire before the sermon began. But, at the close of

the music, the croud had become so great, that all his efforts to get out were in vain. Being thus compelled to remain, he determined, at all events, to keep his vow. As soon, therefore, as the preacher arose to announce his text, he put a finger in each ear. He had not long been in this attitude, when a fly lighted on his nose; and he inadvertently took away one hand to drive it off. At this moment, the preacher, with considerable energy, repeated, "He that hath an ear, let him hear what the Spirit saith." These words not only entered the open ear, but reached his heart: he soon became a convert to christianity, and an ornament to the gospel. — *Freecill-Baptist Register.* 1825.

FEMALE ADMINISTRATOR.—Not far from the centre of this enlightened country, a babe was born whose mother had no husband. Soon after its birth, it was seized in an alarming manner; and, in the opinion of a benevolent aunt who attended her sister, was likely to die in a few minutes. Alarmed at the danger of the child, if it died without a name, and conscious that, in their circumstances, no clergyman could be induced to attend, the good woman determined to do what she could. She took the prayer-book, sprinkled the face of the infant with water, made the sign of the cross, and read over the whole of the service for christening. Having thus done all in her power to make it an inheritor of the kingdom of heaven, she suffered the young innocent to die in peace. Who can refrain from pitying the ignorance of this zealous and well-meaning aunt?

GOD INVISIBLE.—"You teach," said the emperor Trajan to rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we go look first at one of his ambassadors." The Emperor consented. The rabbi took him into the open air at noon day, and bid him to look at the sun in its meridian splendour. "I cannot see," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?" — *Hebrew Tales.*

BLUE LIGHTS.—A pious serjeant, baptized at Cawnpore, employed in superintending the work-people, on the new-road, from Calcutta to Pooree, breakfasting one morning with the missionaries, at Cuttack, related the following anecdote: “Coming down the river to Calcutta, as I stopped at one of the military stations, where I hoped to find some christian brethren, I was agreeably surprised to hear a person inquiring ‘Have you any methodists on board?’ ‘Yes,’ replied a waterman, ‘here is old Ball; he is a *blue light*.’ On inquiring the reason of this appellation, I was informed that it originated from a military officer in Nepaul, who observing some soldiers in the front of the ranks, with blue lanterns, asked his attendants, ‘Is that the enemy?’ “No,” was the reply, “they are only the religious soldiers at their devotions.” ‘Oh!’ said he, ‘they are the *blue lights*.’ The witticism pleased the thoughtless officers; and this nickname has been commonly adopted by our Indian soldiers, as a sneer against their pious comrades.”

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

MR. JOHN BAKEWELL, of Castle Donington, Leicestershire, was descended from parents who were among the first and most active promoters of the General Baptist interest, in the midland counties. By divine grace, he became an imitator of their piety and zeal, when only about fifteen years of age; and, through a long life, maintained an honourable and useful course of activity in the cause of Christ. The church, of which he was a member, was scattered over a wide extent of country, embracing many villages, at considerable distances from each other; but to these he, with many more, regularly resorted to hear the word and to attend to the ordinances of the gospel. It is a proof, at once, of the healthful constitution, the regular habits and the pious zeal of Mr. Bakewell, that, for more than forty years, he had scarcely ever been absent when the Lord's supper was administered. And he often dwelt with the warmest pleasure on the retrospect of

those times, when numbers used to flock to the house of God, from places several miles round, to celebrate the ordinances, and to hear, in homely phrase, the evangelical and fervent addresses of the preachers.

When the extended church at Kegworth, &c. was divided into three, the division to which Mr. Bakewell belonged was that of Castle Donington and Sawley. By this church, it has always been considered essential to gospel order and propriety to have, in each church, a plurality of Elders. To this office, together with Mr. Wm. Tunnicliff, who survives him, Mr. Bakewell was elected, when about thirty years of age. For the proper discharge of its important duties, he possessed several qualifications in a high degree. His veneration for the sacred volume was profound. There is reason to believe, that for the last twenty years of his life, he annually read over the whole bible more than once. This was his constant companion, and, with its contents, he was familiar. In no case would he evade the plain directions of the word, but bow to it with implicit submission. He could scarcely entertain a good opinion of any professors of religion who could neglect or slightly treat any thing which, to him, seemed clearly taught in the New Testament. Hence, in all cases of discipline, in which he uniformly took a very active part, he was solicitous to have the clear instructions of scripture. These transactions he considered the most awfully important that are committed to the church; and, in them he would do nothing from envy or vain-glory, or private resentment. But, when he was satisfied of the authority of scripture, he was firm and unmoved, even in cases of difficulty, and attended with personal obloquy. It is probable, that this regard for the holy scriptures increased with his advancing years; but, there is reason to believe that his conduct, in former years, was regulated by the same principles. That this was, in a great measure, the case, is apparent from the fact, that he was never brought under the censure of the church, though he was a very active member for about sixty years, and an officer more than forty.

To the great distinguishing truths of the gospel, Mr. Bakewell was warmly attached. He zealously maintained the faith, and kept the ordinances as, we believe, they were delivered to us. He felt, and therefore cordially received the declarations of scripture as to the depravity of our nature. He rejoiced in the atoning

sacrifice of the death of Christ; and had no doubt, that this is the propitiation for the sins of the whole world. Hence he gloriied in having the Lord Jesus held forth as the Saviour of all men. The exercise of divine influence for the conversion of sinners, and the reality of the Holy Spirit's sanctifying and comforting presence with believers, he esteemed as cheering scriptural verities.

His firm belief of the vital importance of gospel truth wrought in him a correspondent desire for its general diffusion. Hence, he was a liberal friend to the education of children in Sunday schools, to the Bible Society, and to our Home and Foreign Missions. Providence had committed to his stewardship a considerable portion of this world's property; and he contributed in many ways to the cause of Christ, with no slack hand.

A character so established for piety, integrity, and judgment, could not but command the respect of all acquainted with it. Hence, Mr. Bakewell was esteemed as a neighbour, and was generally looked up to with reverence. In cases of difficulty and importance, he was not unfrequently consulted. To give counsel, he was in a high degree qualified, by matured experience, and by a sound and discriminating judgment of men and things. Nor was he regarded only in the affairs of his own immediate neighbourhood; but his assistance was sought beyond the bounds of the church to which he belonged. As an active officer of a considerable church, zealously devoted to the welfare of the Connection, I believe he was generally esteemed at public meetings of our body.

That grace, which induced our friend, in an early stage of life, to put on Christ, and which enabled him to maintain an honourable profession of his name more than half a century, supported him in the near prospect of death and eternity. He had a full opportunity of viewing the gradual approaches of death, through a lingering and painful disease; yet he beheld him, not as "the king of terrors," but, as a friendly messenger, sent to call him from earth to heaven. His athletic frame and firm constitution, which had received scarcely any shock in seventy years, were, at last, gradually dissolved in a few months. In the prospect of death, he was supported in the enjoyment of a good hope through grace. He had no remarkable elevation of mind, nor any depressing fears. A calm serenity, a Christian fortitude, congenial with

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his former habits of sober reflection and unshaken faith in the Almighty Saviour, was enjoyed in his passage through the dark valley. In the exercise of patience and resignation, and fully expecting a better life, he sunk into the arms of death.

By this dispensation of divine providence, the church is deprived of no ordinary member. Possessed of a remarkably firm nervous system, our friend was not, on all occasions, sufficiently sympathetic and yielding; yet, it must be allowed, that, by his death, a pillar is removed from the house of God. It is consoling to reflect, that, it is the great Head of the church who has the keys of death; and, that, when he removes instruments, he can supply the deficiency which their removal makes. He is the fountain of spiritual prosperity; and, if some streams be dried up, he will cause his blessings to flow in other channels, to those that trust in him. May his gifts and graces be abundantly poured out on the remaining officers and members of this church; and may their path to immortality be as peaceful and as safe as that of brother Bakewell! J. J. B.

DIED, at Fleet, December 8, 1825, in the eighty-eighth year of his age, Mr. JOHN WITTON, upwards of fifty-seven years a worthy and consistent member of the church at Fleet. He was born at Stickney, a few miles from Boston, of parents who inculcated moral duties and industrious habits on their children. He was the subject of serious impressions very early; and greatly preserved from the snares and temptations which surround the path of youth. Had he been favoured with the means of hearing the gospel, it was his conviction, that he should have embraced it much earlier than he did. Under the guidance of divine providence, he was led into the service of Mr. Saul, of Brother-Toft, who was a valuable member of the church, at Boston.

Under the ministry of the late excellent William Thompson, those impressions were matured, and issued in a sound conversion to God. A discourse or illustration of Gen. xix. 17, was the means of setting his mind at rest; and on Nov. 7, 1675, with several others, (among whom was that afterwards promising young minister, William Veal, who died at twenty-one years, and is referred to, G. B. R. vol. iv. p. 411,) he was baptized and became a member of the church at Boston. In reference to this period of his life, he would often

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talk of the first visits of Mr. Dan Taylor to his master's house; and of the pleasure and surprise with which he first heard that minister preach at Toft: a mere stripling he would say, but very powerful in preaching. Being born in the same year with that worthy minister, they began an acquaintance and esteem which continued, and was mutually strengthened by every succeeding intercourse: for Mr. Taylor made visits into his neighbourhood; the last of which was peculiarly endearing and affecting to them, being only a few months previous to his death.

A short time after his union with the church, Mr. Witton entered into the marriage state, with a pious member of the same church, and removed to Fleet, where the providence of God remarkably appeared in directing his steps, and prospering his undertakings; which led to his settlement for life.

Of his character for uprightness and integrity, there could be but one opinion. It is rare, that so decidedly a christian character should have been held in universal esteem, even by the world; but for that reason alone it was so. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." And without ever sustaining any office in the church, none were more esteemed and valued by his brethren. His public profession and moral reputation were unstained. He was spiritually minded above most professors, and spiritual conversation was his delight. A serious mind could not leave his company without having a sweet savour of Christ on his mind. Yet there was nothing extraordinary in his experience: never elevated beyond the placidity of a peaceful conscience. He never expressed himself in transports of joy. He had nothing ostentatious and obtrusive in his character; but pursued the even tenor of his way; as a humble and pious follower of Jesus, and a simple believer in the plain truths of the gospel, which constituted the ground of his hope, and the source of his consolations.

He was not insensible to his own deficiencies, and ever expressed a humbling sense of his imperfections; maintaining at the same time an unshaken confidence in Christ as his only refuge and Redeemer. He possessed a very candid disposition in his estimation of others. Kind, affable, and sympathising, he could weep with those that wept, and rejoice in the prosperity of others. He was regular in the observance of family religion, prayer and reading the scriptures;

and diligent in his attendance on the means and ordinances of public worship, though living several miles from the house of God. He opened his own house for preaching once a month during the winter season, to afford his neighbours an opportunity of public instruction. Indeed he possessed a public spirit and liberality according to his means; which, though comfortable, were never affluent; yet he was always ready to every good work.

But few have been so highly favoured with an exemption from the decrepitudes of age: for, excepting his sight for the purpose of reading only, and this very recently, he retained the use of all his faculties of mind and body; his recollection and memory seemed quite unimpaired to the last. Though he could not read his bible, which was his only lamentation, as formerly, it was the delightful subject of his meditation, both by day and night; and he could retain as much of a sermon that he had heard, as most people in the vigour of their days. These were blessings which he highly valued and diligently improved.

For the last few years, he has been subject to repeated attacks of disease, though not of long continuance. His last illness was short and sudden; and did not excite apprehensions of the near approach of death. His conversation with a friend previously, and at the time he was seized, was peculiarly interesting; and turned on the vital truths of experimental religion. The lively interest that he felt in the doctrines of the cross, and the privileges of believers, were sensibly apparent, particularly in respect to justification by faith, deliverance from the fear of death, and the joyful hope of immortality. To the same friend, a few hours before he departed, he said, "I have no fear as to the issue; for I have been upon the foundation more than fifty years." He might have said sixty; for it was more than that since he commenced his christian course. He only spoke a few words to his beloved and aged widow after this, saying—"Christ is my foundation; and I hope he is thine." He then fell asleep literally, and doubtless also in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Mr. Rogers preached at his interment, from Numb. xxiii. 10, and addressed the church, on the following sabbath, from Cor. xv. 58: words chosen by his venerable friend.

T. R.

CONFERENCES.

THE MIDLAND CONFERENCE assembled at *Quorn*, Dec. 27, 1825; when, a prayer meeting being held in the morning, Mr. Pike preached in the forenoon, from Luke, ix. 60; and Mr. Goadby, in the evening, from Gal. iv. 13. Messrs. Jarvis and Butler opened the public services with prayer. At this meeting, Mr. Stevenson's proposals for conducting the proceedings of these conferences, read at the last meeting, were unanimously adopted. An encouraging report was received from Barton-under-Needwood; and the committee for managing the supplies of that station, having received thanks for past services, were requested to continue them till the next conference. The statement from Burton-upon-Trent was satisfactory; and £6. were voted in aid of the cause at that place.—The friends from Hinckley presented a case respecting Nuneaton; and, fifty shillings being voted towards the expenses of ministerial supplies, Messrs. Liggins, Derry and Stocks were desired to pay the necessary attention to that station.—A case from Barton respecting the propriety of baptizing a woman who is deaf and dumb, and can neither read nor write, was submitted to the meeting; and, after due consideration, it was agreed, that, as no positive evidence of faith in Christ could be obtained, it would be improper to baptize her.—Messrs. Stevenson, Pike and Stocks were desired to attend to a case received from Killingholm respecting a minister.—A vote of £3. was granted to the friends at Syston towards defraying the expense of supplies for this year.—Some misunderstanding having arisen between the churches at Friar Lane and Dover Street, Leicester, Mr. W. Pickering was requested to write a letter of advice to the parties concerned. It is supposed that the next meeting of this conference will be at Beeston, on Easter Tuesday.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Barrowden*, Dec. 22, 1825; but owing to the distance and the season of the year, it was but thinly attended. The business therefore that was to be considered at this conference was deferred to the next meeting at Tydd, St. Giles, March 23, 1826; when Mr. Binns is expected to preach, in the morning, on Regeneration. At this conference Mr. Sargeant, of March, preached in the morning, and Mr. Jarrom in the evening.

THE YORKSHIRE CONFERENCE met at *Heptonstall Slack*, Dec. 26, 1825.—In the morning, Mr. Goadby, jun. opened the meeting with prayer, and Mr. J. Midgley preached, from Heb. xi. 16. At this conference, the business of the Home Mission was attended to. The proceedings of Messrs. R. Ingham and J. Hodgson, in organizing the church at Preston, were reported: it was recommended to the churches in this district to come to a speedy conclusion respecting the adoption or the rejection of the proposed Building Fund. A supply was arranged for Halifax, during Mr. Jon. Ingham's indisposition; and supplies were likewise provided for Allerton. The next conference to be at Lineholm, March 28, 1826; preacher, Mr. Goadby, jun. Inn, The Holm.

CHRISTIAN FUND.—The anniversary of this useful institution was held at Fleet, Jan. 18, 1826, when the annual sermon was preached in the morning by Mr. Rogers, from Acts xx. 35. This meeting was not so well attended as on former occasions; and, we are sorry to learn, that, on account of the numerous applications of the last year, a heavy burden has been thrown upon its funds, by which they are much reduced. We trust, however, that Providence will yet smile upon so excellent a society, which has rendered essential services to numerous individuals, and given rise to many similar institutions. In the evening, Mr. Binns, of Bourn, delivered a discourse from Acts xi. 23; after which a collection was made, as usual, for poor widows and indigent friends, who do not come within the provisions of the fund.

PROPOSED BUILDING FUND.—We are instructed to state that the churches at *Loughborough* and *Barton*, have unanimously agreed to adopt the proposed method of raising supplies for the building of meeting-houses.

As the year is advancing, those churches which have not yet determined on the course they intend to adopt concerning this proposal, are very respectfully requested to take the subject into consideration, with as little delay as possible, and to transmit the result to the editor of this Miscellany; that the ensuing Association may be acquainted with the opinion of their constituents, and enabled to proceed with effect, on this important measure.

AMERICAN GENERAL BAPTISTS.

In the third volume, page 62, of this Miscellany, we informed our readers that a letter had been received from Elder John Buzzell, a minister of the Freewill Baptist denomination in America, expressive of his desire to open a correspondence with the brethren of his own sentiments in England. The sentiments of the Freewill Baptists, approach very nearly to the distinguishing doctrines of the New Connection of General Baptists in England; and though, like all other new parties, there may be some things in their mode of proceeding, which longer established professors might consider irregular or enthusiastic; yet they are evidently, a pious, zealous and prosperous body of christians, whose exertions God has graciously blessed; and who are rising rapidly into importance and respectability among their brethren of other denominations. Two letters were written at different times to Mr. Buzzell, and several of the official publications of the New Connection, accompanied them, that our American brethren might be enabled to determine, with more evidence, on the propriety of opening a regular correspondence. No replies came to hand for a long time; and doubts arose whether the object would be carried into effect. During the last month, however, communications have been received which have a tendency to revive our hopes. Two letters, written eight or nine months ago, by Mr. Buzzell, have reached us, from which we insert a few extracts.

Parsonsfield, Maine,
May 2, 1825.

Dear Sir,

Sometime past, I received your letter, dated May 26, 1824; and was thankful to learn, that mine had safely reached you. The parcel you mentioned, which was by you directed to Baltimore, has not yet been received, and I am doubtful whether it ever will. I was much pleased with reading the pamphlets you sent with the above letter, and have no doubt but the reading of your history, would be highly gratifying both to me and my brethren.*

"I have this day received yours, dated March 5, 1825, which, it seems has been but two months and a half on its passage. I have lost no opportunity of acquainting my brethren with the contents of your former letter, and they seem pleased with

the idea of hearing from, and opening a correspondence with their English brethren: but the letter was so long on its passage, and its reception happening to be in the recess of the sessions of our yearly meeting, I have had no opportunity yet of laying it before an Elders' Conference. Our yearly meeting will convene at New Durham, in New Hampshire, the second saturday of next month; when it is probable, that there will be a large collection of elders and brethren. I shall then shew them both of your letters, and acquaint them with my views on the subject. They will doubtless adopt some regular order in respect to it, and I shall lose no time in acquainting you with the result."

"It is a time of great revivals in many places. Our young ministers are travelling in all directions; and hundreds are brought into the kingdom of Christ. 'The vine flourishes, and the pomegranates bud. The time of the singing of birds has come, and the voice of the turtle is heard in our land.'

"Accept this, sir, with my sincere desires for your prosperity in the gospel, and my ardent desire for the promotion of the kingdom of Christ in the world. Give my love to all your dear brethren in the ministry; and ask their prayers for your unworthy brother in the gospel.

JOHN BUZZELL."

In a letter, written subsequently though received by the same packet as the former, Mr. B. writes thus:—

Parsonsfield, June 24, 1825.

Dear Brother,

"Since writing a former sheet, which is inclosed in the same parcel with this, I have attended our annual meeting, and have acquainted my brethren with your proposals for a correspondence between the two connections. I read both your letters publicly; and the meeting expressed their approbation of the measure, and unanimously resolved to open and perpetuate a correspondence with their English General Baptist brethren. They chose the subscriber as their agent to correspond with you; and contributed nine dollars, which they put into his hand, to defray any necessary expence, which might attend this desirable intercourse.

"I therefore, brother, wish you in your next, to favour me with the names of your ministers, number of your churches, and with such other documents as you shall judge necessary to give your American brethren a just idea of your sentiments and practices; together with an account of the general state of the churches, late revivals, &c. &c."

* Two copies of the History, were sent in the parcel to Baltimore, which, it is feared, has been lost.

After various directions respecting the best mode of conducting the correspondence, &c. the writer proceeds :

“ Dear brother, it is at present a time of refreshing from the presence of the Lord among us. Our churches in general are in good standing, and are increasing in number. Great revivals are taking place, in many sections of this country. At our annual meeting, we received intelligence of a number of churches lately embodied, of several ministers ordained, and of hundreds of souls lately converted.”

“ I conclude by wishing you grace, mercy, and peace, and praying that every blessing, both temporal and spiritual, may be your portion here ; and that our correspondence may be for our mutual edification, and for the building up of the precious cause of the precious Redeemer in our respective connections ; and result in the glory of God and the general good of mankind ; and that we may finally, through the merits of Christ, meet before the dazzling throne, and join in ascriptions of praise to God and the Lamb. Amen.”

“ Respectfully yours in Christ and in the bonds of the gospel,

JOHN BUZZELL.”

These letters were accompanied with several pamphlets, which have been lately published by the Freewill Baptists, from which we propose making extracts in future numbers, which will, we trust, prove interesting to our readers.

REVIEW.

THE HISTORY OF THE CHRISTIAN CHURCH *from the Birth of Christ to the XVIIIth Century*; including the very interesting Account of the WALDENSES and ALBIGENSES. By W. JONES. Fifth Edition, revised and corrected. Two vols. 8vo. Maps, pp. 1079. Pr. boards 24s. W. Jones, London.

WE have perused this work with great satisfaction ; and rejoice that it has met with so much encouragement as to reach a fifth edition. There are many publications on the same subject, and each

has its particular merit ; but we have seen none which conveys so much useful information in the same number of pages.

The History is introduced by an instructive and interesting view of the civil, political, and religious state of the world, at the advent of the Messiah ; which enables the reader to proceed more intelligibly to the account of the rise of christianity and its progress to the end of the first century. This is necessarily drawn principally from the New Testament ; and though the arrangement is luminous, there is perhaps too much room occupied with a detail of events, which are familiar to every christian. The second chapter contains the history of the church, from the close of the first century to Constantine, and exhibits christianity while exposed to persecution from pagan states : displaying with feeling and judgment an affecting picture of the sufferings of its professors, during this interesting period. The author then gives a sketch of the state of the church, from Constantine to the rise of the Waldenses, at the close of the seventh century. Here he traces, with a severe, though steady and impartial hand, the progress of that antichristian spirit, which had been secretly working from the apostolic age ; but advanced with more boldness and rapidity after the church had gained the support of the civil authorities, till it seated itself on the throne of God, and established the system of the papal hierarchy. In this part of his work, Mr. Jones successfully vindicates the characters of several ancient professors, whom a regard to real christianity compelled to leave the communion of the catholic church, by which they have, on that account, been branded as heretics. Several also of the ancient divines, who have too often been considered as oracles, are here stripped of much of their glory, and portrayed in apparently just, though not always very attractive, colours. A condensed account of the rise and progress of Mahometanism is likewise introduced into this part of the work.

When the church of Rome had attained the summit of her power, and ruled, with a high hand, over the princes and rulers of the earth, our author ceases to consider her as the church of Christ ; and turns from her to the professors who, in the valleys of Piedmont, seceded from her communion, renounced her errors, and denied her authority. These interesting followers of Christ, known by the

appellations of *Waldenses*, *Albigenses*, &c. occupy Mr. Jones's principal attention through the remainder of these volumes: and to rescue their memory from oblivion and their characters from misrepresentation, appears to have been his chief object in undertaking this work. Here the author has put forth all his strength. He has been diligent in obtaining proper materials; and happy in the use of them. It would far exceed our limits to give the most compressed view of the history, the piety and the sufferings of these noble confessors, as they are ably delineated by this writer. We must therefore refer to the work itself; which furnishes ample and satisfactory information on topics deeply interesting to every humane and pious mind.

One of the most severe persecutions to which these professors were exposed, took place during the protectorate of Cromwell, to whom the celebrated Milton was secretary for foreign affairs. The protector interested himself warmly in their favour; and his secretary ably and zealously seconded his master's endeavours, by writing letters in his name, to most of the potentates of Europe. These letters are here preserved; and constitute a very valuable and highly interesting portion of the work.

We have given our readers this succinct account of the plan of this history, that they may know what the author professes to do. We can only add, that the plan appears to us to have been executed with diligence, accuracy and success. Though we should perhaps doubt a few of the positions advanced, yet we freely confess a careful perusal of his volumes has afforded us both pleasure and instruction; and if we have not received real edification, the fault has been our own, not the author's.

We insert one extract as a specimen of the style and spirit of the author. It relates to a number of christians who, in the middle of the third century, separated from the church of Rome, on account of the gross corruptions and immorality which then disgraced it. They were styled *Novatians*, from their leader Novatian, who was ordained pastor of a dissenting church, at Rome, in the year 251.

"The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches rigid in the extreme. They were the first class of christians who obtained the name of (Cathari) Puritans, an appella-

tion which doth not appear to have been chosen by themselves, but applied to them by their adversaries; from which we may reasonably conclude that their manners were simple and irreproachable. Some of them are said to have disapproved of second marriages, regarding them as sinful; but in this they erred in common with Tertullian and many other eminent persons. A third charge against them was, that they did not pay due reverence to the martyrs, nor allow that there was any virtue in their relics!—A plain proof of their good sense."

"Dr. Lardner has been at considerable pains in comparing the various and contradictory representations that have been given of Novatian and his followers, and has exonerated them from a mass of obloquy, cast upon them by the catholic party. Dionysius, bishop of Alexandria, wrote many epistles or treatises respecting the sect of the Novatians, which afford abundant evidence that their rigid discipline was relished by many. Fabius, bishop of Antioch, in particular, was their friend and favourer. Marcian, bishop of Arles, was firm in the same principles in the time of Stephen, bishop of Rome. A church was formed at Carthage for the Novatian party, of which Maximus was the pastor. Socrates, the historian, speaks of their churches at Constantinople, Nice, Nicomedia, and Cotiaus in Phrygia, all in the fourth century—these he mentions as their principal places in the east, and he supposes them to be equally numerous in the west. What were their numbers in these cities does not appear, but he intimates that they had three churches in Constantinople."

"All the ecclesiastical historians complain loudly of the schism that was made in the christian church by the Novatians, whose difference from the Catholics respected matters of discipline only. But we should not be too hasty in joining issue with them in these lamentations. On the contrary, it may fairly admit of a doubt, whether this breach in the unity of the christian church in that age, and other similar breaches that have taken place at different times, have not been productive, upon the whole, of the happiest effects. For, besides promoting free enquiry and discussion, without which no subject can be well understood, this multiplication of sects has had a powerful tendency to counteract that overbearing authority which the whole christian church united could not have failed to possess, and which, if there had been no place of retreat

from power, would have been insupportable. What would have been the terror of an excommunication from a church? and how would it have been possible to correct any abuse in such circumstances? That families and friends should be divided, and that those divisions should be the cause of so much animosity as they have often occasioned, is, no doubt, to be lamented. But this is an evil that does not necessarily arise from sects in religion, but solely from the unreasonable spirit of bigotry in men, which cannot bear with patience that others should think or act differently from them—that bigotry, which a number of sects, and their necessary consequences, can alone cure. Private animosity was an evil inseparable from the promulgation of christianity itself, and was distinctly foretold by its divine Author. The excellent character of many of the Novatian bishops was of great use in exciting emulation among those of the catholic church, and in checking that abuse of power which has often disgraced christianity infinitely more than the divisions that are the subject of complaint.”

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8vo. pp. 67. Price, stitched, 2s. bds.
 W. JONES, London.

THIS singular production is, in fact, a spirited defence of believer's baptism, and a brisk attack on infant sprinkling. The author assumes the disguise of a Roman catholic; but the mask does not sit close, and at every turn the rigid baptist is discovered. It seems that a correspondent of the Evangelical Magazine had taken the liberty of holding up to ridicule some of the ceremonies of the church of Rome, such as baptizing bells, &c. The editors of that miscellany being pædobaptists, the writer of the present pamphlet seized this occasion to turn the tables upon them, by shewing that the

baptism of bells and the rest of the absurdities of the papists, rested on the same foundation as pædobaptism; that is, on the sole authority of holy mother church. This mode of controversy is not new. In the beginning of the year 1735, a series of lectures were delivered at Saller's-hall against popery, by some of the most eminent pædobaptist divines of that period; and were afterwards committed to the press. Towards the close of the same year, Mr. Grantham Killingworth, a zealous General Baptist, at Norwich, published a pamphlet, which he called—"A Supplement to the Sermons lately preached at Saller's-hall against popery; containing just and useful remarks on another great corruption therein omitted." In this piece, the author very seriously takes the arguments, advanced by the various preachers; and by merely substituting the terms pædobaptists, &c. for papists, &c. turns them directly against the practice of infant sprinkling and the reasons advanced in its favour by its most able advocates. Mr. Killingworth, however, pursued his subject with sufficient gravity, and conducted the attack with all due courtesy. This author, on the contrary, prosecutes his object with great violence, and in no measured terms. Nor does he confine himself to the pædobaptists; but levels his shafts, with equal vigour, against the evangelical clergymen, the quakers, and especially against the friends of mixed communion. Many of his strokes are aimed with great dexterity and force; and will not be easily parried by his opponents; and some of his sarcasms are keen. But the effect would have been greatly increased, had he written in a better temper; and been more modest and discriminating both in his censures and in his praises. We fear that some, who are better acquainted with the various and contradictory opinions on very important doctrines which prevail among the baptists, will be tempted to suspect that their pretended catholic advocate is, in some places, really bantering his clients. But, without attempting to give the character of a work, which we confess our inability to describe, we shall lay a few extracts before the reader, and leave him to form his own judgment.

In his first letter, he addresses the Editor of the Evangelical Magazine, thus:—

"As you, sir, are no doubt a protestant, of some sort, and as such profess to take the scriptures for your rule of faith and worship, I am willing to meet

you on that ground; and I call upon you in a true catholic spirit, which is the spirit of love, to show me, when you write again, the chapter and verse in the scriptures where the baptism of bells is forbidden, any more than the baptism of infants, ships, barges, signing with the cross in baptism, or the consecration of earth, timber, bricks, and stones, &c. &c. You, sir, ought to know, that Catholics think it very right and proper to perform any ceremony in religion that is not forbidden in the scriptures; and I have heard that some protestants do the same. Indeed, I am much mistaken if this is not the principal part of the foundation on which infant baptism rests. I conclude this letter, sir, by making you a fair proposal, and it is this; if you will point out to me that part, or those parts of scripture, which contain either precept or example for the baptism of infants, either those of heathens or of christians, I will engage to point out to you the chapter and verse which contains both precept and example for the baptism of bells, ships, barges, &c. and for the consecration of earth, wood, and stone, &c. and where the command is given to sign them all with the cross!"

In the sixth letter he thus eulogizes the baptists:—

"In looking among protestants, I find there is another denomination which I feel compelled to notice, as the only consistent one among them all; I mean the baptists. These are the only protestants I can find, who are free from tradition, in their faith, modes, and forms of religion; these, as a body, stand alone on scripture ground; and though the hand of every other denomination of protestants is against them, (as baptists) still they stand, for their faith and worship are founded upon the rock of scripture, against which the gates of hell can never prevail."

Again. He commences his last letter in the same style of undistinguishing compliment:—

"You will perhaps be somewhat surprised, that your true Catholic correspondent should have taken such favourable notice of the baptist church above all other churches: be it so, yet even a catholic may have a reason for what he does, as well as a protestant; and I have several reasons for so doing, such as the following. First, because the baptist church was the first, and therefore it is the most ancient christian church in the world. Secondly, because this is the sect that is every where spoken against, and

is hated of all men for the Saviour's sake. Thirdly, because of its magnitude and vast extent among the nations of the earth. Fourthly, because this church holds in faith and practice more gospel truths than any other church in the world. For though other churches may believe some of the doctrines of revelation, the baptists believe them all, and hold fast the ordinance of christian baptism (with every other gospel precept,) while all pædobaptists have agreed to reject the counsel of God, by rejecting scripture baptism, as instituted by the Saviour himself for all his followers; and while they are guilty of this act of disobedience, they insult him by affecting to call him the head of the church."

Will not every baptist, when he reads this, be ready to exclaim, "Oh! that these things were indeed so!"

His attacks on his opponents are equally unguarded and intemperate. Speaking of the celebrated John Bunyan, who, amongst other dreams, he tells us, dreamed of mixed communion, he says,

"Thus St. John began to 'conceive,' and in process of time brought forth that ugly, bat-like, unnatural and unscriptural monster, mixed communion. This is true catholicism with a witness! This is what the holy mother has been 'conceiving' and teaching from her beginning to the present day. She is very fond of such mixtures; she thinks truth and error, scripture and tradition, mixed together, make up a delightful entertainment. And you, Mr. Editor, must know that she herself is clothed with a mixture of divers colours, of purple and scarlet, and decked with gold and precious stones, and pearls; having in her hand a golden cæp full of abominable mixtures."

"Abraham, while ignorant of God, practised mixed communion, for he was mingled with the heathen, and worshipped idols like others; but God brought him out from the Chaldeans, taught him to know Jehovah the true God, and then he became a firm advocate for strict communion. The family of Jacob, when they went down into Egypt were believers in strict communion, but when in Egypt they imbibed the doctrine of mixed communion, and served other gods."

The writer evidently suffers his prejudices to get the better of his prudence; and most unjustifiably confounds things that essentially differ. But we forbear: and only whisper the author that, soft words and strong arguments are much more effectual, either in attack or defence, than hard words and weak reasonings.

Missionary Observer.

MARCH 1st, 1826.

General Baptist Missionary Society.

ACCOUNT OF THE RUT JATTRA IN 1824, BY MR. BAMPTON.

Some months ago we inserted Mr. Peggs' account of the car festival at Juggernaut, in July, 1824. Having now a suitable opportunity, we insert that by Mr. Bampton. The same scenes viewed by different spectators, often strike the eye in different lights; and while each describes what most attracted his own attention, the account of each is interesting, and the united description more complete, than that furnished by any individual.

I will attempt to give you some account of the last car festival, according to the rough notes which I took at the time. I believe I have much more to say about the cars, than about any thing else; but I shall postpone my description of them for the present, and begin with *June 28th*, which was the day that Juggernaut came out of his temple. He came out two or three hours earlier than he did last year, and I was consequently too late to see him, till he got into his place. There were many people, but there was room for many more. I think, before I finish this, I shall make a rough measurement of the space, within sight of the cars, which will, at least, enable me to judge how many it will hold. I thought the company larger than it was last year, and forming our estimate from the number employed in drawing the cars, some of us thought that we probably saw at one time fifty thousand persons. These were employed (as is usual on such occasions,) some of them devoutly adoring the ugly block,

and some of them merely looking on. The lookers on are, at any given time, the most numerous; but on such occasions a spectator may commonly see from one or two, to eight or ten persons together, prostrating themselves before the idols; and I see no reason to doubt, but that every Hindoo who attends the festival, lays his body flat on the earth before Juggernaut, perhaps several times during its continuance. Some of the people sing, some dance, and some increase the confusion, by standing in different groups, and playing their rude music. We were really considerably amused at one of the dancers, or rather we were amused at the result; this man, like many more on such occasions, afforded us reason to doubt his sanity. Mrs. Bampton gave him a tract, but he tore it to pieces according to time in his dance, and soon after approaching my horse, he kicked backwards as a horse kicks, when my Syce suddenly gave him a smart stroke with a cane, after which he had at least sense enough to dance in another place. I suppose we reached the place about three in the afternoon, and were happy enough to get into a shady situation, where we could see pretty well what was going on.

As I have said the idols were already in the cars, and the Khoordah Rajah, whose business it is to perform some ceremonies before the things, previously to their moving, soon made his appearance. After awhile, he just walked up the ascent to one of the cars, and the people shouted, but he immediately walked down again, without doing any thing, and he did not approach either of the others, so I suppose those in the secret would have said, that the gods were pleased to dispense with his services. At intervals we heard

the sound of a trumpet, and, to give you things much as they came to hand in my notes. I saw one worshipper, who, after bowing down before the idols, devoutly put his hands together, and raised them up, to which he added, pulling his own ears and clapping his face. Some alterations were made in the Rajah's dress by his attendants, and getting a sight of the trumpets, it appeared to me that they were silver. Before five o'clock, I suppose, Juggernaut's brother, Bulbudru, moved on, and secondly the great block itself advanced, at which the people shouted. A hoary headed man with a long beard, danced on a conspicuous part of the brother's car, and when Juggernaut passed us, (be it spoken to honour,) I saw that he was fastened with cords to keep him from falling down. The sister, whose name is Shubudru, was last, and one of our friends heard a respectable native say, "If she does not choose to go on, who can move her?" Previously to their going on, some offerings had been brought them, and seeing a respectable vehicle amongst the people, we at first thought it had been the Rajah, but it turned out to be another idol. Why it was brought there I did not hear. The men employed to draw the cars were not sufficiently numerous to take them all on together, so one god was forced to stop till another was helped forwards. I observed last year that a good deal of the work of adorning the cars, was driven off to the very last, and it was so much the case this year, that the wooden horses were not painted, and instead of being put on in their places, before the cars moved, they lay like so much lumber behind the idols; they were, however, put in their places afterwards. Some tracts had been given away from the place where we stood, and going out amongst the people to distribute more, I found some people reading those they had received.

There are four horses to each car, and they are placed side by side a pole, like an English hair dresser's, the pole being tied across all their backs, to keep them together. The men who employed themselves in animating the drawers, stood on the fore part of these horses, but, during the festival, I observed that they were further stimulated by men amongst them with sticks. Whilst I was giving away some of my tracts, I was glad to get upon a tree to be out of the people's reach, and to close the day before I went home, I got a poor old woman carried to the hospital.

June 29th.—I went out early in the morning, gave away some more books, and talked a little to some of the people. I observed that Shubudru's car had but

four ropes to it, and the others six, the length of the ropes about seventy-three yards; and I perfectly concur with bro. Maisch, in saying, that the cars would be moved much more easily, if the ropes were a great deal thinner, they are like cables, and take much of the people's strength, even to bear them up. During the night, and early in the morning, the bodies of the cars where the idols stand, is inclosed by cloth, I suppose cotton adorned with pictures of men and beasts. After doing a little near the cars, I went through the gate to see the state of the people without-side. They were very numerous, I saw amongst them four dead, and sent, I believe, twenty or thirty to the hospital. These patients were very readily permitted to pass through the gate, with two persons to take care of each, and this being understood, attendants were easily obtained; but alas, a considerable number of these Hindoos, who have been said by some, to be so characteristically humane, no sooner found themselves on the town-side of the gate, than they left their dying countrymen on the ground, and made the best of their own way to Juggernaut!!!

and when I reached the gate there, thus I found several, of whom I hoped, that I had taken sufficient care,

Amongst those lying just within the gate, was one woman still attended, indeed, by her husband. I sent her on alive, but she was gone. Some of the pilgrims were going home again, and I, after having exposed myself perhaps more than was prudent, met Mr. Maisch's palanquin, which he had kindly sent for me to return in.

In the evening I was out again, and, without knowing I suppose what they were about, many were furiously anxious for tracts, and I tried to preach a little, but the people were too unruly to attend.

On the morning of *June 30th*, the gate was opened, and all without-side, allowed to enter without paying the tax. Those who have seen bees swarm, by transferring their ideas from bees to men and women, may form some notion of the scene, on such an occasion as this, if I did not compare them when passing through the gate to bees swarming, I would compare them to a stream of water.

The authorities at such times, are obliged to be ingenious in the cause of humanity, to keep the people from trampling one another to death. One scheme I heard proposed, was opening the gates whilst many of the people remained asleep, that they might drop in somewhat grad-

ually, as they awoke. Whether this was done or not I am unable to say, but I understood that a gate, perhaps fifty yards to the right of the main gate, was opened first, a great press towards that was the certain result, and the main gate was then opened to divide the stream—happily I did not hear of any accident. The sticks were used at the cars very freely, to keep people off, and they made a most enormous noise to animate the hawlers. Some of the pilgrims pretty naturally concluded that I had some power, because I was an Englishman, and they complained to me of Juggernaut's Pundits, both beating and robbing them. On the evening of this day, I saw seven dead in one place, and Mrs. Baughton and Mr. Peggs, (who went to see if any sick remained without side of the gate,) saw six or seven more. One of the seven I saw, had had fire applied to it, and was about three quarters burnt. I sent six or seven more to the hospital, and seldom went out without picking up some. Some got to know me as the friend of the sick, and I was several times called out of my way, to persons whom I should not otherwise have seen. One man this evening, who seemed too ill to speak, held out a rupee which he wished me to present for him to Juggernaut, but I, of course, advised him to seek the favour of a better God than Juggernaut, to keep his money, and go to the hospital; thither I sent him, but it was by no means so easy to get people to go with them, as it was without-side the gate, and I was driven to the necessity of seizing such as I, or my servant, thought proper persons, and threatening to beat them if they would not assist in taking some care of their wretched brethren.

July 1st.—Morning. Some time during the hustle, I asked a native who, and what the things were, which I called coachmen, and I think he said, they were similar to military officers of high rank, as colonel or general; be they, however, what they may, one of these things was bedizened this morning with a high conical cap made of sticks, and a very few leaves about it. One of the men too, who tried to stimulate the hunters, was adorned by some boughs being tied on his neck with a twisted straw-band. Two of the cars had reached the place of their destination, and many bowed down before the idols. Some of the people were busily employed in preparing for the descent of the things, and a way was cleared for me to have a better view of one of them. The Pundals also sent to ask me for some money, but their application was of course an unsuccessful one. Though it was long after sunrise Juggernaut had some lights about

him; and on the car which remained behind, the people danced and drummed, and beat their noisy copper instruments, like mad men, in order to get the car forward. When I use the words mad, enormous, furious, &c., with reference to the people's noise and gestures, I use them because I would fain convey an adequate idea of what I saw and heard, and if my readers do not imagine the utmost extravagant vehemence of wild gesticulation and noise, of which the human powers are capable, in a state of the greatest possible excitement, their ideas will be defective. It was Juggernaut himself who was behind, and in addition to the means of animating his hawlers, a way was cleared for them to see him, at which they clapped their hands. In the course of conversation with some of the people, a man objected to us Christians killing fowls, but I replied that in their worship, they not only killed irrational animals, but even men, and that closed our conference. Going to the town this morning, I saw, I believe, betwixt six and ten dead bodies, and at night I went another way and saw five more. This evening I could do nothing amongst the people, but give away tracts, and doing that was very difficult, because the people could not, without difficulty, be prevented from seizing upon all I had in my hand at once. I stayed amongst them very late this evening, because I wished to see the blocks taken down. Close to the place where I stood, were three drums and nine pairs of cymbals, and such was the extravagance of the musicians, that I could not help writing in my notes more than once, "the men are mad." The people were numerous, and my station amongst them very hot. Sometimes a bell was rung, and sometimes a trumpet sounded, and the people were for a long time very busy about the idols, but I could not see what they were doing. I suppose, however, that one part of their business was untying them. I observed that the Rajah was not far from the cars, and may add, that, when it grew dusk, torches were brought. Several articles were carried down from Juggernaut's car, which looked like golden pipes three or four feet long, and some of them had hair in their ends. A good many offerings were brought to the idols whilst I was near them, consisting, I was told, of flour and clarified butter, to which I must add sweetmeats. Nor can I, as the circumstance considerably impressed my own mind, omit noticing that the cars were over-hung with dense lowering clouds, and various flashes of lightning darted so near them, that I was really apprehensive of some awful catastrophe, and shall hazard the impu-

tation of superstition, by asserting, that I could not help thinking whether or not I ought to have been there. After awhile it began to rain, and I got a bad shelter under the descent from Juggernaut's car. From the place of my retreat, I saw a little of one idol going down, but did not choose to expose myself in order to see more of it, as I thought I had a tolerable chance of seeing Juggernaut himself, and at least he and his brother are moved about in the same manner.

At length a large chest of ornaments belonging to the great log passed over my head, and they were shortly followed by the log itself. On this and another occasion, I was able to see better than I could last year, how the idols were moved about, and it appears to me that Juggernaut's base, which is a very great deal smaller than his enormous head, is considerably convex, which accounts for his rocking about when he moves, and he is so top heavy, that if he were not held up, I apprehend, he would soon be as low as his worshippers. Just above this base, which is somewhat globular, Juggernaut is very thin and round, here they passed the middle of a rope, the two ends of it being carried forwards and held by (I suppose) ten or twelve men, and when ever the thing moved, these men gave a good pull, not so as to draw it along the ground, but so as to give it a hitch, the people around taking great care that Juggernaut did not salute the earth. As he went down the declivity from the car, a rope was fastened to the top of his head, and held fast by the people behind, to keep him from pitching on what is called his nose. Truly sir, how despicable all this is; it is calculated indeed, to excite one's pity, but it is calculated at the same time, severely to try one's patience. As soon as Juggernaut got on level ground, I approached him as nearly as I could, and on a motion being made to keep the people back, I was thrown down, but I got up again without any injury. During the evening, a sick man laid himself down by the side of Juggernaut's car, and before I went home I saw him in the hospital, and got a man to accompany him more easily than at some other times, for I said to him, "are you a merciful man," to which he replied in the affirmative, "then" said I, "you will take this man to the hospital," and he did so.

The morning of *July 2nd* was rainy, and I was not out. In the evening there was a *Suttee*, of which, I have already sent you an account, and I noted nothing else that day, except a dead body which lay neglected not far from the place.

July 3rd.—I suppose I was amongst

the people twice, but find nothing noted for insertion here. I may, however, before I pass on, observe that brother Peggs and I joined to get a dooly and two men to take care of some of the sick, during the festival, and one or other of us attending them, made them in some measure useful for a day or two, but by themselves the men cannot be depended upon, and more than a day or two we could not get bearers to come. Coming home in the evening of this day, I saw a man and a woman both very ill, lying in the road near a piece of water, and thought, that when I got home, I would send the dooly to take care of them, but the bearers did not come, and I forgot the poor creatures till such time as I awoke in the morning, when I naturally felt some uneasiness, and, going to the spot, I found the man dead in the water, and the woman still living at a little distance; the only thing I then could do, was to compel some people who were passing, to take her to the hospital. This hospital is supplied with medicine from Government, and Government also furnishes a native doctor to administer them, placing the whole under the superintendence of an European medical gentleman. I am informed too, that provision is made for supplying the patients with *maha persad*, (that is rice which has been offered to Juggernaut,) by the will of some native, but I understand that this rice is commonly ill cooked and cold, in consequence of which, it frequently injures the people, and they have nothing to drink but water, hence it was hinted to me, that the people's state would be considerably meliorated, if they could have a little hot rice well cooked, but particularly the water in which it is boiled, which is called here *congee*.

On *Lord's-day* morning, *July, 4th*, I went out accompanied by Abraham, to see if I could manage the matter. Mrs. Maisch of Burdwan, having given me four rupees the day before towards the expense. Now the pilgrims will receive *maha persad* from any body; but I was given to understand that they would not eat other food, unless it was cooked and presented to them by a Brahmin, so our object was to hire a poor Brahmin to accommodate them, but alas, we could not succeed, so we applied to a native officer of some authority to assist us; he promised to do what he could, and I called again in the afternoon to know what he had done, the answer was, that he had sent all over the town, but to no purpose, and thus the business necessarily dropped.

Looking back at my notes, *July 3rd*, I find it said, that I saw from six to ten dead bodies, which I had not seen before;

and this morning, *i. e.* July 4th, I was determined to know something about the distance of some of the dead bodies from my own house, and I found that my horse walked from my own gate to five bodies in seven minutes, in four minutes more to two others, and in two minutes more to an eighth, which was near the poor woman I have mentioned already. In one minute more I saw another, and then quickening my pace, in ten or eleven minutes more another. All this was without going a step out of my way; but after I had done what I could in the business I was about, I did go out of my way to a place, in which I heard there were many dead, and in five or six minutes I saw six or seven-and-twenty. Twenty-three or four of them being so near together, that had it not been for the irregularity of the ground, I could have stood in one place and counted them with ease. I then went a little further and counted eleven or twelve more, one of them lying in the water. All this was done and noted in ten or eleven minutes. After I left my road and returning home again, I saw two or three more, which I suppose I had not seen previously. Hence it appears that whilst I was out this morning, I saw fifty corpses, and more than thirty of which I had not seen before. A few of these manifestly lay where they had died, but the greater part had been thrown aside by survivors, as we might throw aside the carcase of a dog, which we did not choose to be at the trouble of getting buried.

Till this morning I was desirous of seeing, so far as I could, the extent of this great evil, but such an impression was made by what I saw and smelt in this excursion, that I was afterwards very anxious to avoid the dead; however, notwithstanding my endeavours to do so, I went the next day or the day after, one way to the people, which I had not been before during the festival, and saw, I think, six; and another evening I took a little round for recreation, where I hoped to meet with nothing offensive, but I saw fifteen or sixteen dead bodies. There is one place called Lohenat, where I saw some dead last year, and where it is probable I might have seen some this year, but I did not choose to go. And after this disgusting detail, I must add, that this was a year of small attendance. There are now residing here but two English gentlemen and a lady, besides ourselves, and these gentlemen at length complained of the dreadful nuisance to a native officer, who I suppose ought to prevent it, and some of the dead soon disappeared. When bodies fall, and are thrown out singly, as is often the case in

this country, the dogs and birds soon devour them, and it has been remarked how agreeably to the Scripture expression, "the vultures assemble where there is a body;" but it was not so at this time, for I observed, that few dogs and birds were to be seen, and I could only account for it by supposing that there was much more human flesh in the neighbourhood than they were able to devour, for it is likely that some would fall on the road at different distances from the town, and I think it likely, that if I had gone round the out-sides of the town, for the purpose of seeing what number were thrown out, I might have seen many more; and with respect to the places where the people throw the dead, it ought to be observed, that the place where I saw the fifteen or sixteen, which I have said that I accidentally stumbled upon, as it were, one evening, was a place which I should think is little frequented, but a number lay betwixt my bungalow and the nearest way off the sands, near the ends of different roads leading to the town, and the place where I saw the greatest number, *i. e.* twenty-three or twenty-four together, was on a triangular bit of ground, betwixt a very public road and a sort of river, the widest part of this plot is, I believe, very little more than twenty yards, and perhaps twenty yards square, contained the whole number; and had it not been for some irregularities of the ground and a few shrubs, besides being smelt, every one of them must have been seen by every passenger; and, as I have already observed, there were ten or a dozen more but a little way off. Such were the scenes exhibited at Pooree this year, and yet as has been said before, this was a year of but small attendance. Frequently in this country, when the people pretend to bury the dead, they might almost as well do nothing, for they leave them so slightly covered, that it is very common for the ravenous creatures partly or wholly to disinter and devour them. This remark, however, must be confined to the Hindoos, for I believe the Mussulmans bury their dead sufficiently deep, and I think they bury *all* of them. Finally, it is not to be supposed, that all who die at these festivals are thus thrown out, for several, who have friends and property, are burnt according to the custom of the country.

Respecting July 5th, I find no note, except of something which has been already noticed, with the addition of my having given away tracts, and sent a man to the hospital. And I may here say on the subject of books, that I was for such an occasion very scantily supplied, I had but few Ooriya gospels, &c. and before

the close of the festival, was driven to cut up, I think, twenty-five complete Testaments, each of which made eight or ten parts, and many of them are now, I hope, in the interior of the province.

The principal part of my Ooriya amunition consisted of a few hundred papers, containing the following passages of scripture, Psalm cxxxv. 15, 16, 17, 18. I Corinthians vi. 9, 10, 11. Luke ii. 10, 11. I Corinthians xviii. 3, middle part, and Acts x. 30, 31, and if I express my opinion of this paper, I must say that I think it would be better without the attack on idolatry, with which it commences. I did hope to receive a supply of books from Serampore before the festival, but a suitable conveyance could not be found. And I was told at length, that, presuming that our Society would willingly pay a hundred rupees for the expense on such an occasion, a quantity of books would be sent by Bhungy; and some were sent, but unhappily, they did not arrive till July 16th, when the festival was over.

July 6th.—Besides going amongst the people on horseback early in the morning, I went in a palanquin after breakfast to learn the state of one of our schools, which I found as bad as the Rut Jattrra could make it, for both master and scholars were all absent. I had, however, before I came home again, an opportunity of seeing the idols brought out to commence their journey back again. They were accompanied as usual by Chamoories, Punkahs, and music, and were taken to their cars in the way I have already described, at least Juggernaut and his brother were, but I did not see Shubudru till she was just ready to ascend the car, and as she was carried up the acclivity by men, I suppose she was brought in the same manner all the way. Not being near when she ascended last year, I thought she was carried up by one man, but she seems too heavy for that, and I believe eight or ten men were employed in helping her to her place. It is pretty well known that Juggernaut's face is black, and to this I would add that his brother's, Bulbudru, face is white, and by white I do not mean flesh colour, but the colour of a white wall, and the face of the charming Shubudru, is the colour of yellow ochre. The two masculine blocks which went on the ground to their cars, had clothes spread for them to walk on, which clothes were carried forwards when ever the idols got to the end of them, Juggernaut had some flowers about him, and I thought he might be about seven feet high. I think all the wood of the idols, except their faces, were covered with clothes, and I noticed the way in which

these clothes were fastened on. It was with pieces of cloth used as bands crossing each other, and laying hold of each other, just like cords with which we pack up boxes, but when they got into the cars they were set on cushions, perhaps fifteen or eighteen inches high, and these cushions together with the lower parts of the idols, were covered with skirts, which at once concealed the packing, and made the images look taller. Several swords and daggers accompanied the idols, some of the hilts I thought were gold; and the scabbards looked as if they had sometime been handsome; but there was nothing like orderly procession, except that two men leaning on staves, overlaid I suppose with gold, always kept a little way in advance of each image. I think those men who helped the idols forward, had all of them poitas, and it is not to be imagined that anything less than Brahmins could be allowed to officiate in such close connection with the lord of the world and his august brother.

Perhaps I ought to apologize for expressing myself, sometimes with too much levity, but I hope you will not suppose it is because I think lightly of idolatry; and if this should ever be read by any of the Hindoos, I hope they will not think that I wish to offend them, or that I do not sincerely pity them. I think Juggernaut is not bigger than his brother, but Shubudru is a great deal less than either of them. Juggernaut's head was adorned with a semicircular something, composed of bone or ivory spindles, and flowers, and the handles of various fans, &c. used about the idols, looked some of them like silver, and others like gold. I also saw some silver trumpets, and observed that the great idol had something ornamental on his forehead, perhaps it was partly composed of pearls. When Bulbudru went up the ascent to his car, he had two ropes to the piece of wood above his head, to prevent his falling backwards, and I observed his sister had also a piece of wood above her head, by which I suppose she was to be partly fastened in her place. Whilst I was amongst the people, a respectable looking man asked me in what way I honoured Juggernaut? and pointing to the staff of my umbrella, I replied, just as I honour this. Juggernaut had also two ropes to his head like his brother: and now, so far as I can help you, you see them all replaced in their cars.

July 7th.—I found that the images coming out again, drew together many more people than had been in the habit of assembling, whilst they remained with their relations; and I talked to some of them in the morning, but was too feeble

in the evening to do any thing besides giving away books. In the course of this day, two of the cars got back again to the great temple gate, and I think it was the next morning, i. e. *July 8th*, that I had again a very good view of the three idols, Bulbudru and Shubudru were adorned with many festoons of flowers, which with their disposition, I should have thought pretty, if they had not been connected with what they were. I think the great idol had no flowers about him, he seemed to be in an undress, but the people about him seemed busy; perhaps they were dressing him. I observed that every block was well fastened with ropes, and Juggernaut himself had one went round the upper part of his head: Bulbudru and his sister had each of them two great red spots for nostrils, I think the latter had no arms, but the arms of the masculine logs were longer than I had previously thought them, they were held so as to form with the front of their bodies a semicircle, and seemed only to want the hands to make them complete. I did not see the golden hands at all this year, and I have never at any time seen them on. I thought, when on the spot, that the diameter of Juggernaut's eye might be about eight or nine inches, and the pupil two, but, on looking at a rule, I thought that was too much. Whilst I was there, a band of miserable looking creatures came to sing and play before the idols; the chief of this band had on a large loose garment; the ground of which was white, but had a good many red patches on it, apparently on purpose to alter its appearance, and on his head was a shabby cap with two or three peacock's feathers in it. I have seen this man very often, he plays a stringed instrument, of which I do not know the name, he has so much of gravity in his appearance, as the lapse of a good many years since his birth can give him, his countenance is mild, and, when engaged in his unholy work, he often smiles, sometimes he sings and plays most devoutly, with his eyes closed, and at others he looks at his companions who join in the song as if addressing them; he accompanies what he does with a good deal of action, and has altogether the air of a leader in the ranks of idolatrous enthusiasm. I also observed that some vessels were washed on Juggernaut's own car, and a man brought down the water, which several were eager to get and drink.

So far as facts are concerned, it, I think, makes little difference, but there may be some confusion as to time in the last page or two. I think it was in the course of *July 9th*, that all the idols were taken back again into the great temple, and

the town soon resumed its usual appearance. Thus ends a detail of folly and wickedness, and misery, which nothing less than Almighty power can abolish, and I think I am growing more and more convinced, that nothing but an expectation that Almighty power will be exerted, can clear a Missionary, who attacks a place like this, from the charge of consummate weakness.

Yours in Christian affection,

WM. BAMPTON.

P. S. This postscript is to furnish those more accurate means of computing the numbers to be seen at once about the cars, which I mentioned at the beginning of the letter. In order to obtain them, I rode to the place where the cars stand, and fixed my eye on some huts, which I could plainly see at a distance by the road side, to those huts I made my horse walk as regularly as I could, and I reached them in ten minutes; I then walked him across the street in several places, some of which occupied forty seconds and others thirty, so I took thirty-five for the medium. I then walked him from a marked spot one minute, and leaving him with a native, paced over the ground, of which I made ninety-one yards, or I should rather say ninety-one of my paces; I afterwards measured my own steps, and found that on such occasions I pass over about sixteen feet in five strides, so that my steps may be fairly reckoned yards. I then gave up the odd one, and reckoning that my horse walked ninety in a minute, so that in ten minutes, he walked nine hundred yards across, (as a medium) in thirty-five seconds, we have fifty-two yards for the average breadth of the street, &c. have consequently an area of forty-six thousand eight hundred square yards. Now I believe it will be found, that nine men can stand on a square yard, so that we have here room for four hundred and twenty-one thousand two hundred men, and fifty thousand, (the number we supposed we might see at one time,) is so small a proportion of this number, that I think I should now rather compute what we saw at once, at one hundred thousand than anything less. I wish further to observe that Dr. Buchanan, [see his *Christian Researches*,] mentions the woman emitting a sound like that of whistling, with the lips circular, and the tongue vibrating. I did not observe this in the first festival I attended, but noticed it at the second. The same writer also says, that the hunters advanced with celerity, having green branches or palms in their hands. And what I saw at this second festival, agrees better

with this, than what I saw at the first: for then the men advanced with sticks in their hands, which had not a leaf on them, and might, for anything I could see, have been cut from the trees many months before: but this year they had sticks of the same description, with small green branches tied on the top of them. Dr. Buchanan also intimates, that the men with branches fell down simultaneously before the idol, but I never saw so extensive a prostration at any one time. I by no means however, mean to contradict this declaration of our author, for my own accounts will prove a difference between the transactions of one year and those of another. On glancing again at Buchanan, I find he does not say that the men who advanced with celerity, and had a way opened for them by the people, were the hawlers, but I concluded that such was the case, because I have not seen or heard of any other body of men advancing in that manner. Our author further says, that the walls and gates of the temple are covered with indecent emblems in massive and durable sculpture; and here I think he is mistaken, I have been round the temple on purpose to see, and except about the gate, I think there is on the walls no more sculpture than two or three beasts of some kind. About the four gates, there is indeed a number of figures, and I have not Hindoo learning enough to decipher, but those which are the most prominent, seem to be supporting part of the building, like many figures in old English architecture; and I saw no figures glaringly indecent, and scarcely any that could be called indecent at all. There are indeed figures grossly indecent to be seen in other places, and perhaps our author, not writing on the spot, might confound two places together in his own mind. All this, however, says little for the purity of Juggernaut's worship, and on this subject I may say, that, making inquiries about certain women I have seen in this town, I have been told that they were Juggernaut's koo kusbe, which is in English, Juggernaut's prostitutes. They dance before the idol; and a native has just told me, that they are all women of notoriously bad character, and that no woman but such would accept their situation.

EXPECTED VISIT OF MR. PEGGS' TO ENGLAND.

A letter recently received from Mr. Peggs, and addressed to the Committee of the Society, makes it probable that he has, ere this,

been obliged to leave India. In a few lines to a friend, under date of September 4th, from Serampore; he states, that Mrs. Peggs and Mrs. Marshman had had a bad fever, but that both were slowly recovering. He also says, "a tract of brother Bampton's, on the death and resurrection of Christ, 10000 in number, is going off this week. The seed is sown, and God will give it increase." Mr. Sunder has commenced public labours for diffusing the Gospel.

Serampore, August, 20th, 1825.

Beloved brethren,

The events which have taken place in the last month, and the present circumstances and prospects of your afflicted Missionary, seem to require an extra communication. The commencement of July found me and my dear partner at the quarterly meeting at Pooree, and the following month finds us at Serampore, laid aside from our Missionary work. In our journey to Pooree, (where we arrived the day Juggernaut was taken from the car into the temple,) we saw many dead bodies. I saw thirty-seven bodies or skeletons in the last stage, about ten miles; but a week before this the scene was indescribably awful. In pursuance of the advice of the brethren at the meeting, I consulted Dr. Stiver of Cuttack, on the propriety of a journey to Serampore for a change of air, he strenuously advised going immediately, we therefore prepared for the excursion.

We left Cuttack *July 15th*, three years and eight months after arriving at Serampore, and had a painful presentiment, as well as some of our friends, that I might not have health to return again. On the previous evening

we had an affecting meeting at brother Lacey's bungalow; surely some evidence was then afforded, that divine grace had taught several of our friends the value of the ministry of God's word. Mr. Sunder the schoolmaster, and Abraham, arrived a few days before our departure for Calcutta, having been married, and thus had the prospect of being permanently attached to the Mission; a circumstance which afforded me great gratification. The Lord bless them and all our brethren, and make them a blessing.

We arrived at Balasore on Lord's day morning, and were entertained till Friday by Col. D'Aguiar, who showed us great kindness. Balasore contains 10000 souls, is situated about five miles from the sea, and was originally a Missionary station. I saw the two old surviving members. There are different opinions about its salubrity, but I should think it a good station, and wish I had strength to occupy it. From Balasore to Midnapore, we passed through some good large places, particularly Jelessore, where is a substantial house for the accommodation of travellers. At Midnapore we were entertained four days by Dr. Clapperton. This is a very large native town, and there are many substantial houses of the Europeans. Brother De Cruz lived here about five years, he is now at Dacca. I met all the writers, six in number, and had short religious services. They much wish they had a Missionary. Midnapore is divided from Orissa by a river, and the Oorea and Bengalee language are consequently spoken. Here I asked the Lord, will this be the place of my rest? but his will be done. From this place we proceeded to Tumlook, distant forty miles, and about forty miles from

Calcutta. Dr. Welshman entertained us here a few hours, till we procured boats for Calcutta. This would be a good station for a Missionary. Oh, that we had a Missionary at Tumlook, Midnapore, Balasore, and Ganjam, and then a stream of light would be poured through the country, and carried by the pilgrims far beyond its boundaries. Do beloved brethren still extend your labours, "The silver and gold are the Lords," all hearts are in his hand, and you know not what is preparing for you, if you "abound in the work of the Lord." We reached Calcutta on Saturday August 30th, and proceeded to brother Yates' house. My stock of books for the journey, was very nearly expended, and I trust the seed, like rice sown upon the waters, will vegetate and bring forth abundantly. On Tuesday the 2nd inst. we came to Serampore, where we are still remaining at Dr. Marshman's house.

25th.—I have seen five doctors since I have been here, and am very sorry to say, that it is thought the best for me to return to Europe. Dr. Mellis, of Calcutta, attended Dr. Carey; I called on him, dined with him, and he strenuously urges my return, assuring me that my constitution cannot bear the climate. We are preparing to sail in September. The brethren here agree with the medical men, and think it my duty to return. What can we say to these things? Well, my heart is still set on the good of India, and should I have opportunity of promoting its welfare by any means in Britain or America, I hope my heart would be abundantly enlarged in advocating its cause. Perhaps I may be spared to the age of my father, or even of my grandfather, if the disease does not acquire too great strength,

and in this time the Lord may make me more useful to India, than if I had dragged on an almost inactive existence for three or four years, and then died in it. Surely God will guide us and bless us. My complaint in the chest appears the same as in Orissa, my voice is weak, and I cannot attempt to preach. Heard from Cuttack and Pooree lately. All well. At Serampore all is activity. The old men are here young. Six baptized lately. Br. Robinson, from Bencoolen, is ordained over the old church in Calcutta. Poor Adam, the Socinian, has now a situation in some office, a writer of letters I understand, at 300 rupees a month, I hope he will not do much more harm. But my breast pains me. Adieu, dear brethren. The Lord bless us and fix the bounds of our habitation most for his glory, for ever.

Your's in the work of Christ,
J. PEGGS.

Though it is a painful circumstance when active labourers are obliged to quit the labours of their exertions, yet it is a circumstance that has frequently occurred, and in various instances has issued in promoting the great Missionary cause. If Mr. Peggs has left India for England, it is probable he may have an opportunity of stirring up the zeal of some that are inactive and supine; and probable, also, that there may be a great advantage in his teaching the language of Orissa to other Missionaries, previously to their leaving their native land. A language thus acquired, is evidently an advantage immensely great.

MRS. SUTTON.

We extract a little further in-

formation respecting our dear departed friend, and the feelings of her bereaved partner, from one of the monthly circulars of religious intelligence, published at Serampore. The editor observes.

"In a letter to ourselves, our beloved brother remarks: "As it respects the removal of my dear departed, I have not one painful reflection that our journey was in any way conducive to it. She bore the fatigue of travelling exceedingly well, and did not suffer any more inconvenience from it than I did. The whole time from our arrival at Cuttack to her confinement, she was remarkably well; her delivery was as well as we could wish; and the baby is a fine healthy boy. She herself passed *eight or nine* days without indicating any thing wrong, but, on the contrary, got better every day. All this is satisfactory proof that nothing can be attributed to our removal from Serampore, and in this conclusion the doctors unequivocally agree. The chief things, under God, that we can trace her death to, are a letter from England, the extremely hot weather, and an accident. It is the Lord, and he has a right to do with his own what he will. In this sentiment my Charlotte entirely concurred, while meditating the probability of her removal, during the voyage."

A note received from Mrs. Sutton herself, after her arrival at Cuttack, confirms this view of her case, while it fully shows the pious and happy state of her mind. After affectionately acknowledging the little attentions she had received, she proceeds; "But this acknowledgment will not, I am pretty sure, be sufficient to satisfy your kind concern for my safety; and, blessed be God, his constant care and continual goodness enable me to add, all is well!

Yes, my health and spirits remain unimpaired by our much dreaded journey; and, except a little fatigue and soreness from the constant shake of the palanquin, no ill consequence has ensued. Our dear brother and sister Bampton arrived here yesterday, to our great joy; and I assure you, we received from them a hearty welcome. We expect to be stationed with them at Pooree, brethren P. and L. being here. This arrangement will secure our friends at Serampore and Calcutta a tolerable share in our recollection, for, I suppose, many things must necessarily be obtained by their kind assistance. Thus selfish necessity may sometimes occasion you and our other friends a line or two, which article, you will remember, I should hesitate to promise from any superior motive. But, to be serious, my dear friend, if there was not one subject on which the Christian could speak with pleasure and dwell without exhausting, I know not what could be a source of communication in this unproductive clime. We could not tell of this and that heathen having cast his idols to the moles and to the bats. No, we must wait for this. But there is one subject which even now calls for our united recollection, our fervent gratitude and humility, I mean the *love of God in Christ Jesus*. This, my dear sister, is bestowed upon us in such an endless variety of ways, and so constantly, that we are apt to lose sight of it. Nay, even while we are professing to receive blessings as from the mercy and goodness of God, we lose sight of the channel through which they are conveyed, namely, our adorable Redeemer. I have felt much pleasure from the force of this truth, They that trust in the Lord shall be as mount Sion, which cannot be moved. Blessed

be his name, he enables us to trust in him."

This surely was a happy spirit in which to enter the valley of affliction.

We rejoice in the goodness of God to our beloved brother in supporting him under this heavy trial. He writes to us, "Blessed be God, the hand that wounds can heal, and how often has that hand interposed in our behalf, how often has it smoothed the rugged path of life, how often has it been our guide in difficulty and our support in time of trial? Too often, indeed, to allow a supposition that its afflictive operations are not directed by consummate wisdom and almighty love. We must be taught by actual experience, that sublunary joys (from what source they may) are vain, and that nothing short of a constant believing enjoyment of God in Christ, can satisfy the mind and impart substantial happiness. To the unthinking multitude, my flower seems plucked by an untimely hand; but no, it is not so: It cannot be untimely, for God has done it. My dear wife is but transplanted to a more congenial soil, there to unfold her blooming virtues and exhale a richer fragrance in the paradise of God. How soon we may follow her we know not; but this we know, at farthest it will not be long. And how great the privilege, that when our threescore years and ten are passed away, we can look beyond the boundaries of time with a hope that blooms with immortality. This hope, even now, cheers my aching heart; it diffuses a glow of sacred delight over my distressed mind, and enables me to say, it is well. That book, whose author is the eternal God, assures us that our rejoicing is not in vain, for "absent from

the body, we are present with the Lord." O what charming words are these! And to be thus present for ever!—What an inexhaustible fund of consolation do they contain, and when we enjoy a believing realization of them, with what feelings can we exclaim, Happy, happy, conquerors, ye who have fought the fight, who have finished your course, who have won the crown, for now ye are present with the Lord. I have long been in the habit of looking upon death as a privilege; and surely, it is a blessed privilege to the Christian, when he has done his work, to be taken to so happy a home; and till that work is done, an Almighty arm supports us."

Here must close our notice of this painful event. We trust it will not be without its effects, especially upon those engaged in the same glorious work as our departed sister. May we all receive the admonition—the day is short; the night is coming when no man can work."

JUGGERNAUT.

JOURNAL OF MR. C. LACEY.

An interesting journal of Mr. Lacey's has recently arrived; part of it is subjoined, the whole is too long for insertion on this occasion, and another part will be given hereafter.

Pooree, May 20th, 1825.

Accompanied brother B. into the town, and heard him preach to a large congregation; I find it an advantage to hear others, and thus to find the best methods of instruction, and the best words to convey it in: brother B.'s theme is the death and resurrection of Christ, his death the means of

man's salvation, and his resurrection as an evidence of his truth; and herein he seems to act upon an apostolic method. The jhatries begin to be numerous.

21st.—This morning brother B. took the left and I the right, from the road by which we enter the town, both good situations for meeting with the people. While I was preaching Christ to the people, principally Soodros, several respectable looking Brahmins drew near, and listened attentively to what I said, but said nothing, they struck me as being spies from the temple to watch our conduct. We have much need for prudence as well as zeal to preach Christ faithfully, and yet so as not to offend the powers that be, if this be possible; the people threaten us with a beating, and I should not be surprised if they execute their vengeance upon us; but God's will be done, and even if our lives be sacrificed to his cause, I trust our language would be still the same. We consider it no small encouragement, that the gospel is so extensively known, as to give offence to the Brahmins and Pundahs of Juggernaut, they fear the consequences of our preaching to the Soodras, viz. the loss of the gifts they receive from them; but this is no new thing, the men of Ephesus felt the same from the same cause.

22nd.—Preached in English to five hearers, but without enjoyment; had much feeling and pleasure in singing,

"A soldier's course from batt'es won,
To new commencing strife;
A pilgrim's restless as the sun,
Behold the Christian's life.
The hosts of Satan pant for spoil,
How can our warfare close?
Lonely we tread a foreign soil,
How can we hope repose?"

May I be a soldier using skilfully the weapons of my Sove-

reign Lord. Preached an hour in the Ooreah with more pleasure. Great numbers are coming into Pooree for the bathing and Rut festival. This evening we received the Lord's supper, how condescending was our Lord, thus to assist us in the recollection of the most important of all events, without a knowledge of which, all our knowledge, however good, is of little consequence. I am unworthy to approach this sacred feast, but he regards not worthiness. I often dispute my sincerity in the profession of Christ, and, from hence, I often approach the emblems with feelings of awe.

“Why didst thou stoop from worlds on high,
 Jesus, to spread this feast?
 Why call a worm so vile as I?
 Lord, why am I a guest?
 'Twas the same love that spread the feast,
 That sweetly forc'd me in,
 Else I had still refused to taste,
 And perished in my sin.

23rd.—Took my stand behind the large temple, and collected a good congregation, who heard attentively until towards the last, when we were disturbed by a rude young fellow, who began to dispute and wrangle, without attempting to reason in his own defence. Several people had heard of the name of Christ, and he seems to be very extensively known: oh! that his power was as extensively felt. Great preparations are making for the Rut Jattrra, such as cars building, which makes a great commotion in the town; our exertions operate more secretly, but not less effectually for that, they will in time silence the hammer and axe in the cause of Juggernaut, and the Rut Jattrra will be talked of among the things that were. I consider it no small honour to be

one of the first who attacked Juggernaut in his own strong holds. A Telinga Raja has departed from Pooree, laden with abuse, and called a flesh eater, and wine drinker, and moreover, charged with receiving his hooka from the hands of a mussulman, the true reason of this abuse seems to be, that, for his sight, he did not present a present sufficiently large for the satisfaction of the Brahmins and Pundabs of the temple, these rapacious wretches drain rich and poor.

24th.—This evening the people were very unruly, and I expected the time for the execution of the Brahmins threats was arrived; and felt somewhat concerned; but gentle means had a good effect; and I afterwards preached an hour without interruption, with liberty and much tenderness of feeling. Met some Bengalees who had heard brother Sutton at Moorshedabad, and others from Bidampore, these finding the Padree Sahibs preaching Christ at Juggernaut also, were enraged. I have found those who have heard the gospel in Bengalee, much more opposed to it than those who never heard it before; this seems to be natural. The heart of man is at enmity with God. Returned home worn and tired out. Great numbers of Bengalees are pouring in from all directions, and our work will lay much among them; as many of them manage to understand some Ooreah, and we some of their Bengalee. O may my health and spirits be preserved to labour in this time of harvest; O Lord let all my thoughts and words be thine, thou mine.

25th.—Preached and disputed for about an hour and a half this evening on the large road; some disputed with wrath and violence,

but gentle words had the effect of moderating their anger. Met several natives from Calcutta, who had seen and heard our brethren there. One man maintained there were many roads to Cuttack, and so there were many to heaven; he, however, could not deny but that there was but one appointed by authority, and that was the only good and safe one, and he endeavoured to maintain the application of this to his own system, but found it difficult. I maintained that Christ alone was its true application, and I asked who would walk on bye roads, when one so good as that to Cuttack was provided, all answered none, and the objector departed. I preached Christ, the way, truth, and the life. The people are much pleased by spiritual things explained by literal ones, and their attention may generally be maintained by it. Pooree is full of people, and provisions begin to be dear, and scarce, though three weeks from the Jattrra. A want of food will be a fruitful source of misery and death, when good provisions become dear the Jattrrees eat new, cold fruits, and so the cholera and various bowel complaints are introduced among them. May the Lord in mercy prevent by some means the suspending danger. Have sent into the country for rice for our servants. Many will die for the bread that perisheth, but all are dying for the bread of life, and we alone have it to impart, an important thought.

26th.—1200 Jhatrees came in to day, the greater part women. In the evening had a large number to hear, and much less objection made. The people were eager for books. In the midst of the time an elderly Brahmin came up, and in an angry manner called away all his brethren, one

inclined to stay longer, but they sneered him about believing in Christ, and so he departed. I gave them a bad name for covetousness, which truth, the poor Soodras very well understand; and so I secured their attendance, for scarcely one left me.

27th.—People in a good temper this morning. Took with me for the first time a stool, to sit or stand upon, as occasion may require. Read and explained some important texts in the gospels, and seemed to be understood. People more eager than ever for books, and I have distributed many, particularly Bengalee. Have at length heard of the delivery of our Missionary friends at Ava, into the hands of the British commander, how true this report is, remains to be proved. It is added that brother Judson is empowered to conclude a treaty with the commander. Thus are Christ's ministers the object of a heathen confidence.

28th.—Commenced by saying there is one God without a second; true, said a Hindoo, but he is divided; getting on in this dispute, a Mussulman came up, and engaged warmly on my side, and the Hindoo found himself sharply handled; but I lost my congregation through the dispute. A few yards further I succeeded in obtaining a new one, with which I spent an hour comfortably. This morning I rode without the gate of admittance, where many thousands were waiting to be let through. A seapoy attended us in the distribution of books, or the croud had overcome us. Succeeded in disposing of a number of tracts and gospels, both in Nagree and Bengalee. Some refused them, saying, "what will these do for us, we want to feed our eyes by beholding Juggernaut, we have been confined here

many days, and are dying of hunger." Some fell down at our feet, and entreated us to help them through the gate. Their condition is bad indeed, but not so much so as it would be if much rain fell. Regular and constant exertions have a tendency to keep alive our love to the poor Hindoos, at least I find it so myself; I think I can truly say, I feel an increasing desire after their welfare. O may I expect and receive much success; we are too much inclined to think we shall have no success among the Hindoos: what can a spirit of unbelief receive? we are exhorted to ask, and promised that we shall receive.

29th.—Brother B. preached a funeral sermon for sister Sutton, and advanced several comforting and reconciling remarks. In the morning after breakfast, preached to servants and beggars, and in the evening in the town as usual, but changed my congregation several times; a few I found inquisitive and serious, these afford encouragement; one man said the depts would certainly be forsaken, but not yet. He, however, did not acknowledge them, but was at Juggernaut to see the sport. He upbraided the Hindoos with worshipping every evil spirit and devil that appeared to them, and with having forsaken their Creator. Attended to the Lord's supper this evening, we cannot too often behold Christ dying for our sins, or too often have our minds refreshed with a remembrance of his love. "As often as ye do this, do it in remembrance of me," says Christ.

30th.—Have heard of three Jatrees being trodden to death in the temple; just within a narrow entrance, the people descend about three steps, and there, when the rush is great, as at pre-

sent, and particularly when strangers are amongst it, the danger of falling is great, and when once down, the danger of being crushed to death much greater. The above information was given us by bro. B.'s pundit; we hope it may not be true, though not at all improbable. He also informed us that one man was killed in the road, towards the gate into the town. Two lacks of pilgrims are expected this year, and present appearances seem to justify such a supposition—preached about twenty minutes, and then was obliged to run to avoid the rain. A destructive fire broke out near the temple.—Bro. B. and S. were engaged in extinguishing it, and had much sukyant for their labour. The natives are quite indifferent to these fatal accidents, and thousands will stand and amuse themselves with seeing the fire, but none, or scarcely any, will help to put out the flames, unless prompted by selfish motives.

31st.—A serious congregation this evening, some seemed affected by what they heard; addressed them after the manner of a sermon, now and then asking them if they understood, and sometimes requested them to repeat the sentence last spoken, I had the satisfaction of finding myself understood. I confined myself principally to the love and power of Christ to forgive our sins and prepare our souls for heaven. The people continue to come and go, so that it seems desirable each should take away with him a portion of this precious knowledge; after spending about twenty minutes in this way, I commenced giving books away, fearing they would not stay longer who had waited for them from the first. They received the books very eagerly, and I

finished the evening by explaining their contents to them.—Another way of preaching the gospel, and a way that has its advantages, for though they may be able to read, yet if they have no general idea of what the book contains, and of how it should be read, they will be lost in it. In the course of the evening had much pleasure in teaching the way of life, in directing sinners to the Lamb of God, and may they look and live! But I desire not to expect success from my own warmth of feeling and energy of address, but I wish to look, and trust I am constantly looking for success from the promised influences of the Spirit of God, without which, I can do nothing effectually.

June 1st.—The day of the Asure festival—early the people had crowded towards the temple; and the verandas were full of people, looking eagerly towards the place where Juggernaut was expected to appear. In a few minutes the punkas, &c. were seen above the wall, and the great block followed, to the joy of the infatuated multitude. The image was placed upon the wall, and then bathed, by having holy Ganges water poured over him, which operation generally washes some of the paint from his face, and renders him, if possible, uglier than usual, spoiling the uniformity of his features. After the washing operation is over, he continues standing upon the wall through the day, for the admiration of his worshipers, and during the night season is taken back again into his temple; and from this time, to within two days of the Rhut festival, he is reported ill, and is not visible, but a picture of him is substituted for the consolation of visitors.

The time between the Asure and Rhut festivals is occupied in renewing the countenances of the images, and this year the body of Juggernaut has been mended, being decayed and loosened. I spent an hour and a half preaching to the deluded people, and distributing books amongst them, and then made towards the temple; but the sun was become too warm to make staying to see or to say more, safe. In the forenoon a child of Abraham called upon us, and spent several hours with us, took breakfast and lunch, and, during the interval, related the circumstances of the flood, and Moses' descent from the mount with the tables, in a very feeling manner, though we were under some disadvantages from imperfectly understanding his Hindoostanee. I felt a peculiar love for him as a child of Abraham, and according to the flesh, related to the Lord Jesus Christ. He several times manifested the utmost abhorrence of idolatry. We furnished him with an Hebrew bible, in which he read exceedingly well, and then talked to him about the promised Messiah. He had heard of Christ from our friends in Calcutta. O God let the fulness of the Gentiles come, and all Israel be saved. He expected Messiah to come positively, and deliver, and restore them. Out early this evening, and soon collected a great many hearers, with whom I conversed about Christ upwards of an hour, with much liberty and comfort. O Lord, when shall thy kingdom come, may we desire it more intensely, pray for it more earnestly, and labour for it with more unwearied patience and zeal. He shall see of the travail of his soul and be satisfied.

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VOL. V.

MEMOIR
OF THE
LATE MR. WESLEY,
OF WOODHOUSE-EAVES.

It can scarcely be doubted, by the serious and reflecting, that the various dispensations of divine Providence are intended, by their wise and beneficent Author, for the instruction and spiritual improvement of his children. Amidst the numerous events which so rapidly succeed each other in this changing world, none are more calculated to arouse the attention and move the heart of the christian; than the mortality of his brethren, and especially the removal of those who have been distinguished by their personal piety, or their public services in the Redeemer's cause. It is, therefore, matter of regret that individuals of this description should be suffered to drop into eternity, without an attempt to derive from such bereavements that spiritual benefit which they were undoubtedly designed to impart. Under this impression the writer presumes to lay before the public, a brief Memoir of the late Mr. T. WESLEY: and

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should its publication, in any measure, advance that great and sacred cause which lay so near to the heart of the deceased, the design of its compiler will be accomplished.

Mr. Wesley was born in Sept. 1794, at Newton Lenford, a village about six miles from Leicester. It was not his privilege to enjoy the benefit of paternal instruction and guidance; his father having been removed by the hand of death, a few weeks before he was born. His mother, it is probable, had been in some measure awakened to a sense of her state and the importance of eternal things, by the painful bereavement with which she had been visited in the loss of her husband. Regarding it both as a duty and a privilege, to be united with the Lord's people, Mrs. W. lost no time in proposing herself as a candidate for fellowship with the church at Loughborough. Her offer was accepted; and she continued a regular and honourable member until the church divided; when she united with the friends at Woodhouse, with whom she remained in the enjoyment of christian fellowship till the time of her death.

When the subject of these memoirs was about eight years of age, a kind Providence brought his mother to

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reside in the capacity of a house-keeper, with Mr. Thomas Hind; who was a member of the church, and a very sensible and pious man. From him, in conjunction with his mother, Mr. W. received the benefit of a religious education; the great advantages of which, he sensibly felt and frequently acknowledged, with the strongest expressions of gratitude. In 1803, when in his nineteenth year, he professed to have received the truth, proposed himself for fellowship, and Oct. 16, in the same year, was baptized at Rothley, it is believed, by Mr. Goddard, at that time pastor of the church assembling at Rothley and Woodhouse.

A short time after his admission into the church, he began to exercise his talents in a public way, with very promising appearances of usefulness. He continued to preach occasionally until the church at Rothley and Woodhouse divided; a short time after which, he received and accepted an invitation from the church at Woodhouse to become their stated minister. Upon these labours he entered, in the beginning of 1810. In the following year, he entered into the marriage state; and selected as the sharer of his joys and sorrows a pious and respectable member of the church at Wimeswold and Leake. This union, there is every reason to believe, was the source of great mutual benefit especially of a spiritual kind. They had three children, two boys, and a girl, all of whom are living; but as yet very incompetent to appreciate the loss they have sustained. Mr. W. continued his ministerial labours at Woodhouse until near the end of 1816; when, on account of there not being a perfect unanimity in the church relative to his labours, he felt it his duty to discontinue his

stated ministry among them, though he still continued to afford them occasional assistance. In February 1824, indulging a hope of more extensive usefulness, he was, in compliance with his own request, honourably dismissed to the G. B. church assembling in Dover Street Leicester. To that infant cause, in its peculiar and painful circumstances, he afforded, in various ways, very important and efficient aid.

During several years previous to his death, he had suffered very severely from a disease which had its principal seat in the kidneys and bladder. The faculty, for some time, suspected the cause of his complaint to be gravel or stone, and treated him accordingly; but it was ultimately found to be of a nature much less common in its occurrence, and more threatening in its result. In the autumn of 1824, the symptoms became more alarming, and rendered him totally incapable of public work. During the last two months of his life, he was confined to his room, and for the most part to his bed. His sufferings, for some weeks before his death, were exceedingly severe; the pain he endured was frequently so acute and agonizing, as to awaken in those who witnessed it, the most distressing sympathy; and especially in the bosom of his affectionate partner. By divine assistance, however, the sufferer was enabled to possess his soul in patience. The writer, who saw him repeatedly when his afflictions pressed the most heavily, is not aware that a single murmur escaped from his lips. Though he expressed the tenderest affection for the wife of his bosom, and his dear children, so soon to be deprived of that instruction, guidance and support which it had been his delight, not less than his duty, to afford

them; still he was enabled to submit to the wise and benevolent, though inscrutable, arrangements of Providence; and to say, "Not my will, but thine be done." His mind, he said, was not rapturous; but perfectly calm and peaceful. He described his confidence in the Saviour whom he had preached to others, as being entire and unlimited: so that if he had no raptures he had no fears. He was favoured with the use of his reason to the last. A short time before he expired, being sensible of his approaching dissolution, he gently intimated his apprehension to Mrs. W. and wished her not to leave him; but to remain so near, that she might observe the progress of death. Thus truly may it be said of our departed brother, that "his end was peace."

As a preacher, Mr. W.'s talents, though not of the first order, were respectable. The matter of his sermons was always solid and scriptural and such as flowed naturally from the text. His manner was deeply serious; but less animated than that of some others, and perhaps, on that account, less impressive than a more energetic delivery would have rendered it. As a christian, he adorned his profession. Meekness and patience were not the least prominent of the graces which formed his character. As a husband and a father, he was peculiarly tender and affectionate. As a neighbour, he was held in the highest estimation by the inhabitants of the village in which he resided. The high sense entertained of his wisdom, integrity and kindness, was abundantly manifested by the numerous applications which he received from those around him, when in difficulty and distress, both for counsel, assistance and comfort.— Hence the loss occasioned by his

removal, though most severely felt by a disconsolate widow and three fatherless children, extends itself to the church of which he was a member and a minister, to the neighbourhood in which he lived, and to the whole circle of his acquaintance.

The remains of the deceased were interred in the burying ground belonging to the G. B. Church at Woodhouse-Eaves; and Mr. Stevenson of Loughborough, with whom he had been long and intimately acquainted, agreeably to his own request, officiated. The congregation was large and many were deeply affected. On the following Lord's day, the same minister attempted to improve the afflitive dispensation, by a funeral sermon, in the G. B. chapel, Dover Street, Leicester, to a very crowded and deeply affected audience. May he, with whom is the residue of the spirit, speedily raise up others to supply the lack of service occasioned by the removal of his ministers; and overrule this and every similar dispensation of his Providence for the good of those concerned and the advancement of his own glory!

Loughborough.

T. S.

THE APOSTLE'S PRAYER

FOR THE

EPHESIANS.

—
THE DOXOLOGY.

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"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

Eph. iii. 20, 21.

CRITICS tell us that it is impossible to do justice to the original

by any translation of this sublime passage. The Apostle's mind seems elevated beyond measure, and filled with the rapturous admiration of God's goodness in the redemption of men. For, lest the great blessings, for which the apostle had prayed, might seem too much for sinful creatures to receive, and abundantly more than God would be willing to bestow upon them, he closes this admirable prayer with the most sublime doxology that ever was uttered, both in the variety and emphasis of elegant and sublime repetitions, to him who is both able and willing to bestow on his people blessings far more and greater than they are able to ask or receive. The mines of divine grace are absolutely inexhaustible. How much we lose for want of more faith and more fervent prayer! On the same principle, we cannot praise him too much, nor even sufficiently, for what he has already communicated; while those boundless stores in reversion furnish matter for endless praise, not only through the several generations of men in the successive ages of time, but through the countless ages of eternity.—Eternity is too short to utter all his praise.

The *subject matter* of praise to God is the exhaustless munificence of his favour towards his saints. The apostle, in the preceding prayer, completely exhausts all his power of description, all his feelings of energy and stretch of thought; and still beyond there remains an unfathomable abyss of blessings in store. "To be strengthened with might by the Holy Spirit in the inner man;" "to have Christ dwell in the heart by faith;" "to be rooted and grounded in love;" "to comprehend, in a considerable and improving degree, the incompre-

hensible love of Christ;" and "to be filled with all the fulness of God." What more than these is needful? and what more can the goodness of God bestow? And yet he conceives that his God can and will do more; "even exceeding abundantly above all that we can ask or think." This must refer to the consummation of heavenly blessedness: the delightful object of the christian's liveliest hopes. Well might John say, when he had enumerated the blessings of adopting love, "It does not yet appear what we shall be; but we know that when he shall appear, we shall be like him: for we shall see him as he is." 1 John, iii. 1—3.

This is not a mere illusion of an heated imagination or the dream of an enthusiast; but is founded on the reason and fitness of things. There is a pledge already given and enjoyed, by which we may hope for those things which are at present unknown and incomprehensible; it is this, "*according to the power which worketh in us.*" This power must be either the power of working miracles which was peculiar to the apostles, or the power and influence of the Holy Spirit in conversion and regeneration. It cannot be the former, because that could furnish ground of future expectations only to those who were endowed with it; whereas the apostle is speaking of what was the common privilege of all the saints. See Eph. i. 19. And the power that worketh in us, in conversion and regeneration, is not only ascribed to God; but is compared to and called a creation. It is the effect of a divine and supernatural agency upon the mind, by the power of the Holy Spirit; and by means of the word of truth, whereby souls, dead in sin, are quickened and

made alive in Christ. John, iii. 6. Eph. ii. 1—10. It is this which raised Christ from the dead, and shall raise all the saints. Eph. i. 20. The same powerful and mighty agency worketh in every christian, to the mortification of sin in the heart, and to perfect holiness in the fear of God; to bear the trials and afflictions of life; to enliven his hope of immortality, and quicken his graces in all the active and passive duties of the christian life. The experience of this power, in all that God has actually wrought in the minds of his saints, furnishes therefore a solid ground of hope that he will do more. Those who have felt his power cannot doubt but he is able to exceed our desires and even our thoughts; and those who have had a large experience of his grace will not doubt his willingness to impart exceeding abundantly above what we are able to ask or think.

The *manner* in which the praise of God is celebrated, for what he has done, and is able and willing to do for his people, is our next consideration, in this ascription of lofty praise. And here it is worthy of remark, that it is the doxology of *the church on earth* in all the ages of time. The church comprehends all God's redeemed family who have passed through this world to glory, and all true saints now on earth, whatever be their names among men, and wheresoever they may be scattered abroad in the world. Yea, it comprehends the future ages of the church, *still unborn*, to the very limits of the boundaries of time. The members of this Church ascribe glory to God in their individual capacity, as living members of the mystical body of Christ, for all the grace received and possessed in their conversion, holiness and meekness for

glory; for the salvation already begun in faith, and for the hope of of its being perfected in glory.—How often the christian blesses God for the Saviour, for his pardon, for the consolations of religion, and for the continued help of his hand, amidst the dangers and difficulties of his probationary course. But, it is in the church collectively as a body, where glory most redounds to his great name: for God loves the gates of Zion more than all the dwellings of Jacob. Here God is glorified in the institutions of divine worship and the ordinances of religion; in the union of all hearts, adoring the same Lord, loving and praising the same grace in grateful song, and all anticipating the same glory in uniting with the church above, in singing the song of the redeemed, and ascribing their salvation to God and the Lamb.—And this is the course which the church in the wilderness will ever pursue, throughout all ages, till this world shall be no more.

' It must be confessed that the praises of the church on earth offered to God are comparatively poor and mean, and come short of what is due for redeeming grace and dying love; but it is a source of encouragement to all engaged in the service of God, while in this imperfect condition, with such poor hearts, and poorer voices, that the praises of Zion are acceptable to God, through the medium of the great Head of the church, our glorious and exalted Mediator and Redeemer, who shall ultimately present it to himself, a glorious church, not having spot or wrinkle or any such thing, holy and without blemish, Eph. v. 27. Therefore all praise and glory ascribed to God, by individual saints and by the church collectively, must be offered

in his name, and derive their acceptance with God for his sake— It is “by Christ Jesus.” All spiritual blessings from God have been communicated through him: and it is through the same medium that all our praises should return to God. As all past favours from God have been given us in him, and all future favours must flow through the same channel, there cannot be a different organ by which to render him praise and glory, so long as he sustains the character and fills the office of the Mediator between God and man. In this way, the praise of God finds acceptance. God is well pleased in his Son, and with his people for his sake; accepts graciously their devout offerings, and pours down upon them the blessings of his paternal love; and glory will be ascribed to God by his church, throughout all ages of time, in all the succession of its members individually and as a body corporated together in their living Head. Redemption through the blood of the Lamb, redemption in possession and in prospect will be their repeated and perpetual theme.

Nor will the narrow limits of time, through all the generations of the redeemed, terminate the ascription of praise to him who lives for ever. Eternity shall perpetuate his glory. After death, the soul in a separate state will unite with the spirits of just men made perfect and glorify the God of their salvation in more exalted lays, and in much more lofty strains of praise. But it will be after the morning of the resurrection, after the solemn decision of the day of judgement, that the highest strains of praise to God will be offered by all the redeemed family. The church triumphant in the heavenly mansions shall unite

in one grand chorus of unceasing praise. What an assembly! “A great multitude which no man can number, of all nations, and kindreds, and people and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, and crying with a loud voice, saying, Salvation to our God which sitteth on the throne and unto the Lamb: worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.” Thus “before the throne of God, will they serve him day and night in his temple; and he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.”

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages world without end. Amen.”

T. R.

Fleet, Jan. 6, 1826.

THE PROGRESS OF MAHOMETANISM.

ABU-BEKER, the companion of Mahomet, was elected sovereign on the decease of that impostor; and assumed the modest title of *Caliph* or successor: a title which was continued by those who ruled after him. This office embraced the ad-

ministration of civil, political, military and religious affairs. The caliph conducted the ecclesiastical concerns and publicly preached and prayed in the pulpit of the prophet; dispensed justice to his followers; led them to battle in the time of war, and managed the concerns, of government in seasons of peace.—Mahomet had declared his divine commission to propagate his religion, through all nations, by the power of the sword; and, after subduing Arabia, had made some attempts on foreign states. His successors adopted the views of their founder; and distinguished their administration by vigorous exertions to extend his doctrines. Enthusiasm was probably, at first, a powerful incentive to these exertions; but, it is evident, that a lust for dominion and an insatiable thirst for plunder soon became the principal motives of their enterprises.

Syria, which had been unsuccessfully invaded by the order of Mahomet, was attacked by the generals of his successor, in a few months after his accession to power. In less than six years, the principal cities of that province were reduced, and the whole country brought under the yoke of the infidels. Prodiges of valour, brutality and fanaticism marked the conduct of the invaders. The harangue of the commanders to their soldiers, when they led them on to battle, was short, but tremendous. "Paradise," said they, "is before you; the devil and hell-fire are in the rear. Your enemies share in your dangers and sufferings; but they do not partake of your reward."—They were, however, sometimes opposed with considerable vigour. Jerusalem endured a siege of four months; and then the patriarch refused to deliver so holy a place

into the hands of any one, except the successor of the prophet himself. The caliph therefore, in 637, took a journey from Medina to Jerusalem, to receive the surrender of that sacred city, which has ever since, with the short exception of ninety years during which it was held by the christian crusaders, remained in the hands of the most inveterate enemies of christianity. The reduction of Aleppo cost the infidels the loss of thousands of their best soldiers; and, after holding out seven months, was taken by stratagem. Antioch, the metropolis of Syria, soon fell before the conquerors of Damascus and Jerusalem; and the dominion of the christians was destroyed throughout all Syria.

Having completed this conquest, the infidels pushed their arms into Egypt. Memphis, its ancient capital, defended itself seven months before it yielded; and the inhabitants of Alexandria maintained an obstinate conflict, for fourteen months, against the invaders, who lost twenty-three thousand men in the siege. The enthusiasm of the Mahometans at length prevailed; and the city fell under their power, and with it all Egypt. The conquest of this fertile country occurred very seasonably for the victors. Arabia was, at that time, afflicted with a severe famine; and they transported the abundant produce of the fields of Egypt to relieve their starving countrymen. We are told, that a train of camels, laden with corn, reached from Memphis to Medina, a distance of one hundred leagues.

Having secured these important acquisitions on the west, the Caliphs turned their arms eastward; and a few campaigns sufficed to reduce the extensive empire of Per-

sia under their power. With equal celerity, they subdued the fruitful and spacious countries of Mesopotamia and Armenia; and pushed their conquests to the shores of the Caspian sea and the borders of Tartary. At the same time, their brethren had passed from Egypt into Africa, and laid waste the most flourishing regions of that country, which were then in subjection to the christian emperor.

Thus, in fifteen years from the decease of the prophet, the arms of his successors spread his religion and their own authority over the greatest part of the neighbouring nations; and established, with unparalleled rapidity, an empire of vast extent and strength: superior to most of the great monarchies of antiquity. The supreme power had hitherto been possessed by the early converts of the prophet, who had been his most intimate friends; several of whom were his near relatives. Respect for his memory and the attachment of converts to the apostles of their new faith, secured them, for a time, the cordial support and cheerful obedience of their subjects. But ambition and avarice soon excited jealousies and contests among the companions of the prophet themselves. In less than thirty years, four of the principal leaders of the infidels obtained the caliphate in succession. Of these princes, three, who all had been the most confidential friends of Mahomet, one of whom was Ali his cousin, fell by the hands of assassins, hired or instigated by their rivals for power. Private cabals were succeeded by the miseries of civil war; and, for many years, the attention of the infidels was engaged and their strength weakened by intestine contests. These dissensions were promoted by the intrigues of

the widow of the impostor, who was styled "the mother of the faithful." In one struggle between two rivals for command, no less than seventy thousand Mahometans perished in various battles. These commotions at length subsided; and the result was the formation of separate and independent caliphates; which, though distinct and often at war with each other, continued zealously to extend the bounds of their dominions; and wherever their arms succeeded, to compel the vanquished, either to conform to Mahometanism, or to submit to the most severe exactions and the most cruel treatment.

Their troops had already ravaged Africa, but had made no permanent settlement. In the latter part of the seventh century they renewed their incursions; and, after a bloody contest of forty years, expelled the christians from that quarter of the globe; the whole of Africa which was then known, embracing the creed of Mahomet. The spirit with which these fanatics carried forwards their enterprises may be conceived, by an anecdote which is preserved of the general who completed this conquest. Having crossed the wilderness, in which were afterwards erected the magnificent cities of Fez and Morocco, and reached the shores of the Atlantic ocean, he spurred his horse into the waves; and exclaimed, "Great God! if my course were not stopped by this sea, I would still go on to the unknown kingdoms of the west; preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any God but thee."

From the north-west of Africa to the south of Spain, the passage was short, and the victorious Mahometans soon pushed their arms

into that kingdom. In five or six years, the whole of that fertile country, from the Straits of Gibraltar to the Bay of Biscay, submitted to their sway. So impetuous was their course that, had not jealousies and quarrels arisen amongst the invaders, it is probable that all Europe would quickly have fallen into their hands. About the same time, the vast and unexplored countries in the north of Asia and Europe, known to the ancients by the name of Scythia, but now called Tartary, were attacked by these formidable freebooters; who, after destroying multitudes of the natives, and losing numerous armies of their own in contests with each other, established an independent and powerful caliphate at Samarcand. From thence they carried their creed and their authority to the remotest limits of that immense region, with incredible speed; and even the emperor of China, on the celestial throne, as the vanity of the Chinese style it, trembled in the presence of their ambassadors, and purchased the forbearance of these military enthusiasts by immense presents.

On the west, the imperial city of Constantinople was closely besieged by the Mahometans; and for thirteen months, they fell in thousands before its walls, which were gallantly defended, and the first check given to the irresistible torrent. Retiring from this disastrous attempt, they poured their troops into France, and ravaged a considerable part of that noble kingdom. After many sanguinary battles, the courage and genius of Charles Martel, the prime minister and general of the French monarch, defeated the invaders in the centre of his country, and forced them to a disorderly and final retreat. This

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check secured France from further inroads; but the infidels seized, at various times, on all the islands of the Mediterranean. About the middle of the ninth century, they sailed from Sicily up the Tiber, and laid siege to Rome. They pillaged the suburbs, and defeated the armies of the emperor; but Pope Leo IV. by his valour and address, raised the drooping spirits of the citizens, and taking advantage of a tempest, which had scattered one half of the invading fleet, forced them to abandon the enterprise. Some of the infidels were made prisoners; and compelled to work on the fortifications of the city which they had intended to destroy.

Though repulsed in Italy, an independent caliphate was erected in Spain; which ruled over the fairest provinces of that nation for more than four hundred years. In the eleventh century, it fell to pieces, and a number of petty states were formed, which successively yielded to the attacks of the christians; and the Mahometans or Moors, as they were usually styled, gradually lost their authority in that fine kingdom. Numbers, however, of their descendants remained; and it was not till 1609, that they were finally expelled: when more than one hundred and seventy thousand Moorish families were transported into Africa, by order of Philip the second of Spain.

In the east, the conquests of the Mahometans were still more extensive. At the beginning of the tenth century, Mahmud, who inherited the usurped authority of his father, in the caliphate of Bagdad or Syria, made twelve successful and bloody expeditions into India; reducing the inhabitants to subjection, and filling his coffers with immense booty. In about two

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centuries, an independent Mahometan government was established, over nearly the whole of that rich and spacious country. The natives were subjected to heavy taxes, and miserably oppressed; but they were allowed to retain the pagan religion. For these infidels had now greatly departed from the principle on which their founder commenced his career of military proselytism. He allowed no other alternative to idolaters than conversion or death: but his successors, though they made the propagating of his creed the pretext for plundering their neighbours, yet cheerfully compounded with the conquered, and permitted even the grossest idolaters to retain their own religion, if they paid liberally for the indulgence.

India indeed has suffered peculiarly from these lawless invaders; having had to sustain the miseries of a first conquest, and to endure the most cruel sufferings, from the successive inroads of the Scythian Mahometans, who have, from time to time, wrested from each other's grasp, the possession of that much injured country. In 1399, Timour, or Tamerlane, deluged its plains with the blood of its inhabitants; and caused one hundred thousand Indian prisoners to be massacred at once, merely as a matter of cool precaution. This "destroying prince," as the suffering Hindoos feelingly styled him, spread devastation, slaughter and oppression through every province of that interesting country. Aurengzeb, a monster of ambition, fanaticism and blood, raised the Mahometan power in India to its greatest height, and was obeyed by sixty millions of subjects. His successors equalled him in avarice and tyranny, but did not inherit his talents and valour;

and the vast fabric, which he had constructed, fell into ruin. In 1740, Nadir Shah, a Persian Mahometan prince, made a dreadful irruption into this empire, and shook the throne to its centre; but, having satiated himself with plunder and slaughter, he marched back to his native country, marking his route by desolation and death. The Mahometan power had now maintained its influence in India through seven centuries; but, from this period, it lost its energy, and yielded to the strength and intrigues of European adventurers. While these events were passing in this part of the east, another army of Tartarian Mahometans invaded China, and subjected that vast country to their yoke. But, though their progress was distinguished by its usual rapidity and success, it does not appear that any great impression was made on the superstitions of that singular people; as the conquerors themselves conformed, in a great measure, to the Chinese religion; and even their political ascendancy appears to have quickly vanished.

Thus the power of the Mahometans spread over the greatest part of the known world: but their zeal for making converts seems to have early cooled; and they took more care to extend their dominion than to propagate their religion. Having subjected the surrounding states, their most destructive struggles were among themselves. These were carried on with rancour and mutual injury; till an obscure Scythian tribe, profiting by their divisions, gained, by degrees, the ascendancy over all the rest; and the Turks or Othmans became the masters of the Mahometan world. The Turks carried their arms into Hungary, Russia, and the adjacent regions; and threatened to impose their yoke

on that part of Europe. The indisposition of Bajazet, one of their most active leaders, checked their progress; and his attention and ambition were subsequently attracted by other objects. He compelled the christian emperor of the east to pay him a heavy tribute; and was with difficulty restrained from destroying his capital, by the prudence of his minister, who thought it dangerous to exasperate all the christian powers by such an insult. But his successors, regardless of these scruples to which their power enabled them to bid defiance, attacked and took Constantinople, in 1453, and established the seat of the Mahometan empire in that city, which had been, for upwards of a thousand years, the metropolis of eastern christendom. Here the Turks have maintained their government to the present day; though they have long lost even the military virtues by which their ancestors obtained and supported their ascendancy; and owe the prolongation of their dominion rather to the political jealousies of christian states towards each other, than to their own courage or wisdom.

Yet the religion first promulgated by the Arabian impostor still retains its sway over a very considerable part of the habitable earth. The Turks, at present, govern in Europe, a territory extending a thousand miles in length, and nine hundred in breadth; including the Danubian provinces, Little Tartary and Greece. Their dominions in Asia are of nearly equal extent, and comprise the ancient Chaldea, Mesopotamia, Assyria, Armenia, Georgia, Natolia, Syria and Palestine. Throughout the Persian empire which is nearly as large as the Turkish, the Mahometan religion is professed. Arabia, the native

country of the impostor, which, taken in its largest sense, exceeds Persia in size, still submits to his religion. And the vast regions where the Mogul empire once flourished, continues to abound with the professors of the same faith; who are indeed numerous in almost every other part of India. In Africa, Egypt and the whole coast of Barbary are, nominally at least, subjected to the Turks; and the predominant religion is Mahometanism. Many professors of this faith are also to be found in Nubia, Abyssinia and several of the islands.— Thus about a fifth part of the habitable world is, at this day, enslaved by the delusions of this successful Arab.

The causes of this deplorable fact may probably form the subject of a future essay; but it is obvious, from this short sketch, that they were rather political and military than religious, and have nothing in common with the rise and progress of christianity.

RESIGNATION.

A FRAGMENT.

CHRISTIAN RESIGNATION is not a stoical apathy, which renders a man insensible to suffering or unaffected with the circumstances in which he is placed. It does not arise from a sense of superior power, by which he finds himself compelled to submit to the irresistible arm of Omnipotence. It is not a sullen compliance with stern necessity; or a blind obedience to unlimited authority, that induces him to endure, without murmuring, the trials and afflictions to which he is subjected. It is that holy disposition

of mind by which a sincere believer is enabled to acquiesce in all the dispensations of Providence, whether prosperous or adverse, not merely with patience and submission, but with a degree of content, complacency and approbation.—Firmly persuaded that, as far as the sufferings which he is called to endure, are inflicted by the hand of an all-wise and gracious God, they must, however contrary to his own wishes or painful to his personal feelings, be intended for his present or future advantage, he receives them with gratitude, as the kind appointments of an affectionate Father, who can discern most perfectly what is for his own glory and the good of his own children.—Convinced that the Judge of all the earth must do right, and knowing that he does not afflict willingly, nor grieve the children of men, he considers his sorrows as part of the operations of him who does all things well. When plunged, therefore, into the deepest distress, he is not insensible to the pressure of the stroke; but, like his heavenly Redeemer, when he voluntarily condescended to partake of the sinless infirmities of human nature, will earnestly pray, “Father, if thou be willing, remove this cup from me;” but he will add, after the same bright example, “Nevertheless, not my will but thine be done.”

This cordial acquiescence in the will of God is the effect of divine grace on the heart. An unconverted man, when his favourite schemes fail, when his comforts are withdrawn, and his path lies through thorns, kicks against the goads, rushes upon the thick bosses of the Almighty’s buckler; and, like a wild bull in a net or a bullock unaccustomed to the yoke, struggles against the power he cannot resist;

and sometimes dares to charge the Ruler of the universe with caprice, injustice and tyranny. But, when once the mighty influence of renewing grace has softened the heart and enlightened the understanding, the language of the humble sufferer, in the extremity of his pains and in the depths of his sorrows, will be, “though he slay me, yet will I trust in him.”

The pages of inspiration record some striking and instructive instances of this virtue. Let us contemplate them; and compare our own feelings and experience, with the spirit displayed by those who, “through faith and patience, inherit the promise.”

When the pious but too indulgent Eli was informed of the irrevocable determination of Jehovah, to inflict exemplary punishment and lasting disgrace on his profligate sons and their posterity, the old man, in the true spirit of resignation, calmly observed, “It is the Lord; let him do what seemeth him good.”—When the patriarch Job had been stript of all his possessions, by the violence of his neighbours and the fury of the elements; when his sons and his daughters had been buried in the ruins of their eldest brother’s mansion, he felt indeed as a man and a father, and testified the poignancy of his grief by rending his mantle, shaving his head, and prostrating himself in the dust. But, considering all that had befallen him, as under the controul of his Maker, he cheerfully kissed the rod, and blessed the hand that smote him; he worshipped and said, “Naked came I out of my mother’s womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.” And when the most

disgusting and painful corporeal sufferings were added to these awful deprivations, he still retained his integrity, and replied to the insolent and blasphemous advice of his wife: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Happy would it have been for this patient man, had he borne the uncharitable insinuations of his ill-judged friends, with equal magnanimity.--When the martial David was obliged, by the unnatural rebellion of an ungrateful son, to forsake his capital and throne, and to flee for his life, and the loyal priests wished to make the ark of God, the symbol of the divine presence and protection, the companion of his flight, the resigned monarch, more regardful of the glory of his Maker than of his own interest, meekly replied: "Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation; but, if he thus say, I have no delight in thee; behold, here I am, let him do to me as seemeth good to him."

Thus the Old Testament saints acted. When the hand of God pressed heavily upon them and they were involved in trouble and anguish, they "were dumb; they opened not their mouth, because he did it." But christianity furnishes still stronger motives to resignation. All real believers in Christ know, indeed, the Ruler of the universe as the God of Providence, and have all the evidence of his wisdom and goodness which the Jewish saints enjoyed; but they know him also as the God of grace who, in the astonishing plan of man's redemption, has given proofs of his infinite love to the human

race, far superior to all that can be drawn from a contemplation of nature or of Providence, or even from the obscure revelation of the former dispensation. They contemplate also the unspeakable love of their adorable Redeemer, who left the realms of bliss to suffer and die for sinful men; and who now is exalted, at the right hand of God, far above all principality and might and power and dominion, and every name that is named on earth and in heaven, under whose feet all things are put, and who is made head over all things to his church. Every real christian claims this God as his Father and his Friend, and this Saviour as his glorious Prince and Lord, to whom he is united in the bonds of an everlasting covenant which can never be broken; and who has engaged that all things shall work together for good to them that love him. Surely then all who can claim the high privilege of an interest in this Saviour may, with the utmost confidence and composure, permit him to regulate all their affairs, and submit, with cordial acquiescence, to all the dispensations of his Providence towards them, however dark and distressing those dispensations may appear to their narrow conceptions. Sensible too, in some degree, of their infinite obligations to redeeming love and pardoning grace, they will be ready to make every sacrifice to promote the glory of him to whom they owe such inestimable blessings, and will take a grateful pleasure in bearing trials and distress for him who has done such great things for them.— Besides all this, every sincere disciple of the Lamb is encouraged to look forward to an exceeding and eternal weight of glory in a future state; and the prospect of this may well support him under the light

afflictions of this life, which are but for a moment.

The primitive christians acted under the influence of these views; and when involved in circumstances of persecution and affliction, they were resigned and cheerful. They were instructed to count it all joy when they fell into divers trials, knowing that the trying of their faith worked patience. They gloried in tribulations; and when they endured a great fight of afflictions, and were made a gazing stock both by reproaches and affliction, or became the companions of such as were thus shamefully entreated, they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. With the same calmness and holy resignation they sustained the loss of their most valuable and beloved religious connections. When the christian friends of the apostle Paul at Cesarea knew, by divine revelation, that he was departing from them to suffer bonds and imprisonment, and had doubtless learnt from the brethren at Ephesus, that they should see his face no more, they at first, indeed, attempted to dissuade him from the journey; but as soon as they learnt, that it was "for the name of the Lord Jesus" that he was going to Jerusalem, they ceased their importunity, saying, "The will of the Lord be done."

"Let patience, then, have her perfect work; that ye may be perfect and entire, wanting nothing."

S. O.

CORRESPONDENCE.

THE USE OF THE LORD'S PRAYER.

Gentlemen,

THE observations by Philander, in your last number, on "vain repetitions" in prayer, recalled to my mind a query by L. M. vol. ii. p. 255, of your Miscellany, respecting the Lord's Prayer, which, I believe, has never been noticed. As the subject is of considerable importance, perhaps a few plain remarks on the design and proper use of that formulary may not be unprofitable; though your correspondent has probably long ago forgotten his inquiry.

The excellency of the Lord's prayer, its plainness, conciseness and comprehensiveness render it a very proper model for our supplications at a throne of grace, or a convenient summary of their contents; as there is scarcely any want, whether temporal or spiritual, which a christian can experience, or any request which he can wish to present to his heavenly Father, that may not, with the strictest propriety, be classed under one or other of its few clauses. But it does not appear that the divine Teacher intended that his disciples should receive this as a form of words which they were obliged constantly to repeat, when they engaged in prayer: much less that these words alone should constitute the whole of the supplications.

That the latter could not be the design of the Saviour, is sufficiently evident from this one consideration; that they contain no reference to Christ, as the great Intercessor, through whom all our prayers must be presented to the Father: though, on another occasion, he makes this circumstance essential to the success of every petition. "Whatsoever ye shall ask in my name, that I will do; that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it."—"In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive." As the Lord's prayer does not include this important part, it could not be intended to form the *whole* of any supplicatory address to the Deity; nor even to be a model of *all* the parts of prayer.

Nor is this form of sound words suited

for the use of every one promiscuously, whatever his ability or character may be. The Almighty requires a reasonable service; and ought to be worshipped "with the spirit and with the understanding also." We cannot conceive that a perfectly holy God, who knows the secrets of all hearts, can approve the homage of those who do not understand the words they utter. How, indeed, is it possible, that such worshippers can have their hearts properly engaged, unless they know the meaning of what they repeat. Yet do tender infants or thoughtless youth form any adequate conception of the import of those comprehensive phrases which compose this prayer? If not, ought they to be obliged to repeat them?

Again. The sentiments of this formula are such as can be adopted only by sincere believers in Christ:—who can call God their Father—who cultivate a sacred reverence for his holy name—who are anxiously desirous that his dominion should be extended and his pleasure be done by all mankind—who are sensible of their dependence on his bounty for every temporal blessing they enjoy—who feel it their duty to pardon the offences of their fellow-creatures, because they themselves need pardon from their Maker—who acknowledge God as the sovereign Ruler of all things, and earnestly wish him so to controul all events as to preserve them from falling into sin—and, who adore him as the only Creator, Governor and Preserver of all things, to whom alone therefore all dominion and honour are due. This is obviously the description of the persons for whose use this prayer is adapted; and it is highly important to reflect whether it can, without guilt, be imposed on any of an opposite character. Can they repeat these words without offering the sacrifice of souls? or imprecating the vengeance of God on themselves?

Lastly. It is highly probable that our blessed Lord never intended to impose the use of these words upon any of his disciples. In his sermon on the mount, when he first delivered them, he plainly intimates that they were designed as a model only by which his followers should regulate their supplications. "After this manner therefore pray ye," was the original direction. And though, on a future occasion, when he repeated many parts of this prayer, he used the terms, "When ye pray, say;" yet there is good reason to conclude, that this elliptical mode of expression was designed to convey the

same meaning as the former; and was so understood by those to whom it was addressed. For the apostles, to whom this direction was given, doubtless understood the design of their Master, and followed it in their future conduct. Now we know that they frequently prayed; and, in some instances, we have the very words in which they clothed their petitions recorded in the pages of truth, and very frequently the particular mercies for which they prayed; but we have not the most distant intimation that they ever used this form of prayer. They also often taught, exhorted and encouraged their fellow christians to pray; yet we do not find that they ever hinted to them the necessity or propriety of using it. Indeed, we have no evidence whatever that the primitive christians ever adopted it; either in public or private. The frequent public repetition of it most probably was introduced into the church in the third century; a period fruitful in human traditions and innovations.

It would, however, be improper to censure any minister who concludes his public supplications with the Lord's prayer. Every man uses, or ought to use, such words in prayer as he thinks most proper, and esteems most expressive of his own feelings and desires: and who shall call him to account? In public and social prayer, indeed, some regard should be paid to "acceptable words:" and when God leaves us at liberty, it may be the best, and it is usually our duty, "to please all men for their good to edification." If any one introduces these words, who has a right to blame him? To forbid where God has not forbidden, is equally presumptuous as to command where God has not commanded. Let the man, who is the mouth of the company, consult the persons and cases which he has to recommend to his heavenly Father; and then let him employ such words as God enables him to use, and he judges most proper for the occasion. And if he esteem the words of the Lord's prayer to be the most suitable to his purpose, let him adopt them. I have no dominion over either his faith or practice. Only let him also recollect that he has no authority over me; and that I am at perfect liberty to use my own discretion on the subject. To our own Master we severally stand or fall.

Your's, truly,
RESPONSOR.

P. S. In the number of your Miscellany, quoted at the commencement of the

preceding hints, J. B. P. asks, "Would not a few plain and practical observations on the scriptural evidences of a vital interest in the Redeemer, be of use to many?" I am persuaded they would; and earnestly beg to recommend the subject to the attention of your intelligent and experienced correspondents: hoping sincerely that it will not remain much longer unnoticed.

VARIETIES :

COMPRISING

HINTS, ANECDOTES, &c.

TESTIMONIALS TO CHRISTIANITY.—

It is pleasing to the christian to learn that men of the greatest acquirements and most cultivated judgments, have, after the most diligent enquiry, borne the most honourable testimony to the truth of the scriptures, and the excellence of christianity.—The following interesting facts are drawn from a volume which attracted considerable attention towards the close of the last century.

Charles the fifth, emperor of Germany, king of Spain, and lord of the Netherlands, after having alarmed and agitated all Europe for near fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find, that the sincere study, profession, and practice of the christian religion, hath in it such joys and sweetness, as courts are strangers to."^a

Louis, one of the dukes of Orleans, expressed the delight he found in piety and devotion, in the following terms, which are somewhat similar to the above of Charles.—"I know by experience, that sublunary grandeur and sublunary pleasure are deceitful and vain, and are always infinitely below the conception we form of them; but, on the contrary, such happiness and such complacency may be found in devotion and piety, as the sensual mind cannot conceive."

Mr. Selden, the famous lawyer, whom Grotius calls "the glory of the English nation," was, as Sir Matthew Hale declared, "a resolved serious christian, and a great adversary to Hobbes's errors."

He was generally considered as one of the most eminent philosophers, and most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much, perhaps, as any man ever did; and yet, towards the latter end of his days, he declared to archbishop Usher, that notwithstanding he had been so laborious in his enquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects; yet, he could rest his soul on none, save the scriptures.

THE POWER OF CONSCIENCE.—The natives of the South Sea Islands, before their conversion to christianity, were notorious for their propensity to thieving; and scarcely a ship touched at any of them, from which they did not pilfer every thing that they could conceal and carry away. A missionary lately preached a sermon, in one of these islands, from the precept of the apostle, "Let him that stole, steal no more;" in which he strongly insisted on the duty and necessity of restitution. The natives heard with attention, and self application. On the following morning, the preacher was surprised to find his house surrounded with islanders, who were loaded with saws, hammers, axes, and almost every description of tools and furniture belonging to a ship. He inquired what they wanted, and where they had procured all those articles; to which they replied, "We stole this saw from such a vessel, and that axe from such another;" and went on to confess from what ships every article had been pilfered. "But, sir," they added, "we heard you preach last evening about restitution; and our consciences told us we were guilty. We have had no sleep during the night, and now wish you to restore these articles to the right owners."

THE HONEST PENSIONER.—William Whiston, a learned but eccentric divine, was a pensioner of queen Caroline, the consort of George II.; and was sometimes admitted to her conversation, and received his pension from her own hands. At one of these interviews, she observed, "Mr. Whiston, I am informed that you are a free speaker, and honestly tell people their faults. No one is without faults; and I wish you would tell me mine: encouraging him, at the same time, to be sincere. Whiston hesitated; and the queen continued to urge him. 'Well,' said he, at length, 'since your majesty insists upon it, I must obey you. Many

people come up to London every spring, and very naturally desire to see the king and queen; who have not any opportunity of seeing you so conveniently as at the Chapel Royal. But the country people, who are not used to such things, when they see your majesty talking with the king almost all the time of divine service, are perfectly astonished, and depart with strange impressions into their respective counties. They make their report, let me tell you, not at all to your majesty's honour.' The queen mused, and replied; "I am sorry for it: I believe there may be too much truth in what you say. But I pray, Mr. Whiston, tell me of another fault?" "No, madam," said he, "one at a time: let me see you mend of this, before I tell you of another."

TYPOGRAPHICAL ERRORS IN THE BIBLE.—It is well known to those who have made the experiment, how difficult it is to detect all the errors of the press, even after repeated revisions. This has been exemplified in the various editions of the English Bible, though executed by the most accurate printers, and examined with the utmost care, by the most eminent scholars. Of this fact an amusing account is given by Mr. Horne, in his excellent Introduction to the Holy Scriptures, from which the following particulars are extracted.

In an edition of 1769, published with great care, by Dr. Blaney, sixteen words were entirely omitted, in Rev. xviii. 22. In 1632, the 'not' was left out in the seventh commandment, in an edition printed by Barker and Lucas, the king's printers; for which the whole impression was called in, and the printers, were sentenced to pay a heavy fine. A splendid folio edition, printed by Baskett, in 1717, obtained the name of 'the Vinegar Bible,' from an error of the running title, in Luke xx. where we read, "the parable of the vinegar," instead of "the parable of the vineyard." In a bible, printed at Oxford, 1793, *Philip*, not *Peter*, is said to be the person who should deny Christ, Luke xxii. 35. In another, printed at the same place, in 1811, in Isa. lvii. 12, it is said 'I will declare thy righteousness and thy works; for they shall profit thee:' instead of "they shall *not* profit thee." In some of Field's Bibles, in Acts vi. 3, we read, "whom *ye* may appoint," for "whom *we* may appoint," and in many of our modern editions Timothy is exhorted to "Take heed to thyself and *thy* doctrines," instead of "and *the* doctrine."

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Errors, indeed, had increased so considerably at the beginning of the present century, that the copies printed at Cambridge contained a great number of gross blunders; and in the Oxford copies, the errors exceeded twelve hundred. In 1804, the London booksellers applied to the king's printers, Messrs. Eyre and Strahan, to undertake a handsome edition of the Bible; which they intrusted to the execution of Mr. G. Woodfall. Extraordinary care was taken to render this edition, which was published in 1806, as perfectly accurate as possible. The result rewarded their diligence; as one error only has hitherto been discovered. It is equally admired for its beauty as its accuracy; and justly considered the standard edition of the English Bible, both in Britain and America.

GENERAL BAPTIST HOME MISSION.

WE are sorry that the Annual Report of the Committee of this valuable Institution, which was read at the last Association, has not come into our hands till very recently; so that its contents have become matter rather of record than of intelligence. And we are still more concerned to observe an air of disappointment becloud the whole; for which, upon a careful perusal, we do not perceive any sufficient cause. Some of the attempts of the society have not indeed succeeded as might have been anticipated, but others have fully equalled all reasonable expectation: and, upon the whole, the committee and supporters of the mission are called rather to thankfulness than to despondency.—We shall, however, lay before our readers a very brief abstract of the proceedings of the society, during the year ending at Midsummer, 1825, and leave them to make their own reflections.

Lincoln, which has for many years been patronized by the Home Mission, claims our first attention. At the Association, in 1824, Mr. E. Kingsford, then of Spalding, was advised to remove to that city, under a promise of assistance from the funds of this institution, for a limited period. Towards the end of the year, he complied with this advice, and commenced his stated labours at Lincoln. When he settled there, the cause was in the same low and discouraging state as it had been

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some time previous; but a pleasing change has since taken place. A considerable addition has been made to the church by baptism; the congregations have much increased; and vigorous exertions have been made in aid of the Home Mission.

At *Manchester*, a station of the importance of which the committee seem fully aware, the want of a suitable minister has, they think, prevented that success which might have otherwise been enjoyed. The meeting-house, purchased in the previous year, was opened, in December, 1824, by Mr. Stevenson, of Loughborough, and Mr. Birt, particular baptist minister at Manchester; but the congregations were not large, and the collections comparatively small. Mr. J. Thompson, who then supplied Manchester, was soon afterwards advised to remove to Yarmouth; and the place has been since supplied with occasional ministers.

At *Coventry*, the hopes mentioned, in the report of the last year, have been abundantly realized. The few friends in that city have erected a commodious place of worship, which will accommodate upwards of five hundred hearers; and a school-room capable of containing nearly three hundred children. This place was opened, in May, 1825, by Mr. Pike of Derby, Mr. Stevenson, and Mr. Mack of Clipstone; when the congregations were good, and the collections amounted to more than forty pounds. Since that time, an addition has been made to the church by baptism, and the congregation and Sunday school have exceeded the most sanguine expectations.

The cause at *Macclesfield* has not been so prosperous or so comfortable during the past year as previously; but a considerable number have been added to the church.

In the last Report, *Cork*, in Ireland, was noticed as a station of much promise, occupied by a young minister assisted by this society. At the request of the last association, Messrs. Stevenson & Jarrom paid a visit to that city, and assisted at the ordination of Mr. Scott, the minister alluded to in the last report; when the attendance was good, and appearances seemed promising. Shortly afterwards, the aspect of affairs changed. A degree of dissatisfaction arose among some of the friends, and various more private causes conspired to induce Mr. Scott, with the consent of the committee, to quit the station and return to England. The friends at *Cork*, however, applied again to the committee, earnestly requesting that an-

other minister of our connection should be sent to them. Mr. Brown of Farn-cett St. Peter's, being made acquainted with the request, consented to visit them; and when this Report was read, had commenced his labours there.

At *Burton-upon-Trent*, the exertions of the committee have been attended with pleasing success. During the past year, a church has been formed, and Mr. Amner, late of Fleckney, has settled with it, whose labours were acceptable. Preaching has been introduced into some neighbouring villages; several have been baptized; and the prospect is encouraging.

The friends at *Derby* continue their labours at *Ashbourne*; and have been rewarded by an increase of their own numbers from that station. A Missionary Association has been formed at this place, which promises to be successful.

The new meeting house purchased by this society at *Preston*, in Lancashire, was opened, in Feb. 1825, by Mr. Ing-ham of Slack and Mr. Winks of Mel-bourn. Both the congregations and the collections were small. It has been since supplied by Messrs. Winks, Passmore and Hudson; but, owing to the ignorance and vice prevalent in the vicinity of the meeting-house and the want of a settled minister, little progress has been made.

The Reports from the District Secretaries, where any have been made, contain little of interest. We are sorry that more punctuality is not used in supplying the General Secretary with information, as it might be encouraging and useful.—The exertions making at *Magdalen* and *Whittlesea* in the Lincolnshire district, and at *Tipton*, *Woolverhampton*, and its neighbourhood, give great encouragement, and promise ultimate success.

The income and expenditure of this society, during the past year, have been nearly equal; each amounting to about £310.

The committee ascribe the want of greater success to two very sufficient causes: the want of suitable ministers and of adequate funds. The latter, we trust, the zeal and liberality of the churches will soon remove; and the former ought to excite every friend of the gospel of Christ to pray earnestly to the Lord of the harvest, that he would send forth more labourers into the harvest.

TREATMENT
OF
DISORDERLY MEMBERS
AMONG THE EARLY
AMERICAN GENERAL BAPTISTS.

THOUGH we propose, if spared, to lay before our readers a connected statement of the Rise and Progress of the *American General Baptists*, or as they are called *Free-will Baptists*, as detailed by themselves; yet we were so much pleased with the following account of their manner of treating disorderly members, that we insert it, in their own words: as exhibiting a very honourable and instructive contrast to the indecent hurry and unfeeling precipitation with which these solemn affairs are transacted, in churches of longer standing and more experience.

“In those days where the churches were small, and the brethren young, when any brother or sister in the church, was in any respect disorderly, they thought they had something more to do than to blot their names out of a paper, or to vote them out of the church; neither were they of the opinion of some, that let them do as bad as they would, and go as far as they would, “the Lord would bring them back again;” and that though they fall foully, they shall not fall finally: but they thought, if any one erred from the truth, and one converted him, that the one that converted the sinner from the error of his way, should save a soul from death, and hide a multitude of sins. They considered the members of the body that they were all necessary and useful in their several places; if one of these members suffered, all the members suffered with it; if one of the members was honoured, all the members rejoiced with it. When any member of the church, therefore, got out of joint any way; or disordered by any means, the brethren spared no pains or cost to get the member into place, or to have the disorder healed. Therefore, as soon as they had information that any brother or sister had erred from the truth, the first thing was to go and see them, talk and pray with them, and exhort them to confess and forsake their sins. If that would not do, they would two or three go, and labour in the same manner; and if that would not reclaim them, then they would call their little church together, and let all the brethren try; and, if the transgressing brother or sister remained impenitent, they would go to the next quarterly meet-

ing and request help. Then a number of the most discerning and skilful brethren must be sent to assist them in labouring with such impenitent, disorderly brethren. If those members still remained obstinate, the brethren would then lay them under a written admonition, and send them a letter full of heart-felt, heart-melting expressions; and then a second upon the back of it, in the name of the quarterly meeting, “Line upon line; precept upon precept;” and good faithful brethren every time to bear the letter, and to labour with them. And, if after all these trials and labours, they still remained disorderly, and it appeared necessary that such members should be cut off; that the body was in danger by their staying on any longer; then, with much weeping and heart-aching, a letter of rejection was sent.”

“This method of labouring with disorderly brethren was indeed costly and painful; but where they thought that the salvation of a soul was depending on their faithfulness, they did not value the cost or pains; for they concluded, that if they reclaimed them, there would be more joy in heaven, over one such repenting sinner, than over ninety and nine just persons who need no repentance. And besides, this method of labouring proved very affecting in general; sometimes they would gain them the first time, sometimes the second, sometimes the third, and sometimes at the very last, they would repent, return, confess, and forsake; and give such satisfaction to their brethren, as would more than compensate them for all their labours.”

BRIEF NOTICES
OF
EMINENT MINISTERS
LATELY DECEASED.

THE Great Head of the church has seen fit lately to remove several useful and highly esteemed ministers from their stations in the church on earth to their rewards in heaven. Events of this nature are full of importance to the interests of the cause of the Redeemer, and well adapted to excite the most serious reflections in the minds of real christians. And, though none of these servants of Christ belonged to the denomination to which this Miscellany is more especially devoted; yet when such worthies are removed, the

whole body of christians ought to take the alarm. Though, attached to divisions that mustered under different standards, they were all captains in the same grand army, fighting in the same noble cause against the same enemies; serving the same king, and marching to take possession of the same celestial kingdom. We are persuaded, therefore, that a concise account of some of these departed heroes will be both acceptable and interesting to our readers.

The Rev. JOHN RYLAND, D. D. of Bristol, was the son of a worthy and popular minister of the Particular Baptist persuasion, who was first settled at Warwick, and afterwards at Northampton; where also, for many years, he conducted a respectable boarding school. John was his eldest son and born, at Warwick, Jan. 29, 1753. He very early displayed uncommon readiness in acquiring knowledge. When only five years of age, he repeated the twenty-third psalm in Hebrew, to the celebrated Mr. Hervey; and had read through the Greek Testament before he reached nine. His concern about eternal things commenced when very young; and he was baptized, Sept. 13, 1767, before he had completed his fifteenth year. Soon after his baptism, he began to address his father's pupils on religious subjects; and delivered his first sermon, before the church, May 2, 1770. For several subsequent years, he was employed in assisting his father in the pulpit and the school; and proclaiming the gospel in the villages round Northampton. In 1781, he was chosen co-pastor, and on the removal of his father to Enfield, in 1786, he took the entire charge of that flourishing church. In this important station, he was diligent, zealous and successful; and many, who yet survive, are able to testify how holily, justly and unblamably he conducted himself amongst them.

In 1783, this young minister baptized William Carey, the celebrated missionary; and a friendship was formed which continued through life. A few years afterwards, when Mr. Carey was pastor of the church at Moulton, near Northampton, the missionary flame appears to have been excited, almost at the same time, in the breasts of the neighbouring ministers, Ryland, Fuller, Sutcliff, Pearce and Carey. United in the hearty belief of the same doctrines, having frequent opportunities of mutual conversation, and animated with kindred zeal for the honour of their Redeemer, they projected and carried into successful execution, the plan of the

Particular Baptist Missionary Society, for which thousands yet unborn will have occasion to bless God to all eternity. To this grand undertaking, Dr. Ryland devoted his best energies, through every part of his future life; and was highly instrumental in promoting its prosperity, by his talents, his influence, his labours, and his pen.

In 1793, he removed to Bristol, to superintend the academy for the education of young ministers; the only one at that period supported by the Particular Baptists. At the same time, he undertook the pastoral charge over the church in Broadmead, in that city. In the faithful discharge of the arduous duties of both these highly important and responsible stations, he continued till he rested from his labours. His previous studies and habits had well qualified him for the office of a *tutor*; and his candour, humanity and condescension endeared him to the numerous objects of the respectable institution over which he presided. Above one hundred and twenty ministers were living, at his decease, and actively employed in the churches and the mission, who had prosecuted their preparatory studies under his care; all of whom entertained a grateful sense of their obligations to his affectionate and paternal instructions.—To seventy-seven of these, he had, at their own earnest request, delivered excellent charges, at their respective ordinations; and was reluctantly obliged, by superior avocations, to decline similar invitations from many others.

As a *preacher*, though he never attained the summit of popularity, yet he was always heard with attention. His discourses were replete with instruction, frequently accompanied with a peculiar unction; and he was most esteemed by those that heard him the most frequently and with the greatest regularity. He was "in labours more abundant;" and, in the early part of his ministry, he was very active in carrying the gospel to many of the adjacent villages. During his long ministerial course, of fifty-five years, he preached eight thousand six hundred and ninety-one sermons, at two hundred and eighty-six distinct places.

As a *christian*, sincere piety and ardent devotion appear to have been his distinguishing excellencies: though his religious feelings were retired and silent, and of too sacred a nature to be the subject of ostentation or profession; but shewed their reality in his whole conversation and conduct. Towards christians who differed from him in sentiments, he was af-

fectionate and candid: combining a zealous attachment to his own principles, with the utmost liberality towards those who opposed him.

The doctor enjoyed a good state of health, and nearly reached his seventieth year, before he experienced any serious effects of old age. In 1821, his strength evidently began to fail, and he gradually declined towards the grave. In Dec. 1824, he caught a severe cold, which hastened his release. Jan. 30, 1825, he preached his last sermon, from Psalm, lxxxvi. 5. He had prepared a funeral discourse for a pious friend, from Psalm, lxxiii. 26, but was prevented by weakness from delivering it. He suffered much from a difficulty of breathing, which was succeeded by a violent cough and a total loss of appetite; but he supported his sufferings with much patience, humility and ardent devotion, till May 25, 1825, when he serenely fell asleep in Jesus. His remains were interred, June 2, near the pulpit in his own meeting-house; when Messrs. Hughes and Roberts engaged in prayer; and Mr. Birt of Birmingham delivered the address.— On the following sabbath, a funeral sermon was preached by Mr. Robert Hall of Leicester, which has since been printed.

The Rev. DAVID BOGUE, D. D. Independent minister, at Gosport, Hampshire, was descended from pious and respectable parents: his father being a justice of the peace, at Halydown, Berkshire. He was born, May 1, 1750. He shewed an early fondness for learning; and, after passing with much credit through the grammar school, studied nine years at the university of Edinburgh; where his progress in science and propriety of conduct gained him great esteem. On his return to England, he was engaged, for a short time, as assistant preacher in London; but his steps were soon directed to Gosport, to supply a destitute congregation of dissenters. This visit led to a permanent union; and he remained the faithful and highly esteemed pastor of this church, throughout the remainder of his long, laborious and useful life.

When he entered on the pastoral office, the church was divided on account of the dissatisfaction of some of the members with a former pastor; and the discontented had formed themselves into a separate society. Mr. Bogue's labours and conduct, however, gained the approbation of all parties; and soon after his settlement a friendly re-union was effected. His success as a minister was great, and the congregation rapidly in-

creased. His friends soon found it necessary to erect a spacious, commodious and elegant place of worship, in a very eligible situation, instead of the small, inconvenient and inaccessible meeting-house which they had hitherto occupied. The undertaking was prosecuted with spirit; and the whole expense defrayed by the parties for whom it was intended.

In 1788, he married; and soon afterwards was employed, by a pious London banker, to educate a few young men for the ministry. For this task he was eminently fitted by extensive learning, ardent piety and sound judgment; and, in the discharge of its duties, he was diligent and successful. But an event occurred, in 1794, which gave a new direction to his zeal. Being on a visit to the Tabernacle at Bristol, he and a few of his friends were invited by Dr. Ryland, to hear the first letters received from Messrs. Carey and Thomas, the Baptist Missionaries in India. To these interesting epistles, they listened with deep interest; and, after joining in prayer and praise with their Baptist friends, they felt their hearts engaged to attempt a mission to the heathen among their own connections. This led to the formation of the London Missionary Society, in 1795; which has been crowned with support and success far beyond the most sanguine expectations of its founders. To the interests of this society, Dr. B. devoted all his vigorous energies and his influence. He preached one of the sermons at its first public meeting; and studied, watched, prayed, wrote and travelled for its prosperity, with unwearied diligence and very encouraging success, to the hour of his dissolution. When the operations of the society had expanded, and agents were wanted to carry its enlarged designs into effect, it was judged expedient to establish a seminary for the preparatory instruction of such as devoted themselves to missionary labours, Dr. B. was unanimously chosen as the tutor; and the college was formed at Gosport, under his superintendance. In this laborious and honorable employment, he took great delight; and rendered essential services to the cause that lay so near his heart.

Thus this worthy minister passed the prime of life: honoured and useful in his public character; esteemed, beloved and successful among the people of his charge; and happy in his domestic connections. But, towards the close of his life, he was called to exemplify the more difficult virtues of patience and resignation. Three of his sons, arrived at years of maturity, whose attainments, piety and

conduct presented the most flattering prospects of future respectability and happiness, were, in a few years, snatched from his hopes by death; and their mother, sinking under these repeated strokes, left the disconsolate father to sustain alone this fourfold bereavement. Yet in these painful dispensations, he piously recognized the hand of a God, wise, just and good; and looked forward to that happy state, in which "there shall be no more death." At the age of seventy-three, he preached a funeral sermon for one of his sons, which displayed, in a pleasing harmony, the tender affection of a father and the childlike submission of a christian.

But neither affliction nor age could cool his zeal in the cause of missions. In the summer of 1825, he spent the vacation, as usual, in travelling for the society; and took a previous farewell of his friends, in a discourse from the apostolic benediction, 2 Cor. xiii. 14. Before the sermon, he read the parting address of the apostle Paul to the elders of Ephesus, with such affectionate emphasis, as greatly struck his hearers; and caused one of them to say within himself, "He will preach in that pulpit no more." This proved correct; for, after his return, he preached two sermons, in the vestry, from Enoch's walking with God; and set out again, Oct. 18, 1825, to attend a missionary meeting at Brighton. On his arrival at that place, he was indisposed; but able to open the public service with prayer. His disorder increased during the night, and medical assistance was promptly obtained; but all the efforts of skill were ineffectual. On the 23rd, his friends thought it proper to acquaint him with the hopelessness of his case. He received the information with composure; and observed to his daughter, who gave it,— "Well, my dear, the will of the Lord be done." He then desired the thirty-second psalm to be read to him; after which, directing the door to be closed, he offered up a fervent prayer for his family, distinctly commending each of them by name to God, with petitions adapted to the case of each. After this affecting solemnity, he waited for his dissolution with a humble dependence on Christ for salvation, and a tranquil acquiescence in the divine will: often repeating the declaration of the apostle, "I know in whom I have believed," &c.: and deriving peculiar support from that gracious promise, "I will never leave thee, nor forsake thee." On the morning of the 25th, he peaceably expired, in the seventy-sixth year of his age. His funeral sermon was preached, in his own pulpit,

Nov. 2nd, by Dr. Winter of London, from Acts, xx. 24. The directors of the Missionary Society also engaged Dr. Bennett, his intimate friend and associate, to deliver a discourse before them, on the mournful occasion, at the Poultry chapel; which he founded on 2 Kings, ii. 3.— Similar tokens of respect were paid to his memory by many ministers, both of his own and other denominations.

The Rev. JOHN TOWNSEND, Independent minister at Jamaica Row, Bermondsey, was born March 24, 1757. His father had been disinherited on account of his attachment to the methodists; and the son was educated by the hand of benevolence, in Christ-Church charity school. In his early years, he was awakened to a serious attention to eternal things, under the ministry of Dr. Peckwell; and became a member of a society in Tottenham Court, in which young men spake from passages in scripture. His ministerial abilities being soon discovered, he delivered his first public discourse at Mitcham in Surrey. He next went to Lewes, where he resided only eight months; but he always gratefully recollected this visit. In the room where he lodged, he found a number of old divinity books, put out of the way; which he eagerly perused with great advantage; and here he also had an opportunity, which he embraced with great satisfaction and edification, of hearing two sermons weekly, from the Rev. R. Cecil, a worthy and pious clergyman. From Lewes, he was invited to Kingston in Surrey; and became the pastor of the Independent church in that place; but, in a few years, the errors of Antinomianism disturbed the peace of the society, and he resigned his charge. He was soon invited to take the pastoral office over the church which met in Jamaica Row; where he laboured with much affection, diligence and usefulness till he was removed to the church above. For nearly forty years, he supplied also the pulpit in Orange Street chapel four times a month; where his labours were very acceptable and successful. Though destitute of a classical education, he overcame all the difficulties to which he was subjected, by the force of his own masculine understanding, and a diligent perusal of the holy scriptures. Blessed with clear views of divine truth and a happy method of communicating them, he was always listened to with attention and profit; and though he was too deeply impressed with the importance of the subjects on which he treated, to study the ornaments of elocution, he ranked high

as an able and useful minister of the New Testament.

Mr. Townsend was peculiarly diligent, zealous and persevering in devising and carrying into execution, plans of benevolence. His memory will long be revered, as the founder of the Asylum for the Deaf and Dumb; for the support of which he obtained, by his own personal application, more than six thousand pounds. He was also the principal agent in the formation of the Congregational School for the Children of Independent Ministers, and of the Society for the Relief of Aged Ministers. His name was likewise enrolled amongst the earliest patrons and promoters of the British and Foreign Bible Society, the London Missionary Society. And there were few of the committees of similar institutions in the Metropolis of which he was not a member, and took an active part in their deliberations.

He continued his ministry till within a fortnight of his death. The last text from which he preached, both in his own pulpit and at Orange Street, was "Consider what I say, and the Lord give you understanding in all things." On the first Lord's day in February, only two days before his decease, he was desirous of administering the Lord's supper, for the last time, to his flock; but on being assured that the attempt would be highly dangerous, he acquiesced; observing, "I should like to go over and just say, 'Little children, love one another.'" During the few days of his last illness, his pains were great; but his consolations were many and strong. He observed to a christian friend; "The gospel, which you have heard me preach for forty years, is now the support and comfort of my mind:" and placing his elbow on the Bible, which lay near him, he said, with an air of cheerful composure, "This is literally and really the prop on which I rest." At length, reclining his head on the shoulder of Mrs. Townsend, he departed without a struggle or a sigh, Feb. 7, 1826, in the sixty-ninth year of his age.

His remains were interred in Bunhill Fields, Feb. 16, and were attended by a great multitude of professors of various denominations. The procession consisted of twenty-six mourning coaches and six private carriages. Dr. Waugh delivered the address on this solemn occasion, and the Rev. John Clayton, jun. prayed. On the following Lord's day, Dr. Collyer improved his death, at Jamaica Row, from 2 Kings, ii. 12; and Mr. G. Clayton, at Orange Street, from Acts, xi. 21.

Some Account of Messrs. J. Hooper and J. Hyatt in our next Number.

REVIEW.

MEMOIRS of MR. JOHN CHAMBERLAIN, late Missionary in India; by WILLIAM YATES. 8vo. pp. 476. pr. bds. 10s. 6d. Wightman & Cramp, London.

Mr. Chamberlain was no common character. The history of his youth is instructive, and his career as a missionary highly interesting. The domestic afflictions that he was called to suffer and the vicissitudes that he experienced, were painful and singular; and his conduct in the trying circumstances in which providence saw fit to place him, was exemplary.

He was born at Welton, Northamptonshire, July 24, 1777; was early impressed with the concerns of eternity: and, after enduring no small degree of persecution, was baptized, in 1796. About this time, the missionary flame was kindled in his breast, by reading the sermons preached at the formation of the London Missionary Society; but it was not till after repeated disappointments and delays, that the desire of his heart was accomplished. In 1802, he was sent out to India by the Particular Baptist Missionary Society, and his subsequent labours amongst the heathen were abundant and successful. His talents appear to have been peculiarly fitted for the arduous task of introducing the gospel into places where it had not been heard, and establishing new missionary stations; or, as he used to describe it, acting as a pioneer to open the way for the progress of the missionary army. In this arduous part of the work, he was employed at Cutwa, seventy miles north of Serampore; at Agra, upwards of eight hundred miles, north west; at Sirdhaha, about a hundred miles still more distant, and at Monghyr, above two hundred miles from Serampore. At some of these places, he laboured for several years with persevering diligence and exemplary disinterestedness: at some seasons, under extreme privations and discouragement; and at others, in peculiarly favourable circumstances. At length his robust constitution sunk under incessant toil, and he was brought to the brink of the grave. A voyage to England was judged necessary to recruit his strength; and he embarked, with that view, leaving his wife and family in India; but died at sea, Dec. 6, 1821, not far from the north part of the island of Ceylon.

The volume before us furnishes a well written account of these particulars, drawn from the most authentic sources. The narrative is conducted with perspe-

city, and the reflections, in general, are judicious, pertinent and useful. It may perhaps be thought that, in a few instances, the author indulges himself too far in his observations; and, that they assume too much of the form of discussions, which inconveniently retard the progress of events. Much use is also made of the Memoranda, Letters, &c. of Mr. C. and large extracts from them are liberally interspersed throughout the work. Many of these are highly interesting and instructive; and give a lively portrait of the genuine spirit, motives and feelings of the writer. Whether some might not have been prudently left out, and others, which are unnecessary to carry on the thread of the history, would not have appeared to more advantage in an appendix, are questions which the judicious author will doubtless take into serious consideration, should he be called upon, as we sincerely hope he soon will, to revise the work for future editions.

On the whole, the volume is highly interesting, and well adapted to edify every serious christian. There are, however, three descriptions of readers to whom especially we recommend a careful perusal of it. Those who affect to decry missions, and to impute the exertions of missionaries to selfish and interested motives, will find a complete confutation of their illiberal and irrational insinuations, in the Memoirs of Chamberlain. To all who undertake the arduous duties of a missionary, the zeal, activity, perseverance, and even the imperfections of Chamberlain, will furnish instruction and encouragement. And the managers and directors of missionary societies may receive from this valuable publication many useful cautions and excellent suggestions, on the most effectual mode of conducting the important concerns, which their brethren have intrusted to their management.

Our limits forbid enlargement; we shall therefore present our readers with one short extract, as a specimen of the contents of this volume. It relates the affecting circumstances which attended the death of Mr. C.'s second wife; and forms part of a letter, written by the afflicted widow, to a friend in England, dated, "Cutwa, Oct. 23, 1806."

"Having lived together in mutual comfort about eight months, my dear wife began to look forward to the hour of distress. It was proposed to her to go down to Serampore, to meet the trying

season, and to this she felt partly inclined, but considering the distance, the turbulent state of the river at that time of the year, and her extreme timidity on the water, she feared it might be a hazardous attempt, and for a time had composed her mind to wait the event at Cutwa. At length, however, the budgerow arrived from Serampore, accompanied with an earnest request for her to return with it to the mission family; she therefore concluded to go down.

"On the 17th of September, we went on board the budgerow, accompanied with two of our children, and sailed for Serampore. The river was very rough; but she did not appear so timorous as I expected. We went on till the evening, when, alas! she was seized with her sorrows. We were now so far from home, that it was in vain to attempt to return, especially as the stream was against us, and Serampore was still at a great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking boat. After three hours severe distress, she was delivered of a fine boy, whom she received with great thankfulness: but, alas! this was followed with dangerous symptoms. About six o'clock the next morning, I perceived her countenance altered. I spoke to her—but no answer. She breathed gently a few moments—closed her eyes—and fell asleep in Jesus.

"O, what a night, and what a dismal day! We were now between Culna and Santipore, and had yet a long way to go. Foreseeing the event, I had before ordered the boat to go out into the stream, and to make all speed; and we arrived at Serampore in the evening. The next morning, the remains of my dear departed wife were conveyed by the brethren to the Mission burying-ground, and committed to their kindred dust.

"Since my arrival, I have heard of the death of our dear child William Grant. Thus am I afflicted with wave upon wave, till I am shipwrecked in the midst of the storm! The arrows of the Almighty stick fast in me, and I am consumed with the blow of his hand. Yet still, 'his strokes are fewer than my crimes, and lighter than my guilt.' The Lord hath done it: I would therefore be dumb, and open not my mouth. Though he slay me, yet would I trust in him. The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord! J. C."

Missionary Observer.

APRIL 1st, 1826.

Baptist Missionary Society.

EXTRACTS FROM THE LAST REPORT OF THE SOCIETY.

The last Report of the Particular Baptist Missionary Society, contains a variety of pleasing intelligence in a little space. We extract most of that part which refers to the Foreign operations of the Society.

From the various stations planted on the continent of India, the accounts wear the same general features as in former years. Mr. Fernandez, though considerably advanced in life, continues to preside over the church at Dinagopore, consisting of nearly 100 members, and the schools connected with it, with the anxiety of a parent. At Dacca, the schools and regular congregations are increasing; and among other additions, Mr. Leonard speaks with pleasure of a young Armenian lately baptized there, whose general information, and accurate acquaintance with the Persian and Turkish languages, seem to warrant the hope that he is designed for future usefulness. Mr. Thompson states, that the congregation at Delhi has become much more numerous of late; five persons have been added to the church, including another Brahmun, and a small commencement has been made in the work of female education. A similar experiment has been tried with success by Mr. Mackintosh, at Allahabad; where many of the natives assemble to hear the word, though as yet no saving effects have appeared to follow. Death has removed one of Mr. Smith's small congregation at Benares, who, though she had made no public profession of her attachment to the Gospel, charged her daughter, in her last moments, to go and hear the words concerning

Jesus! Several inquirers, both Mussulmen and Hindoos, have called on Mr. Richards, at Futtyghur; one of whom, a Brahmun, named Poorundas, on hearing the gospel, threw away his poita, and renounced his cast; and another acknowledged, that for nine years he had been anxiously seeking, but all in vain, a solid ground of hope.

The church at Cutwa, under the care of Mr. Wm. Carey, has been favoured with several additions to its number, and the accounts given by these new converts from heathenism of the operations of divine truth upon their minds, are said to have been very pleasing. Others have died in the faith, sustained in the last conflict by the consolation and hopes of true religion. The journals of the native preachers at this station, which have been occasionally published in the Herald, show their steady perseverance in proclaiming the word of life in the numerous villages around them. A single quotation from one of those journals, will prove that these humble teachers are not deficient in an acquaintance with divine truth, or unskilled in the mode of conveying it to others. "Spoke to a Brahmun," says Kangalle, "who asked me what I thought of Ram Mohun Roy's way?" I said, "that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him; and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him!"

The station in the district of Beerbloom, originally composing a part of Mr. Carey's sphere of exertion, has become vacant by the resignation of Mr. Hampton, who has given up his connection with the Society:

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but a pious friend, residing on the spot, has exerted himself, in consequence, so zealously, that the deficiency is scarcely felt there; and at Moorsheadabad, also vacant by the return of Mr. Sutton to this country, (whose state of health, in the decided opinion of medical men, forbids him to revisit that sultry clime,) labourers are needed to carry on the work which has been so happily begun.

From Jessore and Midnapore no recent intelligence has been received. The same remark will apply to the new stations, mentioned in the last Report, as having been formed at Soojunpore, Jungipore, and Mymensing.

Our communications from Serampore, during the past year, have been frequent and interesting. It is a cause for devout thankfulness, that, notwithstanding occasional interruptions, the health of our senior brethren, who have so long occupied this station, has been so far continued as to enable them perseveringly to apply to their important labours, the beneficial effects of which are becoming more and more apparent. The brief notices which have been repeatedly published, since our last Annual Meeting, of those natives, male and female, who have expired at this station, exhibiting the genuine influence of the Gospel of Christ, form a refreshing contrast to the tales of horror and of blood with which the Brahminical superstition has rendered us too familiar; while the progress of native education, as ascertained by the annual examination of the students in the college, and the pupils in the female schools, presents a pleasing prospect in reference to the rising generation. The former of these examinations was conducted by Dr. Carey, in January last, in the presence of his Excellency the Governor of Serampore, and many other respectable persons, both European and native. The proficiency made by the students in the Sanscrit and English languages, astronomy, geography, and other branches of knowledge was highly satisfactory. Nor was the examination of the female schools less encouraging. Two hundred and thirty little girls were present, many of whom received rewards for their improvement; and the cheerfulness and animation, visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. From a statement of the female schools, established in India, by benevolent individuals of different denominations, drawn up and published by our brethren in June last, it appears that the whole number was 75, containing 1394 pupils—a number which, though small compared to the vast population of the country, sufficiently proves

that the system is making sure and steady progress.

No distinct memoir on the subject of the translations has arrived since our last meeting; but a recent letter from Dr. Carey states, that no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendance, and the several proof sheets pass three or four times under his revision, before they are finally committed to the press. "In printing the versions of the Bible," he adds in a subsequent letter, "we may go to the very extremity of our funds. The New Testament will soon be published in at least thirty-four languages, and the Old Testament in eight, besides versions in three varieties of the Hindoostanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed: I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours."

We leave this ingenious statement to make its own impression; quoting it with the greater readiness, since renewed attempts have lately been made to depreciate these important biblical labours.

Our brethren at Calcutta have still been called to endure much personal affliction, and one of the number, Mr. Eustace Carey, has been constrained, in consequence, to leave his station, and seek that health in other climes, of which he has long suffered the want in Bengal. At the time that this resolution was reluctantly adopted, an American vessel was in the port of Calcutta, several of the officers of which, being pious men, were acquainted with the Missionaries; and by their friendly persuasions, Mr. Carey was induced to visit the United States, on his way to this country. On his voyage thither, his health considerably improved, and we indulged the hope of seeing him on this occasion; but though this anticipation has not been realized, his arrival may be almost daily looked for: and we trust that he will have strength and opportunity ere long, to declare to many a British audience, what the power and mercy of God have been effecting on behalf of the distant heathen.

But while sickness has thus withdrawn one valuable Missionary from his labours at this principal station, others have been raised up there to render important and necessary aid. A pious young man, of the name of Scott, has been engaged to assist Mr. Pearce in the printing-office, and two or three have been acceptably employed in preaching to the natives. One of these, Mr. Wm. Kirkpatrick, has discovered such aptitude and inclination to the work, that the Committee, on the recommendation of their Calcutta brethren, have adopted him as a Missionary. This young man, it should be added, was educated in the Benevolent Institution, and thus affords another striking proof of the utility of those exertions that have been made to instruct the children of the poor. Respecting female education too, the Report from Calcutta is equally favourable with that from Serampore. The schools, most of which bear names indicating the town or congregation at home by which they are supported, have lately been organized into a more regular system, and placed under the superintendence of Mrs. Colman, widow of the American Missionary who died at Chittagong. As a proof that prejudice against these desirable institutions is gradually decreasing, it is stated, that a native gentleman of considerable influence, lately requested that one of the senior pupils might be taught sewing and knitting, as well as reading and writing, that she may be prepared to instruct his daughters, expressing, at the same time, his conviction that the example would soon be generally followed.

Several persons, native and others, have been added to the church under the care of our junior brethren; and the frequent extracts from their journals, which have appeared in the Missionary Herald, furnish abundant evidence that their exertions in proclaiming, at Doorgapore and elsewhere, the truths of the everlasting gospel, have not been diminished. It is pleasing to learn, from the same medium, that the spirit of active zeal has so far pervaded the religious public of Calcutta, small, comparatively, as that body still is, that institutions, embracing almost every object of spiritual benevolence, have been formed in that city, the anniversaries of which are held in the month of January, and are characterized by much Christian harmony and animation.

At Howrah, two native chapels have been erected under the superintendence of Mr. Statham. Here also a Mussulman moonshee, or teacher, has been baptized—an event which occasioned great surprize among that class of the natives, and led to much inquiry. Among other pleasing

incidents, Mr. Statham mentions one which clearly shows the value of the Bengalee bible. "One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope? She clasped her Bengalee bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will;'" and then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers.'"

In another of his communications, Mr. Statham, whose situation appears to afford him peculiar opportunities to watch the progress of the native mind, in alluding to the misrepresentations of the Abbé Dubois' "Statements," he remarks, "so glaringly false and invidious, that even the foes of missions, residing on the spot, are obliged to palliate and apologize for them"—expresses his persuasion, "that the real cause of such opposition is the probable success of missionary efforts. There is, and none can deny it, who knows any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for more books. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, 'Come often—tell us more about these things.' I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who, some time ago, were afraid to touch a book. Depend on it, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. Only pray, oh let us pray for the out-pouring of the Holy Spirit!"

The station at Digah has been maintained by the persevering exertions of Mrs. Rowe, who superintends the schools, and directs the proceedings of the native indentants residing there. It is probable that

ere now, Mr. Moore, who formerly resided with Mr. Rowe, at Digah, has returned thither with his family.

Mr. Leslie, whose departure was mentioned in our last Report, arrived at Calcutta in safety, in the month of June last. His voyage, which was unusually tedious, was rendered less irksome by the very kind attentions of brethren belonging to the London and Wesleyan Missionary Societies at the Cape and Madras. As soon as the season would permit, he proceeded to Monghyr, and was received most cordially by Mrs. Chamberlain, and other Christian friends there. The state of the church and schools at this station he found highly encouraging; and having applied himself, with great assiduity, to the study of Hindoostanee on the voyage, he was enabled to commence addressing the natives in their own language, in about six months after his arrival. Hingham Misser, the converted Brahmun, to whose moral and religious character Mr. Leslie bears a most honourable testimony, has been removed by death; but the surviving itinerants are very laborious, and a considerable degree of attention is paid to their message. It is by no means uncommon for the natives to call them into their houses and shops, and there sit around, and eagerly listen to the word of God. Such, in a word, are the hopeful appearances at this station, that, in December last, Mrs. Leslie remarks, "Religion appears to be spreading among the natives, in a way that both astonishes and delights us."

In the distant province of Ajimere, Mr. Jabez Carey is still engaged, under sanction of the supreme government, in superintending the schools newly established, but his opportunities of communicating the knowledge of salvation are but few.

The disastrous war, which has broken out between the British Government and that of Burnah, has reduced the church, formed among the Mug nation, to great distress; and obliged Mr. Johannes to discontinue, for a season, the male and female schools which were under his care at Chittagong.

Recent accounts from the island of Ceylon are more encouraging than those we have formerly had to communicate. After a long continuance of apparently unproductive labour, Mr. Chater had the pleasure, in September last, of receiving into the little church at Colombo, eight members, chiefly young persons; and several others appear to be under hopeful impressions. The place of worship at Hanwell has at length been completed: the services of Mr. Sires are continued there as usual, as well as the various native schools, conducted under Mr. Chater's

inspection, in Colombo and several surrounding villages.

The labours of Mr. Bruckner, in translating the New Testament into the difficult language of the Javanese, have attracted the friendly notice and aid of the Netherlands' Bible Society, and similar Continental institutions. He has been diligently occupied in revising this important work for the press; and has persevered, at the same time, in attempting to impart scriptural instruction to the heathen and Mahomedans around him, wherever he can find access. He meets with none to gainsay or resist; in some cases, his counsels have availed to restrain deeds of violence and blood: but, generally speaking, he has to deplore the spirit of almost brutal apathy which renders the objects of his solicitude altogether indifferent to the themes on which he seeks to engage their attention.

The political arrangement which has lately transferred the island of Sumatra to the Dutch Government, may, in its consequences, considerably affect our missionary stations on that island, as the continuance of that official sanction which has been hitherto given to schools, and other means of communicating instruction to the Malays, is uncertain. To the late Governor of that settlement, the Hon. Sir Stamford Raffles, the cordial thanks of the Society are due, for the kind and efficient patronage which he has always afforded the Mission. One of the most pleasing features in the accounts recently forwarded by our brethren at Bencoolen is the progress of the native schools, the last general examination of which was conducted by the Governor in person. We regret to add, that Mr. Robinson, who has long been subject to an apoplectic affection, has found it of late increase to such a degree, as to render him, for the present at least, incapable of all application. A voyage being recommended by his medical advisers, accompanied with the opinion that he would never regain the power of exertion in that climate, he has removed to Bengal with his family, hoping that he may be able there to render some further service to the cause to which the last eighteen years of his life have been devoted.

At Padang, the prospects of Mr. Evans have again become doubtful, in consequence of the lamented death of Colonel Raaff, the resident, whose enlightened mind had led him to appreciate exertions for the moral welfare of the people under his charge, and to extend towards such exertions, that patronage, without which it seems, in these settlements, almost impossible that they can succeed. From

Scholga, Mr. Burton informs us that he has translated the first six chapters of St. John into the Battak language, and is frequently asked by his neighbours to lend the manuscript for their perusal. Accompanied by Mr. N. Ward, from Bencoolen, he lately made an excursion into the interior of the country, where no white men had ever been seen before. Their appearance, as it was to be expected, excited so much curiosity, that several thousands were collected, at different stages of their journey, to meet them. Mr. Burton was well understood, and much attention was paid to his brief and simple expositions of the first principles of the oracles of God.

The aspect of the West Indian Mission during the past year, has been such as to awaken frequent solicitude; while, at the same time, much cause has existed for grateful acknowledgement.

Immediately after the last annual meeting, intelligence arrived of the decease, after an illness of only three days, of Mr. Thomas Knibb, who conducted the free school at Kingston, in connection with the church, under the care of Mr. Coultart. By his assiduity in this department, and his occasional services in the ministry, as well as by the uniform excellence of his character, he had acquired very general esteem; but it pleased God thus to cut short his labours, soon after he had entered upon them. His place has since been supplied by a younger brother, Mr. W. Knibb, who arrived in Jamaica in February last, having been favoured, like several of our preceding missionaries to that quarter, with a gratuitous passage through the kindness of Messrs. Angas and Co. Considerable additions have been made to each of the churches in Kingston—no less than four hundred and fifty to Mr. Coultart's alone—and cheering testimonies to the nature and value of the gospel have been borne by many in the solemn hour of approaching dissolution.

The progress of Mr. Philippo, at Spanish Town, has been impeded, partly by the illness of himself and Mrs. P., and partly by a requisition totally at variance with his character as a Missionary, that he should appear in the ranks and render military service. This demand Mr. Philippo felt himself, of course, called upon to resist; and he would probably have suffered imprisonment for his non-compliance, had not the Hon. Francis Smith, Custos of Spanish Town, most kindly interfered with his Grace the Governor on his behalf. The Committee have respectfully acknowledged the kindness shown to Mr. Philippo by Mr. Smith, and represented the case to the

Government at home, by which they trust, measures will be taken to prevent the occurrence of such grievances in future. Mr. Philippo is in urgent need of a new place of worship; in other respects, his prospects are pleasing, not only at Spanish Town, but also at Passage Fort and Old Harbour, where he occasionally preaches. In the latter place, a new chapel has been lately erected at the expense of individuals residing in the neighbourhood.

At Montego Bay, the congregation has increased so considerably as to render it necessary for Mr. Burchell to procure larger premises; and by the kind assistance of some of the resident gentlemen, he has been enabled to obtain a large building in the centre of the town, formerly used as the Court house, more recently as a theatre. Here a church has been formed, and the Gospel has proved successful in reclaiming several from the error of their ways, who have given themselves to the Lord and to his people according to his word. But we regret to say, that here also, much opposition has been experienced, and many impediments are thrown in the way of the attendance of the negroes on Mr. Burchell's ministry. It cannot be doubted, that, when the real character and object of missionaries are better understood, the prejudices now entertained against them will subside; but it is truly painful to think that, in the mean-while, many who would gladly assemble for the worship of God, are debarred from that privilege. These remarks, we are happy to add, do not apply to Anotta Bay. There, the attendance of all classes has been good; an obvious improvement has taken place in the morals of many; some, it is hoped, have experienced a saving change; and a church has been formed, consisting of forty members. At the date of the last accounts, Mr. and Mrs. Philippo were both indisposed, and had been removed for change of air, to the house of a neighbouring magistrate, who had treated them with much kindness.

Amidst many circumstances of a discouraging nature, Mr. Bourn has continued his labours at Belize, and has not been permitted to do so entirely in vain. His congregation has gradually increased; four persons have been baptized; several others were candidates for that ordinance; and after much personal toil and fatigue, he has completed the erection of a building, which comprises under the same roof, a dwelling house and commodious chapel. But the mysterious providence of God has seen fit, in a very affecting manner, to disappoint his expectations, and those of the Committee, in reference to the mission to

the Mosquito shore. Mr. Fleming, who was designated for this new undertaking, arrived in Belize in July last, had an interview with some of the Mosquito Indians who visited the town soon afterwards, and was deeply interested in the prospect before him; but before he could proceed to the place of his destination, a malignant fever was commissioned to remove him from the scenes of mortality. Only four days after his decease, his affectionate partner was called to follow him, and they now rest together till the resurrection morn, in the land, which, only two months before, they had entered as the messengers of salvation. Under bereavements so unexpected and awful, our only resource is in the conviction of the holiness and goodness of the Great Arbiter of life and death. May he grant us wisdom rightly to interpret these mysterious expressions of his will.

London Missionary Society.

BANGALORE.

Controversy between a Native Christian and a Papist.

It is well known that the Roman Church has sent Missionaries into many heathen countries, and it is to be apprehended, has, in many instances, bound the fetters of superstition faster on their nominal converts, than on the professed heathen. The following discussion, between a native christian and a papist, will doubtless interest and please. The account is furnished by Messrs. Laidler, Campbell, and Chambers, Missionaries at Bangalore.

In December last, a considerable sensation was produced by a public discussion which took place here, between Samuel Flavel, the native teacher, and a Roman Catholic. A respectable and well-informed native came from Madras to Bangalore on business. In going his rounds as a merchant, he called one day at the house of Samuel. Embracing this opportunity of holding forth the truth of the

gospel, Samuel began to speak to him about the religion of Christ, and the necessity of being born again. From the conversation, it very soon appeared that the man was a Roman Catholic. All that Samuel said was well received, till he spoke against praying to the Virgin Mary and departed saints. After much disputing, the man wished the dispute to be postponed till another time, and that it should be public. At length it was agreed that they should meet in the most convenient place which could be procured in the bazar. Preparatory to the meeting, Samuel proposed the four following questions, as the ground of their future discussions:—Is the faith of the Roman Catholic church the faith of the church of Christ? Is the church of Rome the church of Christ? Are its ceremonies,—such as bowing to the priests with their faces to the ground, counting their beads, and wearing crosses round their necks,—the ceremonies of the church of Christ? Are its acts of worship,—such as bowing to images, ringing of bells, &c.—lawful in the church of Christ? Nine days were allowed for the consideration of these questions, after which they met in a large room in the bazar to discuss them. The meetings were attended, in general, by sixty or seventy persons, many of whom were heathens, and were continued for upwards of a fortnight. They were conducted with decorum and good temper on both sides, and were finished, both in point of argument and conviction, much to the advantage of the cause of truth. In them we hailed the revival of other times; we thought of the contests which, in the days of Luther and of Calvin, produced such effects in the western world; and we rejoiced in the hope that this might prove a commencement of the more certain and speedy overthrow of Antichrist in this distant land.

Public Discussion between Samuel Flavel, the Native Teacher at Bangalore, and a Roman Catholic (travelling merchant,) from Madras.

HAVING met in the Bazar, the first question was proposed by Samuel.

Samuel. Is the faith of the Roman Catholic church the faith of the church of Christ?

Catholic. Yes; the faith of the church of Christ.

S. Prove it to me.

C. We have not our bible with us.

S. Here is a bible.

C. O, that is not the word of God; that is the Lutheran scripture. Many words

are contained in it, which do not belong to the word of God.

S. Be so kind as point them out to me, and we will leave them all out of the argument.

C. I cannot now point them out to you; but our ministers say they are there.

S. Then it is your ministers who say such things, not *you*.

A small book was now produced, to show the incorrectness of the translation.

C. There are in the second commandment, in the Latin, no words for "graven image;" yet the Lutherans have put in these words; and having done the same in many other parts, the translation cannot be correct.

S. Our scriptures are translated from the Hebrew and Greek; and the translators were so careful in giving them according to the original, that when a word was to be supplied, they have put it in italics, as any of you may know who have perused them. But these scriptures can be taken to your ministers, and all that they point out as incorrect, I will be answerable for. Since, however, you have not your bible with you to proceed to the subject, you may give us from memory what you believe, and we can argue accordingly.

C. I agree, and I will tell you what I believe, to your proposal, and you may proceed.

S. I believe, then, that Jesus Christ is the Son of God; that he is the only Mediator between God and man; that he is the way, the truth, and the life; that he is able to save to the uttermost all that come unto God by him; and that he is the only Advocate who intercedes for us at the right hand of his Father. Is this your belief, or wherein does your belief differ from it?

C. No. We believe that Jesus Christ, calling his disciples to him, said to St. Peter, "Thou art the rock," and on this rock the church is built; and according to these words of Christ, we are the church of Christ.

S. If you believe St. Peter to be the rock on which the apostles built, of course you must believe all the Epistles which he and they have written, and receive all the truths those Epistles contain.

C. Yes.

S. Where, then, do you find Paul, or Peter, or John, instructing the saints to worship the Virgin Mary, or to pray to departed spirits, or to intercede for the dead, or speaking of purgatory, &c.?

After a pause, no proof being produced, Samuel proceeded.

S. Should your priests be able to give you, from the writings of those apostles, any

proofs, even from their Latin version, mark them, and bring them forward, and, convinced, I will avow my belief.

C. I do not say that such things are in the Latin bible; but, at the same time, there are many things, which Protestants believe, that are not found in the scriptures.

S. What are these?

C. They have godfathers and godmothers standing at baptism; they print the scriptures, and distribute them amongst the common people; they keep Good Friday. All these things they do without any command in the bible.

S. As to godfathers and godmothers, this is not a subject of faith—they were appointed in the times of persecution, when many were cut off by the sword, lest children should be left without any guardians. Then, as to the scriptures being given to the common people, did not Christ command his disciples to go into all the world, and preach the gospel to every creature? After his resurrection, he sent them out to all nations, to preach the word of salvation. When God sent Peter to the Gentiles—to Cornelius, what was the lesson he intended to teach us?—that nothing was common or unclean; that the Gentiles, as well as the Jews, were to hear his word; and that no distinction of character or sect was to prevent them from hearing or receiving the word of God. Why did the apostles write their letters, and send them to the churches? It was surely that they might be read amongst them all, and might be for the advantage of the church in every age. And how did we come to be Christians? Were we not formerly heathens? Was it not through the word of God that we were converted? And is it not by the same means that all our people are to be turned from their idols? And if they hear and receive this word, will it not make them good men, and fit them for heaven? Why, then, keep the bible from them?

C. But you say that all who hear and believe the word of God are Christians. Catholics receive the word of God, and believe in Christ, and must therefore be Christians. Why, then, when Catholics come to you, and hear you preach and renounce our church, do you baptize them again? Here you make a separation. If they are Christians, why do you make this difference?

S. To be sure we make a difference, but it is because they are Roman Catholics. After we preach the gospel, if a man believes it, he renounces Roman Catholicism, and becomes a Christian Catholic. When he has left all the superstitions of the church of Rome, he comes

to believe all that is contained in the church of Christ. After he has believed the pure gospel, he has need to be baptized because he was before a disciple of Antichrist.

C. Who do you call Antichrist?

S. The church of Rome. Christ is the Saviour of all who believe in him. He is the only Mediator between God and man. But Antichrist tells the people to pray to the dead, to the Virgin, and to all the saints.

C. You cannot prove that the pope is not a very humble man to Christ; he is the true leader of the Christian established church. But who is Antichrist?

S. The pope is the enemy of Christ, and has ever been destroying the church of Christ,—therefore, he must be the Antichrist. A papist is an Antichristian,—therefore, he must become a disciple of Christ before he is baptized, not having known before what Christ said, or did, or wished him to do. Without having Christ in the heart, a man does not belong to the church of Christ; he is like those men of old who, in the city of Ephesus, attempted to cast out devils, and to whom the devils replied, Paul we know, Christ we know; but who are you?

C. But Antichristians, as you call them, also baptize in the name of Christ.

S. Very true. Satan knew very well that the Saviour, at his temptation, was the Son of God; but he wished him to fall down and worship at his feet. So does the pope wish to make the name of Christ promote his designs, and make him even fall down to worship him. I will give you a parable:—A company's note of 200 or 300 pagodas has certain marks by which it is known. If that note be altered in any way, it is destroyed, and thrown away. A Spanish dollar, also, has got a superscription on it. That is always received as silver; but if one was to be formed of lead, and was passing for silver, as soon as it was discovered to be lead, this superscription would not be regarded, and the base coin would immediately be thrown away. So with the name of Christ in your baptism. The Saviour ordered his apostles to baptize those who believed; but Antichrist asks first, do you believe in the pope? Do you believe in the church of Rome? Do you believe in the Virgin Mary? Christ ordered them to baptize with water; but Antichrist uses salt, and spittle, and oil, and with such a mixture, and without his authority, makes a cross on the forehead, and tongue, and back. Christ said, "baptize them in the name of the Father, of the Son, and of the Holy Ghost;" but Antichrist says, "I build thee on the rock Peter" and then adds

the words of Christ. Is this Christian baptism?

S. Is the worship of the church of Rome such as worshipping images, saints, &c. the same as that of the church of Christ?

C. God himself has commanded the worship of images, both in the Old and New Testaments. The command given to make the cherubim, and place them over the mercy-seat, was quite express.

S. Those images were not made to be worshipped. You know that God gave the second commandment, which forbids the dreadful sin of image-worship. The cherubim were made, not to be seen, but to be kept in the holy of holies. The making of the serpent, and placing it on a pole, was done at the command of God, and is nearer your idea than the making of the cherubim. The people went after this serpent, and worshipped it; but Hezekiah, that good prince, commanded it to be broken in pieces, because of the people's sin and folly.

The 4th verse of the 18th chapter of 2 Kings was here read.

C. If God has not forbidden the making of the cherubim, we have a right to continue the making of images, and to place them in our churches.

S. If you take your authority for acting in this manner from the cherubim, then you should make your images of the same shape; and you should keep Aaron's rod, the pot of manna, &c. and sprinkle the blood before the altar. And thus, doing all these things, you would prove yourselves to be of the Jewish, rather than the Christian church. Idolatry was proved from many passages to be not merely a foolish, but a wicked and abominable thing.

Here the argument was shifted.

C. We make the image only to look at, not to worship it.

S. That is not correct, according to the belief of your church.

C. This is the opinion of our church, and agrees with the sacred Scriptures. Solomon made images for the temple, but not for worship.

S. Will you put in writing, and sign your name to it, that the church of Rome makes images only to look at, not to worship?

C. No. I will not give my name in writing about that.

Here the Heathens present showed themselves much disposed to laugh at the expense of the Catholics.

C. The Protestants make images to look at, and not to worship, as well as the Catholics. In your bibles you have pictures of Jesus Christ, &c. and we have the same in our chapels.

8. Very well; we shall bring these pictures and throw them, before you, into the fire, and say, in reference to religious veneration, "we reject them." If you will do the same with your images, this argument is at an end, and we shall consider another subject.

The Catholics who were present on this rose up, and said, "If this man say we will do so, we will lay hold of him by the neck, and push him out of the house." The heathens now interfered, and said, "You keep too long hesitating, and cannot depend on yourself on this part; we wish to hear something more on the other questions, and therefore you had better give up this."

C. It is impossible to give up this, for without seeing the image of God, not one can go to the kingdom.

Heathens to Samuel. Is this true?

S. No. The image which the Catholics worship is that of Jesus Christ. But before Jesus Christ came into the world, many went to heaven, as Enoch, Noah, and Abraham, and a thousand others.

C. I did not mean the Old Testament, but the New. All the apostles saw the body of Christ. When Christ ascended up to heaven, the apostles were sent to preach, and carried the image of Christ in their hands. They could not preach without the image.

Heathens to Samuel. Is it true that the apostles took little images in their pockets when they set out to preach in different places?

S. Allow me to make some observations before I speak of this. The villages around belong to the Roman Catholics. The people are ignorant and simple. The rajah sends his order for the rents, and these orders are sealed; the people see this, and obey. But if any one were to go to the people, and give orders in the name of the rajah, and holding out a picture, say, this is the image of the rajah, and therefore you must obey, no one would regard him. In like manner, Christ sent his apostles to preach the gospel, and to warn the people of their danger; and this message was accompanied by the sealing of the spirit, which made the people obey: but no account says they carried an image of Christ, and demanded obedience when they showed it. Now, (addressing the heathens) compare the message of Christ, and his language in John iii. 5. to Nicodemus, with the language of this man about images in the hand of the apostles. (The 9th of the Acts of the Apostles was then read.) Luke (said Samuel) here makes no mention of seeing any image in the hands of the apostles. Without such an image, St. Paul was himself converted.

The Ethiopian eunuch was reading Isaiah, and Philip preached to him Jesus, but did not show him any image, yet the man was converted. Stephen was not supported by seeing any image before he was stoned, but he saw Christ himself in heaven.

The 1st chapter of Romans from the 20th, was now read. The heathens took up the Bible themselves, and read the passage over, and commented on it, and said, "No further proof is necessary, for Christ's human body is only a creature." The heathens and Catholics spoke very warmly for nearly two hours, whilst Samuel remained silent as a hearer. Samuel closed by referring to Rom. i. 17. and compared it with what Christ said to Thomas. John xx. 29; and Acts xvii. 29; with 1 John v. 21.

* * The above may be said to be an imperfect translation, as Samuel speaks his own language not only very correctly but often with elegance and eloquence. The other questions remain to be discussed.

General Baptist Missionary Society.

LETTER FROM MR. LACEY TO A FRIEND AT LOUGHBRO.

In our next number we may probably be able to insert some more extracts from Mr. Lacey's Journal. The letter now inserted, though not of a very recent date, contains a variety of interesting information.

Very dear friend,

I have just read your animating letter. I have often read it since I left you, but never without deriving sensible benefit from it; I thank you for the interest you manifest in my success and comfort. I now begin to feel something like a Missionary; the different changes and scenes through which I have passed are over, and the mind is left to contemplate the beloved society and endearing scenes, which were the comfort of my youthful days, in my native

land. But, though these endearments are now no more, and though there is nothing in this *deary waste* to fill up the vacancy, as the mind is from heaven and immortal, so heavenly and immortal subjects are abundantly calculated to cheer our spirits, in the absence of every earthly comfort; and blessed be God, these comforts are beyond the reach of time and change, and though I confess I feel the loss of society heavy upon me, yet I rejoice to be able to say, that my pleasure in contemplation of, "The rest that remaineth for the people of God," to which you direct my mind in your letter, was never greater: I know from experience that God and Christ are every where present, and by the contemplation of this rest, and the pains it cost a loving Saviour to procure. I am often melted into tears of love towards him, "Who loved me and gave himself for me."

I often spend an hour on the roaring beach, unobserved by every eye, but His who seeth all things, and think upon the delights we shall experience, when the toils and labours of this *short* life are passed; with what pleasure shall you and I *dear* friend, hail each other's welcome on the *happy* shores of the heavenly Canaan; this, this, *dear* friend, is a reward worth living for, yea, this is a reward worth suffering and dying for; while men with mere secular views, under the influence of worldly motives, leave the endearments of home, to provide a little of the "gold that perisheth:" shall Missionaries regret, under motives infinitely stronger, in expectation of a reward infinitely greater! No, I regret not that I have given up all for Christ, he has done infinitely more for me. I shall

never be able to repay him for the least part of his suffering. Oh no! I shall ever be in arrears, and this shall constitute the glory of the song which we shall offer to "God and the Lamb that sitteth upon the throne."

But it is time I said something about our present situation, &c. This, as you are already informed, is Juggernaut's head quarters, the temple is a vast mass of buildings, raised to an immense height, and seems to bid defiance to the efforts of God and man, and yet the simple preaching of the cross of Christ shall cause it, not to be forsaken and neglected only, but shall change those who worship therein, from the worship of dumb idols, to the living and true God.

This temple is visited by hundreds and sometimes thousands of visitors in a day, the principal entrance is at a large opening in front of the temple; the people ascend up a flight of steps; one side of these steps is occupied by the people ascending, and the other by those descending, and it often appears like a continual stream.

In front of the temple stands large iron pillar, very high, carved from top to bottom. This pillar stands in the middle of a large causeway, which is constantly guarded by native soldiers, and is considered sacred by the people, and no unhallowed foot may tread thereon. The premises connected with the temple occupy a great square of ground, which is surrounded with a thick high wall, well qualified to serve as a fort or place of refuge, and furnished with convenience for shooting arrows, but I am not certain whether it has been used for this purpose. Vast quantities of rice are boiled every day and offered to the idol, as well as currey, fruit,

bread, vegetables, &c. which are afterwards either given to the worshippers, or taken and sold in the market, when a great price is obtained for it, every person considering themselves happy with a portion of the (maha persod,) or great food. When I came to Pooree I met great numbers of the pilgrims, each furnished with some part of this abominable food, a little of which, I could perceive they mixed with their own, they seemed unusually holy when this food was about, and would not suffer me to come near them, and would not receive a book over it. The whole town of Pooree is considered more sacred than other places, so much so, that the lower casts of the people are expelled from it, and are obliged to live upon the sands without the town. At the entrance of the town is a gate by which alone the pilgrims are admitted, this gate is kept by an officer, appointed by the English government; and no poor pilgrim is allowed to enter, until he has paid the sum of 3 shillings to the English government, to do this, many poor wretches submit to much privation, as to them, this is no inconsiderable sum; and many who cannot raise this sum lie about the gate and die. The temple is now undergoing some repairs, these are superintended by an English officer, who also takes care that every thing relative to the worshipping of the idol goes forward properly. Juggernaut makes a yearly visit to the temple of his great grandfather, in a temple about a mile distant; the road is very wide to this place, on these occasions he is accompanied by his brother and sister, and Mrs. Juggernaut is left behind, sometimes she is offended at being left, and when he returns to his own temple she refuses him admittance, and makes him do penance by

waiting at his own door: during this time every effort is resorted to reconcile the offended goddess. All along the way to the other temple, before the gate of the town, and at the sacred bathing places the bones of the unfortunate victims of superstition lie thick about, and in some places an eastern traveller observes, and as I have myself seen, the ground is literally white with human bones. The wild dogs, jackalls, and vultures, are very numerous here, these ravenous creatures often commence the horrid work of stripping the bones of those victims before life has departed. The high-priest of Juggernaut is a rich rajah, or native king, he is at this time about to take a journey to the sacred Gunga, attended by many followers, and they have so completely drained the neighbourhood of horses that I cannot procure one for myself, and am obliged either to stay in the house or walk over a deep loose sand, which is not well to do on account of the heat. All the rajahs of the country are esteemed respectable in proportion to their relation to this rajah.

Juggernaut himself is about seven feet high, a huge block of wood daubed over with a little paint, and covered with cloth and silver ornaments, the deity is said to be in a box in the inside of this trunk, and when the trunk is decayed, this box is taken out and put into the new Juggernaut, but it is believed that the brahman who attends to this ceremony always dies the same year; how far Satan is allowed to effect this, or how true this report is, I am not able to say, but it is evident that in the time of the ancient Greeks and Romans, extraordinary things were often effected by Satanic influence, and therefore, why should it be thought incredible among

people, who are so completely given up to idolatry and superstition as the Hindoos are. I am sure you will rejoice, not that this place is in a peculiar manner given up to idolatry, but that it being so, we, as a connection of professing Christians, have two Missionaries here; for truly here Satan's seat is, here he reigns triumphant, here his laws are obeyed, and his will is done, here he secures the destruction of immortal souls, for whom the Saviour bled and died; we are come here, sent as it were, by the great Captain of our salvation, to examine these fortifications, and to commence an attack upon these strong holds of the enemy; but, "what are we among so many," "come over and help us, come to the help of the Lord against the mighty;" but do you say, what can we do, I would answer much, for as there are many means made use of in combating enemies, and reducing them to subjection, so there are many means and ways of effecting the destruction of the kingdom of darkness, and of bringing these rebellious idolaters into subjection to the Prince of peace. These means are too numerous to enunciate, but imparting instruction to the minds of the youth, is one of the most efficient; when instructed, they are likely to discover the folly of the religion of their ancestors; and from reading the word of life, they are not only enlightened, but are likely to become the subjects of conviction and conversion; this being the case, (which is perfectly reasonable, and has taken place to a good degree in many instances) education seems extremely important, and particularly at Pooree, the fountain head of idolatry, the influence of which is from hence diffused all over the country; so in like manner the gospel being preached

and taught here, is likely to diffuse its benign influence over all India, and the energies of the system being weakened here, it is likely to operate with less vigour upon those who come from a distance.

Here are great numbers of brahmuns, viragees, and rich devotees, who have chosen this as their residence, on account of its being the residence of the famous Juggernaut, and these people have no little influence over the minds of the superstitious ignorant people, but if the youth were instructed and enlightened by the word of God, might not that influence be weakened? This is the more likely to be done, as the scriptures are introduced into the schools, without any difficulty. Now, my dear friend, I rejoice that you have not only ability but a disposition to do something for these poor people, in this way, and I know not to what place to direct your attention, which is of equal importance with Pooree, and I believe you will think with me, it will be no inconsiderable honour to have a school of your own established here, which may, under the blessing of the God of Missions, be continued down to the latest period, and be productive of the conversion of hundreds of the devoted sons and daughters of India. And to have these in the great day of the Lord, before God and his holy angels, before the whole assembled world, ascribe their salvation under God, to the means you established and supported, how truly animating! this is real honour, this is praise worth striving for, keep this in view, and let this animate you forward in your work of faith and labour of love. I doubt not but you will be gratified to hear what we are doing here in the way of schools, and there are several things which

are necessary for you to know, we have two schools building, I suppose they are large enough to hold forty or fifty children, which is more than one master could well manage, as they are very idle, and, though their income would be according to the number of scholars, yet this is not a sufficient motive, fond as they are of money, to induce them to make the extra exertion; and two masters in one school does not do, as they would be continually disagreeing with each other.

The ground upon which one of the schools stands, was given to us by a viragee, or religious devotee; he is a respectable native, and stands in high estimation among the people, and particularly among the kings of the country; he stands so high in the estimation of the rajah, who is the great high-priest of Juggernaut, that he supplies him gratuitously with a portion of the maha persod, the great food of Juggernaut, and has given him a large tract of land near Pooree, a part of which he has given to us for a school. This viragee was a rich man before he took to a life of devotion, he then expended his money in erecting temples and forming tanks, i. e. sacred bathing places; very near our school is one of these tanks, it is a beautiful water, with a beautiful entrance through a grove of trees; the people descend into the water by steps which are built all round, and which descend deep, the whole is inclosed by a strong wall; there are many alligators in this place, we saw two the other evening; these creatures, no doubt, often carry off the pilgrims, when they visit this tank. Our school is built of the very earth that was thrown out of this place. Besides this act of devotion, which has effectually secured him an entrance into the heaven of the

Hindoos, he has built a large temple, and has dedicated it to the twelve holy obatars or incarnations; this is now endowed, and service is regularly performed in it; he every day pays his devotion at this temple. This temple stands very near the temple which Juggernaut visits annually; this last act has procured him the esteem of all the people. We often meet him when we visit this school, his appearance is truly despicable, he is covered all over with ashes, and is very dirty; when in his own house he is elevated upon a kind of throne, and constantly sits in the same posture, and does not let any circumstance, however novel, interrupt him. So much for the works and sanctity of our friend the viragee, as brother B. calls him. I could not conceive the above interesting to you, only as connected with this school; I sometimes tell bro. B. I fear he will consider Christ is obligated to him, and will claim a part of the happiness which the Christians anticipate by virtue of his gift, we therefore intend, at the first convenient opportunity, to tell him that he need not expect any reward for this act, unless he will believe in Christ.

Our other school stands more in the centre of the town of Pooree, and cost something more than the former. It is necessary to inform you, that there is one obstacle, in particularly, which prevents our having a school very near the temple, and that is the great expence. This increases in proportion to the sanctity of the ground, which is more and more holy as it is nearer the sacred building, the palace of the esteemed lord of the world; every body of repute among the Hindoos, desire a residence near the temples of their gods; accordingly the ground near Juggernaut

is extremely valuable, much beyond our reach. It is purchased in the following manner:—any where within about one hundred yards of the temple every square cubit is worth one row of rupees eight deep; you may hereby calculate what the expence of a place within this distance would cost; within the next distance they must be seven deep, the next six, and so on till you may be able to purchase it of the owner independent of these regulations. Now it is for you to say, how near the temple you will have your school; I know not that the school would be any better for being so very near the temple. Observe, the distances are about one hundred yards each, or a little more.

In your second article you wish us to transmit you information respecting the extent, management, and expence of a school. You will have observed already that the schools here will not hold more than forty or fifty scholars, and, on various accounts, it would not be prudent to have more children than these in the same school; very few of our Cuttack schools have even this number in them, and not more than one of the village schools has more, and if this school, which is at Bolunta, was divided into two, it would be much better; the schools in India are about the same in number, indeed, if there were more, two masters would be necessary, and if there were two, it is very probable that the children would not be so well instructed as if there were only one; but one teacher cannot pay attention to more than fifty or sixty at the furthest. The expence of such a school would generally be about ten rupees per month. The wages of the school-masters at our last public examination, at Cuttack,

averaged about six rupees per month. There will be other small expences, such as keeping the school in repair, it must be new thatched every year, or it will not survive the rains; also, books, copies, and copera, or a little cloth for the children for presents, perhaps you will say, this last is an unnecessary expence; I think it is not here, however it may be thought so by you: here the people perceive but little advantage arising from education, and are therefore careless about having their children instructed, but if for the sake of a few rupees per year, several children may be induced to come to school, read the word of God, and have their minds instructed, which, without this expence, would not be the case, you will not think it an unnecessary expence; besides, the boys or girls who can read best, having a small present of this kind, affords them much encouragement, and proves a stimulus to the other boys: there would also be a little expence incurred by the hire of a palanquin sometimes, as it would be extremely unwise and very dangerous to expose, or wish to expose any person to the burning heat of the sun, and the schools must be visited in the school hours. I do not think, however, that the expence of carrying on a school would be more than the sum above stated. I hope, therefore, you will be able to support at least two, or perhaps three schools, I would not advise that you did this in the first instance; you might commence with one, and so proceed to more. The erection of schools is the most serious affair. At Cuttack a good school-room might be obtained for about fourteen, eighteen, or twenty rupees, here, however, it could not be obtained for that sum, and

that on two accounts, first, because the ground here is much dearer, and secondly, because the people who erect buildings, are all engaged in repairing old Juggernaut's temple, and cannot be easily obtained, unless we do as our native Christian says we must, "Massa send word but not come, then blackguard, then flog, then come;" meaning that if we send word merely, they will not come, but, when we scold and flog them, then they will come; this, however, does not become Missionaries to do, and we are therefore exposed to thousands of impositions and provocations. Europeans here, always adopt the above measures, and get their work done, but the people impose upon us, and will seldom come to work before twelve o'clock, though they are not by the day, this makes building, &c. exceedingly tiresome and expensive.

You will be pleased to hear, that we are about to adopt the system of rewarding actual proficiency in our schools; this system is a good one, but at Pooree we cannot avail ourselves of all its advantages, on account of the dearthness of the ground, no person could be found to teach a school, if he were required to find the ground. I am more desirous that you should commence with but one school, as, if providence opens my way to a separate station, I should much like to have one of your schools under my own superintendence; it would afford me great pleasure to take the oversight of an institution, supported by those dear friends, for whom I feel so much love, with whom I have spent so many happy hours, and profitable opportunities. At the same time I could earnestly recommend Pooree for the first school, I think of remaining here perhaps two years. In Cuttack

our schools have cost about eighty or twenty rupees, &c. here, however, I do not think one could be erected, including the purchase of the ground, for less than sixty or seventy rupees.

General Baptist Missionary Society.

MISSIONARIES WANTED.

It is probable that before the publication of our next number, Mr. and Mrs. Hudson will have sailed for Jamaica, thus increasing our little band of Missionary labourers. The Committee have accepted the offer of Mr. J. M. Cropper, who is desirous of devoting himself to Missionary labours, and he has commenced preparatory studies. The state of the Society's affairs, is, however, such as to warrant the Committee's engaging SEVERAL MORE MISSIONARIES. Persons who are desirous of devoting their lives to the great work of evangelizing the heathen, are invited to apply immediately *by letter*, to the Secretary of the Society, Mr. J. G. Pike, Derby. Any friends of religion, who are acquainted with persons, that they deem qualified for Missionary labours, are earnestly requested speedily to communicate information respecting such individuals to the Secretary. For the West Indian Mission, the Committee are willing to accept from ministers offers of service for a term of years. Besides other qualifications, the following are very important:

First in importance is, fervent piety—a high degree of devotedness to the Lord Jesus Christ—strong impressions of his love, and

earnest concern, that all the world should know his grace.

— Good natural talents—the power of obtaining and communicating knowledge; and, for the eastern Mission; readiness in the acquisition of languages.

Activity and zeal.—The Society wants no idlers, however good their natural talents, or strong their professions of piety.—It wants active men—zealous self-denying men—men that will labour hard—that are not fond of ease—that never fear exertion—and that prove they possess this spirit, by displaying it in endeavours to promote the kingdom of Christ, in their native land.

These hints may be of service in assisting friends, who would recommend persons to the attention of the Committee. With respect to individuals who desire to become candidates for Missionary service, it may be observed, that the Committee will form a judgment of their qualifications. It is not to be supposed that they themselves should form a correct opinion of their own: persons influenced by self conceit, will estimate their own qualifications much too high, the modest and the diffident will on the other hand rate theirs too low.

MISSIONARY ANNIVERSARIES.

BURTON-UPON-TRENT.—The Missionary Anniversary, at this town, was held on Monday December 5th. On Lord's-day the 4th, Mr. Hudson preached, and on the following evening, the audience was addressed by Messrs. Stocks, Winks, Hudson, Amner, and Pike. The evening was unfavourable. The collections exceeding £5. 0s. A short time

afterwards, the same ministers, Mr. Stocks excepted, attended a Missionary Meeting at **BARTON-UNDER-NEEDWOOD.** A large school-room was kindly lent, with the concurrence of the clergyman of the parish. Many persons attended. Collections, £2. 8s. 0d. Several friends engaged as collectors.

SYSTON.—The annual Missionary Meeting at Syston was held on Monday December 26th. Messrs. Bromwich, Derry, Pike, and Hudson, pleaded the cause of the perishing heathen. The Methodist chapel was kindly lent for the occasion, and was well attended. Collections, £4. 9s. 0d.

SHEEPSHEAD.—On December 28th, the first Missionary Meeting was held in the chapel, recently erected at Sheepshead, by the church at Loughborough. The Meeting was numerously attended, and the audience addressed by Messrs. Stevenson, T. Stevenson, Butler, Hudson, and Pike. Collections, £4. 13s. 1½d. including 11s. 1d. collected in the Sabbath school, by a young lady.

DUFFIELD.—On New Year's-day, Mr. Purcell preached at Duffield, in behalf of the Missionary Society, and on the following evening the meeting took place, when Mr. Barrow presided, and Messrs. Richardson, G. Pike, Hudson, and Pike, urged the claims of this undone world, on Christian help. The Meeting was interesting and well attended. Collections, not exactly reported to the writer, but about four or five pounds.

Accounts of later Meetings, in our next number.

NOTICE.

The lines on the death of Mrs. Sutton, by E., B. have been received.

THE
GENERAL BAPTIST REPOSITORY

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VOL. V.

BRIEF
MEMOIR
OF THE
LATE MR. JOHN GREEN,
OF LONG-WHATTON.

MR. JOHN GREEN was born in the village of Sheepshead, near Loughborough, Leicestershire, in the year 1755. He was the only son of his parents, who were in poor circumstances in life. His mother was a pious woman, and a member of the Particular Baptist church in Sheepshead; but his father, a woolcomber, was addicted to intemperance. They contrived, however, to give their son an education superior to their circumstances; and, at a proper period, he was bound apprentice to a carpenter.

It appears probable, that, at an early age, he had serious thoughts on religion. Some time about his nineteenth year, he heard a sermon from Mr. Freeston, in a barn, in his native village, which was blessed as the means of enabling him to lay hold on Jesus Christ as his Saviour, and to rejoice in the pardon of his sins. He was the

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first spiritual child of that eminent servant of God; and a close intimacy subsisted between them ever after. For a while, his mind was occupied in comparing the sentiments of the people with whom he was brought up, with those of the people with whom Mr. F. was connected. The result was, that he embraced the sentiments of the General Baptists, and became a member of the church of that denomination at Loughborough. His future life proved that his conversion was sound and evangelical: being steady and constant in his attendance on the means of grace; and careful that his deportment should agree with his profession.

His father had engaged to give his master a premium with him; which engagement he never fulfilled. The son felt himself bound to do what his father had neglected; and when his apprenticeship expired, he laboured diligently, and even denied himself the comforts of life, subsisting chiefly on water gruel, until he had discharged this obligation. He then removed to Birmingham, for the purpose of improvement in his business. In this place, he conducted himself with propriety as a christian, and with diligent attention to the means of grace.

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From thence, he went to Nottingham; where he formed a lasting intimacy with the members of the church of which Mr. R. Smith had then just become the minister. Here, also, he became acquainted with his future wife, Susannah Daniel, a person in the humble walks of life, but of sterling piety, superior understanding, and a faithful companion and helpmate to him in his future life. He was accustomed to attribute more to her, in the improvement of his mind, than to any other cause, saying, "I never knew how to *read*, till she taught me;" meaning, with propriety and with proper emphasis.

Some time about his twenty-fourth year, he removed to Loughborough, and commenced business as a carpenter and builder. In this capacity, he obtained a considerable trade; yet, as he had nothing to depend upon but his own industry, and as his family became large and expensive, and his wife was the subject of severe and protracted affliction, labouring for years under a dropsy which at length terminated in her death, his efforts to rise proved abortive. Indeed, he was frequently put to great straits; and, but for the kindness of the late Mr. J. White of Cotes, his constant friend, he must have sunk. Yet, during a long course of years, he maintained a high character for honesty, industry, integrity and piety. Amidst the anxieties of business, his attendance on the house of God was regular and constant, not only on the Lord's day, but also on the evening services during the week; and, by thus drinking of the brook by the way, he was enabled to lift up his head. His attention was directed to the interests of his family, whom he loved to have with him when he waited

upon God. He was a lover of good men, and never seemed more happy than when enjoying the social visits of his minister, or any of his brethren.

He was in the habit of assisting at prayer meetings, and also of exhorting, at times, on these occasions; and, when the church was destitute of a regular minister, he took his turn, with others, in conducting the weekly evening services. His essays of this kind were approved; yet, such was the pressure of business, and the care of his family, that it was long before he was led to attempt any thing in a more public way. When his abilities for usefulness were more known, it became matter of regret to his friends, that he began to labour at so late a period of life.—Some time about his fortieth year, he began to be occasionally employed in supplying destitute churches in the neighbourhood; and, as labourers became more needed, and his services increasingly approved, his engagements multiplied; so that about his forty-fourth year, he was fully employed nearly every Lord's day, in preaching the word of the kingdom.

More than one of the churches began to desire that he should settle amongst them as their minister; and, in 1814, he accepted the call of the church at Long-Whatton. This event proved a great blessing to that place and neighbourhood. His abilities for usefulness, and his love of the work daily increased, and served to augment the regret that he had been so long buried in the cares of the world instead of being employed in the vineyard of the Lord. His talents were solid, rather than brilliant; his sermons, peculiarly evangelical; and his address, natural and impressive. His

heart glowed with love to God and his Redeemer, and with a fervent desire for usefulness to his fellow-creatures. His desire, in this respect, was given to him; for he was greatly blessed in bringing many to a knowledge of the truth: some of whom are already gone to glory, and others are humbly following, who will be his joy and crown in the day of the Lord Jesus. Amongst the fruits of his ministry, two have since been called to the work of the Lord in his church; his son, and Mr. Derry, now of Barton.

His endeavours for usefulness were not confined to his pulpit engagements, but he preached the gospel from house to house; and not only to the members of the church, but even to carnal and ungodly persons. His aptitude to introduce spiritual conversation was peculiar: it was never ill-timed, never forced, never offensive, but often very useful, even in cases of a forbidding nature.

His race, however, was short. Some time previous to his death, it appeared to his friends, that his health was giving way. During the latter end of the summer of 1818, he was attacked with a fit of apoplexy; and though he recovered, and was tolerably well during several months afterwards, yet there was a sensible falling off in his bodily strength. A few weeks previous to his death, he seemed to have a presentiment of his approaching end. His mind evidently became more heavenly; his preaching, more fervent and impressive; and his friends were struck with the thought that he was ripening for glory. In his visits to several neighbouring churches, he delivered a kind of farewell addresses, strongly hinting his impression, that, he should never see

them again. These opportunities, like those at home, were peculiarly solemn, and evidenced a soul feeling itself on the verge of heaven.

The immediate cause of his death, was a violent cold. He went out to a village, about five miles from his home, to attend an evening service, where he stayed all night. Returning home, the next day, he was much wet with the rain; an inflammation of the lungs ensued; and, in about a month from the first attack, he was no more. His frame, which had been more than usually robust, sunk under the weight of affliction; and his flesh melted away like wax before the fire. He was impressed from the first, that his end was near, and that he should never recover. His mind was composed and happy; free from all fear, and steadily fixed on the Lord Jesus Christ as his only trust. He was deeply humbled under a sense of the imperfections of his past life. To his son, in the familiar language of a father, he said, "My lad, mine has been a mixed life;" and he seemed desirous that little should be said of him when he was gone. Yet he was undisturbed in his confidence, and rejoiced in the prospect of his departure, and final admission to heaven.

Early on Monday morning, Jan. 6, 1819, worn out with his disorder, he gently breathed out his last, in the fifty-fifth year of his age. On the Friday following, he was interred in the chapel at Long-Whetton. Mr. Stevenson, of Loughborough, delivered a discourse on this mournful occasion. And Mr. Brand, then of Castle-Donnington, spake over the grave. The chapel was crowded with hearers, who were all deeply affected at the loss of a man whose earnest solicitude

for their welfare, however regarded by them during his life, had made his memory deservedly dear.

Thus died a man of God, of open and friendly disposition, who cherished a sincere love to Jesus Christ, and was firmly attached to the distinguishing truths of the gospel. A faithful and tender husband, a kind and indulgent parent; and, though there is no wish to hold him up as a perfect character, the affectionate remembrance of him remains deeply impressed on the minds of many who survive him.

Norwich.

J. G.

SHORT HISTORY
OF THE
FREE-WILL BAPTISTS
IN AMERICA.

THE first Baptist church in America was formed, in Rhode Island, 1639, by Roger Williams, a great and good man. Being the founder both of the state and the church, and possessing correct ideas of religious liberty, in drawing up the political constitution for this infant state, he recognized and secured the great rights of conscience.—Williams was a calvinist, though a liberal christian; and his church appears to have been established on similar principles: but there have always been many professors in that province and its vicinity who have opposed the principal tenets of Calvin. In a few instances, they formed distinct societies; but usually were included under the general name of Baptists. Towards the middle of the last century, there were also many eminent ministers and honourable christians in Virginia and the adjacent states, who

zealously and successfully defended the great doctrine of the gospel, that "Christ tasted death for every man;" who yet, after much discussion, continued in connection with the Baptists of different sentiments. By degrees, these dissentients amalgamated with the majority of their brethren; and, though individuals might retain their distinguishing tenets, yet the General Baptists, as a body, nearly disappeared from the territories of the United States.

But towards the close of that century it pleased divine Providence to raise up some active and zealous ministers, by whom the great truths which had been maintained by those eminent servants of God were revived. By their exertions, churches were planted and an union formed, which rapidly increased in numbers and extent.—They are styled, by their countrymen, "*Free-will Baptists*;" and, in their legal instruments respecting the secular property of their societies, they generally describe themselves by the same title; but in all their religious transactions, they assume the simple appellation of "The Church of Christ." From the latest returns that have reached us, it appears that their union now comprehends five yearly meetings or associations; eighteen quarterly meetings or conferences; more than two hundred and thirty churches; and from fifteen to twenty thousand members. One of their aged and respectable ministers, Elder John Buzzell of Parsonsfield, in the district of Maine, has recently published a quarterly periodical, under the title of "*A Religious Magazine*," which contains "*A short History of the Church of Christ, gathered at New-Durham, New-Hampshire, A. D. 1780.*" A copy of this work has been lately received from the wor-

thy author; and it is presumed the members of the New Connection will be pleased to learn the particulars of the rise and progress of a flourishing denomination of christians, who, notwithstanding some material differences, agree with them in the most important points of faith and practice. We shall therefore introduce the narrative into a few successive numbers of this Miscellany, in the simple language of the venerable writer: omitting such passages as, through want of local knowledge, &c. might be uninteresting to an English reader.

“Elder Benjamin Randel, of New-Durham, New-Hampshire, being a man of remarkable experience and knowledge in spiritual things, and full of zeal for the Lord of hosts, was resolved to lay aside all his prepossessions, and all the opinions of men, and to read the bible for himself; and by that means was soon convinced that God’s ways are all equal. He therefore objected against the whole doctrine of John Calvin, with respect to eternal, particular, personal, unconditional election and reprobation; and propagated the following ideas, viz.

1. That all men have sinned, and come short of the glory of God.
2. That Jesus Christ has died for all men; and, by the grace of God, hath tasted death for every man.
3. That the grace of God which bringeth salvation hath appeared to all men.
4. That Christ’s ministers are commanded to go into all world, and preach the gospel to every creature; and that ‘he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.’

These ideas soon alarmed his brethren; and as he was at that time a regular member of a calvinistic Baptist church,

and favoured of God as a preacher, and no doubt highly esteemed by many of his brethren, on account of his usefulness; they therefore resolved to enter into a labour with him, if possible to convince him of what they called *his errors*. But having, like Paul, permission to answer for himself, he was enabled to convince several of them, of what he called *their errors*. Among those convinced, there were several gospel ministers, who sought for a more intimate acquaintance with Randel; and after inquiring particularly into his sentiments, and searching the scriptures for themselves, they were convinced that these things were so, or that the things spoken by Randel were true.”

“Elder Pelatiah Tingley, of Sanford, Maine, was one of the first of these ministers that were convinced. He was a man of a classic education, understood the languages well, and was very useful at that time, in instructing his brethren, both in public and private. He was a man of few words, but they were like apples of gold in pictures of silver—they always weighed heavier than they looked.”

“Elder Samuel Weeks, of Gilmantown, New-Hampshire, was another that was convinced. And as he had been greatly ensnared by Calvinism, when he was convinced, he became one of its most violent opposers. When he and Randel came together and preached, it would appear to a candid hearer, by the time they had done, that they had completely overthrown, what they used to call, the hydra monster, *Calvinism*.”

“This greatly exasperated their opponents, who, not knowing what else to do, and finding all hope of reclaiming them was gone, threw after them the appellations—free-

willer, free-will baptist, general-provision baptist, open-communion baptist, &c."

"These new-fashioned names, greatly alarmed the people of almost every denomination, and raised such a spirit of envy against these preachers, that they soon began to persecute them; and these harmless people found the saying of the apostle verified in themselves; 'If any man will live godly in Christ Jesus, he shall suffer persecution.' They were frequently reviled and opposed in private, and before public assemblies; and sometimes, by those who were called the ministers of Christ, and were esteemed and revered by the people as such."

"Elder Benjamin Randel, at a certain time, being on a journey eastward, was desired by some of the people, to preach at a meeting-house, not far from Kennebec river. He accordingly made an appointment, and attended at the time; and, when he came to the place, found a large congregation of people gathered before the meeting-house, and the parson of the parish, among the rest; who stepped up to Randel, and demanded of him to tell by what authority he did these things; and who gave him this authority to go and appoint meetings in parishes which were not his own."

"Randel very readily informed him, that he was called and authorized of God, to go into all the world, and preach the gospel to every creature. The parson, upon hearing this, flew into a passion, and demanded of him to work a miracle, as a confirmation of his word; and holding out his horsewhip, and lifting up his voice, with a commanding tone, said, 'I demand of you, in the presence of the congregation, to take this rod and turn it into a

serpent.' A gentleman of the town, who was standing by, answered and said, 'I guess, if he was to do so, Mr. W—p, you would be the very first man that would run from it.' By that time the people got into an uproar. Part were for having Randel go into the meeting-house, and part were for keeping him out. Randel then desired silence, and informed the people, that the Most High dwelleth not in temples made with hands; and stepping upon a grave, said, 'I will have this grave for my pulpit, and the heavens for my sounding board.' He then began to preach to the people, although the parson, with several others, went away much disgusted. Yet many of those who tarried found it to be a time of refreshing to their souls, and went away praising God for the glorious truths they had heard."

"At another time, he was about to administer baptism to a number of candidates, in a place which is now called Philipsburg; and, for that purpose, they repaired to a small mill-pond, it being the most convenient place. The man who owned the pond, feeling great opposition to Randel, resolved to deprive him of the privilege of baptizing in it: and therefore ran immediately to his mill, and hoisted both gates, if possible to draw off the water, and so to disappoint him. Randel, observing that the water was fast falling, without knowing the intention of the man, said, 'Our heavenly Father hath given us some water to baptize in, and we must improve it while we have it;' and then began to baptize. The man, finding himself disappointed, ran with great violence to the bridge, and, taking up a club in his hand, threw it at Randel as he was baptizing; but as he threw it, some

of the people caught hold of his arm, and stopped its force, so that the club fell short of Randel, and dropped into the water. Several clubs were sent afterwards, and the mischief was prevented in the same manner as before. Randel observed that the clubs were falling into the water, but being solemnly engaged, he made no inquiry until the candidates were all baptized. When coming up out of the water, and seeing a tumult among the people on the bridge, he enquired the cause of it: upon which he was informed, that there was a man on the bridge, who had been trying to kill him, while he had been baptizing. 'Where is the dear soul?' said Randel, 'let me go and speak to him.' Then crowding through the people, he came to the man, and began to address him in the most loving manner. But the man, seeing Randel, immediately setting his brow as brass, and his neck as an iron sinew, drew back his arm, and directed his fist at Randel's face; and, no doubt, the blow would have proved fatal, had it not been for the all-preserving hand of God, through the interference of several friendly persons who were standing by, and suddenly pulled Randel back out of the man's reach. 'Why did you not let him strike me?' said Randel, 'it might have been the means of the conversion of his dear soul.' These, with many other such like things, he told me he had suffered; but want of room forbids the insertion of any more of them here."

"The opposition these men met with, drove them to their closets, to ask wisdom of God, 'who giveth liberally to all men, and upbraideth not;' and to their bibles, in order to furnish themselves with arguments to convince their opposers.

And, as they prayed to God, and read their bibles, they found that the old saying, 'the bible is a sealed book,' was nothing but priestcraft, contrived to keep the people in ignorance and blindness. They found that the Lion of the tribe of Judah had prevailed to take the book and open the seals; and that the bible itself is its best expositor, and uniformly means exactly what it says, so that 'he may run that readeth it.' As light increased in their minds, they prized the bible higher and higher; they found it to be a perfect rule of faith and practice. And that all other rules invented by men, such as articles of faith, church articles, books of discipline, &c. were altogether unnecessary and burdensome to good people; and the very things which wound Christ in the house of his friends, and keep the lovers of Jesus at variance with each other."

"Upon this consideration, this little company of men, together with their little flocks, agreed to lay aside all such weights, and to take the holy scripture for their only rule of faith and practice; and to believe, preach, practise, and deal with each other as it directs. This being done, God began more visibly to own and bless their labours: gave them many souls as seals of their ministry, and as stars in their crown of rejoicing. Their speech and their preaching, (to be sure) were not with enticing words of men's wisdom, but they were in demonstration of the spirit, and with power; for they commended themselves to every man's conscience in the sight of God. Men, women and children were frequently pricked in their hearts under their preaching, and cried out, like those in the apostles' day, 'Men and

brethren, what shall we do? — Souls were frequently convicted and converted under their preaching, and the power of God was wonderfully displayed in their meetings. The number daily increased, notwithstanding all the opposition they met with from professors and profane.”

(*To be continued.*)

ON TEMPTATIONS.

*An Extract from the M. S. S. of the late
Mr. GILBERT BOYCE.*

TEMPTATION occasions the christian's greatest honour. Like an enemy it threatens and endeavours his ruin; but in the conquest of it consists his crown and his triumph. Were it possible for us to be at peace with this enemy or out of its reach, the brightest part of our glory would be wholly obscured. Take Job from the dunghill, David from Saul, Daniel from the lions, the three Hebrew children from the fiery furnace, the martyrs from the rack, the flames, and the sword; and what are they more than other men? Take from a christian, his temptations, persecutions and contentions; remove him from the devil and from the world, and you deprive him at once of the fairest opportunities of triumph, and of the noblest proofs of the divine excellency of his religion.

Temptations are of two sorts. Some are professed and avowed enemies, which proclaim open war against us; like Goliath, they come boldly on and challenge us to the combat. Of this class are, the loss of property, sickness, disease, infamy, persecution, &c.: others are of a more secret, close and retired nature. Like traitors, they assume

the guise of friends, that they may spy out their advantage, and attack us unawares. These are the most troublesome kind of enemies, with whom we can have neither peace nor war; and against whom we can neither be provided nor secure. These are our own corrupt thoughts and imaginations, which secretly conceal themselves in our hearts. — Were it not for these insidious foes, all outward temptations could have no power against us to do us real harm. But one discontented, distrustful, despairing, proud or impure thought may betray us into disgrace and ruin; and give deplorable occasion to the enemies of religion to blaspheme. David encountered both these descriptions of foes, and found the latter more powerful than the former. He conquered the lion and the bear, and triumphed over Goliath, Saul and the Philistines; none of these could injure him: but one lustful thought vanquished this valiant saint, and plunged him in adultery and murder; one proud conceit stirred him up to number his people, and involved himself and his subjects in the greatest calamities.

How necessary, then, to “keep our hearts with all diligence; for out of them are the issues of life.”

CHRISTIAN MORALS.

CONJUGAL DUTIES.

It would be very easy to shew, from the principles of reason and experience, the important advantages, both political and moral, which result to society and individuals, from the institution of marriage. It is, however, sufficient

for the christian moralist to know, that it was established, when man was in a state of innocence and bliss, by the all-wise Creator and Governor of the universe—that it was sanctioned in the most explicit manner by the Christian Legislator—and that the whole tenor of revelation confirms the important truth, that “marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.” Nor will he deem any apology necessary for introducing the subject, however weighty or delicate, into a discussion on christian morality, when he reflects how frequently and how expressly the inspired teachers of christianity have treated on Conjugal Duties.

The marriage union is of the most sacred and intimate nature. It is not a temporary connection, for a transient purpose, which may be dissolved when that purpose is accomplished; nor is it a mercantile contract, by which the parties engage to act together to improve a common stock, in order that each may draw out, and enjoy separately his own share of the profits; nor yet is it an agreement for one party to serve another, for the obtaining of a remuneration from his employer, which he may apply to his own private use:—but it is an engagement by which two persons unite themselves and all their concerns, in so intimate a manner, that neither of them can claim any distinct right or property in any thing they possess, but both have one common interest, one common object, and one common enjoyment; an engagement so sacred and durable, that nothing, except death, can release either party from the obligations which it imposes. It is, in fact, a transaction by which two persons identify themselves so

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closely with each other, as to become, in many important points of view, one and the same party. This idea of the matrimonial connection is fully vindicated by the language of the holy penmen. When the benevolent Creator brought the new-made bride to her enraptured husband, and thus first instituted this holy state, Adam, guided no doubt, by divine illumination, said, “This is now bone of my bone, and flesh of my flesh; she shall be called Woman; for she was taken out of man. Therefore, shall a man leave his father and his mother, and cleave unto his wife; and they twain shall be one flesh.” Our blessed Saviour, after repeating and sanctioning this original declaration, draws an instructive conclusion, “What, therefore, God hath joined together, let not man put asunder.” And the apostle, evidently assuming the same principle, asserts, “He that loveth his wife, loveth himself.”

Such being the nature of the matrimonial union, the duties which it imposes on the parties, are easily deduced from it.

Love is the foundation of all conjugal virtues, and the sum of all conjugal duties. The very selection of each other, as partners in so delicate and lasting an engagement, supposes the highest degree of mutual esteem and affection. Without this, no other motive could be either rational or justifiable. Interest and convenience may have their weight in making this contract; but, when they preponderate over sincere and reciprocal attachment, they are mean and insufficient; and those who yield to their influence, seldom fail to pay the just penalty of their indiscretion or selfishness. The whole stream of the affection of the parties in this

sacred union, should constantly flow towards each other, in preference to any other earthly object. Their chief aim should be to promote each other's welfare; and their most exquisite pleasure be felt in making each other happy. Each should esteem the other as a second self, of whose interest and comfort, duty requires him to be as careful as of his own. This ardent affection is strongly inculcated by the apostle, when he says, "Men ought to love their wives as their own bodies." Indeed, the same inspired writer measures the purity and ardour of conjugal affection by a still higher standard, and compares it to that love which induced the Divine Redeemer to give himself to death for his people. "Husbands," says he, "love your wives, even as Christ also loved the church, and gave himself for it."

This love, if sincere, will discover itself in various modes, and shine conspicuously through the whole conduct of the parties who are actuated by it; but all its effects may, perhaps, be included in—forsaking all others, and—cleaving to each other. Both of these will be the natural result of that strong affection which ought to subsist in the marriage state. This will prompt the husband to break any connection that interferes with his duty to his wife; and especially to shun, with the utmost horror, the approach of any thing that might divert his affections from her, or have the most distant tendency to raise a rival in his heart, or to weaken his fidelity to the vows which she has received. But he will not only forsake all others, even his dearest natural relatives, when placed in competition with his duty to his consort; but he will, under the influence of choice, as well as of conscience,

"*dwell* with her." Instead of indulging himself needlessly in company and recreations abroad, while his tender partner at home is anxiously waiting, perhaps, in solitude and suspense, for his return, he will feel it a pleasure to decline, when duty permits him, those avocations which would draw him from her, and suspect the friendship or the judgment of those companions who would entice or encourage him to neglect her. In short, he will "cleave to his wife."

These feelings and this conduct, ought to be reciprocal: a wife who acts contrary to them, deviates equally from the paths of rectitude and propriety as the husband. Indeed, as the duties and cares of a wife are especially called for in her own house, and within her own family, the obligations to make that the scene of her avocations, and even of her enjoyments, are of a nature still more binding. It will be her highest honour, and greatly contribute to her best interests, to be a "keeper at home," and, by cheerful affection and diligent attention, to render his own house the most agreeable place to which her husband can resort.

Another duty which the conjugal union imposes on both parties, and which naturally results from the perfect love that ought to subsist between them, is a conscientious and diligent employment of their best abilities to procure an honest and comfortable support for themselves and those who depend on them, their children and family. The obligations to this duty bind equally on both parties; but nature having endowed the sexes with very different constitutions and dispositions, seems to assign to each, a distinct office in the discharge of it. Females are of less robust

frames, possess less strength, and are more exposed to various indispositions than males. A wife, as such, is subject to so many weaknesses and disorders, and liable to be so frequently confined to her house by pregnancy, childbirth, and the rearing of her tender offspring, that it would be difficult for her to prosecute any occupation that required regular or vigorous attention; while the husband has none of these interruptions imposed upon him by the conjugal relation. He is, therefore, at liberty; and reason requires that he should dedicate his time and his talents to some business or profession, as a member of public society, by which he may procure the funds necessary for the comfortable support of the family. While his partner is laid aside by those sufferings which her connection with him has brought upon her, or assiduously employed in those engagements, for which the tenderness, patience and strong conjugal and maternal affection which generally distinguish the female character, so eminently qualify her, it is his duty to use every proper endeavour that she may enjoy those comforts which their circumstances will permit, or his exertions can procure.

This distribution of the duty of a family, which seems required by the nature of the case, is sanctioned by the authority of scripture. A husband, argues the apostle, ought to nourish and cherish his wife; because no one ever hated his own flesh; and they two are one flesh. "If any man," says the same inspired writer, "provide not for his own, and especially those of his own house, he has denied the faith, and is worse than an infidel." Women, on the other hand, he asserts, ought to "marry, bear children, guide the house, and give no

occasion to the adversary to speak reproachfully." Young women ought to be "sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

These different duties are equally necessary to the attainment of the great object of marriage; the proper nurture of children, and the mutual accommodation of the parents. Nor is the office of the wife less important than that of the husband. Unless her frugality, prudence, and fidelity be daily exercised in the disposing of the funds provided by the labours of her partner, and in the superintendence of domestic affairs, all his toil and care can neither insure prosperity nor happiness. "Every wise woman buildeth her house; but the foolish plucketh it down with her hands." "The heart of her husband safely trusts in a virtuous woman, so that he shall have no fear of spoil. She will do him good, and not evil, all the days of his life."

It is not meant, however, to assert, that a wife should refuse, when necessary, to take an active part in providing for the wants of a family. In the lower walks of life, this is often absolutely required, to avoid all the miseries of indigence and want. In such cases, every good wife will cheerfully exert herself to the utmost, in any way to which Providence may lead her.—Cases also occur, not unfrequently, even in the ranks of society a little more elevated, in which wives are compelled, by the pressure of circumstances, to depend on their own talents for the support of their husbands and children; and the alacrity, diligence and success with which they often exert themselves

on such trying occasions, do honour to the strength of their principles and the warmth of their affection. Solomon's good wife, indeed, seems to have been no less distinguished for her skill and address as a manufacturer and trader, than for her other excellencies. "She sought wool and flax, and worked willingly with her hands. She made fine linen, and sold it, and delivered girdles to the merchants. She considered a field and bought it; and, with the fruit of her hands, she planted a vineyard. She rose while it was yet night, and gave meat to her household, and a portion to her maidens. She looked well to the ways of her household, and did not eat the bread of idleness." No wonder that her husband was known in the gate, when "he sat among the elders of the land." Every good wife will, doubtless, feel a strong ambition to emulate this noble example; but that husband is of a most depraved and unmanly disposition, and totally unworthy of such a treasure, who would, on that account, indulge himself in indolence or vice, and throw any portion of his share of the domestic burden on such a partner.

Lladshew. JACOBUS.

(*To be continued.*)

CORRESPONDENCE.

LETTERS ON INFIDELITY.

LETTER I.

The Christian and Infidel contrasted.

Gentlemen,

FROM a sincere regard to the eternal welfare of my fellow-creatures, and a zealous desire for the spread of the gospel of our divine Master, I submit to the

perusal of your numerous readers the following remarks. That they may be the means of enabling the christian to maintain his ground with more firmness, and of rescuing the unbeliever from the maze of error, is my ardent wish and fervent prayer.

The age in which we live is certainly a very important period: and what tends to heighten its importance, in a great degree, is the laudable exertions making, by nearly all denominations, for the spread of the gospel in every part of the known world. On the other hand, there perhaps never was a period in which infidelity assumed a more formidable aspect, or displayed more zeal in attacking indiscriminately every thing that is contained in the sacred scriptures. Yet, notwithstanding this, christianity continues to march forward with rapid strides; and appears to derive fresh vigour and strength from every attack which it receives from its misguided opponents.

It is, however, to be feared, that the arguments advanced by deistical and atheistical writers may, in too many instances, succeed in depriving the christian of that comfort and peace of mind, which the sacred truths, contained in the scriptures are so well calculated to inspire. Nor is this at all surprising, when we consider that the unbeliever generally makes the attack, and chooses the ground on which he means to fight; and, by using arguments, suggested by what he calls reason, polished with eloquence, and, at the same time, insinuating that the promotion of public liberty and of the happiness of his fellow-men, is his sole object; he too often succeeds in drawing aside his unguarded associates from the paths of sobriety, virtue and happiness, and plunging them in the gulph of vice, wretchedness and despair. But experience has taught me, that the most effectual way to contend with the enemies of religion, is to contrast the christian with the infidel. By doing this fairly and in a proper temper, he who has commenced the attack with vigour, in full confidence of victory, has frequently retreated from the field covered with shame and disgrace.

The number of periodical publications which have recently issued from the press, the writers of which have no other object in view than to destroy the christian religion, root and branch, have done more injury to the morals of the people, and introduced more misery among the lower orders of society, than ever was inflicted on the same number of per-

sons by the most tyrannical governments that ever existed. For, however, tyranny may have exercised itself on its objects, whatever misery may have been inflicted on the christian in a temporal point of view, however poverty or domestic calamity may have disturbed his peace of mind; yet there are seasons when, by applying the precious promises of scripture to his own individual case or circumstances, he is enabled to triumph over every calamity or difficulty by which he is surrounded: well knowing that he is travelling forward to that state "where the wicked cease from troubling, and the weary are at rest;" and contemplating with rapture the divine scheme of redemption, through which he will, ere long, repose for ever in the bosom of his God.

Far different is it with those who have been induced, by the delusive reasonings of infidels, to renounce their hopes of future happiness while travelling through this vale of life. The sublime, the heart-cheering promises of scripture no longer elevate their thoughts to their Maker and Redeemer: but, when their earthly enjoyments fail, when sickness and adversity advance, they are left without hope to sink and to perish in the cheerless gloom.

I have read the writings of many of the champions of infidelity: particularly those of *Voltaire*, *Dr. Francis*, *Paine*, *Macloud*, *Volney*, and the atheistical productions of the celebrated *Mirabeau*;* and, without fear of contradiction, I hesitate not to assert, that there is no argument used, no principle advanced, no maxim inculcated, which has the least tendency to render the readers of those publications more rational, more virtuous, or more happy. On the contrary, I have invariably observed, and I appeal to my readers, whether they have not made the same observation, that, whenever a man has given up the christian religion, and enlisted himself under the banners of in-

* *Mirabeau* was the author of a work intitled "*The System of Nature*," which he was in the habit of calling his Testament; in which he ridicules, with all the scurrility imaginable, the idea of a supreme Being. When on his death bed, he requested his brother to burn the manuscript; but, unhappily for the well-being of society, the request of a dying brother was not complied with. This circumstance is mentioned by the younger *Mirabeau*, in his Preface to the above publication.

idelity, he has become more depraved. Has he ever fulfilled the duties of a son with the same affectionate submission—the duties of a husband with the same love and tenderness—the duties of a father with the same anxious solicitude—or those of a friend with the same honour and integrity, as marked his conduct prior to his renouncing the christian faith? On the other hand, I have known many instances, where persons have embraced the pure precepts of christianity, when themselves, and every thing connected with their family, have assumed quite a different appearance. The dwelling that once was the abode of want, vice, and misery, soon became a place of comfort and domestic happiness. Now what has produced this change? I answer, Christianity. For it is incompatible with those views and that disposition which had intailed misery and wretchedness on those families; because its precepts inculcate industry, frugality, temperance, love, tenderness and affection.

In order to illustrate this assertion, let us contrast the effects which a proper adherence to the genuine principles of christianity has upon the human mind, as a free agent, with the natural consequences resulting from its being guided by a system, where no rule is laid down by which our conduct can be regulated; especially when we consider that our own passions generally triumph over our better judgments in our journey through life; and leave the reader to draw his own conclusions. Even in a moral point of view, I have often thought how much the christian has the advantage over the infidel. Visit the dwelling of the christian on a sabbath-day morning, and behold him with the rest of the family decently attired, with gratitude in his heart and praises on his tongue, preparing for the worship of his God. Go to the house of the infidel, and every thing is the reverse. The christian feels it to be incumbent upon him to be present with his children at divine worship, where they are instructed in their duty towards God, and also towards himself. The infidel seldom thinks of inculcating on the minds of his offspring any idea of the obligations which they owe to so merciful and beneficent a Creator; and they seldom learn to manifest either love, fear, gratitude or affection towards their earthly parents. The christian feels it to be one of the greatest privileges he enjoys, to rest from his daily avocation, and to devote this sacred day to the worship of that Being

who has created him; and who, in abundant goodness, has caused the earth to bring forth every thing necessary for his comfort and support. The infidel insults your understanding by declaring there is no God; or, by his conduct, proclaims to the world that his Creator is unworthy of his notice.

We see the christian engaged in acts of charity and kindness, or in establishing funds for the relief of his afflicted fellow-creatures. How often too is he summoned, in the hour of sickness and distress, to administer both temporal and spiritual support? How often is he called to the dying bed of a wretched unbeliever, who has for years been brandishing his jargon of false philosophy, bidding defiance to his God and Redeemer? How often I say, in those solemn moments when all the philosophy of those "matchless reasoners" have failed him, has the poor humble christian been called in to shew him the way to heaven? The infidel, so far from seeking out objects of distress, in order to alleviate their sufferings, either in body or in mind, shuns the place at the approach of the grim tyrant: conscious that his opinions are ill calculated to afford the least ray of hope or consolation to a dying fellow mortal.—The christian, persuaded that while there is work to do, he ought not to remain idle; and being desirous to benefit his fellow-creatures as far as lies in his power, devotes both his time and his talents, and a liberal portion of his property, to the establishing of Sunday schools, in order to instruct the ignorant, and train up youth in the paths of duty, religion and virtue. The infidel, so far from manifesting a disposition to improve or cultivate the minds of the rising generation, does, by his example, teach them to despise the laws of God, to swear, blaspheme, and to pay little regard to any thing but the indulgence of their own wicked passions.

The christian, convinced from his own experience, that nothing can more improve the morals of his fellow-creatures, and render them happy here, as well as hereafter; and contemplating with horror the ignorance of heathen nations, and the sacrificing of men, women and children at the shrine of idolatry, bids adieu to his native land, to connections more dear to him than life, braves the storms and the ocean, sickness and death, in order to instruct, to cultivate, to humanize and to elevate their dark minds to the worship of the living God; to snatch the widow from the funeral pile, the infant from the

Ganges, and the devotee from destruction and death.—The infidel brands this disinterested philanthropist with the name of plunderer,* raises his nerveless arm in order to blast his intentions, and would rather see ignorance, cruelty and idolatry prevail, than that man should be rendered rational and happy by the influence of the gospel. C. S.

Nottingham.

ON

CHRISTIANS GOING TO LAW.

In reply to a Query.

Gentlemen,

IN looking over the third volume of your Miscellany, at page 137, I find a query respecting the propriety of a christian going to law: which, I do not recollect to have been answered. It is probable, that the late unparalleled shocks which public credit has sustained, may have affected a great many of your readers, and rendered it important, that the

* Dr. Francis, a noted infidel writer, says, the missionaries, who pretend to propagate the scriptures in foreign lands, are actuated by no other motive than that of "filling their knapsacks with the spoil which they plunder from the inhabitants." Here, I confess, I feel some difficulty in restraining my rising indignation. This is one of the glaring falsehoods peculiar to infidel writers. Shall this atheistical calumniator presume to cast reflections so unmerited upon that respectable class of christians?—men who have been selected on account of their piety, learning, humanity and every other christian virtue?—men who have parted with almost every thing dear to them on earth, who have invariably proved they had no other object in view than that of promoting the present happiness and eternal welfare of benighted fellow-creatures? The people among whom the missionaries have chiefly laboured, are often in want of the necessaries of life. What? send out missionaries at a great expense to plunder the poor African negro, the West Indian slave, the inhabitants of the South Sea islands, and the poor Hindoo, who often perishes with hunger while making a pilgrimage to his idol? The slander is too absurd to merit refutation!

line of duty, in cases like those mentioned by your correspondent, "where a christian cannot obtain his just claims by milder methods," should be clearly understood. You will, therefore, perhaps, judge that a few plain remarks on this subject, may not be unseasonable.

Christianity was never designed to deprive any man of his rights as a member of civil society, of which the protection of his property, his liberty and his life, from the unjust or violent attacks of others, forms a very important part. But, if he were prohibited from appealing to the laws of his country for redress, when his rights were invaded, he would be despoiled of the most valuable privileges. A magistrate is "the minister of God; a revenger to execute wrath on them that do evil;" but if it be not lawful to appeal to his protection against injuries, he "bears the sword in vain." Such a state of things would go far towards dissolving the bonds of society, and introducing a state of anarchy, violence and barbarism. But it is evident, that neither the blessed Jesus nor his inspired apostles considered it improper to appeal to the laws of their country. Our Saviour, when arraigned before the high priest, refused, though required, to furnish his own accusation; and sharply rebuked the person who illegally smote him on the face, while he was under examination; and Paul repeatedly sheltered himself from violence and oppression behind the shield of his political rights. Yet, as the passages referred to by your correspondent, and others of a similar tendency, have caused scruples in the minds of some honest christians, they, therefore, deserve attention.

Many parts of the celebrated sermon on the mount, cannot be understood in a literal sense; but are rather strong proverbial expressions, intended to impress, in a lively manner, on the hearers, those general precepts with which that excellent discourse abounds. The passage quoted by the querist, Matt. v. 38—42, is obviously one of this class, and it would be attended with palpable absurdity to interpret it according to the letter.—The important lesson which the divine Redeemer designed to teach his disciples, was the sin and folly of indulging a captious and resentful temper, which magnified every slight insult or trifling injury into an offence that required serious resistance, and ought to be punished either by personal retaliation on the offender or by the strong arm of the law.—

Instead of this revengeful disposition, our Saviour declared that they would act more in conformity to the principles which he came from heaven to propagate, do more honour to the cause they professed, and consult their own peace and interests more effectually, by overlooking little insults, forgiving slight offences, and cultivating a peaceable, courteous and patient spirit, even towards those who did them wrong. Hence he enumerates several cases of a trivial nature, and instructs his followers rather to suffer a repetition of them, than institute and prosecute a resentful or litigious resistance; which, besides its guilt, would, in the end, involve them in inconveniences and expenses far greater than the supposed offence, if passed over unrevenged, could inflict.—This is the proper import of our Saviour's discourse, when explained according to the strictest morality, and illustrated by the conduct of the sacred writers themselves. It is, indeed, the same doctrine taught by the apostles, "Be patient towards all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." "Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called; that ye may inherit a blessing."

In the other passage referred to by your correspondent, 1 Cor. vi. 1—8, the sacred writer is treating of a very different subject; the impropriety of a christian instituting a suit at law against a christian brother, before the heathen magistrates. This practice he severely censures; and the inconsistency and imprudence of it are so evident, that it is a matter of just surprise how it could prevail, at a time when the followers of Jesus were exposed to such violent persecutions from the heathen authorities. This certainly was the primary object which the apostle had in view, when he wrote these verses; but his reasoning will, it is presumed, extend to another case, which, to the disgrace of christianity, sometimes occurs at the present day. The arguments here used, would, if pursued to their legitimate consequences, forbid any member of a church from going to law, even before christian magistrates, with a member of the same church.—Nothing can call for the interference of the law but acts of injustice, either regarding property, character or person. But such acts are evidently personal offences against the suffering party; and

our great Legislator has given explicit directions how offences of this nature should be treated. Matt. xviii. 15—17. If those excellent rules were honestly, patiently and affectionately reduced to practice, there is reason to hope that, on these unhappy occasions, the parties might generally be brought to mutual concessions; and the painful and disgraceful consequences of litigation might be prevented. At all events, the party who refused to submit to the decision of the church, would expose himself to be excluded: and till this is done, it does not appear that any christian can be justified in resorting to legal measures to obtain redress from a brother. When this has taken place, as the offender has ceased to be a brother, the case is then included in the class noticed in the former part of these remarks; and the offended party must decide on the eligibility of going to law, on general principles.

It is worthy of observation that the apostle, in this advice to the Corinthians, recommends a mode of determining disputes relating to temporal affairs, after they have been brought before the church, which is not mentioned in our Saviour's directions. Instead of entering into the detail of the circumstances of such complaints before the whole church, which would often be attended with an useless exposure of private concerns as well as of individual imperfections, produce much indecent altercation, and excite very improper feelings; he advises and, as an inspired teacher of christianity, commands that, when disputes arise between members of the same church respecting "things pertaining to this life," they should refer the examination and decision of them to some judicious member "who is able to judge between his brethren." If this apostolic rule were properly pursued, it is probable that much of the debate, scandal and ill-will to which such discussions frequently give rise in christian societies, might be avoided; and the claims of justice and equity much better secured than by referring the decision to a majority, which may, in our present imperfect state, sometimes be uninformed, injudicious, or partial.

It may be objected, that Paul here directs, in cases of this nature, to "set them to judge who are least esteemed in the church;" but this observation was designed to convince the Corinthians of the extreme absurdity of their conduct. He had, in the preceding verses, reminded them of the high honour which the

saints would be advanced, who would be called to judge the world and even angels. —Now, he argues, "if the saints shall judge in affairs of so much importance, surely the least esteemed among them is worthy to decide in those "smallest matters" which relate to the petty concerns of individuals in this life. But it is evident from the fifth verse that he requires them to appoint to this business persons of competent wisdom and character. RESPONDER.

BUILDING FUND.

I AM grieved to find so few of our churches have signified their concurrence with the proposal for the Building Fund; a plan that appears to me both equitable and advantageous; especially if the churches would agree to have a public collection annually, and thus afford an opportunity for our congregations at large to assist the Fund by their contributions. This I doubt not they would cheerfully do, rather than be subject to frequent applications from ministers, whose travelling expences must consume a considerable portion of the money collected. Nor is this the worst part of the travelling system: for while ministers are absent from their stated residence, which must often be attended with great inconvenience to themselves and to their people, their pulpit must be supplied by some other person or persons; the unhappy consequence of which has sometimes been a separation of the pastor from the flock, and a division of the church. Some instances of this kind have come under my knowledge; and the only time I left home for the above purpose, it was realized in my own painful experience, and the church is now extinct! The plan proposed in your valuable Repository is calculated, in my opinion, to prevent that which is evil, and to promote that which is good; and if so, it consequently deserves the support of every well-wisher to the prosperity of Zion.

Berkhamstead,

April, 1826.

J. H.

QUERIES.

1. A few explanatory remarks on 1 Pet. iii. 18, 19, 20, especially on the 19th verse, will be esteemed a favour by

A SEARCHER FOR TRUTH.

2. How far is the honour of religion affected when a member of a christian church fails in business? And what steps ought a church to adopt in such a case?

PASTORCULUS.

3. Is it not the duty of the members of a christian church, especially in seasons of temporal distress, to encourage each other by employing them in their several occupations, in preference to men of the world?

A POOR TRADESMAN.

VARIETIES :

COMPRISING

HINTS, ANECDOTES, &c.

SHOCKING OBDDURACY.—A wicked young gentleman, who seized every opportunity to express his contempt for religion, and especially his disbelief of christianity, on one occasion, after inveighing with his wonted effrontery against the saints, declared, with a tremendous oath, that he saw no occasion for so much ado about eternity: adding, "If I have only time to say three words, 'Lord, save me,' before I die, I am sure to go to heaven." Not long afterwards, this impious boaster was riding a spirited horse over a high bridge, which meeting a flock of sheep, took fright, and leaped with his rider over the battlement into the stream, in which he was drowned.—As he was taking the fatal plunge, the obdurate man was heard to utter three words; but they were not "Lord, save me," but, to the horror of the trembling spectators, "*Devil, take all!*"

WOLSEY'S SUPERSTITION.—Persons of the strongest mental powers are sometimes as credulous and superstitious as the most ignorant and simple. This was remarkably verified in that extraordinary character, Cardinal Wolsey; who, from low beginnings, raised himself, by his talents and address, to the highest dignities in church and state; and, for many years, not only governed the councils of England, but made his influence strongly felt in most of the European courts.—Throughout his life, he had been very observant of omens and prognostics; and this weakness appears to have increased towards the close of it. When his fall had commenced, and he was retiring, by

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order of the king, towards his archbishopric of York, he was one evening sitting at supper, in Cawood castle, attended by his chaplains and servants; while his great silver cross, which was usually carried before him on occasions of state, stood in the corner of the room, near the head of the table: when one of the company rising from his seat, his gown caught the cross and pulled it down. In its fall, it grazed the head of Dr. Bonner, who was in the act of making a bow to the cardinal, and inflicted a slight wound. The cardinal hastily inquired if any blood had been drawn; and being answered in the affirmative, cast down his eyes, and after musing for some time, ejaculated with a deep sigh, "A bad omen." Then rising from the table, he retired to his chamber, and employed himself, during the rest of the evening, in tears, lamentations and prayers. He explained this accident to his attendants, as presaging the speedy death of Mr. Bonner, and his own fall, through the accusation of the person whose gown had thrown down the cross. This exposition indeed was strangely verified: for, on the same evening, an officer was dispatched from the king to arrest Wolsey, and Mr. Bonner died shortly afterwards.

The cardinal had been told by a fortune-teller in his early youth, that he should meet his end in Kingston. Supposing this meant Kingston-upon-Thames, he, carefully avoided riding through that town, though it was the nearest road from his house to the court. But when he found that the king had issued the warrant for his apprehension at W. Kingston, it struck him to the heart. He immediately gave up all hopes, and died, in a few days, while this officer was conveying him to London; not without strong suspicions of having shortened his own life by improper means.

MINISTERIAL DECISION.—A friend, who was long intimately acquainted with the late Mr. Green of Long-Whaddon, observes, respecting that useful minister, "His private visits were frequent, and often very interesting. Practical religion, christian experience, and Jesu's dying love, were, on these occasions, his favourite themes. His attention to the afflicted was exemplary. Whether saints or sinners, whether they belonged to his own church, or to any other, or to none at all, it was enough for him to know that they were afflicted, to entitle them to his regard. He was thought by some to have

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occasionally carried this attention too far; and incurred blame, when the purity and benevolence of his motives deserved praise. I well remember an instance, when one, who had been a haughty scoffer at religion, and a declared enemy to all who professed it, was laid on a bed of languishing, Mr. G. heard of his illness, and expressed a wish to visit him; but his most judicious and pious friends strongly dissuaded him from the attempt; as they were fully convinced that the visit would neither be acceptable nor useful. After musing awhile, he exclaimed, in his usual abrupt manner; "The man is ill; he will probably never recover. He has a soul; if it is lost, it is lost for ever. If any thing be done for him, it must be done immediately; and I will go and see him." He went without delay; and there is reason to hope that he did not go in vain. Those who were the best acquainted with all the circumstances, have expressed a cheerful persuasion, that the visited and the visitor have long since met in heaven.

REASONS FOR CHANGING A LIVING.—

Some years before his death, Dr Paley, the celebrated moralist, was presented with the vicarage of Stanwix; which he accepted, and resigned the living of Dalton, which he had long held, along with several other ecclesiastical dignities. To a brother clergyman, he thus frankly assigned his motives for making this change; "Why, sir, I had two or three reasons for taking Stanwix in exchange: first, it saved me the trouble of housekeeping, as Stanwix is within twenty minutes of my residence at Carlisle; secondly, it was fifty pounds a year more in value; and thirdly, I began to find my old stock of sermons coming over again too fast."

RIGHT HAND OF FALSEHOOD.—It was a custom among the Jews, when an oath was administered in a court of justice, for the person who took the oath, to lift up his right hand towards heaven, as invoking God to witness his veracity. Hence it was usual to describe a person who swore falsely or violated his engagements thus solemnly made, as having a right hand of falsehood. Thus David, complaining of the treachery of his enemies, says, "Their mouths speak vanity, and their right hand is a right hand of falsehood." *Psa*, cxxiv. 8, 11. The same form is still retained in Scotland.

THE LIBERAL POPE.—A Scotch en-

thusiast took a journey to Italy, with the avowed intention of converting the sovereign pontiff, pope Clement XIV. He had studied the Revelations, and discovered the number of the beast, as well as the date of his downfall. Armed with his bible, and confident of success, he proceeded to Rome; and meeting the pope in St. Peter's church, he cried out with a loud voice, "Rome is the scarlet whore, and thou art the antichrist. Gang away to Scotland, mon, and become a member of the kirk." The pope's attendants wished him to be seized and sent to prison. "God forbid," replied Clement, "that I should punish a man who has come so far, and encountered so many hardships for what he esteemed the good of my soul." He then ordered him some presents; and left him at liberty to pursue his course unmolested.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Feb. 13, 1826, died Mr. WILLIAM INGHAM, a member of the G. B. church, meeting at Heptonstall-Slack, Yorkshire, in the forty-sixth year of his age. He was baptized and united with the church at Birchcliff, in the year 1799, when he was twenty-one years old; and continued a member of that society till 1807, when a number of persons seceded, of whom he was one, and united in forming the church at Heptonstall-Slack. Of this church, he continued an honourable, active, and useful member, till affliction incapacitated him for the labours, and death removed him from the privileges, of the church below. In the year 1810, he was promoted, in conjunction with six others, to the office of deacon; the duties of which, he discharged with diligence and acceptance, and to the satisfaction of his brother officers, so long as health would permit.

As he was returning from Manchester Market, April 1823, and had arrived within two miles of his own habitation, he was seized with a paralytic affection, and conveyed home the following morning, in a state of insensibility. From the effects of this stroke, he never recovered; and though, through the Lord's blessing and medical aid, he experienced a partial im-

provement, yet he was never able to move about without assistance, unless occasionally across the floor by the aid of a staff. This fit had deprived him of the use of one side, which he never regained; his mental powers, also, were much enfeebled, and never recovered their wonted vigour. His general health, however, became pretty good, his spirits cheerful, and he sustained little pain, except occasionally in the parts affected. Thus he continued till Lord's day, Feb. 12, 1826, when, without any previous unfavourable symptoms, he was suddenly attacked by an apoplectic stroke, which was speedy and fatal in its effects; deprived him of all sensibility, brought on a powerful stupor, and closed his eyes never more to be opened in this lower world. He lingered till the following morning, when death finished the work already begun. So uncertain is life! So seasonable is the admonition, "Be ye ready; for in such an hour as ye think not, the Son of man cometh!" Reader, "prepare to meet thy God!" He was a man that feared God above many; and, though no human being is free from imperfection, yet there were some traits in the character of our departed friend which deserve to be recorded.

He was naturally of a tender and affectionate disposition, which was heightened and improved by christianity; so that there was a promptitude in him to succour the distressed, sympathize with the afflicted, relieve the necessitous, and aid the embarrassed. From this disposition, many received benefit; while, on some occasions, his good nature was imposed upon, and painfully abused. Being engaged pretty extensively in the spinning and manufacture of cotton goods, he had many persons in his employ, but he so conducted himself among them, as to gain their general esteem and respect. He laboured, also, to prepossess their minds in favour of religion; and used his influence, though never in an unwarrantable manner, to induce them to attend upon the ministry of the Lord, and pay a practical regard to the welfare of their souls. His weapons were those of reason and affectionate persuasion: and a pleasing success attended his labours; as it is evident from the additions made to the church from his immediate vicinity. Indeed, the cause of Christ, especially at Slack, lay near his heart; and, by his activity in visiting the sick, conducting experience meetings, encouraging enquirers, preventing or

conciling differences, promoting peace among the members, and by contributing with promptitude towards the meeting of the regular and incidental expenses, he rendered it important and beneficial services. At the same time, he was never obtrusive; he rather erred in the other extreme. He never manifested a spirit of domination, nor betrayed a wish to lord it over his brethren. The influence he possessed, was employed for the promotion of the general good. For the attainment of this, he sacrificed his own private feelings; and chose rather to suffer than be instrumental in giving pain to his christian connections.

He never learnt the art of taking imaginary offence: nor, when there was real cause for animadversion, did he petulantly refuse to sit down at the Lord's table, till concessions had been made, improprieties acknowledged, or contrition manifested. He regularly availed himself of his religious privileges, and studied that none, through him, should have cause to neglect them. His attendance on the public worship of God was marked by regularity and punctuality, and his behaviour there by seriousness and attention. Though he had much business upon his hands, yet he did not suffer it to encroach upon the sabbath. With what cordiality did he welcome the day of the Lord!—With what ardour did he enter upon its duties and enjoyments! He could apply to himself the language of David, and draw encouragement from it. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth; gather not, my soul, with sinners, nor my life with bloody men." He also made the world submit to religion, at other times, besides the Lord's day; and seldom was he absent from meetings for prayer, consultation, and discipline on worldly accounts. His religion was of a steady, progressive kind. But human life is a chequered scene. There are many thorns as well as roses. Our departed friend found it so. Yet under the various reverses which he experienced, he displayed a fortitude and magnanimity which surprized and encouraged many of his friends. During the three years, (deducting a few weeks) between his first and second attack, he was patient and submissive to an exemplary degree. He often complained of the weakness of his memory; but observed, "There is one passage that always stays with me, 'The Lord is my portion, saith my soul; therefore will I hope in him;'" and his

friends believed that the experience of his heart coincided with the expressions.

His remains were deposited in the burying ground, at Slack; and the painful dispensation was improved to a crowded and affected auditory, Feb. 26, from the words quoted above, Lam. iii. 24.

On the whole, the attack which first disqualified him for usefulness appears to have been a merciful visitation, intended to wean his relatives and christian friends from him, and prepare them for his final removal. He has left a widow and three children, an aged father, five brothers, and one sister to lament his loss: but they believe that he is taken away from the evil to come. He hears not now the cry of distress, experiences no vicissitudes, is melted no more with the tale of woe. May it be their happiness to follow him, so far as he followed Christ; and at length, after a life of honour and usefulness, meet death with triumph, and then enter into the joy of their Lord!

R. I.

Died, at Retford, February 25th, 1826, at the advanced age of seventy nine, Mr. JOHN SMEDLEY, who had been for nearly thirty years the faithful pastor of the G. B. Church, at Gamston and Retford, Nottinghamshire. He was born, Dec. 12, 1746; and was baptized and joined the church at Melbourne, Derbyshire, probably in the twentieth year of his age. He was for a considerable time a ruling elder in the church at Melbourne, and first exercised his gifts as a preacher at Melbourne and many other places, in conjunction with the venerable Francis Smith; between whom and the deceased, there subsisted a warm and lasting friendship. About the year 1796, the church at Retford being in want of a minister, was advised by the association to apply to Mr. J. Smedley. In consequence of this advice and the request of the church, he removed to Retford in the autumn of the same year. As the church had been supplied by different ministers, there was a little difference of opinion respecting the choice of a pastor. That the matter however might be adjusted to general satisfaction, it was unanimously resolved, to decide the choice by lot. This was accordingly done; and the lot fell upon Mr. Smedley.

Being now settled, he prosecuted his great work with steadiness and zeal. His labours were generally approved and successful; and the church he served, continued to enjoy a considerable portion

of prosperity till the close of his long and pious life. The last time he preached was at Retford: but before he had finished his sermon, he was attacked by indisposition, and obliged to be led home. He was confined to his chamber four years; but was resigned to the will of his heavenly Father. Amidst all his weakness, he was generally composed and happy in his soul, and conversed with those about him with cheerfulness. A short time previous to his death, his illness assumed a different character, and rapidly reduced his strength. He often wept under a sense of his unworthiness; but the blood of the cross was his refuge and consolation. Being persuaded his dissolution was drawing near, he evinced the most unalterable attachment to the dear, faithful and aged companion of his toil; called her to his bedside, kissed her, and then affectionately bid her farewell, till they should meet in glory. He also shook hands with as many of his children as were present, at the same time breathing an anxious prayer for their present and everlasting happiness. Having thus performed the last acts of humanity, he calmly resigned his soul into the hands of his Redeemer. On the succeeding Tuesday, he was followed to the tomb by his aged widow, six of his surviving children, and many of his grandchildren. Mr. Boden, Independent minister, delivered an appropriate address on the solemn occasion. The same gentleman improved the event, in his own chapel, on the subsequent Lord's Day morning; and Mr. Foster in the G. B. Chapel, in the evening.

Mr. S. was a most decided General Baptist. The distinguishing doctrines he cordially espoused, preached, and defended, according to his ability. The fall of man—the dignity and atonement of Christ—justification by faith—and the work of the Spirit, were the doctrinal themes of his ministry. In the solemn belief of these great truths he lived and died. That cross which he preached to others, sustained his own soul when nature failed. He was a firm believer in the universality of God's love to man. He solemnly maintained that, when the Saviour died, he died for every man. His attachment to believers' baptism was so strong, that he could seldom speak calmly of the contrary practice. Yet he was much esteemed by many who differed from him, and experienced great kindness from them during his affliction. His views of divine truth

remained unchanged to the day of his death.

Another pleasing trait in his character, was, his prudent moderation in the exercise of church discipline. He possessed a large portion of good sense and an ardent love of peace. His reproof, advice, sympathy, encouragement, and forbearance, all centred in one point; the good of the church. He had studied the subject of church government with considerable attention, and was no incompetent judge of its great importance. He possessed a forbearing and forgiving spirit; but, when the honour of God and conscience were at stake, he would bend to no one. He was a man of decision and courage whenever duty called. He thought for himself; and made reason and revelation his rule of action.

He was remarkably constant and affectionate in his attention to the sick. Perhaps, his labour of love in this department of his office was productive of more good to precious souls, than his pulpit exercises. Churchmen and dissenters, saints and sinners, rich and poor, were alike to him. The great object of his solicitude, was, the salvation of the soul. While some who sustain the ministerial office wait for the invitations of the sick and dying, he instantly repaired to the chamber of languishing, to administer the consolations of religion. His unassuming, familiar, yet serious manner, conciliated esteem, and prepared the way for admonition or comfort as the case might require.

As to his talents for the pulpit, they were not great. Had he however, possessed the literary advantages of some, he might have occupied a more prominent part in the religious world, and acquired greater popularity. There was however, a degree of originality about him, which excited and fixed attention. He was a good and serious minister of the gospel. His mind, considering his limited means, was well furnished. He possessed rather a philosophical taste and relished the beauties of the poets. Young was his favourite author, and the selections he made from him, and frequently embodied in his discourses, shewed his discrimination. In theology, Watts and Doddridge ranked high in his esteem. As a parent and husband, his attachment was strong and sincere. He had an affectionate heart, and tenderly loved his wife and children. May the God of Jacob sustain his aged widow and bless his children—May the church be supplied

with a pastor after God's own heart—and may the blessing of Abraham ever rest upon all of his surviving friends, who either supplied his lack of service in the pulpit, or otherwise smoothed his passage to the tomb. W. S.

CONFERENCES.

The SOUTH LINCOLNSHIRE CONFERENCE, assembled at *Tydd St. Giles's*, March 26, 1826; when most of the ministers in the district were present. The consideration of the Widows' Fund was resumed; and it was agreed to revise the rules, and adopt measures to carry it into effect at the next meeting. The churches in this district were earnestly requested to make collections for the Home Mission before the next meeting, and bring the accounts to the Treasurer; in order that a proper statement may be prepared for the Association.—Some conversation took place respecting the best plan of establishing the G. B. interest at Whittlesea; but nothing was concluded. Mr. Binns preached in the morning from John iii. 7, and Mr. Payne, in the evening, from Acts v. 12.—The next conference to be at Gosberton, May 30; when Mr. Payne is expected to preach, in the evening, for the Home Mission.

The NORTH LINCOLNSHIRE CONFERENCE, was held at *Retford*, March 27, 1826; when Mr. Stocks delivered two discourses. The church at Retford, which is destitute of a minister, and the cause of the Redeemer suffering materially on that account, was advised to invite Mr. Stevenson, Jun. of Loughborough, to spend a few weeks there; with a view, if it should appear eligible, to his future settlement at Kirton. This meeting thought that it would promote the cause of religion, if the churches in this district were formed into one board, and a regular change of ministers established. Mr. Foster was desired to write to the churches, explaining the nature and object of this proposal; and it was agreed to re-consider it at the next meeting, which will be held at Butterwick.

The LONDON CONFERENCE was held at *Sevenoaks, Kent*, March 29, 1826; but was very thinly attended. The states of the churches, as far as reported to this meeting, were encouraging. Messrs. Sexton and Hobbs were desired to write immediately to the committee of the Home Mission, respecting Aylesbury and

Amersham.—The churches in this district were requested to send the money collected by them for the Home Missions and an account of the sums expended to Mr. Dunch, that a proper report may be made to the Association.—Mr. Hobbs was directed to request the churches in this district, which had not communicated their decision respecting the proposed Building Fund, to send it without delay according to the direction of the Association.—Mr. A. Taylor reported that he had received information that the churches at Portsea, Lyndhurst, Downton, &c. had formed an union under the denomination of the *Hampshire Conference*. Messrs. Sexton and Hobbs were requested to pay attention to the church at Ford, where there appears a promising opening for usefulness, could a suitable minister be obtained. The friends at Sevenoaks were advised to invite Mr. Jones of Birmingham to spend a short time with them.—Mr. Hobbs preached, on the Tuesday evening, from Matt. xxviii. 20; and, on the Wednesday evening, from 2 Cor. xiii. 11. The next conference to be at Chesham, Oct. 4; Messrs. Wallis and Rofe to preach; or, in case of failure, Messrs. Newton and Hobbs: both sermons to be delivered on Wednesday evening.

The MIDLAND CONFERENCE was held at *Beeston*, March 28, 1826; and was attended by twenty-nine representatives from eighteen churches, besides a large number of private members; and the reports, received at this meeting from the several churches, were, upon the whole, gratifying, and, in some instances, very encouraging. In the morning, a public prayer meeting was held; and, in the afternoon, the business of the conference was transacted.—Cases connected with the Home Mission were first considered. At Barton-under-Needwood, the prospect continues good; and Messrs. Goadby, Amner, W. Norton and T. Norton were requested to arrange supplies for it till the next conference. At Burton-upon-Trent, though the congregation is not large, yet good is doing; and they have several candidates. Mr. Amner has commenced week-day preaching in private-houses, which, it is hoped, will be useful. At Ashbourn, several have been baptized, and there are some new candidates. It is expected that a chapel will be erected immediately. The friends here have been formed into a new church, which, at the request of Mr. Pike, was received into this conference.—The case from Coventry being considered to be one of pe-

culiar importance and necessity, it was agreed to recommend it to the Association as deserving support and assistance.—Messrs. Stevenson and Winks stated the correspondence that had passed on the case of Killingholm; and Mr. Hoc was requested to visit that place, as soon as convenient, and report the result to the next conference. Messrs. Malin, sen. Barrow, Wilkins, G. Stevenson and J. G. Pike were desired to examine into the state of the debt on the chapel at Belper, and report, to the next meeting.—On a report from the Secretaries of the Home Mission, of the low state of its funds, and the almost general neglect of this object by the churches, it was unanimously resolved, that the churches be earnestly and affectionately entreated to make a public collection and promote subscriptions towards this important institution before the approaching association, and to send the amount forthwith to Mr. John Peggs, Long-Whetton.—It was also recommended to the churches in this district, to pay an early attention to the proposed Building Fund; and communicate their decision on the subject, immediately, to Mr. A. Taylor, London.—Mr. W. Stevenson, of Loughborough, was appointed Treasurer to this conference.—At this meeting, Mr. Stevenson preached, in the morning, from Prov. x. 6; and Mr. Goadby, in the evening, from Phil. iii. 8.—The next conference to be at Barton, near Bosworth: Messrs. James Taylor and R. Stocks to preach.

* * We are requested to correct the following mis-statements in our account of the last midland conference, page 99. 1. Mr. Goadby's text was Gal. iv. 15.—2. Mr. Pickering was requested to write to the church in *Friar-lane*, not to "the parties concerned."*—and 3. The committee appointed to attend to the Killingholm case were Messrs. Stevenson, Pike, Stocks and *Winks*.

THE NORTH MIDLAND CONFERENCE was held at *Sutton*, March 29, 1826.—Various plans were recommended for the promotion of religion; especially more frequent interviews between the ministers and their people at class and experience

* With respect to this unhappy case and all others of a similar nature, we beg leave very respectfully to refer our friends to the second paragraph of the Preface to the last volume of this Miscellany: as, upon the maturest consideration, we can see no reason to depart from the principles there advanced,

meetings; which had been practised at several places with encouraging success.—Mr. Stocks stated the means used at Castle Donington to revive the cause; and Mr. Winks related what methods had been adopted in America with the same view. At the suggestion of the friends at Sutton, ten young men, who appeared to possess abilities for usefulness, were appointed to supply, according to a regular plan, the different stations where their services might be needed.—It was agreed to lay the recommendation of the proposed Building Fund from the Midland Conference, before the churches in this district.—Southwell was mentioned as an eligible station for Home Missionary exertions.—The friends at Mansfield have licensed a house at Mansfield-Woodhouse, and commenced preaching; but the hearers at present are few.—The station at Mansfield-lane-end continues very encouraging. In the afternoon, Mr. Stocks preached from Psa. lxxii. 6, 7; when a collection was made for the Foreign Mission.—The next conference to be at Kirkby-Woodhouse, on the Thursday in Whitsun week. Mr. Stevenson to preach; or, in case of failure, Mr. Pike.

PROPOSED BUILDING FUND.

THE churches at *Melbourn* and *Peterborough* have notified their concurrence with this plan; and, as the Association is fast approaching, when the proposal must be either approved or rejected, it is earnestly requested that those churches who wish its success, and have not yet communicated their determination, would not fail to forward it immediately, that the real sense of the Connection may be fairly ascertained.

EPISCOPAL LIBERALITY.

ON the morning of March 25, 1826, died, that venerable prelate, SHUTE BARRINGTON, bishop of Durham, in the ninety-second year of his age. He was the youngest son of Viscount Barrington; was educated at Eton school; and thence removed to Oxford, where he took orders in the church, in 1756. He was created bishop of Llandaff, in 1769; was translated to the see of Salisbury, in 1782; and to that of Durham, in 1791; he sus-

tained, therefore, the episcopal dignity for fifty-seven years. He was twice married, but left no children. He was diligent and faithful in the discharge of the duties of his station; warmly attached to the established church, but liberal and candid towards those who differed from him. Nor did he ever permit a difference in religious opinion to prevent the exercise of that charity and benevolence for which he was so remarkably distinguished. His acts of munificence, though deliberate and discriminating, were frequent, liberal and unostentatious. He was decidedly opposed to granting any further power to the Roman Catholics, and conscientiously resisted their claims to it; yet his benevolence towards them was not restrained. When many of their priests sought refuge in England from the horrors of the French revolution, he took a considerable number of them under his protection, and liberally supplied their necessity: employing, as his almoner and adviser, Mr. C. Butler, the zealous advocate of the catholic claims, who had carried on a public controversy on the subject with two of the bishop's chaplains.—Dr. Paley, in 1802, declared that this prelate possessed “an earnest, active and unwearied solicitude for the advancement of real substantial christianity; a solicitude, nevertheless, accompanied with that candour of mind which suffers no subordinate difference of opinion, when there is a coincidence in the main intention and object, to produce any alienation of esteem or any diminution of favour.” This was his character then; and he has uniformly maintained it through the succeeding period of his life, and nobly exemplified it at his death.

It would be superfluous, because it has fallen under public notice, to say any thing respecting the promptitude with which he came forward to promote every plan calculated to alleviate the distresses of mankind, whether regarding the mitigation of their temporal sufferings, or the promotion of the objects of those public institutions which more immediately tend to the evangelizing of our fallen race.—His Will exhibits a rare instance of liberality in these respects; and it is with sincere pleasure we record such a convincing proof of his persevering attachment to the cause of religion and humanity.

The Bequests in his Will amount to nearly one hundred thousand pounds: amongst which are the following.

To the Society for propagation of the Gospel in Foreign parts . . . £1000

The Society for promoting Christian Knowledge.....	£1000
The Clerical Orphans' Society....	1000
The British and Foreign Bible Soc.	500
The National School in Baldwin's Gardens.....	1000
The Church Missionary Society in Africa	500
The Deaf and Dumb Asylum	500
The Institution for the Indigent Blind.....	500
The London Fever Institution	500
Saint Geroge's Hospital.....	500
Middlesex Hospital.....	500
The Stranger's Friend Society....	500
The Refuge for the Destitute.....	500
The Society for the Suppression of Vice.....	500
The Philanthropic Society.....	500
The Female Penitentiary.....	500
The Magdalen Hospital.....	500
The Mendicity Society.....	500
For erecting a School at Durham..	3000
Royal Humane Society	500
Asylum for Recovery of Health, New Road.....	500
The Society for the Conversion of Negro Slaves in the British West India Islands	1000
The poor Clergy of Durham and Hexhamshire	*3000
The Incorporated Society for propagation of the Gospel in Foreign parts	500
In augmentation of poor Livings in Durham.....	*3000
Poor Widows of Clergymen	*6000
For buying Prayer Books in the District Societies of Durham....	3000
His domestics also take legacies, together, exceeding.....	2000
The sums marked * are Stock legacies.	

We are also able to state, that some years since a suit in Chancery was instituted by the late bishop, in order to recover a sum of money, which, he had been informed, belonged to him in right of his see, and which was afterwards compounded by payment to him of a sum of seventy thousand pounds. The whole of this immense sum the worthy prelate might, with strict justice, have appropriated towards the increase of his own private property—and how many would have thus acted! This great character, however, immediately on the receipt of it, invested the whole in the names of trustees, for the purpose of erecting an establishment in Durham for the education of young ministers.

LITERARY NOTICES.

We learn with pleasure, that Mr. J. Jarrom, pastor of the G. B. church, Ely Place, Wisbeach, proposes, should he meet with sufficient encouragement, to publish a *Series of Discourse, Expository and Practical, on the Ninth Chapter of Paul's Epistle to the Romans*, in a moderately sized volume, duodecimo, price 3s. 6d. In these Discourses, the whole chapter will be illustrated and improved; and the genuine meaning of those parts of it which have supplied matter for so much controversy, will, it is hoped, be ascertained and defended. It is requested that the author's friends will send to him, at the ensuing Association, the number of copies for which they will subscribe.

Every real friend to practical religion will rejoice to hear that the four volumes of *Sermons* by the late Dr. Doddridge, which he directed by his will to be published, but which have hitherto remained in the custody of his family, will soon be committed to the press.

LINES

Inscribed on a Painting of Angels conversing on the Infancy of our Saviour.

Who is you lovely babe? O tell me, thou;
In comely attitude his limbs reclined:
Sweet innocence sits smiling on his brow,
His beauteous eyelids peaceful slumbers bind.

'Tis God's own Son—I saw that peerless face,
When late of his fair virgin-mother born,
Bright seraphs met the natal day to grace,
And hail'd in joyful hymns the auspicious morn.

But on that ghastly scull, why leans his arm?
Why threat'ning peeps that horrid cross behind?
Can death the tender infant's bosom charm?
Or cruel tortures please his gentle mind?

He comes, by dying on a shameful cross,
O wond'rous mystery! to conquer death:
'Tis he repairs the fallen sinner's loss
By yielding up in pangs his guiltless breath.

But why to man this vast excess of love?
When nobler angels sinned, when angels fell,
No shelt'ring arm almighty wrath could move:
No Saviour came to rescue them from hell.

Loved fellow cherub, vainly sound no more,
The unfathomable depths of grace to man:
But gaze with me, and wonder and adore,
'Tis all that mortals, all that angels, can.

ANON.

Missionary Observer.

MAY 1st, 1826.

ACCOUNT OF ABRAHAM, THE NATIVE BROTHER, EMPLOYED
BY THE GENERAL BAPTIST MISSIONARIES, IN ORISSA.

DRAWN UP BY MR. PEGGS.

Abraham, the native Christian, as is ing the Missionaries in Orissa, was so named by his first master, Captain Cook, of the 84th European regiment, but his original name was Bassa, and his brother's Bapoo. He was born at Serungputtam, a part of Tippoo's country, twenty-five day's journey from Madras, and situated upon the sea shore.* The parents were Gentoos, or Hindoos, and supported themselves by cultivating Beetle nut. They removed to a part of the country named Palgul, and settled in a village called Chette Mungul: This was a journey of four months; and at this place his mother died, when he was very young. From hence his father removed to Calicut on the Malabar coast, and from thence removed to Goa, where he lived five years.

At this famous city Abraham left his father, when about eleven years of age, and lived with Captain Cook. With this gentleman he went to Bombay, and stopped there two years. His next master was Lieutenant Dennie, of the 56th European regiment, with whom he lived two years, and in that situation went to Londric, Bourbon, and then to Bombay.

His last military master was Adjutant Tasker, of the 84th European regiment, and he served him about five years. He spent some few months in the Mauritius, and to his numerous Eastern dialects, he added a smattering of French. The regiment returned to Madras, and here he became his own master; being then, according to his opinion and expression, a little

* He says his father recorded his birth on a brass plate; and his birth-day was the very day Tippoo was slain—viz. May 4th, 1799.

rich. He was then about twenty years of age, and having lately had some deeper impressions about his religion, for a couple of years he wandered by the way of Cuttack and Midnapore to Calcutta, designing to go to Beares for the purpose of performing certain ablutions. In these wanderings he passed through Cuttack, and stopped five or six months. At that time, according to his own acknowledgment, he was a worshipper of a goddess named Perenigah, or Kâlee, and likewise of two other idols, called Sambrummune and Mootynie. He wore a mala of thirty-two beads, used for the repetition of the name of a Debrah, and his forehead, neck, and shoulders, were besmeared with ashes from cow dung. He carried with him an iron instrument for pooja, called treesale, about a cubit and a half in length. His mala he threw into the river at Calcutta, when he became a Christian; and his treesale he gave to Panchoo, the native preacher at the Doorgapore station, of our Baptist brethren, and I suppose it is now in their possession, or forwarded to England.

When he performed his ordinary devotions, a place under a tree, or a corner of a hut, was cleared, by being besmeared with cow dung and water; the treesale, as a kind of representation of his object of worship, was placed erect; the mala passed through his fingers seven, or ten, and sometimes twenty-one times, while the shaster of his idols, containing ten sections or chapters, was partly read and repeated from memory. If the service was short, his memory retained sufficient for the occasion, but if not, the rest of the shaster was read. A part of this is now in his possession, but he appears to treat it

with the greatest indifference, and to have forgotten that which he had committed to memory. How astonishing, how pleasing the contrast presented in his former and present conduct and pursuits!

From Cuttack he wandered by Balasore to Midnapore. At that time there was not a single Missionary in the whole province of Orissa; but at Midnapore, on the borders of the province, he fell in with Mr. D'Cruz, a Missionary there, supported by the Serampore brethren, who talked with him and offered him a book, which he refused. Abraham was not disposed to regard "the voice of charmers charming ever so wisely;" however he pursued his journey in company with a Roman Catholic Portuguese, who talked with him on the way about the true God. He was in Calcutta two months before he knew Mr. Penney, of the Benevolent Institution, to whom he was introduced by a person employed as a Chowkedar or watchman at the schools. Abraham felt much at the idea of being introduced, for, to use his own language, "I don't like see first," he did not like to see him the first time. Mr. Penney sent him with a note to Mr. Yates, and he again sent him to the station at Doorgapore, where he enjoyed the instruction of the Missionary residing there, and of his assistant Panchoo.

Here poor Abraham stopped two or three months, but refused the usual trifling support given to inquirers, subsisting on his golden ear-rings and other rings, which, with the sale of his watch, made him a pretty good sum. This is a very excellent trait in the character of this native convert, as sinister views are often concealed under a profession of regard to Christianity. Abraham very providently fell in with a native of Madras, named Verapa, a Hindoo, who lent him a Tamul Testament for four or five days, and advised him to become a Christian, urging, that while his family was an objection to his becoming one, Abraham had no difficulty of this nature. He said something about Christ giving his life for sinners, which struck our native Brother's mind. With Panchoo Abraham had the Scriptures opened to him, and was much interested with hearing the Pilgrim's Progress, translated by the late Felix Carcy. I was very desirous to ascertain the first views of the Saviour which he obtained, and in his broken English, he talked in this way—"Christ true God—gave his blood—five marks—believe—sin take away." When Dr. Carey examined him previously to baptism, his replies were, "Christ's religion true,—Christ gave blood—believe for

go to Heaven." But in the Ooreah language, which he now talks and reads pretty fluently, his account of the way of salvation is very natural and impressive. After being with Panchoo, as already stated, he lived with a Serjeant Poole three months, and with Mr. P.'s, his name was given into the Bow Bazaar Church for baptism: Dr. Carey and others examined them, and they were baptized together by Dr. Marshman, about 4 or 5 months previous to our arrival at Serampore, on November 15th, 1821. From his baptism to being engaged as our servant, he lived with Panchoo, and used to accompany him in his preaching excursions: he was recommended to us as a good cook, and in that capacity was engaged. Mr. Schmid, of Calcutta, gave him a Tamul Testament, which he unhappily left behind him; he has, however, long laboured at the Ooreah, and been able to derive instruction and edification from it. The acquisition of Abraham was a most providential circumstance, and we, in effect, adopted the language of Moses to Hobab,—"Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes, (and we might add of a tongue,) and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do to thee."—Numbers x. 31, 32. In our embarkation, voyage, and journey to Cuttack, we found him very helpful. At Patamonday, where the vessel stopped, he was taken very ill, and, but for the divine blessing upon brother Bampton's attention to him, he would probably have never reached Cuttack; and he was so weak as to be obliged to be carried on a doolie, the same as ourselves. In February, 1823, a year after his arrival at Cuttack, we employed him to visit the schools, at a salary of two rupees per month, and in April we thought it proper to liberate him from service, and engage him as our assistant, at 8 rupees per month, he finding a native to teach him the language. He removed with bro. B. to Pooree in September, to spend six months with him, and then to return to spend the same period with me. Some few months before this removal, brother B. was again the means of restoring him when very ill, and the evening before their departure to Pooree he was taken unwell; he came to Brother B. after the farewell service, saying—"Great favour Sir"—bro. B. thought he wanted some favor, but when he understood him that he had a great fever, he bled him very freely, and the next morning it was so far abated, that he as-

sisted in the removal of the furniture, boxes, &c., and proceeded to Pooree in the afternoon.

Brother Lacey requesting to have him, I gave up my right for the time requested, and he too continued at Pooree till now, which is now twelve months. Previously to going thither, Abraham was advised, by some person in the town, to go to Ganjam for a wife; we, of course, represented to him, the importance of obtaining a pious wife, if he would be happy and useful, to which he used to reply—"If she not believe I not take." He returned without success, the woman not believing in Christ as he desired, and the Catholics not being willing to give.

Abraham has partaken largely of the afflictions with which our infant mission has been exercised: at Pooree his life was in eminent danger; he was bled, and after some weeks, recovered his strength. Mrs. B. discontinuing her riding exercise for walking, Abraham obtained the poney, and his salary is now 10 rupees per month; he has not that energy of character that is desirable in every Christian in India, but his address is far from being despicable, and, like Joshua, there is not an Idolater that can stand before him: many of his remarks have frequently struck us as very pertinent and forcible. He has a quotation in Sanscrit—"Bade bebinna," in which he charges home upon the Hindoos the innumerable paths in which they are bewildered and lost. He once said to a person, "You say if a man be lame or blind, God is angry with him.—true, your Juggernaut has neither hands nor feet, God is angry with him." In his intercourse with the Hindoos, he says, "Every debtah was a sinner,—I am a sinner,—cannot take my sins.—If man stand in two boats he fall between them." In the day of judgment, he told a person, "Christ would catch him;" and he further observed in my last conversation with him, "Christ will then stand in no need of witness, he will know, and *the heart will speak.*" Of an Indo-Briton, with whom he had talked much, but without effect, he said, "he was like the man that had two sons, one said, 'I go, Sir,' and went not, the other said 'I will not go,' but repented and went.

When, therefore, we who have known this native convert for nearly three years, consider his unsullied honesty as a servant, and in all his money transactions for us, his simplicity of behaviour and language, his fervent piety, which we have witnessed, when, to his apprehension, no other eye but that of God was upon him; his

fearless, judicious, and evangelical addresses to Idolaters and nominal Christians,—we lament the want of energy of character, we cannot but say, "surely Abraham is Christian indeed, and may the blessing of the God of Abraham rest upon him and make him a blessing.

LETTER FROM MR. SUTTON TO A FRIEND IN ENGLAND.

The following letter of Mr. Sutton's was written to an esteemed friend; the serious and pensive strain which breathes through it, will probably render it interesting to many.

MY DEAR FRIEND,

As we are drawing near to the close of our long voyage, I think it prudent to commence a letter now, while the opportunity is afforded, and I confess that I labour under some degree of embarrassment in doing so, not that a six months' voyage to India has not afforded many joys and sorrows, in which the bosom of friendship would gladly participate, but because of the multiplicity of feelings and incidents which must necessarily have taken place in that time: I will, however, remember I am addressing a friend, consequently you will not expect that kind of correspondence which may be considered of a generally interesting description. Shall I tell you my feelings while crossing the mighty deep, with the idea that the roaring ocean will separate us for ever? I need not—you can sympathize with me, and feel as I feel without any description, and yet there is an exquisite luxury in this kind of intercourse of soul which I cannot resist. When surrounded by nothing but sky and water for months together, there is sufficient to remind me of moments which we have enjoyed together. Sometimes on an evening, when in a pensive mood, by way of relaxation from closer study, I take my station on the vessel's stern, and watch the rudder gliding with amazing velocity through the beautiful shining particles with which the sea is overspread, occasioned by the clashing of the waves and the motion of the ship; my thoughts almost involuntarily recur to those scenes I have left behind; and busy memory loves to dwell upon those moments, when, with admiration and delight, we have contemplated the wondrous works of God.—The following

lines of Montgomery's are very descriptive of my feelings, their beauty will excuse my quoting them :

“ Though the wide world between
Our feet conglobes its solid mass ;
Though lands and waters intervene,
Which I must never pass ;
Though day and night with thee be
chang'd,
Seasons revers'd and climes estrang'd :

Yet one in soul—and one
In faith, and hope, and purpose ; yet,
God's witness in the heavens, yon Sun
Forbids thee to forget,
Those from whose eyes his orb retires,
When thine his morning beauty fires.

When tropic gloom returns,
Mark what new stars their vigils
keep ;
How glares the Wolf, the Phoenix
burns ;
And on a stormless deep,
The ship of heaven, the Patriarch's
dove,
The emblem of redeeming love.

While these enchant thine eye,
Oh ! think how often we have walk'd,
Gazed on the glories of our sky,
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks, are past ;
We part, and ne'er again may meet ;
Why are the joys that will not last,
So perishingly sweet ?
Farewell ! we surely meet again
In life or death,—farewell till then !

Such, my dear friend, are my feelings, and when my thoughts revolve on these scenes gone by, the many dear connexions I have left, the pleasures I have enjoyed, and the happiness I conceive multitudes are now enjoying, I seem to have lost a part of myself, a part which seems so united to those scenes and connexions that it cannot be separated from them ; affection, true to itself, hovers over the endearing past with the most indescribable sensations of lingering delight ; but they are gone, and that part of myself which felt so deeply interested in them, now appears like the occasional visits of the departed spirit from the regions of the dead, to converse on scenes of other years. On you, my friend, the sun will shine as cheerily as ever ; for you the seasons will produce their respective delights as regularly as ever ; the busy scenes of England will move forward as usual ; a thousand discoveries and im-

provements may be made in the natural and moral world, to call forth your admiration ; a variety of domestic occurrences will take place to which I am a stranger ; the Church of Christ may flourish or decay, till it reign universally ; my former acquaintances will retire, one by one, from the busy scenes of life to an eternal home ; others will succeed them, to whom I am unknown ; you, my friend, may pass through a strange variety of sorrow and of joy ; I may live and die unknown upon the burning plains of Hindoostan, and the world, with all that it contains, be hastening in rapid progression towards its final consummation, and all agree in teaching us this great truth—a truth it is wise for us to bear in mind,—that the place which knows us *now* will soon know us no more for ever. Oh ! then, how gloriously delightful is the discovery which the Gospel unfolds respecting that immortality where the Christian pilgrim rests in everlasting peace, where multitudes shall assemble as in one common centre, from the east, from the west, from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, and all the saints, in the kingdom of *our Father* ; although unknown on earth, yet there we shall be well known and welcomed as dearest friends. If this is true, my friend, (as we feel and know it is,) how important it is, as we pass through the shifting scenes of time, constantly to bear in view eternity, and while we ourselves keep in view the haven whither we would be, what, next to our own salvation, can equal in importance the desire to help others to the same peaceful shores ! It is this feeling, clogged, indeed, with many imperfections, which makes me willing to leave all the endearing connections of life to wander in a foreign land, and become literally a stranger and a pilgrim upon earth. Was it not the same feeling, in an infinitely more perfect and exalted degree, which animated the gracious Saviour's breast when he left his bright abode in glory, to become a stranger upon earth, a man of sorrows, and acquainted with grief, that he might rescue the wandering children of men from destruction, and lead them to happiness and to God, where they might recognize, their friend and benefactor, and dwell with him for ever ? Yes, I apprehend it is the same principle, kindled by the love of the adorable Jesus, which is the main spring of all the benevolence and all the loveliness which is found in the Christian character. O ! let us gaze upon the great author of our salvation, till we are imbued with his Spirit

and fired with his love, till the earth grows little in our esteem, and Christ is all in all.

Watch, my brother, watch, for we know not when the Son of man will come.

LETTER FROM MR. PEGGS.

The following letter, of a mournfully interesting description, has recently arrived from Mr. Peggs.

Serampore, Oct. 24th, 1825.

Dear Brother,

I have just returned from Calcutta, where several friends have been to attend the funeral of our dear departed brother Lawson. Since we arrived in Bengal, the 30th of July, three brethren, much beloved in the Lord, have been called away, and three who, when I first saw them, I little thought would finish their course before me, who had been laid aside from labour. But, as bro. Yates remarked, in reference to such events—"The race is not to the swift, nor the battle to the strong." O, may the spared life of God's people be devoted more and more to his glory!

The first of these brethren was Mr. J. Maisch, of the Church Missionary Society; he was born at Gerlingen, in the kingdom of Wurtemberg, Germany, October the 19th, 1796, and arrived at Calcutta in October, 1822. Being compelled to leave his station at Burdwan from ill health, he was advised to try the salubrious air of Pooree, and, with his wife, spent several months there and at Cuttack. We were much pleased with his piety, and hoped, that, as his health was restored, he would have been long spared to India. But God's thoughts are not as our thoughts, nor are his ways as ours; he died of a fever, August 29th, being called away when he had scarcely entered the field of labour. He was much exercised with sore conflict; he lamented his unprofitableness and imperfections, but the Lord gave him peace in his end. O may we learn to "be diligent that we may be found of him in peace!" Our dear departed brother, Mr. Albrecht, who came out with Mr. J. Marshman, in October, 1824, as Classical Professor of Serampore College, attended the funeral of his countryman, Mr. Maisch; but little was it then thought he would so soon follow him: he was rather unwell when he went, and he told me afterwards that he

hesitated about the propriety of attending it. His bowels had been disordered some time before he was confined to his room, but he had a most unhappy antipathy to medicine, and through this neglect of timely attention, suffered the disease of which he died, to gain such strength before he submitted to medical treatment, that no human means could save him. He was removed from Serampore to Mr. Reicard's, of Mirzapore, Calcutta, his fellow countryman, where he obtained the best medical advice. When I saw him, his mind was peculiarly happy: he "desired to depart and to be with Christ." This desire was so great as to make him indifferent to the means of health and life. I endeavoured to reason a little with him, that though it was very desirable, as it respected ourselves, to die and "to be with the Lord;" yet, if it were his will, "to abide in the flesh was more profitable" to the souls of the poor Hindoos. Why were Dr. Carey, and his countryman Swartz, and the aged Dr. Rotler, of Madras, so much respected, but because they were spared for many years to promote the cause of Christ? Prayer was made without ceasing for him, and he appeared to be given unto our prayer; but he declined again: and, on Lord's day, October 9th, he died, aged twenty-five years, having been but one year and one day in the country. He had four sovereigns in his box, which he left to the native brethren at Serampore. His furniture he gave to Mr. J. Marshman, who says he intends to sell it, to add a few hundred rupees to the amount, and then establish a scholarship, to be called the Albrecht scholarship. How lamentable the loss of valuable lives in India! "Verily thou art a God that hidest thyself."

"Insatiate Archer! could not one suffice?
"Thrice flew thy shaft, and thrice
"Our peace was slain!"

Yes! our dear bro. Lawson, in the prime of life, is snatched away from a family of eight children, a growing church and congregation, and a useful sphere of action. The last day in July we heard him preach from Jeremiah ii. 22; he was then labouring under a bowel complaint, I have understood, but did not for some time consider it dangerous: in this, however, he was mistaken; and, it is to be feared, his valuable life (*humanly speaking*.) might have been saved, had timely attention been paid to his complaint. His last sermon was from Hos. xi. 9, and he had a presentiment it would be his last: he was very pathetic; he expired on Saturday night, October 22nd, in his

thirty-ninth year, and was buried the next evening. The funeral was very large and solemn, and many showed their deep sense of his worth, by this last token of regard. I saw him on the Wednesday, and was refreshed by his consolation in death. He said, in reference to an observation I made,—"the valley is not very dark to me." To prove the kingdom of the Lord would come in India, he said, "the earth is the Lord's." "Were it not for my deceitful heart," he said, "I think I could say, Why tarry the wheels of thy chariot?" He took an affectionate leave of his children, and was so supported in his last conflict, as to say, "if this be dying, O, how sweet!" Brother Yates is to preach his Funeral sermon next Lord's day, from 1 Tim. i. 15. The bereaved widow is daily expecting to be confined; may the Lord provide for the fatherless children, and give the widow to trust in him!

We sail in the Fort William, 1200 tons, and expect to leave Calcutta about the 8th prox.

I hope I may yet be spared to do good in Europe.—Pray for us.

Yours, ever,

J. PEGGS.

United regards to all friends. Brethren in Orissa, here, and Calcutta, are well.

LETTER FROM MR. BAMPTON.

Juggernaut, August 28th, 1825.

My dear brother,

Here I am, in a place which brother Lacey has called, (and perhaps not improperly,) "the Devil's head quarters," and I am considerably depressed. I hope I am more entirely given up to God and my work, than I have been. With the exception of a newspaper, I seldom read a line that has not a pretty direct bearing upon my calling as a Missionary. I am engaged with the natives twice a day, and wish to be so to the close of life. Some of my interviews with the people are very painful. Not a few hear the gospel, but apparently, almost every heart and voice rises in opposition to it and me, and I meet with insults, which would move almost anything except a stoic or a Christian of superior attainments. The night before last, I was surrounded by many people; but they often, for a considerable time together, drowned my voice in their spiteful shouts; the very

children lifting up their little hands, and striving, by every effort of voice and gesture, to show me how unalterably they were attached to Juggernaut, and opposed to Christianity. With respect to the children, I took care not to let them see, that I took the smallest notice of them whatever; but it was impossible to carry it off so with the others, and I finally came home, as I frequently do, a good deal depressed. Last night the people were not much better, but I was enabled to stand like a rock in a storm. I am reading Chamberlain's life, which I have now gone over at least three or four times, and always with advantage; but what a vast difference between his circumstances and mine! he was almost everywhere heard with attention, and I am almost always in a tempest. This tends somewhat to depress me, but it oft sends me, as do other things, to the Throne of Grace. Thus I am cast down; but on the whole, I can add, I am not in despair. I pray for success, I am directed to do so, and I hope that he, whose directions I try to obey and sometimes plead, will hear what is certainly dictated by his own word. I have hoped within the last year, that the Lord has been preparing me for usefulness; but what will be the event remains to be seen. Just before my illness about a year ago, I was powerfully impressed with a conviction, that the ascendancy of religion in the mind, is always the work of God; and I thought, Well, this will fit me the more for usefulness, as it will dispose me to give God all the glory. Since that time the impression has been weakened, though my judgment remains the same; but our feelings are so apt to carry things in opposition to our judgments, that I am not without fear of my usefulness being hindered by a proud disposition to withhold from God the glory of his own work; against this I pray, and request to be helped by the prayers of my brethren.

I have been recently a good deal quickened, and rendered, I hope, more decided. If I have ever strove to make the treasures of literature mine, I now give up the attempt, and feel determined that nothing shall have my time and strength that does not bear pretty directly upon my work. I preach more diligently and I hope more affectionately. The result I have already stated. What my dear brother shall we make of all this? The best I can make of it is this, Perhaps the Devil rages, because he sees that some inroads are likely to be made upon his kingdom. If it be so, let him rage; only let our spirits be supported in the struggle,

and converts, under the nose of Juggernaut, will be an ample recompense. I don't know what to do about going out in the sun; on one hand I am afraid of killing myself, and on the other of being too timorous. I have written to Dr. Carey, to know how far he thinks it may be safe to venture. The cold season is coming on, and during it I hope to spend several weeks of preaching, and giving books away in the villages. I also look forward to spending a month, if the Lord will, before it is very long, at Ganjam, and perhaps a month at Balasore. Sutton is now at Cuttack on account of his child being indisposed. Brother Peggs is at Serampore, and how he will be disposed of seems uncertain. I think I told you before that I had a very good opinion of Lacey, if his constitution will but bear it; I think he will be a superior Missionary. He is fond of speaking to the people, and he speaks well. May all your Missionaries live long and be very useful. I am persuaded you do pray for them, and your meetings discover a sense of the importance of Divine influence. I hope my brethren in the ministry will very carefully examine the scriptures on this subject, and very carefully teach the people what the word of God teaches them. I think that would excite prayer for their influence more than anything else, and I hope it is not neglected.

Yours affectionately,

WM. BAMPTON.

EXTRACTS FROM MR. LACEY'S JOURNAL.

Junc.—To-day, in the midst of the discourse, some wise looking interested old Brahmins came up to us, and, without much ceremony, one of the elder of them made his way through the people, and, in a severe tone of voice, demanded of me what I was doing? what authority I had for circulating books destructive of their religion? I told him I was preaching Christ, and that I was doing so by his command and authority: the old gentleman was bitter, and very abusive, and displayed much wrath, which I knew very well would spoil his cause; he talked and stormed awhile, and the people looked at me as though they wished to know what I would do with this abuse; I told him I did not wish to destroy the truth, and if his religion was true, he need not be afraid for its interests; but that by his

anger he sadly betrayed his cause, as we all knew how sinful that was. I told him moreover, that he was angry because he was afraid of losing his gifts, if we thus instructed the Soodras; and so he was not only angry but covetous; that it was bad to covet the money of the poor and needy. Had all the Soodras on my side, and the poor man departed disappointed. He went away with a bluster, but was well laughed at. The people afterwards said, "these men will beat you;" I answered, according to their own minds. I took this opportunity of exposing these Gods in human shape, as they are considered, and of recommending the gospel of Christ; many approved and asked for books. Thanks be to God for strength and some ability to preach the gospel. Thousands will hear it; O, may it be to many a joyful sound! A severe pain in my breast.

6th.—Breast and throat sore through much exertion, but have not been prevented preaching regularly yet. Have for some days past made it a practice with brother B. to preach twice among the people, as the opportunity is so good. Preaching this morning a Brahmin came up, and heard me exposing their numerous forms without an inward operation; he told me I was like a dog, that I never washed or thought about the gods. I told him he certainly spoke falsely, as I washed every morning; but he observed, you eat first and that is beastly; here also, you are wrong, as I always bathe before breakfast; the bystanders mocked him for his unfounded charges, and protested he had no cleanliness in his heart, from whence came such wicked lies. Have disposed of a great number of books to-day, principally Bengalee. An old woman poured out her abuse, and called me a blasphemer of their Gods. Have read a letter from England full of unkindness and evil speaking. How necessary to have one's treasure in Heaven beyond the reach and influence even of the best of men. May I cease from men and seek my comfort in that unchangeable friend, who said, "I will never leave thee, I will never forsake thee." My dear Anne feels it keenly, but this is among the all things for our good.

7th.—This morning the people crowded around, and listened with pleasing attention to the word of life and peace, and took books eagerly. I felt my heart much engaged, and intent upon the preaching of the gospel, the only possible means of salvation; this is enough to awaken our drowsy minds; these thousands are perishing for lack of knowledge, and we alone have the precious means. O how responsible our situation! May we labour

to discharge it; there is no wonder in Missionaries overstepping the bounds of prudence in the quantity of their labours, while their minds are under this weighty impression. My subject this morning was the death of Christ, the love he had for Man that constrained him to die, a subject that the Hindoos will always admire—his purity and freedom from the commission of every sin; this will ever recommend Christ to their attention and affections. The Hindoos think and talk much of purity, and where it is, it is always revered; there is no difficulty in obtaining attention, when they hear subjects like these talked of; and though their minds may be unconverted, their judgment must, of necessity, be favourable to such a religion, and it is to be hoped that many, never seen by us, are under impressions favourable to Christ. Throat and breast too sore and painful to go out in the evening, though I stayed with great reluctance. I love to preach the gospel of Christ, to hold out the means of life to my perishing fellow men, and particularly as many may never see a Christian's face again. There is reason to think, that, from our regularity, some would be disappointed in not finding us at our posts this evening.

8th.—Out this morning, but too sore to do much, neither did I think it prudent to endeavour, lest I should unfit myself for the evening, generally the best time for action. In the evening, brother S. accompanied me, and we presently collected a numerous congregation; one man disputed some time, and seemed determined to prevent the preaching of the Gospel, quibbling at every sentence; several more were in a rage at hearing, as they said, their *debtas* abused and blasphemed; this was partly false, and would be more so, if they did not constantly drag the *debtas* forward, and then they are offended at hearing their sins and immoralities exposed. Provisions are dear at Pooree, and we have sent for rice, &c. from Cuttack, in case of necessity, both for ourselves and for our servants. The rain prevented my staying out as late as usual this evening. Not many were disposed either to have books or hear the Gospel.

9th.—After some little disputation by way of commencement, the people heard of the love of Christ to men, of his death, of his power and willingness to save, and of his holiness as our sacrifice and divine teacher, with attention and feeling. When a disposition like this manifests itself, I am ready to say "surely they now feel convinced;" but, alas! their convictions and impressions generally

vanish, or seem to us to vanish in their native levity and superstition, like the morning cloud and early dew, but will all perish from their minds?—will none of the good seed grow? the men of the world say no, your labours are vain; first, clean away the jungle and then sow the seed with success; and this to reason seems plausible, but reason must submit to the word and appointments of God, who knows better than our reason. He says, go ye into all the world and preach the gospel, and lo! I am with you always, &c. Mankind look only to natural means for the conversion of the heathen to Christianity, and herein as men they judge wisely; we, however, look for and depend upon supernatural means, and men not seeing this, deride our efforts and call us fools; but we follow him, who, though Belzebub, in the estimation of some, is wisest among the sons of men. O may we take up our cross cheerfully and follow our Lord! A man killed in a thunder storm at Cuttack, and an unfortunate woman executed for the murder of a child; the Gospel was preached to her, but she seemed exceedingly hardened in her sins. Kept at home by the rain this evening. Pleasing accounts from England as to the prosperity of the sacred cause of Missions. How evidently is the day the great day, approaching. Lord hasten the happy time.

12th.—Since the 9th, have preached morning and evening with various reception; sometimes I have had pleasure in the sacred calling; at others much dejection. Yesterday, one of my hearers told me, my Jesus Christ was the son of a Khidmutgan, a very reproachful term; this sad blasphemy silenced me for a moment, but some of them were afterwards ashamed, when they were required to establish the thing that seemed so much to please them; and we turned to the adultery, incest, theft, and blood, committed by their *Debtas*, and then compared them with a holy Jesus, and the fellow said no more, but listened to what I had further to say with some attention. Afterwards, speaking of the religion of Christ being merciful, a man boldly called it a lie, observing that if so, we Christians should not take the rupees of the poor at Juggernaut's gate, when they came to pay their adorations to their god, or detain them without, until they perished with cold and hunger; I knew the charge was but too true, and, for the honour of Christ and his gospel, felt myself obliged to say, those who did this were certainly not under the influence of the gospel I preached to them; for were they, they must refrain from works like these, and making a distinction between Christians by name

and in heart seemed to satisfy them; and I have this festival been often obliged to do so. How ought all Missionaries here to be jealous of the honour of Christ, and on all proper occasions to maintain it, though at the expence of the reputation of men. I recommended the people to read the books I gave them, to discover whether or not Christ's religion was merciful. A person who had heard brö. Pearson, of Chunsura, confirmed what I had stated, which plainly manifested that he had heard the same subject from him. Passed by a poor man in great distress, having lost his beads, upon which, he had repeated the name of his debts; he said, if they were trampled under foot, so would his teacher trample him underfoot. The bystanders seemed to commiserate his heavy loss.

EXTRACTS FROM THE BENGAL WEEKLY MESSENGER, CONTAINED IN A LETTER FROM MR. SUTTON.

Pooree, November 10th, 1825.

My dear brother,

I do not know whether the following long extract, from the Bengal Weekly Messenger, will be thought sufficiently interesting to justify my sending; but I thought it would be pleasing to see what public opinion is, with respect to the connection of the British Government, with the vile idolatries at Juggernaut, and the hope that that connexion is likely to cease.

A. SUTTON.

“In a recent messenger, we gave a tolerably long and accurate account of the heart rending occurrences, which, we may say, infamized that scene of most cruel idolatry; but we abstained from accompanying it by any remarks of our own, in the hope (now realized,) that the then ensuing Friend of India would contain ampler information, and enable us to do that better, which, in comparison with others, we, indeed, do not pretend that we ever can do well. Our contem-

poraries, however, took up the subject severally, and in a train of judicious, and generally concurring commentaries, reprobated the system, and struggled for its abolition, or at least its being ameliorated; and, in so doing, conferred credit at once on their religion and themselves.

Looking as far as we may presume to look, with a prophetic eye, at the future events connected with Juggernaut, we are rejoiced to see reasons for imagining that it is not destined, for a much longer time, to pollute the land with its barbarous worship;—a worship to be termed barbarous, distinctively, as, therein, exceeding almost every other species of idolatry; and distinctively infamous from the superior knavery which accompanies and doubly vitiates its most unholy and abominable rites.

We hold it impossible that the exposition which the late Friend of India contains, can be overlooked, or not particularly regarded, by those whose authority and other influence, can alone effect the wishes of the Christian community; for although we have ourselves been led by, in some cases, a laudable interest, and in others, by mere though intense curiosity, to peruse all the accounts of that annual festival, (if by such a name it can properly be called,) and have thereby, been enabled to ascertain as much of its history as is known to the generality of our countrymen; we yet confess, that the account of which we now speak, has informed us of a deal that is new; and (we grieve to say,) a great deal, which must discredit the Government, unless we allow the purity of its motives to extenuate the miserable consequences which its measures produce.

We believe now, though we hear of it for the first time, and though on worse authority, we should at least have wavered in our belief, that the English Government actually maintains, by rewarding a set of wretches called pilgrim hunters, trained up by the various functionaries of the temple, to traverse the whole country for the purpose of inducing the wretched inhabitants to undertake the pilgrimage, and thus increase the amount of that, for which is confessedly not intended to form an item of our revenue, and almost the whole of which is expended under British auspices, in adorning and maintaining that idol and its countless establishments; and thereby preserving a last refuge for that religion, which, in all other parts of our Indian territory, we are encouraging every proper endeavour to eradicate!

Now, when the reader reflects upon the sufferings, the misery, and the murders, which are the harrowing produce of every year's assembly; the hundreds which die from starvation and disease, on the way thither; but especially at the goal of their spiritual desires; the heartlessness of their more fortunate brethren, who, escaping hunger and contagion themselves, indifferently behold their fellow creatures dying around them; their miserable crisis being (shocking to relate) actually anticipated, by the numerous dogs and vultures, which instinctively flock to that abundant carnival.

The words of an eye witness corroborate this: "The country near the temple, seems suddenly to have been visited by pestilence and famine; dead bodies are seen in every direction; Pariah dogs, jackals, and vultures, are observed watch-

ing the last moments of the dying pilgrim, and not unfrequently hasten his fate."—and, again, "I cannot particularize what we saw on the road, scenes the most distressing, both as to dead, dying, and sick; they had crept into the villages, sheds, and under the trees, to avoid the rain, and from thence many were never removed. The dead principally lay in the water of the ditches, whence the materials for raising the road were taken. They were drifted by the wind to the next obstruction, where they lay in heaps, from eight to twenty together. From the first two coos from Pooree, I counted above three hundred dead; and I must have necessarily have overlooked many, having to observe both sides of the roads. I saw one poor creature partly eaten, though alive. The crows had made an incision in the back, and were pulling at this wound when I came up. The poor creature feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal."

Such are the scenes of horror, and worse than savage cruelty, annually occurring under, (must we say it?) the patronage of the British Government, of which the servants are sent to oversee the ceremonies, and to collect the pittance from the miserable beings, whom that very pittance might have saved from starvation and all its miseries! Attempting to give an abstract account of these profanations, does great injustice to the regular detail for which we entreat our readers to refer to the work, from whence so much of our information is derived; but we should not fulfil our own duty, did we conclude our remarks without a more particular advertance to the tax,

which is levied by Government on the pilgrims, and the reward which is paid to the crimps. (what else should they be called?) for every devotee, they can entice to the Pagoda. The whole of this is fully explained in the Friend of India; and, what we think, undeniable arguments are drawn from its history, to show that the sanction given by our Government to the worship, is construed by the wily priesthood, and believed by the vulgar, to be a consequence of our respect for the idol's sanctity; and, indeed, it would be almost unreasonable in us, to expect any more favourable inference, to be deduced from our care of Juggernaut's rights, our munificence towards his servants, and our apparent solicitude to attach a ridiculous degree of importance to his worship. The writer before us, recommends, that either the tax be altogether abolished, or raised to such a height, that none but the very opulent would be able to afford it; and although both these plans would undoubtedly, we think, end in the same way, that is in the desertion of the idol; yet there would appear in the eyes of the idolaters, so much harshness, and so much avarice in the latter, that we should prefer the adoption of the milder, but equally effectual method of total abolition; as we feel fully assured, that entire neglect on our part, would, in a moderate time, be followed by equal indifference on the part of the worshippers; on this principle, we conceive, many places of ancient religious reputation, have now fallen into decay, though once, perhaps, as great in sanctity as the Pagoda of Juggernaut. The strongest persuasives of the pilgrim hunters, are derived from the boasted countenance and care of the British Government; that

must be worthy, say they, which so wise a people think it fitting to support, and as they gain nothing by the tax, they can only be influenced in levying it for the use of the temple, by a conviction more or less firm, of the power and holiness of its presiding deity. These and more such arguments may be easily conceived to have a powerful effect, on even the better sort of the Hindoo people; and, therefore, it the more behoves us to deprive their seducers of so plausible an argument, by at once withdrawing our countenance from the scene, and making our future indifference to the god's prosperity extensively known amongst his believers. Let the tax then be abolished, desuetude will be the consequence at last; although the first succeeding year or two, may produce a greater concourse of people. Let us not assist to keep up the mystery and priestcraft of the worship; let us not, by our authority, help to maintain the splendour of the idol; nor his reputation of that abstergent holiness, which is believed to wash away the whole sins of those who approach its residence, and the result will be found to answer the expectations, which is, by the Friend of India, so reasonably cherished."

ANECDOTE OF ABDALLAH AND SABAT.

This anecdote is known probably to many of our readers — but as it so strikingly displays the sovereign power of the scriptures, and efficacy of divine grace, we are induced here to insert it.

Two Arabians, who were Mahometans, and persons of dis-

tion, were intimate friends. The name of one was Abdallah, and of the other Sabat. Abdallah was converted to the Christian faith by reading the bible. It was death for an Arabian to profess the Christian religion, and to avoid his danger Abdallah fled. In his flight he was met by Sabat his former friend, who caused him to be apprehended, and he was sentenced to die. An immense number attended his execution, and Sabat also was present. He was offered his life if he would abjure Christ, "No," said he, (as if the proposition was impossible to be complied with,) "I cannot abjure Christ." One of his hands was then cut off at the wrist; but he stood firm, his arm hanging by his side. A physician offered to heal the wound if he would recant; he made no answer, but looked up stedfastly towards heaven like Stephen, his eyes flowing with tears. He looked at Sabat, not with anger, but with the countenance of forgiveness. His other hand was then cut off, but he never changed, and when he bowed his head to death, all the people seemed to say, "What new thing is this!" Sabat himself, shortly after, was converted by reading the New Testament, and made a journey of three hundred miles in order to be baptized. His family hearing that he had followed the example of Abdallah, and become a Christian, sent his brother to despatch him, who went in the disguise of a mendicant, with a dagger concealed under his cloak. Entering the apartment of Sabat, he rushed upon him, and wounded him; but his servants came to his assistance, and he then recognised his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home

in peace, with letters and presents to his mother's house. Sabat afterwards long laboured in the cause of Missions, and was a zealous and celebrated translator of the Holy Scriptures.

NEGRO SLAVERY.

The follow Petitions of the Protestant Dissenting Ministers of the three Denominations, residing in and about the cities of London and Westminster, were presented to both houses of Parliament, signed by the Rev. F. A. Cox, L.L.D, Chairman, and with the names of about sixty other ministers.

That your Petitioners feel it to be their duty to express their deep and painful regret, that Slavery should continue to exist in any part of the British dominions, because they consider such a degraded condition of society, utterly incompatible with the principles of natural rights, directly opposed to the genius of Christianity, and hostile to the spirit of the British constitution.

That your Petitioners regard it as in the highest degree dishonourable to the character of their country, that upwards of eight hundred thousand of their fellow subjects, equally entitled with themselves to share in the advantages of freedom, and the blessings of religion, should still wear the galling yoke of slavery, and with their yet unborn progeny be doomed to endure all the physical and moral evils incident to such a state, without any adequate protection by law, and without any effective means of redress; and to be virtually excluded from the blessings which flow from early moral instruction, from the acknowledged sanction

of the marriage tie, and from the exercise of the rights of conscience, and uncontrolled religious worship.

That although your petitioners might call the attention of your Lordships' Right Honourable House to the manifold objections which obviously suggest themselves to the monopoly granted to the West India Planters in the British market, and the enormous burthen thus imposed on the people of Great Britain, they nevertheless content themselves with most humbly urging upon your Lordships' Right Honourable House, the still higher considerations of humanity, liberty, and religion; not doubting that these will have their due weight in procuring for the Negro Slaves that legislative protection which is pledged to this unhappy portion of our fellow subjects, by the unanimous resolutions of Parliament in May, 1823, that so they may be delivered at the earliest moment that the claims of justice will allow from the incalculable evils of a state of bondage, and be raised to a full participation of the civil and religious rights and privileges which are enjoyed by any other classes of his Majesty's subjects.

And your Petitioners will ever pray, &c.

General Baptist Missionary Society.

MISSIONARY ANNIVERSARIES.

HUGGLESCOTE AND IBSTOCK.—On January the 3rd and 4th, Missionary Meetings were held at these villages. On both occasions Mr. Orton presided. At

Hugglescote, Messrs. Goadby, Hudson, Pike, &c., pleaded the cause of the perishing heathen; and the same brethren, with Mr. Derry, advocated the same important cause at Ibstock.—Collections,—Hugglescote, £1. 8s. 0d.,—Ibstock, £1. 9s. 0d.

TICKNALL.—The Anniversary services of Ticknall Missionary Association were held on Jan. 22nd and 23rd. On the former day, Mr. Hudson preached. On Monday evening, Mr. Goadby presided, and Messrs. Richardson, Butler, Stocks, Hudson, Winks, and Pike, addressed the audience. The chapel was crowded to excess, and the meeting highly interesting and animated; few, if any, have excelled it.—Collections, £8. 16s. 6d.

CAULDWELL AND OVERSEAL.—Missionary Meetings were held in these villages on Monday and Tuesday, February 13th and 14th. Mr. Butler preached at Cauldwell on the Lord's day, and with Messrs. Winks, Hudson, and Pike, advocated the great Missionary cause, on Monday evening, the opportunity was gratifying, and the Chapel numerously attended; the same brethren, with the exception of Mr. Pike, attended at Overseal, where they and Mr. Norton pleaded for assistance to an undone world. The little chapel at this village was very crowded, and much interest apparent. Collections,—Cauldwell, £3. 8s. 0d.—Overseal, £2. 8s. 0d.

BASFORD.—An interesting Missionary Meeting was held in this village on Monday, February 20th, when Messrs. Pickering, Hudson, Pike, and Plowright, addressed a numerous audience. Mr. Hudson preached on the preceding Sabbath.—Collections, £8. 0s. 0d., being, notwithstanding the depression of trade,

more than on any former occasion.

BELPER.—The Annual Missionary service here was held on Tuesday, February 21st, and was of a pleasing description. Mr. Barrow presided, and Messrs. Stocks, Winks, Hudson, G. Pike, and Pike, moved or seconded resolutions, and addressed the audience. Messrs. Gawthorne and Constable preached on Lord's day, the 19th.—Collections about £7. 10s. 0d.

LEICESTER.—On Lord's day, February 26th, Messrs. Stevenson, Pike, and Hudson, preached in behalf of the Mission, in the Chapels in Archdeacon Lane, Dover-Street, and Carley-Street, Leicester, and on the following evening, with Messrs. Bromwich, (who presided,) Stocks, Winks, and Gamble, advocated the claims of the heathen before a numerous and interested assembly. The opportunity was very pleasing, and the Chapel crowded, till many, it was apprehended, sought admittance in vain. The extreme depression of the manufacturing and commercial interests at that time at Leicester was expected to operate unfavourably on the Collections; they, nevertheless, were, on Lord's day, Archdeacon-Lane, £8. 12s. 0d. Dover-Street, £6. 14s. 0d. Carley-Street, £2. 0s. 0d.—On Monday evening, at Archdeacon Lane, (including a few trifles the next day,) £10. 0s. 0d. at Carley-Street several friends have since come forward as Collectors.

FLECKNEY AND SMEETON.—On Tuesday, February the 28th, Messrs. Hudson and Pike pleaded the cause of the heathen in these villages. They attended at Smeeton in the afternoon, and at Fleckney in the evening. Collections.—Fleckney, £1. 14s. Smeeton, £1. 14s. 9d.

WOLVEY.—The Anniversary Missionary services at Wolvey were held on March 12th and 13th. On Lord's day, the 12th, Mr. Pike preached a funeral discourse for the late lamented Mrs. Sutton, she having been a member of the church at Wolvey. On the following evening Messrs. Goadby, Jarvis, Knight, Jones, Pike, and Spooner, addressed a very crowded audience. Collections, £12. 19s. 5d., being much more than on any former occasion.

LONGFORD.—The next day the Anniversary of Longford Missionary Association took place. Mr. Goadby preached in the morning, in the afternoon, Mr. Pike, and in the evening, these brethren, with Messrs. Rowton and Jones, (Independents,) Jones, (P. Baptist,) and Carter, (Methodist,) advocated the cause of Missions. Mr. Jarvis presided. Much interest was felt,—the Meeting was animating, the Chapel crowded to excess. Collections, (notwithstanding the extreme depression of the manufacture of the district,) £13. 5s. 0d. The same friend who on several former occasions had made a handsome donation, again presented to the Secretary ONE POUND SIX SHILLINGS, *saved by denying herself the use of tea.* Four or five shillings were also presented, the gift of a child, being profits upon a rabbit.

COVENTRY.—On the following Thursday evening a Meeting was held in the newly erected Chapel at Coventry. There was but a short time for giving notice that the meeting would be held, the Chapel was, however, well attended, Mr. Jarvis again presided, and Messrs. Franklin, (P. Baptist,) moved and seconded resolutions, and addressed the assembly.—Collections, £5. 2s. 0d.

Five or six young friends volunteered at the close of the Meeting to act as Collectors.

TO THE AGENTS OF
THE G. B. FEMALE
MISSIONARY ASSOCIATION.

The Committee of this Society respectfully request the Agents to forward immediately to Mrs. Pike, Derby, all the work they have on hand, done or undone.

On behalf of the Committee,

M. PERRY,

Secretary.

Derby, 17th, April, 1826.

ON THE DEATH OF MRS. SUTTON.

Oh, heard ye those accents of sorrow,
that came

On the wings of the wind, from the
climes of the East ?

Oh, heard ye those moanings that sympathy claim ;

Those sighs of deep anguish from
Piety's breast ?

They came from those shores where dread
cruelty reigns ;

They burst from the circle devoted to
God :

The circle that toil on the bone cover'd
plains,

Near Juggernaut's lofty and horrid
abode.

In vision I swiftly flew over the main,
And lighted with speed in Idolatry's
land ;

There anguish and grief, with their heart
chilling train,

Had whelm'd with affliction our dear
Mission band.

All stretch'd in the bungalow, clammy
and cold,

The corse of our CHARLOTTE inani-
mate lay ;

The soul that once mov'd it, (more pre-
cious than gold,)
Had fled from this earth to the regions
of day.

That bosom which felt for the woes of the
East,

Alas ! *it will feel for their sorrows no
more :*

Those eyes that gaz'd sad on Idolatry's
crest,——

*Their season of mourning and weep-
is o'er.*

That Spirit which glow'd with the godlike
design

Of publishing mercy to perishing
men :

That Spirit hath fled from mortality's
shrine,

No more to engage with our lov'd Mis-
sion train.

In th' morn of her work, ere the noon-
tide of life,

Our CHARLOTTE was summon'd to
cease from her toil ;

The end of her warfare, triumphant o'er
strife,

Was *peaceful, and happy, and clos'd
with a smile.*

Now safe in the courts of unspeakable
bliss,

She raises her song with the millions
on high ;

Where glory, with honour and happiness
is,

And streams that delight, from the
fountain of joy.

There cloth'd in white raiment, the robes
of the blest,

And crown'd by her Saviour with
splendour divine ;

The Spirit of CHARLOTTE will peace-
fully rest,

And through an unbounded eternity
shine.

But see ! in the valley of darkness and
woe,

Our Sutton of CHARLOTTE, his
CHARLOTTE bereft ;

For him let the sorrows of sympathy
flow,

And prayer rise for him and the infant
she left.

The dear tie is riven, the union broke,
The mourner is left, yet he cannot
repine ;

He yields to the blow and submits to
the stroke,——

The stroke was inflicted by mercy di-
vine.

" 'Tis right," he exclaims, " though I inwardly feel
Indescribable grief, on this desolate shore ; —
To minister comfort e'en bosoms of steel
Would melt, could they think that my
CHARLOTTE'S no more."

Dear herald of peace, 'tis the hand of thy
God,
Whose prerogative 'tis to chasten or
bless ;
He surely will heal the sharp strokes of
his rod,
And pour in thy bosom his comforting
grace.

Then bear up awhile till thy warfare is
o'er,
Improving the time as it rapidly flies ;
Be faithful to tell on that soul-snaring
shore
That centred in Jesus' true happiness
lies.

May thy babe see the close of Idolatry's
night,
And joyfully welcome that fast coming
day,
When the tribes of Orissa will hail
with delight
The Saviour of sinners and bow to his
sway.

'Ere then should thy spirit have quit-
ted its clay,
Mayest thou land all triumphant on
Canaan's glad shore ;
To dwell with the Lamb through
Eternity's day,
And meet with thy CHARLOTTE to
sever no more.

February, 1826.

ON THE DEATH OF MR. AND MRS. PHILLIPS,

*Missionaries in the West Indies, who
were buried together beneath a Tamarind Tree.*

Beneath a burning sun
Their glorious race was run,
Weep, brethren, weep ;
Beyond, beyond the western billow,
The cold, cold earth, their only pil-
low,
Sweetly they sleep !

The love of God and man,
Urged them from kin and clan,
Far, far away ;
A few warm tears of nature's sadness,
Sprinkled, like summer rain, their
gladness,
That parting day.

Why thus themselves bereave,
In willing exile leave
Their happy home ?
A voice they heard, a voice from
heaven,
And by a holy impulse driven
Gladly they roam.

Thus, with a love sublime,
They sought the feverish clime,
Jamaica's shore ;
And there proclaim'd, in strains so-
norous,
The tidings of that angel chorus
Sung long before.

The poor, poor negro hears,
And through his flowing tears
Looks to the LAMB :
It is a sorrowing joy that's stream-
ing
From eyes with inward rapture
beaming,
At Jesu's name.

But short and few their days,
Such the mysterious ways
Of God supreme :
The lamp with mission zeal enkind-
led,
Touch'd by contagious vapour,
dwindled—
Till quenched its beam.

PHILLIPS has join'd the dead ;
His consort too is fled,
Alas, how soon !
Clos'd is their heavenly race and
mission ;
Their sun is gone—O sad transition !
Down, down at noon !

No sculptur'd stone proclaims
Their venerated names,
Graven by sage or seer ;
The Tamarind tree will tell their
story,
While an eternity of glory
Crowns their career.

Beneath a burning sun
Their glorious race was run,
Weep, brethren weep ;
Beyond, beyond the western billow,
The cold, cold earth, their only pil-
low,
Sweetly they sleep !

THE
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

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JULY 1, 1826.

VOL. V.

SHORT HISTORY
OF THE
FREE-WILL BAPTISTS
IN AMERICA.

Continued from Page 205.

1789. ABOUT this time, several of these infant societies were harassed by disputes about "principles," as they were called, which greatly retarded the progress of the cause. "What these principles were," says our author, "I am not able to ascertain; but, I dare say they were not the principles of the doctrines of Christ: 'repentance from dead works, faith towards God,' &c. for when people get into a lukewarm state, it is seldom the case, that they say much about these principles. When professors, through unwatchfulness and unprayerfulness, lose the life and power of religion, they feel restless, and want to find something to satisfy their minds; and, being lost to the principles of the doctrine of Christ, they have recourse to divers and strange doctrines, and endeavour to furnish themselves with a set of principles that will appease their consciences, excuse them from religious duties,

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cover them up in their sins, and shield them from the labours of the church. The first thing you then hear from such people is, that they have changed their sentiments.— And, what do they believe now? Why, one believes that what is to be will be; another, that believers never can fall from grace; and a third, that there is no hell, or that all will be delivered from it at last. But these speculations can have no place when people are really engaged in the power of religion. The sinner then, by the spirit of God, feels himself in danger of eternal damnation; and all his cry is, 'God be merciful to me a sinner.' And, as soon as his soul is set at liberty, he is for going on to perfection, and pressing toward the mark for the prize of his high calling of God in Christ Jesus. There all the dispute ends."

There is reason, however, to fear that their disputes about principles, and their zeal to propagate their opinions, caused them to neglect that circumspection in life and conversation, that forsaking of the world, and that regularity of discipline in their churches which alone could preserve them from confusion and reproach. In the society at New-Durham, this leaven had insinuated

itself so fatally that, in 1791, it was thought necessary to dissolve their church-state. This opened the mouths of the gainsayers, who triumphed in the subversion of Randal's own church, as they scornfully designated it. But, their triumph was short: this painful event was only a prelude to greater success; and the cause rose again in renewed vigour. Immediately after this dissolution, a number of the members, who had wept over the desolations of Zion, reunited in their former covenant, and re-organized the church. They then endeavoured, by scripture methods, to recover their fallen brethren; and, in many instances, their efforts were crowned with pleasing success. After this winnowing, the cause prospered abundantly. In less than three months, sixty-seven converts were added; and, in a few years, this church spread itself on all sides; and its members were thickly scattered through all the towns and villages within twenty miles distance.

About this period too, the ministers of this new sect, who probably possessed more zeal than prudence, suffered disgraceful persecution. Of one of them, John Cotten, who was engaged in the ministry, in 1790, the historian observes: "Sometimes his zeal for God carried him to a great length, and exposed him to great persecutions. He travelled a great deal, and warned the people, night and day, with tears, in meeting-houses, in private houses, and sometimes in the streets. He was often pushed about and smitten by the people, and more than once stoned. On one occasion, he was hauled out of a meeting-house by the heels; and dragged some distance along the street in the same manner. But

even while they were thus treating him, he prayed to the Almighty to forgive their sins, and grant them repentance!" But their enemies did not confine themselves to personal violence; they attacked also their characters, and charged them with many sentiments and practices which they totally disapproved. Their real opinions were grossly misrepresented; and every means employed, that calumny or prejudice could devise to render them suspected by the professors of other denominations. From these aspersions, our author defends himself and his brethren, with a truly christian spirit, and obviously with complete success. Yet he acknowledges that, from the year 1785 to 1791, the progress of the cause, owing to these and similar reasons, was very slow. In 1790, the number of ordained ministers belonging to this denomination was only eight; and the number of preachers, ten; and the whole number of members, male and female, no more than four hundred. But a bright day succeeded this dark night.

About 1790, Robert Dickey, a young member of the church at New-Durham, who had an excellent gift of exhortation, went to assist a relative in making a settlement, at a place called Strafford, in the county of Vermont. When he had completed this engagement, he continued to reside there for some time, as a hired labourer to another settler. Observing that the inhabitants were openly profane, and ignorant of divine things, he pitied their dangerous state, and began to exhort them to repentance; directing them to Christ as the only refuge from everlasting destruction. The novelty of the attempt excited curiosity; and crowds went to hear what this babbling could say. Con-

siderable opposition and cruel mockings ensued; but Dickey persevered, and the Lord succeeded his endeavours. Many became seriously concerned for the salvation of their immortal souls; and were directed and enabled to find peace in believing. For a short time, they went forwards in harmony and love; but too soon persons of other denominations sowed discord among them, by introducing various speculative doctrines, and thus diverting their minds and dividing their affections. Disputes and ill-will, the natural consequences, followed: and though they were repeatedly visited, during the space of two or three years, by several of the most experienced ministers from New-Durham, who laboured affectionately to produce a proper spirit, and baptized several; yet, such was the violence of party, that they judged them unfit for church fellowship.

In 1794, they still continued in the same unhappy state; but nine persons were at length induced, by a visit from elder Buzzell, to take the scriptures as their only rule of faith and practice, and to devote themselves to the service of Christ. These were formed into a small church, in connection with the church at New-Durham; and carried on the cause with great union and ardour. Their numbers increased; and the cause was introduced into the adjacent towns, in which respectable societies were speedily raised. In 1802, the number of members amounted to three hundred and thirty, and a conference was established, under the name of the Strafford Quarterly Meeting. In 1822, the cause had spread so, that a new conference was found necessary; which was called the Huntingdon Quarterly Meeting! The Strafford conference then

comprised eight churches, and Huntingdon seven. But in 1825, the churches, in the former, had risen to fourteen, and in the latter to eleven; and a third conference, styled Wheelock Quarterly Meeting, had been formed; which consisted of fourteen churches. An association of these three conferences was annually held under the title of 'Vermont Yearly Meeting;' which represented thirty-nine churches, many of them numerous and prosperous. Thus the small church which, in 1794, was formed of nine persons, under very discouraging circumstances, has become a great people; among whom twenty-six ordained ministers, of good character and eminent for ability and piety, assisted by a goodly number of acceptable preachers, are diligently and zealously employed in publishing the gospel to the daily increasing inhabitants of that fertile province.

This interesting account may suffice as a specimen of the manner in which these professors endeavour to extend their borders, and of the astonishing success with which it has pleased the Lord to crown their exertions. We shall not therefore detain the reader with any further details of their progress; but describe, as briefly as we are able, their present extent, and drop a hint or two respecting their order and discipline.

This denomination arose, as we have already seen, in the state of *New-Hampshire*, which extends northward from the province of Massachusetts to British Canada. In this state they have an association or yearly meeting; which consists of three quarterly meetings or conferences, comprising forty eight churches; many of them distinguished both for their numbers and their graces. They soon carried

their sentiments into the extensive region known by the appellation of the *District of Maine*, which spreads itself to the north-east of New Hampshire. Here, in 1826, they had two annual associations, six conferences, and about ninety churches. In 1794, as we have just stated, a single church of nine members was planted in *Vermont*, a state situated to the west of New Hampshire; which has been the fruitful source of one association, three conferences, and thirty-nine churches, and is still pushing its conquests on every side. These three states, which include a region of four hundred miles in length and and three hundred in breadth, may be considered as the chief seat of this denomination: but its doctrines have been planted in various other places. In the state of *New-York*, there is an annual association which comprises forty churches, divided into four conferences. In *Rhode Island*, a conference consisting of eight churches is already formed. On the banks of the *Ohio*, they have founded four churches, which have united in a conference; and on the shores of the *Lake Erie*, there exists a number of *Free-will Baptists*, who are successfully engaged in planting their cause in that distant region. Several ministers have also emigrated to the newly-settled region of *Indiana*. In *British Canada*, and in various other parts of the *United States*, churches of this denomination are scattered, which have not yet been reduced into regular conferences. This was the state of this cause, at the commencement of the last year, as far as it could be ascertained; but such has been its rapid and extensive spread, that its most intelligent friends are but imperfectly acquainted with its real progress. It appears certain that the churches

maintaining these sentiments already exceed two hundred and thirty; and that new ones are rising on every side. The number of members cannot be easily determined; but, it is hoped, that future communications will furnish more accurate information.

For several years these societies were all considered as forming one church, and transacted their church business at the quarterly meetings. But, as they were successively formed at greater distances, they necessarily assumed the character of distinct and independent societies. The union is, however, preserved by their annual meetings and conferences; to which matters of general interest are referred, and from which churches and individuals seek advice in cases of delicacy or difficulty. Each society has a monthly meeting, or what we should style a church meeting, to transact its own affairs; and sends a general account of its progress and state to its own conference. Their conferences and associations generally continue several days, and attract large numbers from all sides. These meetings are composed of delegates from the churches or conferences; but are open to all their members who choose to attend: and even persons of other denominations are kindly received and hospitably entertained.

Their ministers are not regarded as pastors of distinct churches; but as evangelists authorized and ordained to serve the whole body. They seem also to be supported, not by regular stipends from particular societies, but by the general and voluntary contributions of all the well disposed members of the body at large. The author, who has been twenty years an active and useful minister among this people, thus describes their office.

“ They admit no one to the ministry, unless they can give a satisfactory evidence that they are born again, and that they have a gift and call of God to preach the gospel. After being duly examined, by a number of ordained and approved ministers, appointed for that purpose, they are regularly ordained, according to the rule given in the New Testament; and a particular charge is given them to preach the word; to be instant in season and out of season, &c.”

“ These ministers are not bound by any town or parish lines; neither is any town, parish, society, church, or individual bound to support them by any legal enactment. They are allowed to know duty for themselves; and to preach the gospel, when and where the Lord bids them; without being under the control of any man or number of men to tell them when and where they shall go and how long they shall stay. They go forth from town to town, and preach the gospel freely, agreeably to the command of Christ, ‘ Freely ye have received, freely give;’ and considering themselves, in that respect, as debtors to all men. The people who hear the word are allowed to know duty for themselves; and have the same liberty that the ministers have, to receive freely and freely to give: and those who are taught in the word communicate to him that teacheth of the milk of the flock. If the flocks do not give milk enough, all that those feeders have to do, is to feed them better: give them a better pasture, and then they will give more milk. The gospel of Christ is that which will support itself and all those who preach it, without the aid of human laws.”

In another place, our author informs us: “ Those ordained ministers who have families have a settle-

ment in some particular town, where they and their families reside; but consider themselves at liberty to go forth into any place, and every place where they believe God calls them, to preach his word or administer gospel ordinances, without being bounded by parish lines.— Some travel more and some less. Some travel almost all their time; others travel very little, but tarry by the stuff, stay at home with their brethren, feed the flock and try to keep order in the churches, while those that travel are planting more. Every man has his proper gift from God; one after this manner and another after that. Let every man abide in the calling wherein he is called. If a man is called of God to evangelize, or to travel and preach, he will seldom be profitable very long in a place, because his mind is to travel; but if a man be called to the pastoral work, he will never profit much by travelling, because his mind is at home. So that I conclude, if the will of God be so, it is always best for a man’s body to be where his mind is.”

Though we conceive that the practice of our American brethren differs materially from the apostolic mode of “ ordaining elders in every church;” yet, as the plan of a denomination which has been crowned with abundant success, it deserves to be recorded.

The venerable founder of this denomination, Elder Benjamin Randal, died, at New-Durham, Oct. 22, 1808, in the sixtieth year of his age. His faithful colleague, Elder Pelatiah Tingley was also called to his reward, in 1822, at the advanced age of eighty-six. We hope, in future numbers, to lay before our readers, some interesting particulars respecting these devoted servants of God.

GOD NOT THE AUTHOR OF SIN.

*A LETTER from the late Mr. G. BOYCE
of Coningsby, to Mrs. H. of Boston.*

“I form the light and create darkness;
I make peace and create evil: I the
Lord do all these things.”—*Isa. xlv. 7.*

Coningsby, March 4, 1788.

Madam,

HAVING now a little leisure from much business, in which I have been lately engaged, I do, at your request, by my daughter M. B., sit down to give you a few thoughts on the text you desired. *Isa. xlv. 7.* And I observe, 1. That the all-wise and all-glorious *Jehovah*, the universal Creator, the absolute and supreme Governor of all worlds, creatures and things, hath given us, in the scriptures of truth, a most admirable and evident display of his glorious and uncontrolled power and dominion. Of this you want no proof. Your own reading of that holy book hath fully furnished you with a confirmed faith of the awful and solemn truth. You read of an idolatrous heathen king who was, by what he saw of the irresistible power of the Most High God, constrained to acknowledge and declare that “He doth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?” *Dan. iv. 35.* The text you propose is one among many others which proclaim the same truth. He “formed the light and created darkness,” at the first; and, in the wise course of his providence “he” did, whenever he pleased, and doth still “make peace and create evil:” he “the Lord doth all these things.”

He creates *evil* as well as *good*. But the question is, What evil? The

evil of sin? No: that can never be. *Sin* is no part of his creation. It is absolutely inconsistent with the perfection of his most holy and unchangeable nature and attributes; contrary to his “holy, just and good law.” He forbids sin, and therefore cannot create it. So that it is evident and certain to “create evil,” is not to create sin. But he creates the *punishment* of sin, and brings it on such sinners as he pleases; at what time, in what degree and in what manner, he sees fit. Of this, he has given us many infallible proofs by numerous instances in his holy word: to which you are not a stranger.

Justice is as much an essential, reigning and unchangeable attribute in God as mercy, He creates the evil which men shall suffer for sin, but not the sin. Afflictions are evils which all men suffer, the good as well as the bad. There are various kinds of afflictions; “famine, pestilence and sword;” sore evils; whenever and on whomsoever they fall. And besides these, there are a vast variety of other evils to which we are liable every day: as bodily pains and sicknesses, which we often feel and groan under. But God who creates them, designs and appoints them to be of great use and benefit, especially to his dear children whom he knows and loves.—Such evils he creates and brings to pass. These are the evils that we are to understand in the text. But never in that, nor in any other, when applied to God as the Creator and doer of them, must we understand the evil of sin as above observed.

Doubtless there are a great many scriptures which do most plainly speak of the evil of sin in men, as well as the evil of their punishment for sin. But there is certainly a

very wide difference between the evil of sin which men commit against God, and the evil of punishment which he inflicts on them for their sins. The scriptures plainly point out both, and as plainly distinguish between the one and the other.— With respect to the evil of affliction, but not for sin as a punishment, give me leave to set before you one instance with which you are well acquainted. Job is the person I now single out. He endured much evil in the loss of his children, and all his worldly substance. And what said he of it? Why, he said, “ Shall we receive good at the hand of God, and shall we not receive *evil*? Job, ii. 10. And he had said before on the sad tidings of all his children being dead, which was the last of all his losses. “ The Lord gave, and the Lord taketh away; blessed be the name of the Lord.” Chap. i. 21.— Now it is clear and evident, that by “ *evil*” he cannot possibly mean sin; for none does or can receive *sin* from the most holy God. Therefore it was the evil of affliction consisting of the loss of all he had. A great evil indeed it was! and yet God made it productive of great good in the end.

Such evils as God chooses, he sends sometimes as trials of the faith, &c. of his adopted children. What a trial was that of Abraham’s, when called to offer up his son Isaac? And so of others. All which teach us to endure patiently, and give up ourselves by faith into the hands of God, and trust in him at all times, in all cases, whenever we are called to suffer in this trying, tempting world. He will bring to pass what he knows to be best for us. Therefore let us all beware and take heed that we do not suffer the evil of punishment for commit-

ting the evil of *sin*. We have all deserved it. But “ God is love.” 1 John, iv. 8. 16.

Justice laid hold—but mercy stayed
The ’vengful stroke: we are not dead.

Sin is the greatest and the worst of all evils: The dreadful cause of all the evils in this world, and of the most dreadful punishment in the next.

But it is said, “ Is there any evil in a city and the Lord hath not done it?” Amos, iii. 6. Yes, I know it is said so. But what evil? Not sin, surely. But of punishment for sin, undoubtedly. “ Sin is the transgression of the law:” but God does not transgress his own law: that is impossible. He forbids sin; but does not, cannot commit it. For he is “ a God of truth and without iniquity; just and right is he.” Deut. xxxii. 4. He cannot sin against his creatures, but they sin against him. Therefore the evil in Amos, iii. 6. is the evil of punishment for the sin of the citizens. God often brought a variety of evils on his chosen people of old, and severely punished them for sinning against him. He creates all the evil of punishment he inflicts on sinners and saints. The former in judgment, the other in mercy. He makes a great difference between the one and the other. “ For whom the Lord loveth he chasteneth.”— Heb. xii. 6. He wounds and he heals; he kills and he makes alive; he destroys and he saves; he maketh poor and he maketh rich; he afflicts and he comforts; he casteth down and he raises up.” 1 Sam. ii. 2—10. The “ Lord doth all these things.” He always doth that which is wise, and just, right and good. He cannot err nor mistake in any thing he orders, appoints or brings to pass. He doth not afflict will-

ingly, nor grieve the children of men." Lam. iii. 33. It is no pleasure to him. There is always a cause in men for his so doing. So wise, so just, so good a God have we!

Whether I have fallen in with your thoughts in the text, I cannot tell; but I have freely given you my own, whether they be right or wrong. And I therefore leave them to your own consideration. If there be any thing further in which I can serve you, you may freely command,

Dear Madam,

Your christian friend,
and ready servant,
GILBERT BOYCE.

ON COMETS.

"It is now certain that the same Comet has appeared in our system in 1786, 1795, 1801, 1805, 1818, and 1825. It appears now to go beyond the orbit of Jupiter; its period, which is the shortest known, scarcely exceeds three years and a quarter, and its main distance from the sun is about twice that of the earth from the same luminary. It seems to be particularly connected with our system, and traverses its orbit more than fifty times in a century; so that when its numerous revolutions, since the commencement of the world are considered, it may readily be conceived to have had some effect upon the changes our globe has undergone. M. Olbers, the celebrated astronomer of Bremen, who has been particularly occupied with the theory of Comets, has been endeavouring to subject to calculation the possibility of the interference of one of these bodies with the destiny of the earth, and he finds that in eighty-three thou-

sand years a comet will approach to within the same distance from the earth as the moon is at present; in four millions of years, it will come within seven thousand seven hundred geographical miles; and then, if its attraction equal that of the earth, the waters of the ocean will rise thirteen thousand feet, that is above the summit of every European mountain, with the exception of Mont Blanc. The inhabitants of the Andes and those of the Himalayan chain, alone can escape this second deluge; but their safety will last only for two hundred and sixteen millions of years more; for it is likely that, at the end of that time, if the return of the comet take place, our globe being then in its path, will receive such a shock, as in all probability will occasion its destruction.—*Revue Encyc.*"

On this paragraph I remark, 1. That it is doubtful whether the writer of it is serious or in jest; the latter, at least when he is narrating the calculations of M. Olbers'; is probably the case.

2. Notwithstanding the particular attention which some of the most eminent astronomers have paid to comets, the nature of them is still involved in great uncertainty. Not to mention the difficulties which present themselves in accounting for the formation of their tails, there seems some reason to doubt whether their nucleus or head is a solid compact body, or merely a collection of the grosser vapours exhaled from other bodies.

3. But, admitting the more generally entertained opinion of them to be correct, viz.—that they are solid material bodies, moving in proper, though in eccentric orbits, like the planets, so difficult is it to ascertain the exact ellipses which they describe, and so liable are they

to be acted upon, and retarded or accelerated in their course by cold and heat, and the influence of the different heavenly bodies; that their motion is probably somewhat uncertain in itself, or if otherwise, it is extremely difficult to ascertain it. Accordingly we find, that most of the attempts to calculate their periods and the time of their return, have been unsuccessful.—The assertion with which the above extract commences, that “It is now certain that the same comet has appeared in our system,” &c. is not supported by satisfactory evidence; and such predictions as those of M. Olbers, that in so many millions of years a comet will deluge our globe, excepting the highest mountains, &c. are mere ravings of the fancy, undeserving the least attention. According to this, a vain mortal, with his glasses and his diagrams, can determine the end of the world: a period which, according to our Lord, “no man knoweth, neither the angels;” and which, before his exaltation, was not known even to the Son of God himself, but to the Father only.

“Audax omnia perpeti
Gens humana ruit per vetitum nefas.”

4. Comets, as well as every part of Creation, are open to the inspection and subject to the control of the great First Cause; and can move only and affect other bodies as he directs. They can neither deluge the earth, nor set it on fire, nor change its position, nor alter its course, but at his pleasure. God, too, is not so unskilful an architect as to form a system composed of parts so imperfectly put together, as to strike and jostle, and derange, and destroy one another. “As for God, his ways and his works are perfect; in wisdom has he made them all.”

Lastly. We see from the nature

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of comets, so far as at present they are understood, and even from the rash and fanciful calculations of some astronomers, the means which the Divine Being has in his power to destroy the world, as to him may seem fit, either by water or by fire. I do not maintain that the deluge which overwhelmed the old world, or that the conflagration to which the earth is at present destined, is to be attributed to the agency of a comet; but only that here we see a cause adequate to such an effect. How idle and senseless then are the objections and cavils of infidels and the enemies of divine revelation, as to whence the water requisite for the deluge could be procured, or where combustibles sufficient for the final conflagration can be found. All the stores of nature are at God’s disposal. Indeed, were he only to withdraw his directing, sustaining presence, the whole system of created being would instantly perish.

June 12, 1826.

J. W.

ON FOLLOWING CHRIST.

—
“Follow thou me.—John, xxi. 22.
—

WHEN the blessed Jesus had given the necessary check to the ill-timed curiosity of Peter, respecting the future circumstances of his fellow-disciple: “If I will that he tarry till I come, what is that to thee!” he condescended to recal the wandering attention of the apostle to his own concerns, and added that comprehensive precept, “Follow thou me.” Probably the divine Teacher might, on this occasion, principally intend to remind him of those trials and sufferings which, as he had just predicted, would be

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the certain consequences of that faithful attachment to him and his cause, which Peter had so recently professed himself willing to undergo, by walking after his beloved Master; and which would require the exercise of all his faith, vigilance and grace to support. But there can be no doubt that he designed also to enjoin on that favoured servant, and through him on all christians, the important duty of making their heavenly Master the sole example by which they regulated their conduct; of considering his will as the supreme law to which they owed implicit obedience; and of esteeming the promotion of his cause and the advancement of his glory the principal object of all their designs and exertions. We may therefore understand the Lord as saying: "Forbear to pay unnecessary attention to the conduct or concerns of thy brethren, either as patterns, preceptors or guides. Turn thy thoughts to me, thy Saviour and Lord. Labour to prove thyself *my* disciple, by endeavouring to follow *my* example, and to obey *my* laws, as if there were no other beings in existence besides thy gracious Redeemer and thyself. Follow Thou Me." This advice perfectly corresponds with many other passages of scripture. "If any man serve me," says Christ, "let him follow me." "My sleep, hear my voice; and I know them; and they follow me." And those who are represented as standing on mount Sion, and joining in the triumphs of the redeemed, "are they which follow the Lamb whithersoever he goeth."

Sincere christians will feel it their duty and esteem it a high privilege thus to follow their Saviour. Full of love and gratitude for the unspeakable blessings which they enjoy through him, they will esteem

themselves highly favoured in being permitted to walk in his steps.—

When they reflect on the dignity of his person and the excellence of his character, their hearts will swell with a holy ambition to resemble him more completely; and to keep their eyes stedfastly fixed on his perfect example; till, by the assistance of his Holy Spirit, "they come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

With this grand object in view, they will cheerfully forsake every thing that would impede their progress, or draw them aside from the path marked out by their adorable Pattern. Well knowing that the friendship of the world is enmity with God, they will renounce, without regret, the pomps, vanities, and sinful indulgencies of life, that they may follow him who "was despised and rejected of men; a man of sorrows and acquainted with grief."

Even, if the most innocent enjoyments and the most natural connections should come in competition with the obedience which they owe to their Lord, they would prove themselves worthy of being his disciples by forsaking all and following him. They will make a hearty surrender of themselves and all that appertains to them into his hands, to be disposed of as he thinks fit. And, when they have done all they can, they will feel the imperfection of their best services, and still exclaim, "What shall we render to the Lord for all his benefits to us?"

This devout attachment to the authority of their Saviour will produce a holy desire to learn what his will is in all points that relate to faith and practice. Without anxiously enquiring what are the opinions, decisions or precepts of men, however

wise or good, they will, like Paul, when brought to a true knowledge of that Messiah whom he had so wantonly persecuted, be chiefly desirous of ascertaining the will of their heavenly Master, and ask, with importunate earnestness, "Lord, what wilt *thou* have us to do?" They will therefore continually read and endeavour to understand the holy scriptures, that complete repository of the will of their divine Master, that they may make it the rule of all their actions, and the standard of all their opinions. And, while they humbly seek divine illumination, and sincerely adopt the prayer of the Psalmist, "Open thou our eyes, that we may behold wondrous things out of thy law;" they will, like the same eminent saint, not only "think on the ways of the Lord, but turn their feet unto his testimonies. They will make haste and delay not to keep all his commandments." It will be their desire to gain such an acquaintance with the word of God and so to reduce it to practice, that they may, in imitation of their adorable Saviour, be able to defend every action they perform, and every sentiment they adopt, by the authority of that sacred volume; and to repel every attack or temptation, whether from men or devils, with, "Thus it is written."

But the principal delight of real christians in studying the pages of inspiration will consist in the contemplation of the conduct, disposition and character of their blessed Saviour, as they are recorded in that precious book; and in earnestly endeavouring to imitate them in their own lives and conversation. In this pleasing survey, they will remark with admiration the exemplary devotion towards his heavenly Father—the reverence for his au-

thority—the conscientious observance of his precepts, both moral and religious—the calm submission to all the dispensations of his providence, even the most painful and distressing—the frequent and earnest prayers which he addressed to his Father and his God—and the constant willingness to be, to do, or to suffer any thing that might promote his glory, which the man Christ Jesus displayed throughout the whole of his sojourning among us on earth. In all his conduct they will discern abundant evidence that "his meat was to do the will of him that sent him;" and, when struggling under agonies the most violent that ever oppressed humanity, they will hear him meekly exclaim, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." In all these virtues of devotion, love, obedience and resignation, which shone so conspicuously in their glorious Redeemer, true christians will labour to imitate his example; and, though always deeply sensible of the infinite distance between them and their divine exemplar, they will earnestly desire and incessantly strive "to walk as he walked."

Real christians will also imitate the humility, kindness and benevolence of their Redeemer towards those among whom he sojourned on earth. "Though he was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men." In this state of voluntary humiliation, he spent his days in acts of kindness towards his associates. He administered to their necessities, healed their diseases, reformed their errors and instructed their ignorance: and, after having

passed a life of trouble and sufferings, he at last died a most painful and ignominious death, to redeem them from never-ending woe. They will also admire his patience under wrongs, his meekness under insults, his fidelity in reproving sin, and yet his wonderful forbearance and mercy towards sinners. When they read his divine precepts, and examine his actions and conduct, they will feel how beautifully and how perfectly one exemplifies and illustrates the other: and with what a holy consistency that adorable Being enjoined on his followers "to love their enemies and pray for them that despitefully used them," who spent his days in promoting the happiness and welfare of his most inveterate persecutors, and who closed his life amidst insults, scoffs and cruelty, praying for his murderers: "Father, forgive them; for they know not what they do." In these holy dispositions and heavenly tempers, all sincere believers will endeavour to resemble their great Master, and labour that "the same mind may be in them which was in Christ Jesus: who left us an example that we should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

But in thus following Christ, believers will meet with opposition from the world, the flesh and the devil. Of this, Peter was kindly forewarned by his benevolent Master; and it still remains true that "all that will live godly in Christ Jesus shall suffer persecution."—In this painful though honourable course, they are likewise to sustain their patience, faith and courage, by contemplating the character and

conduct of their Saviour. They are "to lay aside every weight, and the sin that so easily besets them; and to run with patience the race that is set before them: looking unto Jesus the Author and Finisher of their faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." By keeping their attention steadily on him who endured such contradiction of sinners against himself, they will be prevented from being weary and faint in their minds. They will be enabled, by the assistance of his Holy Spirit, to be faithful unto death; and will then, for his sake, receive a crown of life.

There is, however, one caution necessary, lest the weak and well-meaning christian should be misled. When the conduct and disposition of the adorable Saviour are contemplated, it should never be forgotten that he sustains two very different characters. When he took upon him the seed of Abraham, he was made like unto his brethren; and was in all points tempted as we are, yet without sin. Now all his actions and tempers in this character furnish a perfect model for the imitation of his followers; which, though they can never hope to equal, yet it will be their highest honour and greatest interest to approach, as nearly as their imperfect and depraved natures will admit. But this mysterious Being was also, when in the form of a servant, God manifested in the flesh; and, even in that state of humiliation, he sometimes saw fit to exert his divine attributes; and with a word stilled the tempest, healed the diseased, or recalled the dead to life. But, when these acts of the Deity are contemplated, it is then the duty of

his disciples, not to imitate, but to adore: to admire, with grateful astonishment, the condescension and love of their Almighty Saviour, and to exclaim, with humble faith and ardent affection, "My Lord and my God!" S. O.

CORRESPONDENCE.

SCRIPTURE RECONCILED.

Gentlemen,

"THE ENQUIRER," page 218, in your last Number, wishes, I suppose, to learn how the ass and the colt, mentioned so expressly by Matthew, can be reconciled with the accounts given by all the other three evangelists, who make no allusion to any more than one animal. As this is one of the many instances in which distance of time and place forbids us to arrive at certainty, it may be sufficient to say, that the disciples who were sent to procure the ass, finding, according to their Master's prediction, the two asses tied together in the street, unloosed the colt and, by so doing, might set them both at liberty; and that, when they led away the colt, its dam would naturally follow, which neither the owner nor the messengers would think it necessary to prevent; as the occasion was only temporary, and both would, in a few hours probably, be restored to their proper master. As the colt, however, was the animal sent for and employed, as appears both from the narration of the other three evangelists, and the Old Testament prophecy quoted by them, they noticed it only, and omitted the accidental circumstance of the dam attending its colt. This explanation is perfectly satisfactory as a solution of the difficulty alluded to by your correspondent. There is not, in fact, even an apparent incongruity between the sacred writers. Three of the evangelists mention the colt only; but they do not say a word that intimates that its dam did not accompany it: they simply pass over a circumstance which is noticed by Matthew; and which is perfectly consistent with their own narratives.

There is indeed another difficulty in Matthew's account of this transaction, at which certain little critics have sometimes

carped. He says "the disciples brought the ass and the colt, and put on them their clothes, and they set him thereon." And snarlers have inquired, Did Jesus then ride on both beasts? Some christian divines have admitted the fact, and asserted that he rode on each alternately; and others that he rode on both at once. They have even discovered a very notable allegory in this circumstance. The old ass they say, which had been accustomed to the saddle, represented the Jews who had been burdened with the dispensation of Moses; and "the colt, whereon never man sat," typified the Gentiles, who had never been placed under the restraint of a revealed law: but Christ was the Lord of both. Leaving these subtilities, however, to those who have a taste for them, it may be observed that many respectable manuscripts read "set him on it," that is, on the colt; which as it differs from the other by only a single letter, is probably the original reading. Or, "thereon," may mean on the clothes which they had spread on the colt. And it is probable that the disciples, observing that both the colt and its dam had arrived on the spot, spread their clothes on both, and left their Master to select which he pleased for his own use. We have no reason to suppose that the messengers either recollected the prophecy to which the evangelists refers, or had any intension to fulfil it.

RESPONSOR.

QUERIES.

Gentlemen,

IN your last two numbers, *Jacobus* has given some very good advice to husbands and wives; which, I trust, will be useful to those to whom it applies. But as he appears to have founded the claim of *wives* principally on the sufferings, &c. of *mothers*; and as numerous instances exist in which wives have no children, would it not render his "Conjugal Duties" more complete, if he would add a few directions for the guidance of persons in those circumstances? It would, at least, much oblige, yours, truly,

ORBA.

2. What is the precise meaning and proper application of the apostolic injunctions, Titus, iii. 10?

IGNOTUS.

VARIETIES :

INCLUDING
HINTS, ANECDOTES, &c.

CATHOLIC REASONS FOR DECLINING PROTESTANT CHALLENGES.—Our readers will recollect that, in the beginning of the last volume, we gave them an account of a dispute between some Roman Catholic priests and protestant ministers, at Carlow in Ireland, which ended in an uproar. The protestants soon afterwards published, in the Dublin newspapers, an invitation to the catholic priests to meet them publicly, and debate the points at issue. This proposal was disapproved by the heads of the Irish catholic church; and archbishop Doyle issued a Pastoral Letter to the catholic clergy in Carlow and its vicinity, forbidding them to accept the challenge of the heretics. After reminding his clergy that what relates to faith, morals or discipline, should be regulated by those whom the Holy Ghost has appointed to govern the church, he acquaints them with his wish, that no such disputation should take place: and, as he desires a reasonable obedience, he condescends to inform them of the reasons on which he grounds this prohibition. This Pastoral Letter is now circulated by the catholics, as a tract, and exhibits an interesting picture of *Modern Popery*, drawn by a leading papist; we therefore present our readers with the substance of it for their information.

The Right Rev. J. Doyle, D. D. &c. &c. interdicts his clergy from debating with protestant ministers.

1. "Because the character of the christian religion is peace, and the end of it to establish peace and goodwill upon earth—to the establishment or preservation of this peace, this disputation would, in itself and its effects, be directly opposed."

2. Because Paul says, "if any one be contentious or fond of disputes, we have no such custom, nor the church of God."

3. Because all experience has proved that disputes with heretics weary the weak, and create anxiety in the minds of others; and that the only thing we obtain by them is to have our anger excited by their blasphemy. The reason is obvious: "heretics despise authority which alone can determine disputes;" they disregard tradition, without which it is impossible to understand rightly that part of revelation which is written; and they appeal

to the scriptures, which are mute and cannot therefore decide."

4. "Because no general principles to which the questions to be discussed could be finally referred, can be agreed upon between the parties: "for this reason, that the members of the Bible Society do not admit of our creed, nor have they any creed of their own." "You, who are catholics, professing a clearly defined faith, can never meet men who are thus tossed about by every wind of doctrine, upon a footing of equality; they may be worsted in argument, convicted of error, confounded at the exposure of their own contradiction or folly, but they alone can suffer—no one is responsible for their errors—no person need blush at their confusion—no man is a partner in their shame;—not so with you. If, through error, mistake, ignorance or forgetfulness, you leave an objection unrefuted, or an aspersion not wiped away, such objection or aspersion stands recorded against your church, and the chaste spouse of Christ suffers in your person, from the blasphemy of her apostate children."

5. "You are to avoid these disputes, because, by entering into them, you appear to call in question those truths which are already defined by the Holy Ghost and by us: that is, by the bishops, the successors of the apostles. You agree, as it were, to impannel a jury, of I know not what description of persons, to try the questions whether Christ is with us, teaching us all our days, even to the end of the world—whether the Holy Ghost has or has not taught our fathers all truth—whether we be placed by him to rule the church of God—whether this church be, or be not, the pillar and ground of truth—whether those whom we have bound on earth be bound in heaven—or whether the gates of hell have or can prevail against the church—whether, again, this church has been buried in idolatry for eight hundred years—whether, in fine, those who refuse to hear her, and thereby despise Christ and the Father who sent him, are, or are not, as heathens and publicans before God. The truths, revered brethren, which would be thus subjected, as it were, to trial, are clear and incontestible."

6. "You should not dispute with these men in the manner proposed, because there is no tribunal on earth competent to try the issue between you. The errors maintained by the members of the Bible Society regard either the primary articles of the christian faith, or truths already

defined by the church. Both these classes of truths are immovable and definitively settled. God or his church, or rather both have spoken. There can be no new hearing, no new trial. The church at Trent invited the heretics of the sixteenth century (those who broached or renewed the errors which are now revived) to plead their own cause before the council: these blind and obstinate men refused to do so, but their cause was examined fully and dispassionately; sentence at length was passed, and the matter set at rest forever. It can never be revived: it hath seemed good to the Holy Ghost and to our Fathers so to determine: there can be no re-hearing of the case; there is no higher tribunal constituted by God; no one or many to whom a new issue could be directed for trial. 'Whosoever doth not hear the church, let him be an heathen and a publican.' It is the worst of heresy and a virtual apostasy from the christian religion to assert, that the gates of hell have ever prevailed against this church; that is, that the pastors and people who compose it have ever, at any period, even for a single hour, professed errors in faith. You therefore cannot enter into a disputation, which would seem to imply that the opposite of what is here is even remotely possible."

7. "You should not contend, as is proposed, with men over whom a triumph could be productive of no permanent advantage: as individuals they may be learned and respectable, but as religionists they are deserving only of your unmixed pity. They profess to be seeking for truth—this can only be found in the catholic church, and the faith which believes in it as there propounded, is a gift of God—to be obtained not by disputation but by humility, alms' deeds and prayer. The judgment of man is too slow and too unsettled—the objects of its investigation are too mysterious and too far removed—it may reason interminably and dispute, but it can never determine: authority alone can decide. By the sun alone of the church, all the streams or rivulets of error can be dried up."— We leave this curious document to the serious consideration of the friends of genuine christianity.

USEFUL ADVICE. Dr. Cotton Mather, teaching his son the art of preserving tranquillity amidst the inevitable vexations of human life, observes—"It may not be amiss for you to have two heaps; a heap of *unintelligibles* and a heap of *incurables*.

Every now and then you will meet with something or other that may pretty much distress your thoughts; but the shortest way with these vexations will be to throw them into the heap to which they belong, and be no more distressed about them. You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of *unintelligibles*, and leave them there. Trouble your mind no further: hope the best; and think no more about them. You will meet with some unpersadable people: no counsel, no reason will have any effect upon the obstinate; especially as to making due submissions upon offences. Throw them into the heap of *incurables*: leave them there. And so do you go on, to do as well as you can what you have to do. Let not the crooked things that cannot be made straight incurber you."

GENERAL BAPTIST
OCCURRENCES.
—
INFANT OBITUARY.

"Insatiate Archer! could not one suffice?
Thy shaft flew *thrice* and thrice my peace
was slain." YOUNG.

PARENTAL affection desires to rescue from oblivion, the names of the following sweet children, who, for a short period, solaced the minds of the missionary family in India. They, like Abraham's beloved wife, Sarah, by right of sepulture, have taken possession of the land of our inheritance in the East. They were all born and are all buried in Cuttack.

FRANCES SMITHEE PEGGS, born May 14, 1822, died Aug. 17, 1823.

ELIZABETH SMITHEE PEGGS, born Sept. 2, 1823, died July 28, 1824.

MARY SMITHEE PEGGS, born Nov. 25, 1824, died May 14, 1825.

"Verily, Thou art a God that hidest thyself." Thou destroyest the hope of man; but "Thou doest all things well." A seed shall serve thee, though not the first born of thy missionary servants; and these painful events shall best promote thy purposes of mercy to Orissa. May angels watch the dust of these infants! may myriads of saints slumber with them! and, in the morning of the resurrection, may multitudes of Orea christians congratu-

tulate them as the first fruits to God of the dust of Orissa.

Also, AMOS SUTTON, the first born son of Mr. Sutton, another G. B. missionary in Orissa, was born at Cuttack, April 3, 1825; and died and was buried in that city, Sept. 16, following.

"Behold! happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty."

CONFERENCES.

THE MIDLAND CONFERENCE was held at Barton, near Bosworth, May 16, 1826; when Mr. Barnes prayed, and Mr. James Taylor preached, from Isa. viii. 20, 21.—A large number of ministers and representatives attended, who stated that, in their various churches, a good degree of peace prevailed, and some signs of prosperity appeared. Many had been baptized; and above one hundred candidates were waiting for baptism. Several of these statements having been delivered in writing and others verbally, some discussion arose on the subject; and it was determined, that either method might be adopted, but that the latter was more interesting.

Mr. W. Norton stated that the prospects of the *Home Missionary* exertions at Barton-under-Needwood were still encouraging; and the Committee, appointed at the last Conference, were requested to continue their attention to this station till the next meeting.—A letter was read from Mr. Amner at Burton-upon-Trent, requesting advice as to his future proceedings; and Messrs. Pike, Orton, Goadby, Stocks, Massey and Dean were desired to visit Burton, and give what advice and assistance they could to Mr. Amner and his friends.—Mr. Pike stated that the prospect at Ashbourn still continued encouraging; and that Mr. Cropper, the missionary student, now principally supplied that station.—It was resolved to consider the propriety of appointing a small Committee to attend to Home Missionary cases, in the Midland District, during the intervals of conference, at the next meeting.—An inquiry was received from a methodist preacher, whether the G. Baptists would employ him as a Home Missionary, if he were baptised; to which it was replied, that no application of this nature can be entertained; as the party should, in the first place, apply to a church for fellowship.—The Barton friends

applied again for advice, in the case of the deaf and dumb woman who had offered herself as a candidate for baptism; and, as it appeared that she gave the best evidence of genuine faith, by attendance on the means of grace and a conduct becoming the gospel, it was unanimously agreed to recommend the church to admit her to baptism and communion.—The next Conference to be at Derby, on the last Tuesday in September. Inn, the Fox and Owl, Bridge-gate; preachers, Messrs. R. Smith and J. Goadby, sen.

THE NORTH MIDLAND CONFERENCE was held, at Kirkby-Woodhouse, May 18, 1826. Mr. Austin stated that their prospects at Mansfield were rather more encouraging, and the prayer meetings better attended. The church at Kirkby-Woodhouse is not so peaceable and harmonious as could be wished; and it is to be feared that this state of things prevented the prosperity of the cause of Christ amongst them. They have commenced preaching at Portland Place; but the hearers are few. At Suttin-in-Ashfield, they are peaceful and harmonious; but, in consequence of the very distressing circumstances in which the friends are now placed, the means of grace have not been so well attended: many having been under the painful necessity of leaving their families, in order to seek temporary relief.—The cultivation of personal piety, watchfulness and prayer, was recommended as well calculated to promote vital religion in our churches.—The propriety and importance of the stated ministers instructing the assistant preachers, in order to qualify them for more extensive usefulness, was suggested; and the conference recommended the local preachers to meet together, as frequently as possible, to afford assistance and encouragement to each other; and likewise to avail themselves of what help their ministers can afford them. A friend at Southwell sent a case, requesting ministerial assistance, which was referred to the Midland Conference. It was also agreed that the assistant preachers should meet quarterly, to arrange their plan for supplying the different stations.—Mr. Austin preached, in the Afternoon, from Mark, viii. 36.

The next conference will be held, at Mansfield, at the time of their missionary meeting in October next: Mr. Stevenson to preach; or, in case of failure, Mr. Winks.

PROCEEDINGS OF RELIGIOUS INSTITUTIONS.

In our notices of these ornaments of our age and nation, we shall endeavour, according to our usual mode, to give the reader a comprehensive, though necessarily very concise, view of what has been done by the respective Societies in the prosecution of their benevolent designs, rather than attempt to describe the public meetings of each, which have been lately held. Of the latter, it may suffice to say, that they have been numerous and respectably attended; that much interest has been excited by the piety and eloquence of the speakers; and that great pleasure has been received from the Reports, though Abstracts only of many of these were read. This deficiency we shall labour to supply from the documents themselves as they fall into our hands, as far as our confined limits will permit us to introduce them.

SUNDAY SCHOOL UNION.

The Annual Meeting of this valuable Institution was held, at the City of London Tavern, on Tuesday morning, May 9, 1826. T. Pellatt, Esq. in the chair; when upwards of twelve hundred persons breakfasted, previous to the commencement of the business. The Report was read by Mr. Lloyd. Its details of the progress of Sunday Schools in foreign parts were interesting. In France, they are increasing; especially in the south. At Toulouse, there are fifteen hundred children partaking of their advantages. At Hamburg, Gibraltar and Malta, the schools are prosperous. In Greece, notwithstanding its unsettled state, attempts are making to introduce the system.

In various parts of the East Indies, the christian missionaries of various denominations are diligently and successfully employed in establishing sunday schools. The increase of education among the natives of that important country, but especially the rapid advance of the instruction of females, is one of the most encouraging omens for good. In the island of Ceylon, and in the colonies in New South Wales and Van Dieman's Land, sunday schools are augmenting in number and effect.—The whole population of the Islands in the South Seas may be considered as under school instruction. Their progress in the knowledge of scripture and religion is truly extraordinary; and, in producing this pleasing issue, the system of sunday

schools has been materially effective. In Sandwich Island, sixteen thousand spelling books have already been distributed. In the Western and Southern parts of Africa, many sunday schools have been established; the benefits of which have been eagerly received and very successfully improved, by the oppressed inhabitants of that wretched country. The Hottentots, Caffres and Bushmen, are proceeding with a steady pace, in the path of civilization and in the knowledge of the gospel. In the island of Madagascar, two thousand children have already obtained a very satisfactory acquaintance with the principles of christianity.

In the United States of America, the system seems firmly established. The American Sunday School Union includes three hundred and twenty one auxiliary societies, eleven hundred and fifty schools, more than eleven thousand teachers, and nearly eighty-three thousand scholars; besides forty-five thousand sunday-scholars, which are not connected with the society. Thus, in the United States of America alone, there are one hundred and twenty thousand children weekly receiving instruction in divine things. And it is a most pleasing fact, which the society states on good authority, that two thousand teachers and one thousand scholars have joined different churches since their connection with sunday schools. In British America, and the West Indian Islands, the same encouraging success crowns the assiduous labours of the friends of the rising race. One sunday school is at present in operation at Buenos Ayres; and throughout the several infant states of South America, the subject of education excites a lively interest.

The domestic proceedings of this society have been attended with augmented success. The number of children at present receiving instruction in the sunday schools of England, Scotland and Ireland, is stated at eight hundred and sixty-eight thousand; being upwards of thirty thousand more than the last year's returns. About seventy-four thousand teachers are engaged in conducting eight thousand five hundred sunday schools. The sales of the publications of the Union, during the past year, have amounted to seven hundred and fifty-eight thousand articles, and produced £4808; being an increase of £477, on the last Report.

RELIGIOUS TRACT SOCIETY.

The twenty-seventh anniversary of this Society was held, at the City of

London Tavern, on Friday morning, May 12th, 1826. The number of persons present amounted to upwards of sixteen hundred: and, as one room could not contain them, two meetings were held, at the same time, in two distinct apartments; in one of which Alderman Brown presided, and in the other, Thomas Pellatt, Esq. The collections and donations, on this occasion, amounted to £113 8s.

The Report was most gratifying. The operations of this society, during the past year, have assumed an extent and importance that render them highly interesting to all the friends of christianity. They extend to every part of the globe, and are every where crowned with success. Into China, that populous, but hitherto inaccessible region, their silent missionaries are making astonishing inroads. The total number of tracts in the Chinese languages, distributed in the year ending in July last, was twenty-nine thousand, three hundred and sixty-five; and nearly three thousand in the Malayan, a kindred language. The openings for augmenting the distribution, are daily increasing.—Vast exertions are making by the various missionaries in India, to publish and circulate religious tracts; in which they are liberally encouraged by the Committee of this Institution. To the G. B. missionaries at Cuttack, they have voted tracts in the Indian languages, to the value of ten pounds. The Madras Tract Association has reprinted, during the year previous, forty thousand seven hundred copies of tracts, and distributed twenty-two thousand five hundred and ninety-six. In Surat, twenty thousand tracts, in the dialect of that country, have been printed, since 1821; among which is an entire edition of the New Testament in tracts. To their auxiliaries in India, the committee, during the last year, have voted two hundred and thirty reams of printing paper, and fifty seven thousand five hundred English tracts; besides numerous hymn books, and various publications for schools and children.

By the American mission in Bombay, eleven thousand seven hundred and fifty tracts have been distributed; and the committee of this society have signified their sense of the diligence and zeal of the distributors by sending them twenty reams of paper, and four thousand five hundred tracts. To Ceylon, they have voted also forty-eight reams of paper, and nearly ten thousand tracts. Eight thousand tracts have likewise been forwarded to

New South Wales; and sixteen thousand to the South Sea Islands, exclusive of ten thousand to the American Missionaries, at Owhyhee. Eight thousand also have been sent to the Cape of Good Hope for distribution in the South of Africa. In the New States of South America, sixteen thousand Spanish tracts have been circulated, with the cognizance of the governments, and received with avidity. Religious liberty appears there to be rapidly gaining ascendancy; and a numerous population, that have been kept in ignorance upwards of three centuries, seem now determined to know the truth for themselves. This interesting country presents prospects of usefulness beyond calculation. To several parts of the West Indies, liberal grants have been made; and to the various parts of British America, nearly thirty thousand tracts have been voted.

The objects of this valuable institution have been pursued with great ardour and success in the United States of America, during the past year. Two Tract Societies have been in operation in the state of New York, which have now become branches of a national institution. These have distributed, in that period, upwards of seven hundred thousand tracts. Thirty-nine new auxiliaries have also been formed, and twenty thousand dollars been subscribed towards the erection of a house for the united society; the foundation of which was laid, May 10th, 1825, when the president expressed his hope, that, no tract would ever issue from the depository which did not contain enough of divine truth to guide the ignorant and inquiring sinner into the path of eternal life. On the continent of Europe, the same benevolent objects have arrested the attention of the friends of humanity, in various countries. Symptoms are beginning to appear, which encourage the hope that, in the Russian empire, mighty efforts will, at no distant period, be made for the illumination of its numerous tribes: arrangements being in progress for the formation of a religious tract society at Moscow. In the other northern states, the cause has been introduced and is successfully prosecuted. The Prussian Society has printed more than one million tracts, and much good has followed this distribution. Three hundred and seventy-six thousand have been printed by the society at Elbersfield in Germany, since 1815. The Hamburg society has distributed, during the last year, eighty thousand copies; and witnessed many pleasing

effects from their circulation. In France, which has been so long the stronghold of superstition and infidelity, strenuous efforts are now making to disseminate pure scriptural knowledge. With this view, many elementary pieces on religious subjects have been translated into French, and put into extensive circulation. The Paris society have added several new tracts to their former publications; of which they distributed, during the past year, one and twenty thousand. The funds of the Paris society are very limited, and the parent society here has assisted it, by a donation of £250.—In the Mediterranean Islands, efforts have been made with various success, to distribute the publications of this society. At Malta, sixteen thousand two hundred tracts have been printed in the modern Greek language; four hundred and fifty in the Greco-Turkish; and seven thousand in the Italian. These publications have been sent into Egypt, Syria, Greece and the Ionian Islands. The anxiety of the Greeks for instruction is very great.

In reviewing the foreign operations of this society, the committee remark, "The present state of the world affords grounds for believing that a great and mighty era is at hand. The emancipation of Spanish America, the lively activity of the United States, and the bond of union with this country, present the most pleasing prospects to the mind. The British language is spreading over America, and has taken deep root in Asia and Africa. It is doubtless destined, by divine providence, to spread far and wide those blessings, which he has confided to Britain, not for her own use only, but as a sacred deposit for the world. We deplore the various efforts that are making on the continent of Europe, to prevent the progress of the truth; but if the Spirit of God should enlighten Spanish America, and Britain, and the United States still continue active in the work of the Lord, nothing surely could stand before the influence of these mighty powers."

The domestic proceedings of this society, during the year just closed, have been equally encouraging. In that period, the Edinburgh society has purchased one hundred and fifty-eight thousand tracts for Scotland; fifty-eight thousand have been gratuitously distributed in Ireland; and upwards of two hundred and thirty-five thousand have been granted for distribution among the alleys, courts, prisons, hospitals, sailors and sabbath breakers in London and its vicinity. The Issues of the

publications of the society in the past year have exceeded in value those of the preceding, by two thousand pounds. The total amount issued from its depository, since the commencement, is more than eighty millions; without including those published at its expense, in foreign countries, which amount to many additional millions. The numbers issued by the society progressively increase with each succeeding year. The tracts which have been circulated are astonishingly numerous, when compared with the funds of the institution; but painfully small, when compared with the population of the world. "What are these among so many?" May the spirit from on high multiply their number and increase their usefulness.

The Appendix to this Report contains much useful information; which will, we hope, furnish interesting articles for our future "Varieties."

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-second anniversary of this important Institution was held at the Freemason's Hall, London, May 3, 1826: Lord Teignmouth in the chair, and, on his retiring, Admiral Gambier. An abstract of the Report was read by one of the secretaries; in the introduction to which, the following resolutions were contained, as the final determination of the society on the subject of the Apocrypha. "1. That the fundamental law which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognized as excluding the circulation of the Apocrypha. 2. That in conformity to the preceding resolution, no pecuniary aid can be granted to any society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever. 3. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or part, shall be made to any society, the books be issued bound; and, on the express condition that they shall be distributed without alteration or addition." The Report including these resolutions was unanimously adopted.

Our principal design in this notice, being to communicate to our readers the above decision on an important subject, which has lamentably divided the friends of the Bible for some time past, we shall refrain from entering into any details till we receive the Report; and merely state that the total net Receipts, during the last year

amounted to eighty-two thousand seven hundred and sixty-eight pounds, and the total net Payments to ninety-six thousand and fourteen pounds; and that the Issues from the Depository, in the same period, were eleven hundred and ten thousand nine hundred and sixty-three Bibles, and one hundred and seventy-five thousand, four hundred and thirty-nine Testaments: forming a total of four million and nine thousand, three hundred and eighty-nine Copies of the Scriptures, issued in this country, by the Society, in twenty-two years. At this meeting, Baron Pelet de la Lozere attended as the representative of the Paris Bible Society; Dr. Philip, from the South African Auxiliary Society; Mr. Ellis, from the South Sea Islands, &c. &c.

BRIEF NOTICES
OF
EMINENT MINISTERS
LATELY DECEASED.

THE REV. JOHN HOOPER, A. M. was born at Wareham, in Dorsetshire, in 1780, of honest and respectable parents, who were firmly attached to the established church. Having both a taste and a talent for music, he took a leading part in conducting the singing in the church at which he regularly attended, till he approached manhood. In his eighteenth year, his mind was roused to reflection on the concerns of his immortal soul by reading Hervey's Dialogues. These impressions were nourished and deepened by attending the preaching of the Rev. Dr. Cracknell; till, by almost insensible degrees, he attained a clear knowledge of the Saviour, and was enabled to give himself and all his eternal concerns into his hands. He soon found that the moral essays, which he had been accustomed to hear from his parish minister, did not satisfy his renewed mind; and, with a manly decision, notwithstanding the entreaties of his friends and the jests of his companions, joined the Independent church at Wareham.

His strong and clear intellectual powers, his ardent love to his Saviour and his decided piety, soon inspired his new friends with a wish that he might be devoted to the work of the ministry; and he seems to have early entertained simi-

lar desires. Providence, in a short time, opened his way to prosecute his preparatory studies at Hoxton College, which he entered early in the present century.

His diligence, modesty and piety gained him the affection of his fellow students and the esteem of the tutors; and his progress in literary studies was highly commendable. But, while thus ardently engaged in these laudable pursuits, he was equally careful to cultivate personal and vital religion. For this purpose, he formed a society with four other young men of similar dispositions, who used to meet early, every Thursday morning, in the vestry of the chapel attached to the college, to converse on experimental subjects and unite in social prayer. Having spent the usual time at the Academy, he studied during three sessions at the university of Glasgow, greatly to his own advantage and to the satisfaction of the professors.

On his return from Glasgow, in 1808, he was chosen classical tutor at the College; and continued till his death to discharge the arduous duties of that station with diligence, fidelity and success; and all who had the happiness of receiving his instructions, unite in an uniform expression of affectionate attachment to the memory of one who, on all occasions, proved himself a faithful and judicious friend, as well as an assiduous and able tutor.

In 1810, he was invited to assume the office of pastor over the ancient Independent church in Old Gravel Lane, Wapping, vacant by the resignation of the late Mr. Noah Hill. In this station, he was highly esteemed by his people, actively engaged in forming and superintending a flourishing Sunday school, and zealous in promoting various schemes of benevolence. The young of his flock enjoyed his especial attention; and in their mental and religious improvement he took particular delight. His paternal care towards them was rewarded, by a strong affection and sincere attachment to their minister, which displayed itself on many interesting occasions.

Being thus settled in London, in the midst of exertions to promote the temporal and religious welfare of the human race, his steady zeal, sound judgment and known benevolence, soon induced the generous men who were engaged in those laudable undertakings, to look to him as a person eminently suited to afford them valuable assistance. His own humane and pious feelings prompted him to unite

in these exertions; and he became an active and useful director of many of the noble institutions which do so much honour to our age and country.

But his race was short: and by one of the mysterious dispensations of an all-wise Providence, this laborious and highly esteemed servant of God was removed in the midst of his usefulness. On Wednesday, Oct. 28, 1825, as he was returning home from his academical engagements, he felt a slight attack of the palsy. On the following Lord's day, being much recovered, he preached three times and administered the Lord's supper. But on the Tuesday, he had a severe attack of the epilepsy, succeeded by a renewed attack of the palsy. From this time, he continued the subject of severe affliction and most agonizing pain; which he bore with true christian patience and resignation, till Dec. 9, when he entered on the rest that remaineth for the people of God. His remains were interred in the vault beneath his own chapel, December 16, attended by many ministers and friends, the Treasurer of Hoxton College, and all the students of that institution. The Rev. Dr. Harris, theological tutor at Hoxton, delivered an impressive and affectionate address, on this mournful occasion; and the Rev. H. F. Burder, A. M. offered a very appropriate and solemn prayer: and both these exercises bore ample testimony to the high and tender estimation in which these worthy ministers held their deceased colleague. On the following Lord's day, the Rev. J. Fletcher, A. M. of Stepney, delivered an impressive funeral discourse, to a very numerous and deeply affected congregation, from 2 Cor. v. 4.

Mr. Hooper published several works; and it is supposed that he left some interesting manuscripts which, we trust, will not be lost. His 'Addresses to the Young,' delivered from his own pulpit, on the first days of various successive years, will long remain, as a monument of his ardent desire to promote the present and future welfare of that important part of society. His talents, however, whether as a preacher or an author, were rather solid than brilliant. Their principal excellence consisted in genuine piety, discriminating judgment and good sense.—When his subject had deeply engaged his mind, and he had enjoyed sufficient opportunity to make due preparation, we have heard him deliver discourses of very superior merit, both in a literary and theological view, in a manner that at-

tracted the earnest attention of his auditors. Indeed, all his ministerial labours were useful and instructive; and displayed a deep sense of the magnitude of the sacred work in which he was engaged, a devout reverence for the authority of scripture, a sincere zeal to promote the prosperity of the cause of the Redeemer, and an ardent desire for the salvation of sinners.

MANY of the most useful ministers of the gospel have been called from private situations to the sacred work. Of this number, was the late Mr. JOHN HYATT; who, for upwards of twenty years, was the faithful, popular and successful preacher at the Tabernacle and at Tottenham-Court Chapel; two large places of worship, raised, on the opposite sides of London, by the active and laborious Whitfield. Mr. Hyatt was born, at Sherborne, in Dorsetshire, Jan. 21, 1767. His father kept a small public-house; and the son enjoyed no other advantages of education than what were afforded by a common country school; in which he displayed the same decided and animated spirit which distinguished his mature age. His parents professed to belong to the church of England; and, though they seldom went themselves, insisted on a regular attendance from their children. John, therefore, usually went thither on the Lord's day morning. While yet a boy, he became one of the choir of singers; and, as he advanced in youth, joined the ringers. This introduced him to a number of dissolute characters; of whom he soon gained the ascendancy, and was their undaunted leader in all wickedness.

At fourteen years of age, he was put apprentice to a carpenter; and before he attained his eighteenth year, he gained the confidence of his master so far as to be entrusted with the keeping of the books and the management of the business. In the last year of his apprenticeship, his master dying, he succeeded him; and though so young a man, by his assiduity and attention, secured the former connections and greatly increased them. There can be no doubt, had he devoted his time and talents to trade, he might have acquired considerable property.

When about twenty, he formed an attachment to a pious young woman, the niece of a dissenting minister who resided with his aged widow. Though prejudiced against her religious connections, his affection for her was ardent, and he determined, at all events, to obtain her for a

wife. With this view, he spent many of his evenings at her aunt's house, where he witnessed a scene of domestic virtue that compelled his admiration. One evening, he unintentionally put a small slip of paper, which laid on their mantle-piece, into his pocket; and finding it the next morning, he read it. It contained a short extract from some pious author, which made a deep impression on his mind. From that time, he was earnestly engaged in seeking the salvation of his immortal soul. He eagerly availed himself of the opportunity of reading some of the theological books which had belonged to the deceased minister; and attended at the dissenting place of worship with his female friends. After some time, he was enabled to devote himself to the Saviour and find peace in believing.—With his usual frankness and decision, he resolutely forsook his former associates and joined the Independent church. This step exposed him to violent opposition and reproach from his former companions in folly, and even from his own father. But he had counted the cost; and, through divine assistance was enabled to go on his way rejoicing. He soon afterwards entered into marriage with the young woman who had been made instrumental in producing this happy change; with whom he enjoyed, for thirty-nine years, a high degree of domestic felicity.

He had not long tasted the sweets of religion himself, before his pious concern was excited for the thoughtless and ungodly state of his neighbours on every hand; and he felt anxious to rouse them to a sense of their danger. In these feelings, however, he was little encouraged by his religious friends, who dreaded innovation and irregularity. But a Wesleyan preacher, about this time, settled in the town, as a tradesman, and formed an acquaintance with Mr. Hyatt; with whom he had frequent, though very friendly, debates on the doctrines of Calvinism. The Wesleyan tradesman had an engagement to preach, on a fast day, at a village three miles distant; and his opponent determined to hear him. Being arrived at the village, he found a few rustics assembled in a farm-house. After waiting some time in vain for the arrival of the preacher, the good old farmer said to Mr. H. "Since the minister is not come, it would be a pity that the people should go away without something being said to them—You must speak a few words:" and, without stopping for a reply, instantly gave out a hymn, and thus

left the young man no alternative but to preach. He therefore said something from Isa. iiii. 10, 11; and as soon as he had closed his discourse, the farmer, without asking permission, gave notice that Mr. H. would preach to them again on the Lord's day evening next. His feelings during the interval were intense. One day he determined not to go; another, pitying the souls that were perishing for lack of knowledge, he thought he would go and read them a printed sermon. The time however arrived while he still hesitated; but he went and preached to them Jesus.

Thus commenced the ministerial labours of this useful evangelist: and, though he was opposed by many of his religious connections, and told by his own pastor, that he had no notion of uneducated carpenters attempting to preach and explain the mysteries of our holy religion; yet encouraged by his Wesleyan friend, and thinking it better that the wretched inhabitants of the surrounding villages, who were without God and without hope in the world, should hear the truths of the gospel, even from an unlettered mechanic, than that they should perish in their sins, he persevered in his course; and from that time became an active and acceptable itinerant.

(To be continued.)

REVIEW.

THE ANTINOMIAN RECLAIMED; *a Series of Dialogues.* By WM. GILES.

12mo. pp. 100. price, boards, 2s. Wightman and Cramp, London.

The perusal of these dialogues have afforded us sincere satisfaction. The author observes that they "are designed to expose antinomianism: an error the most insidious in its operation, and the most antichristian in its effects, and which, in the opinion of many, is making more than ordinary progress." In all this we cordially agree; and think that the cause of true religion is indebted to the pious writer, for presenting the professing world with this seasonable and powerful antidote. A candid, intelligent and impartial christian could not, we are persuaded, read it with attention and seriousness, without feeling the justice of

its representations and the force of its reasonings. The worthy author does indeed occasionally argue from principles in which we perhaps should not perfectly agree. But he has an undoubted right to profess his own sentiments; and it is perfectly fair to argue from them, with those who hold the same opinions. He has done this ably; and we confess has contributed not a little towards teaching his readers to distinguish things that differ, and to discriminate between the moderate Calvinist and the high Antinomian.

Mr. Giles has certainly portrayed some of the extravagancies of the system and party which he opposes in such strong colours, as may cause some to suspect his pictures to be caricatures; but, from what we have had the misfortune to know, we fear they are too correct likenesses of the originals from which they were drawn. Two instances out of many may suffice as a sample of the rest, "An Antinomian being referred to our Lord's sermon on the mount, as a specimen of preaching, replied, quaintly, but blasphemously, that our Lord delivered that sermon when he was a young man!" "A thorough Antinomian once, confessed that, if he robbed or murdered his neighbours, he should feel no guilt on his conscience: and that he was deterred from such horrid acts merely by the laws of his country. These vile assertions can be attested by three witnesses." We could proceed, but these are abundantly sufficient.

The glaring, and irreverent manner in which these professors trifle with the sense of scripture, would frequently be amusing from its absurdity, did not its awful impiety check the rising smile. The author introduces the precept of the apostle, Eph. vi. 1. 4. "Children obey your parents," &c. as a proof that christianity enjoins the duties of the moral law; to which the Antinomian replies, "The text which you think unanswerable," I heard, not long since, a sweetly taught minister of Christ give his opinion upon. He said, there could be no contradiction in scripture; but there would be if this text were taken literally. It therefore followed, by all just rules of interpretation, that it must be taken figuratively and spiritually; and first, by children we are to understand God's adopted sons and daughters; secondly, by their parents—God the Father was their covenant Father; and the church their visible mother. These they were to obey "in the Lord;" which means that the Lord Jesus had performed all obedience for

them; and both father and mother were obeyed by their believing in him. Thirdly by the "first commandment," we must understand God's first unchangeable decree: for decrees and commands were sometimes used for each other. And by the "promise" was intended all the blessings contained in the everlasting covenant of grace, entered into and confirmed by the sacred Trinity." To this wretched trifling, the author indignantly replies, "Oh! my brother, request these perverters of God's most holy word to carry their figure on, if they dare. 'And ye fathers provoke not your children to anger,' &c. Is God the Holy Spirit here exhorting God the Father, not to provoke his children? And is the Holy Spirit exhorting the Father to bring up his children in the nurture, &c.? This, if carried forward, would turn the ten commandments into ten decrees, which God has laid down as the rule of his action and not of ours: and thus, as satan would have it, Jehovah's unchangeable rule of right and wrong would be banished out of the world. Oh! what can be more blasphemous!"

We well know that when a writer sits down to confute any doctrines, by way of dialogue, and has the management of both sides of the dispute, it is easy to obtain a victory: and though we think, Mr. G. has conducted the debate with great fairness, and, after giving their full weight to the arguments of his adversaries, has clearly gained a legitimate triumph, yet we doubt whether a staunch Antinomian, who is not always the least obstinate nor the most candid of disputants, would have been so readily "reclaimed," as his friend Theron was. The work however has our sincere approbation; and we cordially recommend it to the serious attention of all who have been led astray on this important subject, or who are placed in circumstances that expose them to danger.

CONVERSATIONS OF A FATHER
WITH HIS SON, *on some leading points in Natural Philosophy; designed for Schools and Families: to illustrate the Perfections of the Deity, and to expand the youthful Mind.* By the Rev. B. H. DRAPER.

32mo. pp. 147, frontispiece, half-bound, pr. 2s.—Wightman & Cramp, London.

This little volume is evidently the production of a pious and well informed

mind. Its object is fully stated in the title; and, in our opinion, he has happily accomplished his design. The Conversations are supposed to have passed between a Father, a retired gentleman and his son, Frank; a lively boy of thirteen; to whose education he had, on the loss of his mother in his infancy, devoted his chief attention. They are twelve in number, and turn on—Matter—the Eye—Animals—the Numbers of God's Works—the Solar System—the power of God—Water—Air—Colours—the Earth—the Human Frame—the Goodness of God.

In such a Work as this little novelty can be expected, either in matter or manner; but the ideas are striking and important; invariably of a pious and edifying tendency; and, in general expressed in language at once accurate, easy and plain. The reader will, however, form a more just idea of the character of the work from a specimen, than from any description; and we present them with the following, selected chiefly on account of its brevity. After glancing at the most remarkable wonders in the human frame, the Father observes.

"And yet we have only referred to the body; the mind is the noblest part of man; it is this which distinguishes and exalts him above all other creatures; and of this we have said nothing."

"But some of the creatures, Papa, exhibit extraordinary instances of sagacity. You often admire our Pompey on this account. And then, there was the elephant, which we saw among the collection of wild beasts; you said, that you were very much astonished at all he knew and did."

"I was. But none of the animals are for a moment to be compared with man: the instances in which he is their superior, are innumerable."

"Will you name a few of them, Papa?"

"I will, Frank; Pompey is pleased, on a winter's evening, to lie down by the parlour fire. There, you know, in the day-time, he has often slept till the fire has gone out. He never fetches a clump of wood in from the pile to renew it, when it is low; did you ever see him do this?"

"No, Papa. But don't you think that a monkey would do this?"

"No, Frank; travellers, who have gone through the woods of America, tell us, that when they leave a fire, monkeys and other animals, will crowd around it, but none of them perpetuate it by putting on more fuel. We may also remark, that many animals are fond of corn and nuts,

yet they never formed a plantation, or sowed any fields. Even the elephant possesses but a very contracted degree of intelligence. For example; he is fond of the sugar cane; he will readily expose his life to procure it; but in the immense territories he occupies, he never formed an acre into a sugar ground, and no one could teach him the art of cultivation."

"You remarked, too, the other day, that the animals never make any improvement."

"They do not, Frank. The most sagacious of them never make any discoveries. The present generation of cows or horses, or fowls, do not know any thing more than the first which were created. None of the brute creation ever made a steam vessel, or any thing resembling one. None of them ever sailed round the world; or communicated its ideas and reflections, as our Milton has sublimely done, in his *Paradise Lost*. O, no. Man has a spirit, capable of knowing and loving the blessed God. His thoughts rise to the heavens; they wander through eternity; they anticipate a state of unutterable enjoyment, in the blissful presence of God for ever."

The concluding sentence is peculiarly appropriate. Having noticed many striking instances of the goodness of God in nature, the Father adds:

"But the greatest, the most munificent proof of God's kindness to a guilty world, is given to us in the hallowed pages of Revelation."

"What is it, Papa?"

"It is mentioned in a single verse of St. John's Gospel; 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.'"

QUELCH'S JUVENILE PRIMER; or *Instruction made easy.*

18mo. Cuts, pp. 72, half-bound, price 6d.
Quelch, Walworth, London.

A pretty little book, neatly printed on good paper, and well adapted for the purpose designed. We heartily recommend it as an excellent first book, and trust that it will find its way into many nurseries and preparatory schools. Its contents are suited, under the divine blessing, not only to lead young children forward in the art of reading, but also to impress on their tender and susceptible minds just and highly important sentiments of humanity, morality and piety.

Missionary Observer.

JULY 1st, 1826.

ON THE GEOGRAPHY AND PRESENT STATE OF HINDOSTAN.

It is apprehended that the following information respecting India is not undeserving of the attention of our friends. The article is extracted from the Calcutta Journal, and consists of observations read at a sitting of the

INSTITUTE OF FRANCE.

The name of Hindostan is but of modern use; it is a Persian word, derived from *Hindoo*, black, and *S'han*, a place; but it is now adopted by the natives, as well as by foreigners. In Mahometan writers, the term represents the countries immediately subject to the sovereigns of Delhi; which, in 1582, were divided into eleven soubabies, or provinces; most of these have retained their primitive geographical limits. Their names are Lahore, Moultan, Ajimere, Delhi, Agra, Allahabad, Bahar, Oude, Bengal, Malwa, and Guzerat. A twelfth division was formed of Cabul, and the countries west of the Indus, including Cashmire; afterwards three were added of the conquests made in the Deccan, Berar, Candeish, and Ahmednugur, now known by the name of

Aurungabad. European geographers generally comprise within Hindostan all the countries wherein the religion of the Hindoos prevails; these consist of four great divisions, Northern Hindostan, Hindostan Proper, the Deccan, and those parts of India that lie south of the Krishna. This last division is usually called the Peninsula, but is more properly an equilateral triangle, the northern limit of which towards the Krishna, forms the base, the Coasts of Coromandel and Malabar the sides, and Cape Comorin the summit.

It does not appear that any of the former conquerors of Hindostan employed native disciplined troops for the defence of their sovereignty, though they had numerous provinces to hold in subjection. If this seems hazardous in theory, it has been found safe in practice; with the English, the difficulty is entirely theoretical. They have another advantage over their predecessors, that, there being two nations, the Mahometans and Hindoos, they may set one against the other; and, in time, raise up a third, at

the expense of both. But no measures of this nature have been in contemplation, though their practicability may be well inferred.

Foreign conquerors will doubtless favour their countrymen, and the English government raise theirs to the highest posts and appointments; but numbers of the natives are admitted into the army, and put into the exercise of civil power. Of enemies, the latter have become friends; and, from the consolidation of interests, though different in colour, language, and manners, the English possess a force much superior in firmness to that of the Mahometan dynasties.

On the whole, notwithstanding errors and defects in public men and measures, a quick eye may readily discover, that the revolution which has taken place is greatly to the profit of the population at large, and (to the honour of the local administrations,) that solid improvements in principles and practice are rapidly advancing. Protection has been afforded against foreign depredations, and internal commotions; a double advantage, unknown in Hindostan during the lapse of many years.

Should this vast territory, acquired in a manner so unexpected, be restored to its ancient masters, it would transfer the subjects, now enjoying a profound peace, to the sanguinary dissensions of greedy adventurers, and most evidently counteract many projected ameliorations. These never originate with the Hindoos; for experience proves, that when any have been raised to high offices of state, the power thus delegated, for the purpose of experiment, has been

of little advantage to the community.

These general truths will be adopted by calm and impartial observers, whatever opinion they may entertain of the conduct of individuals. Principles of commiseration and even justice require that so many millions, living under British protection, with many circumstances discriminating them from other Asiatic states, should not be abandoned to the many disorders, convulsions, and casualties, to which they have been exposed, through a long succession of ages.

There is every reason to think, that the Hindoos were, in very remote ages, a commercial people, as, in the first book of their Sacred Laws, which, according to them, was revealed by Menu, millions of years ago, there is a curious passage relative to the legal interest of money, and to the rate of exchange, in different cases, with particular provisions for the transactions connected with sea-faring concerns. The three articles of general exportation from India, for the Greeks and Romans, were spices, pearls and precious stones, and silk. The ancient importations were, woollen stuffs of light fabric, linnen cloth, certain precious stones, and aromatics unknown in the country, coral, storax, glass vessels, wines of Italy, Greece, and Arabia, copper and tin. That of money, also, was very considerable; and, from the natives selling much, and purchasing little, the balance has ever been in their favour. It is believed that immense riches are lost to the country, from the habit of hoarding and burying their treasures,

which is common in Hindostan, and from dying without revealing them: In latter ages, cotton stuffs have been the principal article of export; but the demand for these is considerably diminished, from the perfection they have attained in Europe.

The empire of superstition is rapidly declining in British India, and a surprising moral change has been in progress during the administration of the Marquis of Hastings.

A large portion of the population of Bengal are receiving the rudiments of an improved education, from thousands of elementary works that are circulating through the empire. Hindoo women, against whom widowhood and burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, place their daughters at the public schools. The celebrated Hindoo reformer, Rammohun Roy, has long held public monthly meetings at Calcutta, wherein the tenets of their religion are freely discussed, and the cruelties which it sanctions are exposed and reprobated.

Statistic Documents, from which an approximate idea may be formed of the extent and population of the States of Hindostan, as they existed in 1820.

British Possessions.—Bengal, Bahar, and Benares, inhabitants, 39,000,000, square miles, 162,000; augmentation, since 1796, inhab. 18,000,000, sq. m. 148,000; Gurwal, Kumaon, and the country between the Stuledge and the Jumna, inhab. 500,000, sq. m. 10,000; under the presidency

of Bengal, inhab. 57,000,000, of Madras, inhab. 15,000,000, sq. m. 154,000; of Bombay, inhab. 2,500,000, sq. m. 11,000; territories of the Deccan, &c., acquired since 1815, and not united to any presidency, inhab. 1,000,000, sq. m. 60,000.

Allies and Tributaries of the English.—The Nizam, inhab. 10,000,000, sq. m. 96,000; the Rajah of Nagpour, inhab. 3,000,000, sq. m. 70,000; the King of Oude, inhab. 3,000,000, sq. m. 20,000; the Guicowar, inhab. 2,000,000, sq. m. 18,000; the Rajah of Mysore, inhab. 3,000,000, sq. m. 17,000; the Rajah of Satarah, inhab. 1,500,000, sq. m. 11,000; Travancore and Coch-in, inhab. 1,000,000, sq. m. 8000. Rajahs of Jeypour, Bicanere, &c., Holkar, the Seiks, the Row of Gutch, and a multiplicity of other native chiefs, all under English protection, inhab. 15,000,000, sq. m. 283,000.

Independent States.—The Rajah of Nepaul, inhab. 2,000,000, sq. m. 53,000; the Rajah of Lahore, inhab. 3,000,000, sq. m. 50,000; Sind, inhab. 1,000,000, sq. m. 24,000; the dominions of Sindia, inhab. 4,000,000, sq. m. 40,000.

Sum total of the whole of Hindostan, inhabitants, 134,000,000, square miles, 1,280,000.

To the above may be added, that the great mass of the people of Hindostan are indebted to the English for the gift of internal security; and what is more precious, a portion of civil liberty. The extinction of various organized bands, that were unceasing and unsparing in their ravages and incursions, not regarding the blood which they shed, or the

desolation which they caused, has contributed to this. The Hindoos have been inured to governments, arbitrary in principle and oppressive in practice. But, since the English ascendancy, there is no longer a succession of tyrannies; and a growing moral fitness for civil liberty will be one consequence of the revolution. As to the taxes, they are not so considerable as to be a weight on the industry of the country.

The following may illustrate the general character of the political system which exists, at present, in Hindostan. The statements it contains exhibit the increasing resources of Great Britain, in an extensive and important territory, acquired by numerous revolutions in a few years, and which will probably terminate to the great advantage of the natives. Many important incidents have occurred since 1814; and it may throw light on the subject to revert to that period.

The states of Hindostan, then tributary to the English government, according to treaties of alliance, were the Nizam, the Peishwa, the Rajahs of Mysore, Travancore, and Cochin, the Nabob of Oude, and the Guicowar. The conditions were, on the part of the English, to protect them against foreign invasions, or internal dissensions. The troops furnished for these purposes were not to be employed in the civil administration, or for the collecting of imposts. The natives were, in return, to contribute a stipulated sum, in money, or a portion of territory; they were moreover, to keep up a contingent force, to act with the other tributaries, but not in hostility to

any Indian power, except with the concurrence of the supreme authority, which, in the first instance, would try, amicably, to accommodate differences. In case of urgency, the combined forces of these protected states, to be at the disposal of the English Government.

Some minor principalities, hardly deserving the name of sovereignties, have benefit from English protection without any formal alliance, or tributary contribution. Of this latter class, the Rajahs of Bhurtpoor and Macherry were the principal; it included, also, a number of other inferior chiefs, in the districts about Agra and Delhi, and in those of Bundelcund, and of the Seiks, approaching towards the Stuledge river. The Rajpoot chiefs of Jeypour, Odeypour, Bicanere, and Jesselmere, were not then within the limits of this protection. The British government might require some acknowledgement from the smaller states; but it was inconsiderable, and no force was stationed in their territories.

There was a third class, consisting of sovereigns strictly independent, such as Sindia, Holkar, and the Rajah of Nagpour; these were at peace with the English government, which had its ambassadors among them.

A fourth class might be added, of certain independent communities, or chiefs, with which the English Government had never had intercourse, or contracted alliances.

Since the period above mentioned, 1814, some considerable revolutions have taken place. The power of the Mahrattas was irrevocably destroyed, in the

wars of 1817 and 18; and that of Nagpou, by the war of 1815. The Peishwa no longer ranks among sovereigns; and his possessions, with the exception of Sattarrah, are subjected to the English. The Rajah of Nagpou is reduced to comparative insignificance, and Holkar has been deprived of all his dominions south of the Nerbuddah. Nothing has been taken from Sindia; but his situation is insulated, and there are no foreign succours that he can have recourse to; the extinction of the Pindarries has bereaved him of one of his main supports. Indeed, his future existence depends on his faithfully adhering to the engagements he has contracted with the English. On the other hand, several allied states, as Bonndee, Cotash, and Bopaul, have received an augmentation of territory; and the five great states of Rajpoutana have been admitted into the federative alliance.

The British possessions in India, taken collectively, may be calculated at 553,000 square miles; and, including all their recent acquisitions, at 83,000,000 of inhabitants. Of these, under the three oldest establishments, or Presidencies, may be rated for Bengal, 528,000 square miles, and 57,000,000 inhabitants; for Madras, 154,000 square miles, and 15,000,000 inhabitants; and, for Bombay, 11,000 square miles, and 2,500,000 inhabitants. The total of English possessions, and of their allies, may be computed, by approximate calculations, (for but few correct official details have been published), at 1,103,000 square miles, and 123,000,000 of

inhabitants; and, the grand total of Hindostan, including Lahore, Sind, Cabul, &c. at 1,280,000 square miles, and 134,000,000 of inhabitants.

In conclusion, it may be inferred, that the English dominion in India is more extensive than any of the ancient dynasties, not excepting the Patan or the Mogul, although those princes had nothing to fear from the Hindoos, while they abstained from religious persecution. Nor does there appear to be any state capable of giving umbrage to the English; the population is, for the most part, united in one grand confederacy; and the Supreme Government is inculcating and diffusing juster sentiments, and more equitable principles, throughout countries that have been long the prey of anarchy.

In India, the privilege of acquiring landed property is not enjoyed by the legitimate descendants of Europeans long settled there; and probably, on this account, they are less considered by the native casts. The Christian population, of ancient descent, amounts to about half a million, almost all descendants of the first Europeans; but, compared with the other classes, living in a sort of degradation. The native Europeans keep these, their humble brethren, at a distance; and the consequence is that both the Mahometans and Hindoos treat them with marked disrespect, which is not evinced to the Christians of Europe. A change of system, with respect to the Creole Christians, would probably be found to combine and secure advantages not hith-

erto contemplated, and without subjecting the Indian administration to any kind of risk.

The population of the principal cities of Hindostan, which in general, are within the English pale, by an approximative estimate, has been rated as follows. Benares, 600,000; Calcutta, 500,000; Surat, 450,000; Madras, 300,000; Lucknow, 200,000; Hyderabad, 200,000; Dacca, 180,000; Bombay, 170,000; Delhi, 150,000; Moorshedabad, 150,000; Patna, 120,000; Nagpoor, 100,000; Baruda, 100,000; Ahmedabad, 100,000; Cashmire, 100,000; Furreckabad, 70,000; Mirzapour, 60,000; Agra, 60,000; Bareilly, 60,000; Burdwan, 54,000; Bangalore, 50,000; Chupra, 43,000; Seringapatam, 40,000; Broach, 33,000; Mangalore, 30,000; and Palhampour, 30,000. Five of these, Lucknow, Hyderabad, Nagpoor, Bareda, and Cashmire, are not subject to the English.

There are several other cities, such as Lahore, Jeypoor, Bhurtpour, Aurungabad, &c., of considerable extent and population, but no estimate has been made of them.

In 1805, a list was completed from official documents, of English residents in Hindostan, born in the country, of English parents, amounting to 31,000 individuals. Among these were 22,000 in the army, as officers or soldiers; free merchants and mariners allowed to settle in India, about 5,000; 300 magistrates and others in the courts of justice; the remainder consisted of adventurers, living, by their industry, in different occupations. Since the above period, no particular report has

been published; but the total number of resident subjects, born in the country, of English parents, may be fixed at under 40,000.

MISCELLANEOUS INFORMATION RESPECTING INDIA.

The following miscellaneous information respecting India is extracted from a modern work entitled "Sketches of India."* The author's statements forcibly illustrate the necessity of missionary exertions, though he himself appears no friend to Missions.

INFANTICIDE.

A little to the westward of Joinpoor exist a race of people called Ragkumars. They think it would be derogatory to their honour for their females to contract alliances with any other tribe, and therefore invariably poison a girl on her birth with milk and opium. A respectable Brahmin declared that frequently the first intimation a father received of the birth of a girl, was that of her having swallowed the potion.—Page 23.

WORSHIP OF BULLS AT BENARES.

A number of Brumha's bulls infest every part of Benares. They are considered his peculiar favourites, are objects of idolatry to the Hindoos. Were

* A second work has appeared under this title, written apparently by a friend of religion.

a man to injure one, he would be in danger of his life. They stroll about the streets at pleasure; nor will a shop-keeper, if one puts in his head to eat grain or any thing he fancies, dare to commit such a sacrilege as to drive him away.—Page 28.

A SUTTEE.

In the middle of the hills of upper Thibet (beyond Depra) are many rude piles of stones, four or five feet high, erected in the simplest manner. On a few of them moss had gathered and imprinted age and decay; over others the Indian acacia gently waved its spreading branches. On enquiry I learnt that these were the monuments of Suttees; that in these peaceful regions they were very frequent. To me who had beheld the various penances and mortifications which Eastern fanatics so delight in—who had seen them at the Churukh Poojah with iron hooks thrust into their backs, suspended on lofty bamboos, whirl through the air, and smile in agony—who had viewed them at another festival walk with indifference into the Ganges, and anxiously wait the coming of the alligators to devour them; mothers exulting in the loss of their children—who had witnessed wretches prostrate themselves before the the carriage of their idol, their bones crushing as the wheels proceeded, causing each of us to shrink with horror at the sight—to me a Suttee could not but prove of some consideration.

At ten in the morning the ce-

remony began. A pile of wood, about four feet and a half high, being previously erected, the mourner appeared, and having performed her ablutions in the Apan, a clear meandering stream which ran near, walked three times round the fatal pile, and taking a tender farewell of her family and friends, prepared for the last dreadful ceremony. She was a remote descendant of one of the hill princes, and had a fair and interesting countenance. Her natural beauty, heightened by her resolution, would have melted a heart of adamant. Her glossy black hair hung dishevelled on her shoulders, and attired in a yellow sheet (the garment of despair) this infatuated widow ascended the fatal pile. The noise of drums, and other native instruments, now became deafening. Placing the head of her husband in her lap, she sat seemingly unconcerned, and with the continued exclamations of Ram! Ram! * witnessed the savage exultations of the Brahmins as they eagerly applied torches to the pile. Ghee and other inflammable substances having been profusely spread on the lower part of the pile, it ignited in an instant. Still was heard the cry of Ram! Ram! her chief ambition appeared to consist in invoking her god to the last. The flames had now ascended far above the sufferer, and her agony was very apparent in the agitation of the pile. But the Brahmins immediately threw on more wood, and buried both bodies from our sight.—Page 68.

* The favourite deity of Hindoo women.

TROGLODYTES.

The most interesting objects I witnessed in these mountains were the Troglodytes, or dwellers in caves. The generality were very small, and but miserably supplied the place of a hut. I found these inhabitants invariably civil. The natives will assure you that further in the interior they exist totally uncivilised, without the remotest idea of a God or a future state, and who alternately live in trees and caves, and feed on roots.—Page 74.

SALE OF WOMEN.

The sale of the beautiful women born in the Thibet hills forms a lucrative trade to their relations and friends. A hundred, or sometimes eighty rupees, will purchase a fine girl of twelve or fourteen, just rising to maturity. Such I have often seen both bought and sold.—Page 75.

PROFITS OF IDOLATRY.

The sum accumulated by the Brahmins, at the fair of 1824, at Hurdwar, is said to have exceeded two lacks of rupees, £25,000. Multitudes return half famished, and literally naked.—Page 82.

MISERIES OF THE DESCENDANTS OF THE MOGUL EMPERORS.

In the Mogul's palace at Delhi are immured 1,900 women and 700 males, either lineally or collaterally of the blood-royal. The majority of these never have and never will behold the outside of the walls. Numbers throw them-

selves from the walls of the Zenanas, but escape is tantamount to an impossibility.—Page 104.

MISCELLANEOUS INFORMATION.

Extracted from Crawford's History of the Indian Archipelago.

FEROCITY OF NATIVES OF BORNEO, &c.

Some of the savages of Borneo destroy their prisoners and devour their flesh. One nation of Sumatra, acquainted with the art of writing and possessed of books, are well known to be cannibals. Among other tribes the skulls of enemies are piled as trophies round their habitations, and it is alleged that with some "a youth is not entitled to a wife until he has produced the head of an enemy." Some of the people of Celebes, when an enemy falls wounded, cut off his head, and from revenge devour his heart.—Vol. I. Page 243.

SACRIFICE OF WOMEN AMONG THE BALINESE.

Bali. The great body of the Balinese are Hindoos of the sect of Siva. Vol II. Page 237.

Widows are sacrificed with their dead husbands. "In Bali this practice is carried to an excess unknown even to India itself. When a wife offers herself, the sacrifice is termed *Satya*; when a concubine, slave, or other domestic, *Bela*, or retaliation. A woman of any cast may sacrifice herself in this manner; but it is most frequent with those of the

military and mercantile classes. Women of the servile class seldom sacrifice themselves; of the sacred never. It mostly occurs on the death of princes and persons of high rank." The Raga of Blieliry stated to me, that when the body of his father was burnt, seventy-four women sacrificed themselves along with it. In 1813 twenty women sacrificed themselves on the funeral pile of *Wayahan Balanteg*. The female domestics of a chief, in numbers, sacrifice themselves, as well as his wives.

In 1633 the Dutch sent an embassy to the Sultan of Motaram, who saw an execution of this kind. The Queen was dead. The narrative states, "The same day about noon, the Queen's body was burnt without the city, with twenty-two of her female slaves. The body was drawn out of a large aperture made in the wall. The female slaves destined to accompany the dead went before, according to their ranks; those of the lowest rank taking the lead, each supported from behind by an old woman, and carried on a Badi* skillfully constructed of bamboos, and decked all over with flowers. There were placed before a roasted pig, some rice, some betel, and other fruits, as an offering to their gods; and these unhappy victims of the most direful idolatry, were thus carried in triumph to the sound of different instruments, to the place where they are to be, in the sequel, poniarded and consumed by fire. Each, there, found a particular scaffold prepared for her,

nearly in the form of a trough raised upon four short posts, and edged on two sides with planks. After moving three times round in a circle, at the same pace at which they arrived, and still sitting in their litters, they were forthwith taken out of the vehicles, one after another, in order to be placed in the troughs. Presently five men and one or two women approached them, pulling off the flowers with which they were adorned, while at each occasion, holding their joined hands above their heads, they raised the pieces of the offering, which the other women, posted behind, laid hold of and threw upon the ground, as well as the flowers. Some of the attendants set loose a pidgeon or a fowl, to mark by that, that their soul was on the point of taking its flight to the mansion of the blessed.

At this last signal they were divested of all their garments except their sashes, and four of the men seizing the victim, two by the arms which they held out extended, and two by the feet, the victim standing, the fifth prepared himself for the execution, the whole being done without covering the eyes.

Some of the most courageous demanded the poniard themselves, which they received in the right hand, passing it into the left; after respectfully kissing the weapon, they wounded their right arms, sucked the blood which flowed from the wound, and stained their lips with it, making, with the point of the finger, a bloody mark on the forehead; then returning the dagger to their executioners, they received a first stab between the

* A kind of litter.

false ribs, and a second from the same side under the shoulder blade, the weapon being thrust up to the hilt, in a slanting direction towards the heart. As soon as the horrors of death were visible in the countenance, they were permitted to fall prone on the ground; their limbs were pulled from behind, and they were stripped of the last remnant of their dress, so that they were left in a state of perfect nakedness.

After this, the nearest relations, or others, washed the bodies, which were then burnt to ashes. The dead body of the Queen was then brought forward, which was also consumed. The bones of the Queen only were preserved, the rest having been gathered up and thrown away.

When a prince or princess of the royal family dies, their women, or slaves, run round the body, uttering cries, or frightful howlings. The King designates next day who are to be slaughtered.

A woman whose husband dies is not obliged to follow this barbarous custom; yet those who do not offer themselves are shut up in a convent, and should they escape, and be taken, are then poniarded, dragged through the streets, and the body then cast to the dogs.

At the funeral of the King's two sons, who died just before the Queen, forty-two women of one, and thirty-four of the other, were poniarded and burnt. On such occasions, princesses of the royal blood leap at once into the flames.

The first wife of the younger

of these two, having been married but three months, and very young, wished to be excused, and asked her father whether she ought to devote herself. Her father persuaded her to devote herself, and the wretched young woman leapt into the flames.

On the death of the reigning King, 100 or 150 devote themselves to the flames, and then none are poniarded.

Crawford, extracted from Histoire General des Voyages, Vol. XVII, Page 52, &c.

VICTIMS OF HINDOO SUPERSTITION,

From the Calcutta Journal.

The following account of the self-sacrifice of a human being at Ooncar Mandatta, on the Nurbudda, is at your service for insertion in your Journal, either the whole or in part; or to be omitted altogether if not considered of sufficient interest.

In November last, at the annual mela or fair, held at Ooncar Mandatta, on the Nurbudda, a young man, of low cast, came from Ougein to the above-mentioned place, for the purpose of devoting himself at the shrine of Bhyroo, by leaping from a rock which overhangs the Nurbudda. The deluded fanatic was about twenty years of age; without friends or connections to attach him to life. He displayed, from the first, the most determined firmness; and although every attempt was made to dissuade him from his purpose, by offers of a

provision for life, he remained unshaken: and entertaining, at one time, some apprehension that force would be resorted to, he threatened to destroy himself with a knife, which he constantly carried about his person.

The account given by this deluded creature of the motives which induced him to sacrifice himself was nearly as follows:— He stated that about six weeks before his arrival at Ooncar, while sleeping near a temple in the vicinity of Ougein, he was awoken by a smart blow on the shoulder, and on looking about him he discovered a cocoa nut, a knife, and a looking-glass; that on casting his eye on the glass he became sensible of the presence of Bhyroo, who called upon him to proceed to Ooncar, and sacrifice himself, telling him he had already performed the sacrifice several times, and that this was the last time he would be called upon. The victim was not attended by any Bramin, neither did any individual of that cast assist at the ceremony.

On the morning fixed for his immolation, he was at the temple of Bhyroo early, and after going through some customary ceremonies, and offering some money to the representation of his deity, *a huge stone smeared with red paint*, he prepared to ascend the rock; at this moment another attempt was made to induce him to relinquish his design, but without effect, and he moved away with a firm and rapid step, and in a few minutes he appeared on the brink of the precipice, and after making some wild gesticulations to the crowd below, he

cast down the cocoa nut, glass, and knife, then stepping back a few paces, rushed forward and springing into the air, was in a moment precipitated to the bottom, and dashed to pieces. Thus fell another victim to Hindoo superstition; displaying through the whole of the appalling scene a firmness and devotion worthy of a better cause.

These sacrifices are of frequent occurrence at Ooncar, and about the same time as this last took place, another victim was preparing to devote himself to the same fell deity, by *burying himself alive* at Bhyrooghur near Ougein.

Thus human beings, of both sexes, and all ages, daily fall victims to the cruel superstition which holds her iron rule over the minds of so large a portion of the inhabitants of this benighted country. Tender mothers are torn from their children, and given to the flames which are kindled by the hands of their first-born. Fanatics devote themselves to the most horrid deaths or penances; and on every side you meet the most disgusting objects, or witness the abasement of the human mind in the offerings and devotions made to pieces of wood or stone.

It is most earnestly to be hoped, for the sake of religion, humanity, and all the best feelings of our nature, that the efforts making for the dissemination of knowledge may be attended with success; and the darkness in which the people of India are at present enveloped, dispelled by the light of reason and truth.

GENERAL BAPTIST MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES.

KIRTON.—An interesting missionary meeting was held at Kirton, March 24th, being the day commonly called Good-Friday. A temporary gallery was previously erected, much interest was excited, and the chapel much crowded. Mr. Foster presided; and the meeting was addressed by Messrs. Marsden, Smedley, Stocks, and Watson, and Messrs. Keeling and Bywater, (Methodists). Messrs. Stocks and Marsden preached. Collections £6. 8s. 10½d.

RETFORD.—The annual missionary meeting was held at this place on Monday, March 27th. Messrs. Simpson, Stocks, Boden, Brown, Felkin, Marsden, and Otter, addressed the audience in behalf of the perishing millions of the heathen world: Mr. Foster presided. The opportunity was gratifying. Collection £11.

SUTTON ASHFIELD.—On Wednesday, March 29th, the anniversary services of Sutton Ashfield missionary association took place. In the afternoon Mr. Stocks preached; in the evening Mr. Burrows presided, and Messrs. Jones, (P. Baptist), Stocks, Winks, Hudson, and Pike, advocated the missionary cause. The extreme depression of trade in Sutton operated unfavourably on the collection, which amounted to £4. 6s. 4d.

PORTSEA.—The annual missionary services at Portsea were held on Lord's day, April 16th, and the following Monday. On

Lord's day Mr. Hudson preached, and on the following evening an interesting and well attended missionary meeting was held: Mr. Brand presided, and Messrs. Arnott, Hudson, &c., &c. pleaded the missionary cause. The writer is not acquainted with the exact amount of the collection, but apprehends it did not exceed £11 or £12.

LYNDHURST.—On the Wednesday following the meeting at Portsea, a gratifying meeting was held at Lyndhurst. Messrs. Meade, Hall, Brand, Pike, and Hudson attended. Collection £6. A pleasing singularity marked the collection:—three plates were handed round to receive the contributions of the congregation, which at Lyndhurst is by no means large. In one of these plates was only three-halfpence or two-pence, in copper, all the rest being silver or gold; in another was silver but no copper; in the third was silver and about three-pence in copper. *Thus, in a collection of six pounds there was not six-penny worth of copper. There were many six-pences. Would all the friends of missions copy the example set by a few friends at Lyndhurst, what noble collections would be raised at those meetings where 500, or 600, or 700, or 800, or a thousand attend. Of those who possess but little in this world, who would be the poorer for giving at their annual missionary meeting silver instead of copper ONCE in the year?*

BARTON AND BARLESTON.—The annual missionary services of the associations at Barton and Barleston were held on Tuesday and Wednesday, May 16th and

17th. The meeting at Barton was a highly gratifying one, and numerously attended. The audience was addressed by Messrs. Goadby, Butler, Stocks, Winks, J. Goadby, Junr., Derry, and Pike. On the following evening the same brethren, with the exception of Messrs. Stocks and Winks, pleaded the same sacred cause at Barleston, where also was a numerous auditory. The friends at Barton wisely adopted the system of having the sermons in behalf of the mission on a Lord's day, and availing themselves of the assistance of Mr. Hudson, had them several weeks before the meetings. A very material improvement took place in the collections, which amounted to near £16.: trebling the amount of the *public* collections of former years.

KIRKBY WOODHOUSE.—On May 18th, the annual missionary services of this association were held. Mr. Austin, of Mansfield, preached at Kirkby Woodhouse in the afternoon, and in the evening Messrs. Room, Hardstaff, Winks, and Pike, advocated the cause of a perishing world. A pleasing specimen of juvenile zeal was brought into notice on this occasion:—some young persons in the Sabbath-school had acted as collectors, and had obtained as much as ten or eleven shillings in a month; they had persevered in this system through most of the year. Collection about £5.

CASTLE DONINGTON.—A crowded and interesting meeting was held in this populous village on Monday, May 22nd; Mr. Stocks presided. Messrs. Winks, Goadby, Abbot, Butler, Pike,

Vincent, Whitehead, &c., &c., moved or seconded the resolutions. The opportunity was one of a very pleasing nature. A sermon on behalf of the mission was delivered on the preceding evening. Collections above £11. 5s.

BARROWDEN.—Thursday, May 25th, being the last Thursday in the month, was the regular day for the missionary services at Barrowden. Mr. Joseph Goadby preached an appropriate sermon in the morning, and another sermon was delivered in the evening. The meeting in the afternoon was a gratifying service, and numerously attended. Messrs. Payne, Everard, Goadby, Miller, and Pike, addressed the audience. Collection £9. 12s. On the last Thursday in May, the pleasant and commodious chapel in Barrowden is regularly opened for three services in behalf of the sacred cause of God in the heathen world. Who will say that it is not much better employed than those chapels which are closed against such holy services, that by the chapel being kept empty the pocket may be kept a little fuller than it would otherwise be!

LOUGHBOROUGH.—The annual sermons connected with the missionary meeting of the Loughborough association were preached on Lord's day, May 28th, and on the following evening was held a very pleasing missionary meeting. On Lord's day the congregations were considerable, and on Monday evening the chapel was crowded to excess. Mr. Stevenson presided; and the cause of missions was advocated by Messrs. Capes, Heard, Allsop,

Goadby, Butler, Henham, Pike, Tyers, Peck, &c. Messrs. Scott and Winks prayed. Much missionary feeling was excited. The collections amounted to £36., being rather more than last year. The income of the year, it was stated, would exceed £100. The school had raised about £20.

SPALDING.—A highly interesting meeting was held at this place on Wednesday, May 31st. Mr. Jarrom, of Wisbeach, preached in the morning from Luke xxiv. 46, 47; and Mr. Rogers, of Fleet, in the evening from Acts iii. 21: the discourses were very appropriate to the occasion. In the afternoon the meeting was held, when the audience was so numerous as not to be able to be accommodated in the chapel. Mr. Taylor, of Boston, presided; and addresses were delivered by Messrs. Jarrom, Rogers, Bissil, Julian, (Independent), Ewen, Thompson, and Payne. Much interest was excited by the appearance of our invalid Missionary, Mr. Peggs, who exhibited figures of Juggernaut, Bhood, the Chinese Fo, Krishna, the ten Incarnations printed on cotton, Oorea books, &c.; after explaining their nature and use in a few words, an address, drawn up by him, was read by Mr. Everard. A lively interest was felt for the benighted heathen, and collections were made amounting to £11. 6s., which, considering the depressed state of the times, was considered equal to £5. above the last year's collection. The active friends of this association are still labouring assiduously to "deliver those who are drawn unto death and ready to be slain."

LEAKE.—On Lord's-day, June 4th, sermons were preached by Mr. Henham at Leake and Wimeswold, in behalf of the Mission, and on the following Tuesday evening an interesting missionary meeting was held in the chapel at Leake. Mr. Henham presided; and Messrs. Stevenson, Winks, Scott, T. Stevenson, and Pike, advocated the cause of religion among the millions of perishing idolaters. The chapel was excessively crowded. Here and at Loughborough, and some other places, much interest was excited by an image of Hoonoman, or the monkey god, nearly three feet in height, which was presented to the view of the audience. Collections about £10.

BROUGHTON AND HOSE.—Though Broughton and Hose form branches of the same church, yet a commendable spirit of missionary zeal leads the friends to have two missionary meetings regularly. At Broughton a sermon was preached in the afternoon of June 7th, and at Hose on the following afternoon. In the evenings of those days interesting missionary meetings were held. On both occasions Mr. Henry Mantle prayed, and the audience were addressed by Messrs. Hoe, Henham, and Pike. Hymns were sung during the services. Collections, Broughton £4. 6s.; Hose about £4. Through the activity of some female collectors, a considerable addition has been made to the amount, raised by weekly subscriptions.

NOTTINGHAM.—The annual services connected with the two flourishing associations at Nottingham, were held this year in

Broad-street Chapel, on June 11th and 12th. On the former day Mr. Jarman preached in the morning, and the Secretary of the Society in the evening; and on Monday evening a very interesting missionary meeting was held. Mr. Alderman Wilson ably presided. The resolutions were moved and seconded by Messrs. Jarman, Peggs, Pickering, Abbott, Smith, &c. Some information respecting the Society's operations was given by the Secretary. Though Mr. Peggs was unable to communicate much information, yet the meeting was considerably interested by his showing a variety of Hindoo idols and other articles connected with idolatry; and by his brief statements respecting them. Collections £27. 5s. Two children presented two purses after the meeting, containing 7s. 6d., for the Girls' Schools in India.

BEESTON.—On Lord's-day, June 11th, Mr. Abbott preached at Beeston in behalf of the mission, and on Tuesday evening presided at the missionary meeting. On that occasion the chapel was crowded to excess. Messrs. Peggs, Topley, Pike, and Cropper addressed the audience. Mr. Peggs' statements excited much interest. Collection upwards of £7.

WISBEACH.—It is understood that a missionary meeting has been held in this town, but no particulars have yet reached the Editors.

GENERAL BAPTIST MISSIONARY SOCIETY.

APPLICATIONS FOR BAPTISM.

Messrs. Sunder and De Santos,

who have been baptized at Cuttack, made application, in writing, to Mr. Peggs, to be admitted into the church of Christ. Many will probably be interested by reading their applications. Though they write what is far from correct English, yet it is perhaps better than could be expected. Mr. Sunder is a Mug, a native of Arracan. Mr. De Santos is apprehended to be a Portuguese.

My dear Sir,

I beg leave to inform my case before you, hoping you will bestow your consideration to it. I am a great sinner, for I am born in sin, and still sinning against God, and deserving his anger. I am really sorry for my sins, but at the same time exceedingly happy for God's kindness in granting me a Saviour, and said whosoever believeth on him will have life; therefore I believe, repent, and wish to be baptize in the name of the Father, Son, and the Holy Ghost, because I do not know whether this is the eleventh hour of my life, and if it is I have an hour to prepare for the salvation of my soul, and return to God, as the prodigal returned to his father: and how shall I be known whether I am a servant of God if I do not take his armour, as the soldier is not known unless he puts on the King's coat and armour. Therefore I wish to arm myself and fight against the great adversary who is Satan, and if I can overtake him, surely I shall get the prize.

Yours obediently,

JNO. SUNDER.

Cuttack, March 5th, 1825.

My dear Sir,

How long would you suffer to keep at a stand a languishing soul who is desirable to obtain, in the blessed invitation of his Saviour, that everlasting freedom from the captivity of the deceiving prince of darkness, and which is the sole comfort of every awakened sinner. Allow me to put on Christ, that thro' whose grace I may be able to resist the snares and temptations of this wicked world. If you will by Sunday after next, I would with all my heart and mind embrace the public profession and ordinance of our Saviour and Lord. An answer in Christ will highly gratify

Yours sincerely,
J. DE SANTOS.

Cuttack, March 5th, 1825.

GENERAL BAPTIST
MISSIONARY SOCIETY.

ADDITIONAL EXTRACTS FROM
MR. LACEY'S JOURNAL.

June 12th.—I preached in English this forenoon: in the morning and evening in the Ooreah, to large and attentive congregations; afterwards we had the ordinance. May we soon have it in the Ooreah: we talked and thought about this. My throat and breast are painful from the exertions of the day. Mrs. L. prepared me a raw egg and a little milk to drink just before going out in the morning, and I find it useful and comforting.

13th.—The man with the lifted arm and silent tongue again made one of my congregation, and listened for a while; he seem-

ed rather an object of pity than reverence: very few paid him attention.—Succeeded in giving away a few books.—Had a good preaching opportunity in the evening.

14th.—This morning the people were exceedingly unruly: several were very much offended; among the rest an old woman took it upon herself to give me galee,* this inflamed their anger, and I could not prevail upon one to take a book.—In the evening succeeded better; they crowded round me in abundance, and heard salvation by Christ Jesus alone, and the sinfulness and insufficiency of their Deptas set forth. After preaching to them for some time they asked for books, and in a few minutes I disposed of them all, and could have given away many more had I had them. I always feel great pleasure and satisfaction in coming away from an opportunity like this; and, judging from my own feelings, trust, some of the seed thus sown will bring forth fruit; but may I look for success from a proper source, and not from my own feelings merely:—returning, one of my hearers told me I had sanctified his mind by my preaching, his ears by my conversation, and his eyes by my appearance: a specimen of the vain flattery of this people. I directed him to my Lord and Master, and told him that his blood alone could cleanse him from his iniquities, purify his nature, and prepare him for heaven; and finally exhorted him to believe on him. He ran with me a part of the way home.

(To be Continued.)

* Abuse.

THE
GENERAL BAPTIST REPOSITORY

AND

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AUGUST 1, 1826.

VOL. V.

BIBLE GEOGRAPHY.

No. 34.

CESAREA—CYPRUS—ASIA MINOR AND PROPER—CILICIA—TARSUS—CAPPADOCIA—PONTUS—GALATIA.

HAVING, in former Numbers, traced the journeys of the Divine Founder of the Christian religion during his ministry on earth, we shall now endeavour to give a rapid view of the progress of the gospel previous to the close of the New Testament history, which extends to about thirty years after the ascension of Christ. In that short period, it had spread its benign influence through the greatest part of Asia Minor, and reached the western limits of Europe.

The disciples of the Saviour confined their labours chiefly to Jerusalem and its vicinity, till "the persecution that arose about Stephen," two years after his ascension, "scattered them abroad," and "they went every where preaching the word." Philip the deacon repaired to Samaria, and preached Christ to them with great success: so that christian churches were planted both in the city and the province; which,

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under the care of the Apostles, greatly flourished. The same evangelist, by divine direction, accosted a traveller in the desert of Gaza, and instructed him in the doctrines and duties of christianity. The noble stranger embraced the religion of his instructor, was baptized on a profession of faith in Christ, and probably carried the good news into Ethiopia, his own country. Acts, viii.

Philip returned to Azotus, the Ashdod of the Old Testament, and from thence proceeded to *Cesarea*. This city was built by Herod the Great, and vied in splendour with the most magnificent cities in Syria. After the destruction of Jerusalem, it became the residence of the governors of Judea; and stood about seventy-five miles north east of Jerusalem. Though probably never visited by our Saviour, it was the scene of many interesting events during the early propagation of christianity. Here the gospel was first preached to the Gentiles, when Peter declared the good tidings of salvation to the pious centurion, Cornelius. Philip the deacon and his four inspired daughters dwelt at *Cesarea*. Here also Paul was kept two years as a prisoner; and had frequent opportunities of boldly

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stating and defending the truths which he preached, before the governors of the province, by whom he was frequently examined. Acts x. xxi. xxiii—xxvi.

Some of the disciples who had fled from Jerusalem after the martyrdom of Stephen, travelled as far as Phenice, Cyprus and Antioch, "preaching the word unto the Jews only." Phenicia included the shores of the Mediterranean which stretched northwards from Tyre and Sidon towards Antioch; and sometimes embraced the coast of Palestine. Antioch has already been noticed at some length.* *Cyprus* is an island much celebrated in pagan antiquity; about one hundred miles in length and sixty in breadth. It lies in the east part of the Mediterranean sea; one hundred miles from the shores of Phenicia on the east, and sixty from the province of Cilicia on the north. This island was noted for the fertility of its soil and the pleasantness of its climate. Some have supposed it to be the Chr̄tim of the Old Testament; but this opinion is attended with great difficulties. The Cyprians were the votaries of Venus, who was hence called 'the Cyprian goddess.' Her worship was conducted here with abominable impurities, and the country was infamous for the luxury and licentiousness of its inhabitants. Barnabas was a native of this island; and the ancients tell us that, after his travels, he settled here as the bishop of the christians, and at length suffered martyrdom from his countrymen. Paul and Barnabas, on their first visit, sailed from Seleucia, a sea-port about twenty miles north-west of Antioch, and landed at Salamis, the principal city of the eastern part of Cyprus; where they preached in the Jewish

synagogues. It is probable that they were blessed with success, as this city became, in after times, the residence of the archbishop of Cyprus. They afterwards travelled across the whole island to Paphos, the chief town on the western coast. This place was the principal seat of the worship of Venus; adorned with a celebrated and very ancient temple dedicated to her honour. Hence that goddess is frequently styled, by the heathen poets, 'the Paphian queen.' In this depraved city, the apostles boldly published the gospel; and being opposed by Elymas a sorcerer, in the presence of the Roman governor, Paul rebuked his impiety and threatened him with temporary blindness. The threatening was instantly executed; and the governor, being struck with the miracle, embraced the religion of these powerful missionaries.—The name of this noble convert was Sergius Paulus; and, as from this period, the apostle of the Gentiles is invariably denominated Paul, it is probable that he assumed the appellation in honour of Sergius, and perhaps at his desire. Acts, iv. 36. xiii. 4—13.

But to return to the Continent. A few miles to the north of Seleucia, the coast of the Mediterranean sea takes a westerly direction, and skirts the region which is now called Natolia or the Levant; but was known to the ancients as *Asia Minor*, or the Lesser Asia. It extends above six hundred miles from north to south, and three or four hundred from east to west; and is bounded, on the north, by the Euxine or Black Sea; on the south, by the Mediterranean; on the west, by the Archipelago or Egean Sea; and on the east, by the main continent, usually designated the Greater Asia. This interesting country, though it

* Vol. II. p. 46.

has long groaned under the iron sway of the Turks and been involved in the grossest Mahometan darkness, was early blessed with the light of truth; and in almost every one of the numerous provinces into which it was then divided, the indefatigable and zealous apostle of the gentiles laboured with astonishing success. In the course of a few years, he planted many churches which were respectable both for numbers and graces. The Hebrews were little acquainted with geography, and knew nothing of the division of the earth into three or four parts. They had some acquaintance with the continents of Asia and Africa; but classed all other countries, even Asia Minor itself, among "the Isles of the Sea," or "the Isles of the Gentiles:" and the predictions of the ancient prophets respecting the subjection of these regions to the sceptre of the Messiah, were gloriously fulfilled, to these favoured people, in the very first promulgation of christianity. Acts, xiii. xiv. Gen. x. 5. Isa. xlii. 4, 10. Zeph. ii. 11.

But it will be very necessary for the young reader of the New Testament to recollect, that the term *Asia* was often used in a sense yet more limited; and designated only the western part of the region called Asia Minor, which lay on the Egean sea, and comprehended Lydia and a few neighbouring provinces. This was called *Asia Proper*; and it is in this most restricted sense, that the inspired writers of the christian history invariably use the term *Asia*. The seven churches to which the epistles in the opening of the Revelations were sent, were all situated in Asia Proper. When Paul had preached in Phrygia and Galatia, both provinces of Asia

Minor, he was "forbidden of the Holy Ghost to preach the word in Asia;" that is, in Asia Proper, upon which Phrygia bordered.—Ephesus also was a principal city in this province, and famous for an image of the goddess Diana; which was supposed, by her votaries, to have fallen down from heaven, and was inshrined in a highly celebrated and magnificent temple. This image, Demetrius assured the mob, "all Asia and the world worshipped:" obviously intending only Asia Proper. It was also the salutations of the churches in this district which Paul sent to the Corinthians; and to the christians in Asia Proper and the surrounding provinces of Asia Minor, Peter addressed his first epistle. Rev. i. 11. Acts xvi. 6. xix. 27. 1 Cor. xvi. 19. 1 Pet. i. 1.

Commencing our survey of Asia Minor at the north-east corner of the Mediterranean, and proceeding westward, the first province that presents itself is *Cilicia*; bounded, on the east, by Syria; on the north, by Cappadocia; on the west, by Lycaonia, Pisidia and Pamphylia; and on the south, by the Mediterranean; being about two hundred miles in length, and fifty or sixty in breadth. Paul preached the gospel in this province soon after his conversion; and though it has long been sunk in ignorance, yet christianity has never been entirely lost.—*Tarsus* was the metropolis of Cilicia; and the native city of Paul. It was pleasantly situated, on the river Cydnus, about six miles from the sea; and lay about one hundred miles north-west of Antioch. This city was supposed to have been built by Sardanapulus the Assyrian monarch; and renowned for the number, wealth and power of its inhabitants; but espe-

cially for its noble institutions for the study of the arts and sciences, in which it is said to have equalled Athens. It possessed many political privileges; the chief of which was, that all its citizens were by birth freemen of Rome. Hence Paul, when questioned by Lysias, the chief captain, who acknowledged that he had purchased his own freedom with a large sum, replied, "But I was free born;" and when accused of being an Egyptian murderer, he repelled the insinuation with a proper spirit, and asserted, "I am a Jew of Tarsus, a citizen of no mean city." Tarsus was celebrated for building and employing excellent ships; and it has been supposed that the superiority in size and structure of the vessels belonging to this port became proverbial. Hence 'ships of Tarsus,' or 'Tharshish' as it is written in Hebrew, signified large and well constructed ships, fitted for long voyages. But though this appears to have been the original of the proverb, there was probably other places called Tharshish in India, or on the eastern coasts of Africa, with which the fleets of Solomon and Jehoshaphat traded. Gal. i. 21. Acts, xxi. 39; xxii. 28. Psa. xlviii. 7. Isa. lx. 9. 1 Kings, x. 22; xx. 36.

To the north east of Cilicia lay the province of *Cappadocia*, and beyond it, on the borders of the Euxine sea, the extensive country denominated *Pontus*. These countries are seldom mentioned in the New Testament; though it is evident that christianity was established in both provinces early in the apostolic age. There were dwellers in Pontus and Cappadocia at Jerusalem, when Peter preached his first sermon, on the day of Pentecost, and made three thousand

converts. Among these converts were probably some of the inhabitants of these countries, who carried the glad tidings of salvation to their own residence. It has generally been thought that Peter afterwards visited them, and watered the seed which had been already sown. It is certain that he addressed his first epistle to the strangers scattered throughout Pontus, Cappadocia, and other neighbouring districts. The gospel flourished in these parts for more than nine centuries; and some traces of it still remain. Acts, ii. 9. 1 Pet. i. 1.

On the west of Cappadocia and on the north of Cilicia, was the country of *Galatia*; about two hundred and fifty miles in length from east to west, and one hundred from north to south, which formerly contained twenty-two noted cities. It was occupied by a mixture of Gauls and Greeks, who were equally famous for their zeal and their fickleness. Of this character, their conduct towards the apostle Paul, was a striking instance. He preached the gospel to this people on his second missionary excursion from Antioch; and visited them again about four years afterwards. They embraced his message with eagerness, received the messenger "as an angel of God, even as Christ Jesus;" and were so affectionately attached to him that "they would have plucked out their own eyes and have given them to him." But he had not long left them, before they were led astray by false teachers, disputed the doctrines he had preached, and considered him their enemy because he told them the truth. Previous, however, to this the Galatians had joined in making a collection for the distressed christians in Judea; which they had collected by weekly in-

stalments, on the plan recommended by the apostle. Acts, xvi. 6.--- xviii. 23. Gal. iv. 15, 16. 1 Cor. xvi. 1.

THE PASTOR'S DYING ADMONITION.

ELDER BENJAMIN RANDEL, the worthy founder of the Free-Will Baptists in America, of whom we have given a concise account in preceding Numbers, towards the close of his life, was prevented by indisposition from being present at the public meetings of his brethren; which he had attended with great regularity and satisfaction, as long as his health permitted. About a year previous to his decease, a quarterly meeting or conference was held at a town called Adams, in New Hampshire. Being then confined to his house, he wrote a weighty letter to this meeting; which, as it appears to have been his last address to his friends, and contains some very important hints of admonition, we recommend to the serious attention of our readers; especially to the ministers and members of the New Connection.

“*New Durham,*

“*Aug. 15, 1807.*

“*Dear and well beloved, in our glorious and precious Lord Jesus Christ.*

“IT is with a degree of trial and pleasure, that I salute you in this manner: trial, that I must write to you, instead of appearing in bodily presence, which I have much longed for;—and pleasure, that I have this one resource left me, that, though unable to be bodily present, I may write to you, and bless you in the name of the Lord.—O! my bre-

thren! the cause of God is mine—my soul's care and delight is, to see it prosper. I married this connection in my early age, and in that sense it is my spouse. And when able, I have spared no labour, either of body nor mind, night nor day, cold nor hot, far nor near, for the advancement of the same. And glory to God! I have the testimony of my conscience. But my labours are almost over; and I am just now about to receive my crown. My body is now too weak to get to Adams; but I bless the Lord, that I can be there in spirit, and by letter. And shall take the freedom to give a word of advice, as a father to his children, though with humility and respect. And, first to my dear brethren in the ministry.”

“I feel much on my soul, on your account. Your lot is a particular lot, and much, very much depends on you, as to the promotion or destruction of the cause. We are on an eminence, in a certain sense, like a city on a hill. All eyes are on us. We profess to be the representatives of Jesus Christ. O! let us consider what an example he set for his Ambassadors to follow. What humility—what meekness—what holiness—what godliness—what temperance—what self-denial—what separation from the world. And every thing that is amiable and lovely, he hath exhibited in his life, for his ambassadors to follow. Let us ask ourselves the question, ‘How much am I, or, do I strive to be like him?’ When I ask myself the question, I blush, being sensible of my own unlikeness.”

“I have been in the ministry thirty years last March, and have been making observations on the ministers of all denominations, (our own as well as others;) and have

observed very much, which has, and still doth cause much grief. Although many, when they first come forth into the ministry, feel some good degree of humility; yet, O! how soon they err, and begin to feel self-important, and think themselves to be something great! conform to the world, seek after worldly interest and honors—rabbyings, greetings, uppermost rooms and chief seats: wanting to be considered first and greatest! Get to be heady, highminded, lovers of pleasure more than lovers of God: making a bye-business of preaching, reclining in the sun-beams of worldly pleasure; desiring to walk to heaven in golden slippers, on sunny days. O! what a melancholy portrait! God forbid that any feature of it should belong to us, my brethren."

"But, O! let us watch: for we are in danger. O! how many (and some even of our own) have already made shipwreck, and are wholly destroyed and become scandalous, or very useless. O! my soul trembles. Bear with me, being such an one as Benjamin the aged. For Christ's sake, my brethren, let us be little, humble, cross-bearing, Christ-following disciples. See to it that we do not get any newfangled, heady, wordy, tonguey doctrines of men, which lead from Christ instead of leading to him. But let our doctrine be such as comes from Christ into our hearts, and that will lead to Christ's spiritual appearance, and terminate to his glory, and the good of souls."

"O! be aware of schisms and rents: and be not of such as cause divisions; but mark such, and turn away from them. United we stand; but divided we fall. My dear brethren, follow this advice, and walk in the examples of Christ; and

when the Chief Shepherd shall appear, then will you appear with him in glory."

"A word to all in general.—Dearly beloved, I have before said, that I was early married to this connection; and that when able, have spared no pains. I bless God, that although I have now got to be enfeebled in body, my care for the cause is still the same. My mind still travels to every part of it; and I feel thankful when I look back to the year 1780, the year when this connection was first embodied and see what the Lord has done for us between that time and this. My soul cries out with astonishment.—O! come let us magnify the Lord together; let us all exalt his name, for he is worthy. O! my brethren, we have got to be a great people; and, I am afraid, not so humble a people as we should be. Let us, I pray you, have a strife among us. Not who shall be the GREATEST? but, who shall be the LEAST of all? who shall be the humblest—who shall be most of a servant—who shall lay the lowest at the feet of Jesus—who shall bring forth most fruit to the glory of God?"

"O! my beloved brethren, let us keep the unity of the Spirit, in the bond of peace. I feel a fear of a division in doctrines and tenets.—There is a scattering spirit abroad in the world: "lo! here is Christ;" and "lo! there is Christ." O! be aware of human inventions; for indeed there is much pleading for these things: human disciplines, platforms, creeds, covenants, and forms for ordinances, which are not to be found in the scriptures of truth. And it may well be said of many, as Christ said of some, "Full well ye reject the commandments of God, that ye may keep your own traditions." O! reject these things

altogether, and cleave to the scriptures, and make them your only rule of faith and practice, both in temporal life, and for the government of the church. I have too many things to say, to write them with pen and ink at present, and must therefore forbear."

B. RANDEL."

The following account of the death of this good minister of Christ Jesus, by one who was a witness of the edifying scene, we doubt not, will be acceptable to every pious reader.

"On Oct. 22, 1808, Elder Benjamin Randel, after a confinement of about nine months with a consumption, departed this life. He left the remains of a little sprightly body, which had been well worn out in the service of God, to rest in the dusty, peaceful grave, in undisturbed repose, till the morning of the resurrection; and gave the parting hand to all his friends below."

"He lived fifty nine years, seven months, and twenty six days. About thirty one years seven months he spent in public testimony; labouring day and night for the salvation of his fallen brethren. He appeared always ready to preach the word: he was instant in season and out of season, to reprove, rebuke and exhort, with all long suffering and doctrine. And though he was much opposed by men, he was much approved of God. In doctrine he was clear; and in his argument pointed and powerful.— Hundreds of souls dated their experience under his ministry. In his dress he was very decent, but exceedingly plain, and avoided every appearance of superfluity. In eating, drinking and sleeping, he observed the highest rules of tem-

perance; and seemed never to be weary in well doing."

"In his last sickness, he appeared to be filled with heaven; he was strong in faith, giving glory to God. And when asked by a friend, how he felt, just before his departure said, "All I wait for is my Father's command, and my soul will then leave this body." And soon after breathed out his soul into the arms of his blessed Saviour, whom he longed to be with. His wife lost a kind husband; his children, an affectionate parent; the church, a faithful servant and minister of Jesus Christ; the town, an amiable member of society; the state of New-Hampshire, one of its most respectable citizens; and the world a burning and shining light. As he lived so he died."

"His remains were decently interred, in his own burying-place, on the 26th of the same month. A sermon was delivered by Elder J. Buzzell, from 2 Tim. iv. 7, 8. "I have fought the good fight," &c. Seventeen teaching elders were present at the funeral. The six eldest were his bearers to the grave. One walked with and supported the mourning widow; ten followed the near kindred, and the rest of the brethren and sisters in Christ were next in procession. The physicians, town-dwellers, each according to their different grades, followed in an orderly manner. The whole exhibited the most solemn scene I ever witnessed; and put me in mind of a funeral, mentioned, Acts viii. 2. 'Devout men carried Stephen to his burial, and made a great lamentation over him.'"

THE EVIDENCES
OF A
STATE OF GRACE.*

"In which grace we stand."—Rom. v. 2.

GRACE is a term which frequently occurs in the sacred scriptures, and is applied in various ways. Its primary signification is *favour* or acceptance either with God or man. When the grace of God or Christ is spoken of, it frequently refers to the redemption or salvation of man. The Messiah is described by the apostle John as "full of grace and truth;" and of this "grace and truth which came by Jesus Christ" "have we all received," says the apostle, and "grace for grace." Sometimes it is used in reference to the present circumstances and character of the servants of God: the enjoyment of God's favour and the possession of gospel blessings and privileges. This appears to be the sense of the term in the phrase "*a state of grace*:" the evidence of which it is designed to point out.

In attempting this, it will, perhaps not be thought irrelevant to say something first on the state itself.

By "*a state of grace*" we understand being truly converted to God; and having a just right to appropriate to ourselves the blessings, privileges and hopes of the gospel. This being a state into which a man is brought who is described as having been previously a rebel against his Maker, captive to satan, and alienated from God in his heart by

wicked works, it must consist in the possession and enjoyment of pardon, deliverance from the captivity of satan and adoption into the family of God. It is an assured state of safety here under the protection of the "good Shepherd of the sheep;" and the possession of "a good hope for the time to come," founded on the promise and the oath of the Most High, and sealed with the blood of his beloved Son: having the promise both of the life which now is and of that which is to come. It comprises not only a state of dependance upon God, but of communion and fellowship with him: not only restoration to the divine favour, but a delightful sense of that favour in our souls, rendering our intercourse with him exceedingly pleasant, and exciting in us an earnest desire to be with him; not only in the exercises of devotion here, but also in the sublimer services of the heavenly world, when being made like our head we shall be for ever perfect.

The opposition existing between such a state as this and the state of man naturally, is so great as to lead us to imagine that a person could never mistake on this subject. Experience, however, has shewn that, in many cases, those are pleasing themselves with the idea of being in a state of grace who have no claim to the enjoyment of it; and not a few, are depriving themselves of much real happiness, by the indulgence of a groundless fear that they have "neither part nor lot in the matter." Many circumstances unite to mislead the judgment on this important subject, which demand our greatest caution. The mere shadow of religion, "the form of godliness" *without* "the power" stalks about in the world under various disguises. Many pride them-

* We trust this Essay will furnish a satisfactory reply to the important query of J. B. P. vol. II. p. 256; which we are sincerely grieved has been so long unnoticed.

selves in the name of Christian; and would persuade themselves there is some efficacy in it to place them in a safer condition than that in which mere heathens are placed. Some appear to depend upon this possession of the religion of Jesus: of these, some are very zealous defenders of what they esteem the orthodox faith, and others are satisfied with having verbally declared themselves on the side of Christ; whilst both sink into coldness and indifference towards every thing of a spiritual nature, and are strangers to a vital union with God and Christ. An attention to the outward forms of religion and the performance of some of the more prominent duties of it, are the dependance of others. All these, being only resemblances of that which is real and substantial, furnish no hope to those who depend upon them. Such persons are indeed deceiving themselves, and chasing a phantom which will for a time continue to flit before their imaginations; but when the support and consolation which hope really affords is most wanted, then will they discover the real nature of their dependance and mourn because of it.

Unfounded fear respecting our enjoyment of the divine favour is equally produced by various and combined causes.—Much imperfection discovered in ourselves;—many dark seasons;—many depressions of spirits and, I had almost said, a thousand other causes, which operate undiscerned, combine to induce this fear, and to excite the enquiry, ‘Am I a child of God?’—‘Do I possess any evidences of this being my condition? or, have I been hitherto deceiving myself with a vain hope?’

This is a subject on which we all ought to employ ourselves. The

evidences of our being in a state of grace are within our reach; but it is a lamentable truth that they are sometimes so encumbered, weakened, and surrounded by worldly objects and pursuits as to be with difficulty discovered; and it is much to be feared that for want of timely enquiry and research they have often been totally lost.

1. The first evidence of a state of grace which I shall mention is *Faith*. This is an evidence that cannot be dispensed with. “Without faith it is impossible to please God.” “He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him.” There can be no evidence of an union to God when there is no knowledge of him; nor can there be any knowledge of God without the exercise of faith. It has been often said that the existence of the Deity is a truth capable of being demonstrated: but after all, our conviction of his existence is simply evidence; we believe it from the evidence which has been adduced. Our knowledge however of his divine purpose to reward them who diligently seek him, is derived from testimony; which has, as we apprehend, stamped upon it the proofs of its being the word of God. This faith as an evidence of a state of grace is not speculative and theoretical; but operative and practical. A sincere belief in the existence of God, and that he will bestow peculiar favours on those who diligently seek him, will induce inquiries respecting the nature of divine perfections and attributes; and thus lead us to an acquaintance with the Most High as the Creator, Sovereign and Judge of all intelligent beings; and as being in himself necessarily and unchangeably, merciful and gracious,

holy, just and true. These discoveries naturally lead to conviction, that it is not every man that pleases God; and finally that I am not doing so. A sense of sin and guilt produces fear, and this excites us to inquire still further respecting the purposes of the Almighty. His holiness renders it impossible that impurity should be acceptable, and his justice renders the punishment of sinners certain. Every enquiry thus tends to convince the guilty sinner that his situation is extremely dangerous, and that his end will be extremely miserable. 'What must I do to be saved?' is the next inquiry; and faith again leads the inquirer to the sacred scriptures; and especially to the gospel. Here a most wonderful scene opens to his view---the justice and the mercy of God harmonizing together under the direction of his infinite wisdom. The Almighty manifests his justice and renders the pardon and deliverance of the sinner possible. Here the mission of Jesus Christ is unfolded; here the surprising history of his love and suffering is recorded: here he is published as the only Saviour, having purchased pardon for sinners by his sufferings and death, and evinced his power to save to the uttermost; not only by the surprising miracles he wrought during his life, but by his resurrection from the dead, his ascension into heaven, and the qualifications with which he furnished his servants to enable them to publish salvation in his name through all the nations of the earth. In this glorious gospel, a most extensive field is opened for the exercise of faith. In it are found warnings, threatenings, invitations, and promises; all exactly suited to the sinner's state, and all calculated to lead him again to inquire 'What must I do to obtain

these blessings?' Faith discovers a Saviour; but as yet there is no enjoyment of the salvation, faith discerns the possibility of obtaining life and happiness; but no steps have yet been taken in the way of safety.

2. Here another exercise of the soul becomes necessary, and wherever it is found, it is an evidence of a state of grace, and is in itself obedience to a divine command. This is *Repentance*. A sincere belief of what has been already stated must produce regret. So much time wasted---such guilt contracted!--such imminent danger incurred!--such crimes committed against infinite goodness and mercy! "I repent in dust and ashes." Sorrow on account of sin is indeed an important part of repentance, and must be felt wherever there is any apprehension either of the danger to which sin exposes us, or the price it cost our Redeemer for our ransom. But this is not all, it would be useless alone. Genuine repentance is a turning again, and in the present case it is a turning to God. This, as an evidence of a state of grace, is a work of constant necessity. It is not sufficient that a few days or weeks have been spent in bewailing our sins and mourning because of our iniquities, or that we have broken off some of our evil courses: penitence towards God must be the disposition of our hearts continually, and wherever it ceases to be so, we shall have reason to doubt our safety. This however does not imply a state of gloom and melancholy, nothing can be further from the truth. Repentance, that is turning from that which injures us, to God who pities us, provides for us and loves us, is indeed a most pleasant and profitable employment; and is an evi-

dence of our being in a state of grace, which will furnish consolation and enliven hope in the darkest scenes and most trying circumstances.

3. The exercise of faith in a state of penitence towards God, will have an especial regard to the Lord Jesus Christ. It is by this grace we receive him as our Saviour, depend upon him, trust in him, live to him, and rejoice in him. It is this faith that justifies before God, and assures us of his pardoning mercy. Faith also appears to be a vital principle, from which other evidences flow. Thus the enjoyment through faith of the blessings just enumerated, produces *love to God and love to Christ*. This is a lively and powerful principle, and a delightful evidence of our state. It brings faith into exercise, and is known by its fruits. It is not passion but principle. It is not excited feeling only; but the prevailing disposition of the soul. This principle, as an evidence of our state, is never found alone; but is always combined with *fear*. They go hand in hand, Love keeps fear from being servile and distrustful; and fear keeps love from being forward and secure. It is this principle that makes the service of God delightful, that renders us diligent in the performance of the will of God, and patient in bearing it. It is love that induces to commune with God and Christ, and to engage in those exercises of devotion in which we more especially draw near to God. It is this principle which influences our affections towards the saints and towards all men. We love the brethren. We pity and seek the welfare of all men.

4. Faith works by love and *purifies* the soul. Purity, as a christian

grace, consists in the conquest of our corrupt and rebellious passions. They will no doubt, in a greater or less degree, still live and fight within us; but under the united operation of faith and love, their strength will decay. Victory is sown in the renewed nature; for whatsoever is born of God overcometh the world. The existence of this grace in our hearts will manifest itself, especially in the estimation which is put upon present and future, or earthly and heavenly things. In the degree in which the heart is purified "the treasure will be in heaven," and the manner of life will consist with the precept "Seek ye first the kingdom of God and the righteousness thereof." There will be found uniform and unreserved obedience to all God's commandments. These will be esteemed right, and every false way will become an object of hatred.

5. *Humility*, or a deep sense of our own meanness and unworthiness and a sincere and affectionate acknowledgement that we owe all to the Divine Bounty is a strong proof that the possessor is in a state of grace. Where such a disposition is, Christ will be depended upon and looked to for assistance in every situation in which we may be placed, and for those divine influences which he has promised to bestow.

Genuine christian humility will also preserve us from many dangers; and in its influence will prove that the more humble we are, the safer we are. This humility will also be the means of our obtaining that state in which we may say with the Apostle, "I am crucified to the world and the world is crucified to me;" and it is no small evidence of a state of grace, when we feel ourselves unfit for the ways and manners of the world, and when

the people of the world esteem us unfit for their purposes of vanity and pleasure.

If then the knowledge of the truth as it is in Jesus produce in us repentance not to be repented of, and this be accompanied and succeeded by faith in Christ as the Messiah, this faith working by a holy love, chastened by the most reverential fear, and promoting purity and humility, there can be no doubt of a work of grace in the heart, and that we stand in the grace or favour of God. It would perhaps be easy to point out evidences collateral to those now mentioned; but if on examining ourselves by the word of God we are enabled to discover these, we may, and doubtless shall, speedily discover more, and experience an increase of them all. It is not an easy matter to estimate the utmost degree in which these graces may exist in our hearts in this world. We are exhorted "to go on to perfection," and this no doubt will furnish an attainment still in prospect to the most advanced christian on this side eternity. But this is not the present question; Our enquiry is, have we entered on the way; are we born again? One whose judgment was not to be despised, said on this subject,* "Do not try yourselves by the exhortations given to christians to excel in holiness. To these you ought to attend. At eminent holiness you ought to aim; but these are not intended to describe the true christian, and therefore cannot be proper tests by which to examine yourselves. Fix on those passages of scripture which speak not of the degree but of the reality of grace; which expressly declare who are and who are not the child-

* D. Taylor on Self Examination.

ren of God: Attend to the following passages among others, John iii. 16. Rom. viii. 13. 14. Phil. iii. 3. 1 John ii. 3, 6. iii. 3, 7, 8, 9, 10, 11, 14. Compare your hearts and lives with these. If they condemn you, it is certain you are wrong.—Your state is dreadful. But if they describe your character, your state is safe. Bless God and take courage."

If in this manner you do not obtain satisfaction, beware of palliating, apologising, forming excuses or hoping well of yourselves, If the word of God condemn you, nothing can justify you now, nor at his awful tribunal. Be willing to know the worst of yourselves before God. Forsake every evil way, flee to Christ as perishing sinners; for through him only can you be saved. If your enquiry end in a satisfactory persuasion that you are *right* though *weak*, labour to "grow in grace;" frequently and carefully examine yourselves, and your evidences will continue to encrease in brightness until you are called to exchange a state of discipline for one of everlasting enjoyment.

Gedney.

J. E.

CHRIST AND HIS GOSPEL

MORE PRECIOUS THAN

MOUNTAINS OF PREY.

WHEN the evangelical Isaiah glanced his prophetic eye to the times of the Messiah, and foresaw the preaching of the gospel to the benighted inhabitants of Galilee, who had long walked in darkness and dwelt in the land of the shadow of death, he tells us that the people joyed before God, "as men rejoice when they divide the spoil." And surely the blessings that were offered to them well-deserved this joyful reception. The Saviour

and his salvation, like mount Zion of old, are infinitely more "glorious and excellent than mountains of prey." Reflect, O my soul, on this subject, and let holy rapture fill my heart; for the same invaluable treasures are offered to thee.

When the warrior escapes in safety and victorious from the field of battle, in which not only his foes, but many of his fellow-soldiers have fallen around him, and finds himself rewarded with goods for which he never laboured, and with treasures which he never expected, his heart naturally swells with transport, and he esteems himself highly favoured. But could all the wealth of the enormous and opulent metropolis of Great Britain be collected into one heap, and all the treasures of the silken Indies, with all the gold of Ophir, and the precious stones of every land, added to swell the wonderful pile; and, to make the collection complete, were every valuable article that had ever enriched the museum of the philosopher, the cabinet of the curious, or the treasuries of kings, thrown into the heap, till it rose into a mountain of wealth; from which the slave might gather crowns and sceptres; the poor, riches and treasures; and the naked, garments of the most gorgeous and costly texture: yet Christ and his gospel would be infinitely more excellent than this mountain of prey; and the humble christian who had a personal interest in his favour, has far greater reason to rejoice, than those who divide this immense spoil.

For all here is earthly and adapted to the use of the body. All these treasures must be torn from the possessor in the hour of death, and cannot attend him into another world. Nay, could one man monopolize all this collection to himself, yet it could neither banish pain, restore health, secure peace of mind, or ease a troubled conscience, even in this life.—But Christ satisfies all desires, replenishes the whole soul, makes adversity smile and poverty rich; renders a person happy in time, and happy through eternity. He is a portion every way commensurate with the unbounded wishes and the immortal nature of the soul of man. Why then should believers rejoice less than those who divide the spoil? In a little time, the King himself will distribute crowns and thrones, and kingdoms, and confer on his saints an inheritance incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for them.

Again. Earthly spoil, though it en-

riches the conquerors, impoverishes the conquered; and is obtained at the expense of the lives, the property and comfort of others. But Christ may, in all his offices and relations, in all his fulness and glory, be the entire portion of every child of adoption, without the least diminution of enjoyment, or the smallest injury to the rights of any of his fellow heirs of the grace of God. Surely then he is "more excellent than the mountains of prey."

Lastly. Many of those who engage in a field of battle fall down slain before the enemy, and are removed to a state where all the treasures of the universe and all the spoil that ever rewarded the warrior, will afford them no joy, nor yield them any profit. But the christian, if he is faithful unto death, never loses his reward. He is more than a conqueror, even when his mortal frame yields to the sword of the persecutor. When he has fought the good fight, finished his course and kept the faith, there is laid up for him a crown of righteousness, which the Lord the righteous Judge will surely give him at that day, when he shall come in his glory and all the holy angels with him. Surely all the spoils of the universe are incomparably inferior to this far more exceeding and eternal weight of glory!

Henceforth, then, let me, O Lord, rejoice as one that findeth great spoil; let me esteem thy words better than thousands of gold and silver. I shall never be robbed of the heavenly treasure which scatters my fears, removes my despondencies, enriches my eternity and ravishes my soul. JAMES PEGGS.

At Sea, Mar. 20, 1826.

CORRESPONDENCE.

ON CONJUGAL DUTIES.

Gentlemen,

I AM sorry that the Essay on Conjugal Duties, lately inserted in your Miscellany, appears to your correspondent *Orba* to be so defective. (Page 253.) Possibly the case to which she so feelingly alludes did not meet with a due portion of attention; but I beg leave to assure her it did not escape the consideration of the writer. If she will be pleased to give the papers a careful perusal, she will perceive

that the claims of wives are *not principally* founded on the sufferings of mothers.—The sufferings of mothers are only introduced as one of the motives to incite husbands to a due discharge of duties built on very different foundations. The obligations of a husband to love his wife as his own body—to forsake all others—to cleave to her alone—to provide for her support and comfort—and to make it his constant aim and endeavour to please her and render her happy, are deduced, not from the sufferings of mothers, but from the nature of the marriage union—from the actual contracts entered into at the time of forming the conjugal connection—from the laws of his country and the welfare of society—and especially from the precepts of Revelation, and the express commands of God himself. All these considerations apply with equal force, whether a wife have children or not: and that husband would act in direct opposition to the nature of the union which he had deliberately formed; the covenant into which he had voluntarily entered, and the laws both of God and man, who treated his wife with either neglect or harshness because she was not a mother.—In such cases, indeed, as there are no objects to share their affections or divide their attention, it might be expected that their attachment to each other would be more steady and uniform, than when interrupted by the cares, anxieties, vexations and often heartfelt sorrows that are connected with the management and education of children.

The Author of nature has, it is allowed planted a desire in the breasts both of husbands and wives for the possession of offspring; “Children are an heritage from the Lord, and the fruit of the womb is his reward.” Yet, like many other blessings that come originally from his all-gracious hand, they too often, through the imperfection and depravity of our nature, become the sources of much disappointment, trouble and grief. In regard to them, like all other temporal mercies, the real christian will endeavour to cultivate a spirit of unreserved resignation, and leave it entirely to the Governor of all things, who knows perfectly what will best promote the real benefit of his creatures, to bestow or refuse them as he sees best. And, if like the good Elkanah, he is united to a partner who grieves because the Lord has shut up her womb, he will endeavour by the most affectionate treatment, to soothe her sorrows and prove himself, “better to her than ten

sons.” The tender and faithful wife will also in this case be more at liberty to pay that attention to the comforts and accommodation of her husband, which a mother incumbered with a family would be unable to bestow. Thus, resigning themselves to the will of God, and ascribing their disappointment to the providence of Him who does all things well, they will, like Zacharias and Elizabeth, “be both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Had this pious couple, who had no child and were both well stricken in years, murmured against their Maker, on account of this disappointment, or, like peevish Rachel, reproached each other, and said “Give me children, or else I die;” the Holy Spirit would never have pronounced them blameless.—Let all who are in circumstances like those of Zacharias and his aged spouse, imitate their conduct, and they will share their happiness on earth and be prepared for superior bliss in that state, where they neither marry nor are given in marriage.—May your correspondent *Orba* and all that are dear to her, be partakers of that felicity, is the sincere prayer of

Lladshew, July 10.

JACOBUS.

QUERIES.

1. If any of your pious correspondents would give us a practical illustration of Isa. lviii. 13, 14. “If thou turn away thy foot from the sabbath,” &c. and shew how far the former verse is applicable to christians, it might be edifying to many, and would oblige

A LOVER OF ZION.

2. A few explanatory remarks upon 1 Tim. i. 19, 20, especially on the latter verse, will be esteemed a great favour by

NEOS.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

PROVIDENTIAL DELIVERANCE.—The following extract from a letter written by Mr. Peggs to the Editor, dated “Off Cape Verde Isles, May 24, 1826,” re-

cords an instance of danger and deliverance, for which we are persuaded our readers will join with us in praise to the God of providence.—“Since we began to copy the following account, we have had cause to acknowledge the kind care of a gracious providence. Yesterday afternoon between five and six o'clock, an alarm was given of ‘Fire on board,’ I mistook the report for ‘A man overboard,’ and ran to the windward hatchway to see where he was; but the smoke from the cook-room soon shewed the true nature of the danger. Consternation filled every face with paleness. The wind was blowing very fresh; and the flames, which were visible from the other end of the ship, were very near catching the large foresail; which would have made our danger very imminent. ‘The buckets, the buckets,’ was the cry; and they were handed from the poop with the greatest haste. A large pot of pitch was beating and had boiled over. The sailors very promptly thrust a hammock and a piece of coarse cloth into it, and thus quickly smothered the flame and extinguished the fire. When I saw our situation, I thought, ‘In half an hour we shall all be in the long boat. Where are our keys to find the M.S. which I have been preparing on the voyage?’ My mind, I am thankful to say, was calm.”

“We retired to our cabin when the danger was over, and gave thanks to the Preserver of men. What makes our deliverance the more observable is, that two ships, the Bengal Merchant and the Edward Newton, an American vessel, were burnt in this latitude, one the last year and the other the year before. The crews of both were saved: the one reaching the Brazils; and the other falling in with a Portuguese ship, which took the people to the same country. Our captain says that, in case of leaving the ship, he should have made for the West Indies; as we could not have reached the Cape Verde Islands, the wind blowing from that quarter. ‘O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.’”

IRISH BOY AND CATHOLIC PRIEST.—

An Irish catholic married a protestant wife, and the fruit of their union was a fine boy; who, as he grew up exhibited a strong inclination to attend the worship of the protestants. His father was much displeas'd at discovering this preference and took many methods to induce him to go with him to mass. The youth how-

ever persisted in his refusal: and began to be seriously concerned for the salvation of his immortal soul. The protestant minister, on whose labours he usually attended, noticed his steady conduct and serious deportment; and, to encourage him to persevere, gave him a Bible. The father's anger was increased by this present, and he used both threatenings and violence to induce his son to leave the heretics. Finding all his efforts ineffectual, he determined, one Lord's day morning, to compel him to attend at mass. He therefore, with the assistance of some of his neighbours, dragged the boy to the popish chapel; and placing him before the priest, begged him to absolve him. “I cannot absolve him,” said the priest, “unless he first confess his sins.” The youth, having by this time in some measure recovered his spirits, the following dialogue ensued.—

Boy. ‘And pray, sir, suppose I were willing to confess, what do you charge for hearing me?’ *Priest.* “I will only charge you a shilling.” *B.* ‘And must all men confess and pay for it?’ *P.* Yes, all good catholics.” *B.* ‘To whom do you confess?’ *P.* “To the deacon.” *B.* ‘What does he charge you?’ *P.* “A shilling.” *B.* ‘And do your deacons confess?’ *P.* “Yes, boy; they confess to the bishops, and pay well for it.” *B.* “Pray then do the Bishops confess and pay.” *P.* “Why, yes; they confess and pay to the pope of Rome.” *B.* “This is all very odd, Sir; but does the pope confess?” *P.* “Oh yes: the pope confesses to God.” *B.* “And does God charge the pope a shilling?” *P.* “No, child; God charges nothing.” *B.* ‘O then God is the best: he is always able and willing to forgive those who confess to him. To him, therefore, will I confess, and save my shilling.’”

THE PROTESTANT PRISONER.—When the late Mr. Howard was at Marseilles, on his sixth continental tour, he learned that a person was confined in the arsenal at Toulon, merely because he professed himself a protestant; and that he had been in custody for at least thirty-five years. With his wonted zeal for the discovery of truth and abhorrence of oppression, he disguised himself as a Frenchman, for all Englishmen were strictly forbidden from entering the arsenal; and instantly set out for Toulon. On his arrival, he visited the arsenal for several days before he discovered the particular object of his visit. On conversing with

him, he learnt that, instead of thirty-five, he had been confined in the galleys, here and at Marseilles, for forty-two years; the original ground of his commitment having been a charge of taking part with some boys in a quarrel with a gentleman, who lost his gold-headed cane in a private house in Paris. He was then but fourteen years of age, and lame of one arm; yet for this offence was he condemned to the galleys for life. After having been there for four or five years, he procured a Bible; and, having taught himself to read, through close attention to the Scriptures, he became convinced that the religion in which he had been educated was antichristian, and therefore publicly renounced it; and declared and defended his sentiments on all occasions. From that period, this singularly interesting man had continued steady in his attachment to the Protestant faith. Humble and modest in his deportment, with a character irreproachable and exemplary, he was much esteemed by his officers and fellow-prisoners. He was now past work, and was therefore confined in the galley appropriated to the infirm and aged, who, besides their share of bread, had from the king a daily allowance of nine sous each. Struck with admiration at his character, his sympathizing visitor left him some substantial token of his commiseration; besides bringing away with him, as a memorial of the mournful pleasure he had experienced in conversing with him, some musical pipes which he had turned and tuned, for the purpose of whiling away the hours of confinement, from which he could not expect to be released but by death.

Knowing no distinction of kindred or of clime in his efforts to mitigate the sufferings of the human race, Mr. Howard embraced the earliest opportunity, after his return to England, which the distressing state of his family affairs would allow, to interest the English ministry in behalf of the unfortunate Protestant slave, who had so long been languishing the victim of religious intolerance, in the galleys at Toulon: nor was his application unavailing, the English and French courts then being on very amicable terms. As the latter, therefore, had no peculiar interest in continuing the slavery of this oppressed and virtuous man, whilst, by his release, they would have an opportunity of obliging the English government, they readily acceded to the request made in his Britannic Majesty's name by Lord Carmarthen, who, on Mr. Howard's representa-

tion, took up the matter very warmly, as did also our ambassador at the French court.

ROYAL BOUNTY.—A poor man, named Grant, living on the estates of the Hon. W. Maule, in the neighbourhood of Montrose, and one hundred and eight years old, lately presented a memorial to the king, through Sir B. Blomefield; in which he stated to his majesty his extreme distress and old age. Amongst other arguments for royal bounty, he informed the monarch, that if he was not the oldest of his majesty's loyal subjects, he was, at all events, the oldest of his enemies; for that he was present, in 1746, at the battle of Culloden Muir, in which he had taken the side of Charles Stuart. His majesty, with that distinguished benevolence which always marked his private character, ordered one pound per week to be paid to the old man during his life; and the same sum to be continued to his daughter who takes charge of him, and is upwards of seventy years of age, should she survive her father.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

IN this vale of tears our joys and comforts are often intercepted by the changing vicissitudes of time. Our health is frequently, in the domestic circle, invaded by the relentless power of death. Two or three of these afflictive occurrences, it is the duty of the writer here to record. Mrs. FAITH BUCKLEY, of Measham, near Ashby-de-la-Zouch, departed this life, May 30, 1826. By her death, her family connections have lost an affectionate sister; her husband, a dutiful and affectionate wife; her children, an indulgent parent; and the G. B. church in that neighbourhood, a pious and humble christian member. Inured to affliction, by possessing a feeble debilitated constitution, she had learned many an useful lesson; of which calmness and submission, patience and resignation were very conspicuous. While the christian that enjoys a healthy constitution is in danger sometimes, if overtaken by affliction, of indulging a restless, discontented spirit, she had been happily taught the great

lesson recorded, Rom. v. 4, that "tribulation worketh patience, and patience experience, and experience hope, &c."—Accustomed to the privacy of domestic life, she was little known beyond the limits of her own neighbourhood and by her christian friends. But all those who were acquainted with her, esteemed her highly for the amiableness of her christian disposition. Her last illness was violent, and rapid in its progress. Having been at a neighbouring village, to the opening of a new meeting-house, she took a cold; which, perhaps, induced the approach of a malignant fever, that was then raging in the neighbourhood; and which speedily terminated in her death. During her illness, her mind was tranquil and happy. To the writer of this article she expressed her humble reliance on the Lord Jesus Christ, with the best evidence that could be given, that her expressions were the utterance of the heart. Mark the perfect character, and behold the upright, for the end of that individual is peace. Her remains were interred in the G. B. burying ground; and a funeral sermon, from Job xix. 25, 26, was delivered on the occasion.

An awful instance of the fatal effects of a thunderstorm occurred in the neighbourhood of Ashby-de-la-Zouch, on Saturday, July 1, 1826. The storm was violent, and the lightning exceedingly vivid. One of the principal workmen belonging to the Marquis of Hastings' Iron Foundry, upon Ashby-Woulds, of the name of TIMOTHY SMITH, was at that time returning home from his work, and took shelter under a shed, about which there was a quantity of iron. The electric fluid, drawn perhaps by the metallic influence, tore his hat and cleft his head to pieces; producing instantaneous death. Mr. Smith was a truly pious man; and was highly esteemed by his employers and by all his neighbours. He has left a widow and eight children to lament the loss of a kind husband and an affectionate father! How inscrutable are the ways of providence!

"He plants his footsteps on the sea,
And rides upon the storm."

"He sendeth forth his lightnings, and his ministers are a flame of fire." Mr. S. was formerly a member among the Wesleyan Methodists at Measham; but, for some years he has attended with the General Baptists. His remains were interred in the G. B. burying ground, Measham; when Mr. Coadby addressed

a crowded and deeply affected auditory, from Eccles. ix. 1, 2.

It is worthy of remark that while Mr. S. was among the Methodists, he and several others of the same society, convinced of the duty and importance of believers' baptism, repaired to the canal in the neighbourhood, and in a solemn manner baptized each other!

Another instance of mortality has occurred lately, at Measham, in the death of Mr. ABRAHAM WHITWORTH, who died July 6, 1826, aged 72. Upwards of forty years he was a steady and worthy member of the G. B. church at Melbourne, Derbyshire. He was a General Baptist of the original order, his notions and habits corresponding with those of his brethren of former times. His views of divine truth were exceedingly clear. Although he was far from being loquacious, yet when drawn into conversation, he was not reluctant to speak on religious subjects; and, in his plain and homely dialect, he would generally state his views and experience, in a manner, that was convincing to the understanding and edifying to the heart. In his christian experience he had arrived at maturity, compared with many. Though he had very humble views of himself, he was not often harassed with those doubts concerning his final acceptance through Christ, with which many christians are exercised. His disposition was peaceful and affectionate. During his long christian profession, he never became a party in any of those little altercations and petty squabbles, which destroy the usefulness, and almost ruin the character of some professors. Hence he always enjoyed peace and friendship in his church connections, and inherited that blessing of which the Apostle Peter speaks, 1 Peter iii. 2, 11. Indeed the simplicity of his manners and the uprightness of his character and conversation gained him universal esteem.

His confidential christian friend, to whom he opened his mind most freely, was his niece, Mrs. F. Buckley, whose obituary is recorded above. Had she survived him, some interesting particulars concerning his life and experience might have been given, which now cannot. Death closes all the avenues of communication. The Lord help us to prepare for his coming. Although afflicted with a tiresome asthma for many years, it was the fever that has lately been spreading in the neighbourhood, that rapidly ter-

minated his life. The event of his death was improved, from Rom. xiii. 12. May the surviving relations, admonished by the repeated visitations of death, be prepared for the same important change! Amen.
J. G.

ON Lord's day, Jan. 22, 1816, JAMES BROADHURST, of Stayley Bridge, exchanged time for eternity, in the twenty-first year of his age: having been a member of the G. B. church, in that place, about three years and six months. He had been a scholar and a teacher in the Sunday school connected with the church, nearly from the time of its commencement. As a scholar, he was of a teachable disposition, and obedient to his instructors; and when he became a teacher, he was punctual to his engagements, and took great pleasure and delight in them. He was not only regular in his attendance at school, but he likewise became a diligent and attentive hearer of the word at the G. B. chapel. At what time his mind was first seriously impressed is not exactly known; but by hearing the gospel faithfully preached, he was led to see his lost and perishing condition as a sinner, to flee for refuge to the Lord Jesus Christ, and to trust in him alone for life and salvation. He was diligent in his attendance on all the means of grace, during his health; and often expressed himself benefited thereby. As he was but a young disciple, it cannot be expected that he had acquired either that knowledge or experience which more mature christians enjoy. Though he was not elevated with sublime raptures, yet his hope was firm, and his mind tranquil. His disorder, which was a consumption, was of a very flattering nature. At some periods he thought he should recover, and at others that he never should; yet he was quite resigned to the will of his heavenly Father, whether it should be life or death. During the latter part of his affliction, he was not able to converse much: but from what little he said it appeared that "his heart was fixed, trusting in the Lord," and in this state in general his mind continued, till his happy spirit took its flight to the mansions of the blessed.

His remains were interred in the burying ground belonging to the G. B. church; and on Lord's Day, Feb 5th, Mr. Smith improved the event to a numerous auditory, from 1 Cor. xv. 57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ:" a pas-

sage which had been selected by the deceased. He has left a widow and one child, besides numerous relatives and others; who mourn their loss, but rejoice in his gain; believing that he is now present with the Lord." May the Lord be a husband to the widow, and a father to the fatherless; and may all his acquaintance be enabled through grace to follow him so far as he followed Christ.

T. H.

April 12, 1826, died, in the twenty-third year of her age, MILICENT LEE, eldest daughter of Thomas Lee, of Mansfield. From a child she feared God; and evinced a strong attachment to his worship and an ardent affection to the ministers of the gospel. Having in early life attained a knowledge of the scriptures, she saw and felt the importance of religion; and was happily preserved from those follies which are incident to youth. Having obtained peace through believing in Christ, she manifested her desire to join the church, and was baptized in 1821. She continued an honourable and useful member until her death. She was a sincere lover of the cause of Christ, and very regular in her attendance on all the means of grace: it was not a small thing that would have kept her from attending the house of God. She exerted herself in a very laudable manner, to be useful in her day and generation: as a collector for the foreign mission, and a sabbath school teacher, she was remarkable for her zeal and diligence. Her affectionate concern for the temporal and eternal welfare of the children in the sabbath school, will long be remembered by many of them. In her last affliction, she was graciously supported with the consolations of the gospel. Her faith was firmly fixed on the Saviour; and although reduced to a state of extreme weakness, she was not the subject of doubts or fears; but always appeared quite resigned to the divine will. She was a person of few words, but talked more freely a little before her end; and her conversation was not only expressive of the hope and peace which she enjoyed, but such as edified and comforted those who visited her. About a week before she died, she expressed a wish for her minister to improve the event, by preaching, from 2 Tim. i. 12, latter clause: a passage from which she had derived great consolation. She was interred in the G. B. burying ground, Mansfield; and a discourse on the above-mentioned passage was deliver-

ed, on the 30th of April to a large and attentive congregation.

May 24, 1826, died MARY HAYES, who had been an honourable member of the G. B. church at Peterborough for nearly thirty years. She was seventy eight years of age; and had been brought to the knowledge of the truth, in Nottinghamshire, in her sixteenth year. Her removal was affecting.—The day before her death, she was as well as usual; rose at about five in the morning, and worked hard till late in the evening. Indeed, throughout her long life, she had exemplarily obeyed the apostolic precept, “not slothful in business; fervent in spirit; serving the Lord.” On that night her husband, who had retired to rest a little before her and fallen asleep, was awakened by hearing a groan; and on looking round, he saw her lying on the floor. He attempted to remove her into bed; but was unable. Some female neighbours were then called in to his assistance; and as they were lifting her into the bed, she was observed to say,—“I shall soon be with my dear Jesus.” She immediately fell into a sleep, and awoke no more till nine the next morning; soon after which, she slept in Jesus.

The character of this good woman was highly praiseworthy: she excelled as a wife, a mother and a neighbour. But as a member of the church of Christ, she appeared to still greater advantage. She was a living epistle of Jesus Christ; known and read of all that knew her. She was a regular attendant on public worship, though she lived in a very distant village; and, it was not a cloud of the size of a man’s hand that could prevent her from appearing in the courts of the Lord. Her delight in the ordinance of the Lord’s Supper was so great, that it would have been a painful self-denial to have omitted the attendance on it: and she seldom commemorated her Saviour’s death, without being melted into tears. Her sudden death did not alarm her christian friends; as they had observed her for some time past, evidently ripening for glory: and it is probable, that she received the fatal summons while on her knees; it having been her custom for several years to spend an hour in prayer before she laid down to rest. On the following Lord’s day, a funeral sermon was preached, by her pastor, from Num. xxiii. 13, “Let me die the death of the righteous.” &c. The meeting house was crowded to excess, and many were obli-

ged to go away through want of room. “May our last end be like hers!”

S. W.

CONFERENCES.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Gosberton*, May 30, 1826, when most of the ministers of the district were present. Mr. Binns was appointed to receive the candidates for baptism into the church at *Wittlesea*, and administer the Lord’s supper. The expenses attending *Wittlesea* were redirected to be paid by the district Treasurer of the Home Mission; and all the collections for that institution were requested to be forwarded, to the district Treasurer, at the next meeting.—It was unanimously agreed to resume the Fund for the Widows of Ministers in this district; and Messrs. Jarrom and Rogers were requested to prepare further rules to be adopted at the next Conference. At present it was proposed—1. That all the ministers of this district who choose to become members be now admitted.—2. That the subscription of ministers be one pound per annum.—3. That ministers shall be obliged to enter as members, within three years of the time they enter on their ministry in a church; and none be admitted after they have attained thirty five years of age.—4. That the annual subscriptions shall be paid at the Michaelmas Conference. This meeting recommend this Fund to the deacons, to obtain as many subscriptions as possible, before the next conference, in their respective churches.—In the evening Mr. Bissill prayed, and Mr. Payne preached, from Jer. viii. 22.—The next Conference to be at *Wisbeach*, Thursday, Oct. 5, 1826, when Mr. Bissill is expected to preach, in the morning, on the future blessedness of the righteous.

THE WARWICKSHIRE CONFERENCE met at *Coventry*, June 13, 1826. Advice was given in a case from *Sutton Coldfield*. Those churches which had not collected for the Home Mission were desired to do it, as soon as possible, in order that the present engagements of this conference might be discharged. It was also resolved that the business of the Home Mission connected with this district should, after this meeting, be transferred to the Midland district. And it was agreed to consider whether any thing could be done to

extend and consolidate this conference, at its next meeting; which will be at Longford, on the first Tuesday in Oct. next. Mr. Winks preached, in the evening, from Hag. ii. 4.

ORDINATION.

May 15, 1826, Mr. G. PIKE was ordained to the pastoral office over the G. B. church at *Belper*, Derbyshire. Mr. Purcell of Smalley and Mr. Gawthorne, independent minister of Belper, opened the solemnities of the day, with reading the scriptures and prayer. Mr. J. G. Pike of Derby stated the nature of a christian church. Mr. W. Pickering of Nottingham asked the usual questions of the church and the minister, and offered the ordination prayer, with imposition of hands. Mr. Goadby, of Ashby-de-la-Zouch then delivered an animating charge from 2 Cor. ii. 16. "Who is sufficient for these things?" In the evening, Mr. Pickering addressed an affectionate discourse to the church, from Deut. i. 38. "Encourage him."

MEETING HOUSE RE-OPENED.

The G. B. Meeting House at *Toll-End*, near *Tipton*, was re-opened after considerable enlargement, April 30, 1826. Mr. Jones of Birmingham preached in the morning, from Luke ix. 33; and in the evening, from Rom. x. 16, 17. In the afternoon, Mr. Passmore, minister of the place, preached from 2 Chron. vi. 18. The congregations were large and encouraging; and we trust the cause here will flourish, and will abundantly reward the Home Mission, under the auspices of which it has arisen and still exists. The collections which amounted to upwards of eleven pounds, were probably much diminished by the great depression of trade in the neighbourhood.

PROCEEDINGS OF RELIGIOUS INSTITUTIONS.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.

This society held its twelfth annual meeting at the City of London Tavern, June 2^d, 1826; when lieutenant Gordon, of the royal navy, was called to the chair; Mr. Butterworth, who was to have pre-

sided, being prevented by severe indisposition. The company was numerous and respectable.

This society pursues its laudable object, by supporting schools in the destitute part of the sister isle, in which the scriptures are the only religious school book, and catechisms of every kind are forbidden; by employing persons to traverse the country, to read and expound the scriptures in the Irish language, which alone is understood by many of the natives; and by circulating bibles, testaments and spelling books. The number of schools has continued nearly stationary during the past year: amounting to upwards of ninety, and containing more than eight thousand children. These have been conducted with diligence and zeal; though in many instances, the catholic priests have exerted all their influence to prevent their success. Many pleasing examples of the good effects produced by these institutions are detailed, which will doubtless rejoice the hearts and strengthen the hands of their patrons. Many of the scholars of both sexes are now conducting themselves as apprentices and servants, in a manner that proves the advantages they have gained. Several are filling respectable stations with credit to themselves and satisfaction to their employers; and some are successfully employed as school-masters by the society to which they owe their own education. The parents and neighbours of the children have also much improved in character and conduct since the establishment of the schools. Several Irish gentlemen and ladies have founded schools, and put them under the care of the society; engaging to pay liberally towards their support. One lady has presented the Committee with two hundred pounds, and promised a like sum at her decease, to establish a school, which now flourishes in a large town, where it was greatly needed.

This society has now thirty-five Irish scripture readers; of these, nine are wholly employed as itinerant readers and expounders, and the rest are sabbath readers only. All these useful evangelists cost only four hundred pounds annually: a small sum very well laid out. The diligence, zeal and piety of many of these readers is exemplary, and the effects of their exertions are very encouraging. In the day time, they literally go into the highways and hedges, to speak on religious subjects, and to direct the wanderers into the ways of truth; and

their evenings, and frequently great part of their nights, are spent in reading and explaining the scriptures to small parties of from five to thirty each.

During the past year, this society has circulated, nine hundred English and Irish bibles, two thousand five hundred testaments, and five thousand spelling books. An additional minister has also been sent to Ireland, who at present labours at Cork. The plan of conducting their schools has been objected to by some persons of influence; but as they believe it to be sanctioned by the divine blessing, they have resolved to persevere in it; and the following statements, made at this anniversary, seem fully to justify their perseverance. "During the last twelve years," observed one of the speakers, "upwards of thirty thousand children and adults have received instruction. Useful itinerants have been sent into extensive fields of labour. Sinners have been converted, and churches planted and watered. Thirty-five Irishmen are employed in reading the scriptures to the poor in their mother tongue; and, in many instances, the happy effects have been visible. The profane have become pious; the indolent, industrious; and the rebellious, loyal. And, during this twelve years, hardly thirty thousand pounds have been subscribed for the support of this institution." A very important fact was communicated to this meeting, by the chairman. Three hundred and seventy-five catholic schoolmasters, he said, had resolved to read the scriptures to adults, without note or comment; and five thousand catholics had signed this resolution, and transmitted it to the titular primate, who disapproved of the plan; to which however the parties were resolved to adhere.

The contributions to this society, probably on account of the unparalleled commercial difficulties that have prevailed, have not been sufficient to meet the demands upon the Treasurer. In the last quarter, he advanced one hundred and eighty pounds; and previous to this meeting, was above three hundred pounds deficient. But we are happy to learn that, during the mission week, upwards of four hundred and sixty-seven pounds was received.

PRAYER BOOK AND HOMILY SOCIETY.

The annual sermon for this institution was preached, May 3, 1826, by the Rev. E. S. Hawtrey, A.M. at Christ Church, Newgate Street, from Job viii. 8—10;

and the fourteenth annual general meeting was held, May 4, at the London Coffee House, Ludgate Hill; Lord Bexley in the chair. Though our sentiments as dissenters are well known, we rejoice that this respectable society continues its exertions with such commendable diligence. The prayer-books and homilies, which they distribute, contain much of the scripture itself, and much sound doctrine, mixed indeed with some error. We rejoice however that, by means of this institution, the words of Divine truth, which are able to make wise unto salvation, are conveyed to thousands who otherwise might not have heard the joyful sound. Particular attention is paid by this society to the supply of seamen: a class of our fellow-subjects, towards whom we are happy to perceive that the sympathy of the religious world is, at last, generally excited. An agent is employed to distribute homily-tracts and prayer-books, on board ships going out to sea; and he appears to be very active and successful. In the first eight months of their exertions, seven hundred and seventy-six prayer-books, and fifteen copies of the whole book of the homilies were sold among seamen. During six-months in the past year, to which the visits to the shipping were confined, by the indisposition of the agent, eight hundred and thirty-eight prayer-books, and four copies of the homilies were disposed of in the same manner. Near fifteen hundred copies of a book of select homilies, bound in canvass, have also been given for the use of the ships' crews; besides a considerable number of homilies, prayers, &c. in various languages, which have been distributed to foreign seamen. The expenses of distribution have amounted to near one hundred pounds. The sailors have generally been found ready to receive, or even to purchase the society's publications; and their captains frequently heartily encourage them. Many pleasing instances of usefulness have been reported; and did the funds admit of it, the exertions of the society among seamen, might be greatly extended.

Besides distributing numbers of their publications in English, among their own countrymen in distant regions, this institution has translated some of their formularies into foreign languages, and dispersed them amidst the darkness of poverty and heathenism. In the languages of Ireland, Ceylon, Malacca, Spain and France, various prayers, homilies, &c.

have been published, and circulated, especially the Spanish translation; which is eagerly sought after in the new states of South America.

During the past year, nine thousand, one hundred and ninety-eight prayer-books, psalters, and entire copies of the homilies, and seventy thousand tracts, that is, homilies, articles and selections from the liturgy, in foreign languages, have been put into circulation by this society. The receipts, during the past year, amounted to 2,351l. 15s. 6d.; and its expenditure to £2342. 2s.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The fifteenth anniversary of this useful society was held, May 13, 1826, at the City of London Tavern; the Marquis of Lansdowne in the chair, attended by many distinguished characters, both churchmen and dissenters. Mr. Wilks, the secretary, made his annual long speech, which occupied above three hours. It displayed the usual ability and eloquence of the speaker; but we are happy to observe that, through the zeal and perseverance of the orator and his coadjutors, the facts on which he has to expatiate, are annually becoming less important. Acts of oppression, extortion or persecution on account of religion, now seldom occur: and when ignorance or bigotry dares to perpetrate them, they are in general easily redressed. The activity and ability of the committees of this and similar institutions, have thrown a shield over the rights of conscience, which effectually preserves them from the attacks of their foes, except of the ill-informed or the precipitate. And we doubt not but, if dissenters conduct themselves with moderation and prudence, they will soon be relieved from the paltry vexations, the "petty musquetry," as the noble chairman termed it, to which they are now occasionally exposed.

There are many topics on which the worthy secretary commented with his usual eloquence and perspicuity, which we should be happy, if room permitted, to introduce to our readers. We can, however, only notice the *Registration of the Births* of children, which we know has, for a long period, caused considerable anxiety throughout the Connection. We give Mr. Wilks' observation in his own words.

"The subject of *Registration of Baptisms and Births* is a point on which dissenters and methodists naturally feel a

deep concern. It was long supposed that the registration of births at Dr. Williams's library, and of a baptism by a dissenting minister, was equal evidence of a birth or baptism with a registration of a baptism in a parish register by a minister of the established church. An act now repealed, that passed and imposed a stamp duty on those registers of births and baptisms by dissenters confirmed the hope. But a contrary opinion has been pronounced by the Court of Chancery, as well as by the Ecclesiastical Courts. Great dismay has been consequently spread among dissenting congregations throughout the country. That dismay is excessive; since such registers, although not equally availing with parochial registers may materially assist as evidence in any cases of litigated claims. Yet it is highly important that other security should be obtained. Parochial registers, as far as they extend to baptisms are regarded as public records, and examined extracts from them are admitted as sufficient proofs on the matters to which they apply. But dissenting registers and entries at the Library of births are but secondary evidence, and the original books or entries must be produced, and other testimony must be given as to the signature of the parties and their identity to render them availing; and from which, in many cases, baptisms also, who never baptize their infants, are precluded from the benefit of parochial registers which extend only to the baptized. To obviate such inconveniences, and meet the wishes of numerous congregations, the Committee have communicated with the government, and sought the attention which the great body of dissenters and methodists are entitled to expect. Their sanction they thought desirable before any appeal was made to the legislature for relief; and the liberal respect they have experienced from Lord Liverpool, Lord Bexley, and their ministerial friends, encouraged confident expectation of just support. In such application they felt more confidence, as in cases of settlement, entries of baptism, are not evidence of birth: as in a recent case Mr. Justice Bayley had decided that an entry of birth in a register of baptism, was not evidence of birth; as the present entries of baptism not only supply no proof of birth, but are much less useful to supply proofs of descent and identity than they might be made; and as all classes, whether churchmen or dissenters are interested, that on this matter some improvements should occur. The remedy

we propose, avoiding all interference with registers of baptisms, and thereby leaving clergymen and dissenting ministers in possession of their present rights, is to obtain a voluntary registration of births as a civil and not ecclesiastical affair. Such registers are to contain ample information of the parents of the children, and the day of their birth, and being duly verified and entered, shall be regarded as public records belonging to the state. Of those records, we propose that the clerks of the peace in their several cities and counties should have the care, and that for certain small fees they should make the entries and supply copies and information in forms to be prescribed. As the registry would be optional, no person could be thereby vexed; and as no interference was contemplated with baptisms, no ecclesiastical person could complain; and security might be obtained by parents as to their children, which would lessen future litigation and relieve the anxious heart. Lord Liverpool made no objection to the measure, and appeared willing to lend it his concurrence; but at the same time intimated, that it belonged particularly to the province of the secretary of state for the home department. An interview was obtained with Mr. Peel. It cannot be said that he greeted the suggestion with the same cordiality as Lord Liverpool had shewn. Mr. Peel hesitated much about the expediency of the proposed alteration; he said, he should be obliged to consult many persons,—declined to legislate on a matter so important without much consideration, but at last doubted whether an universal registry of births should not be required, and by compulsory enactments be enforced. The result was, however, a promise that when parliament was dissolved, he would give the matter more attention and either bring forward a bill in the next session, or apprise the society of the objections he entertained. That communication the committee will await, and expect that propositions so just and needful cannot be repelled; but if that expectation be disappointed, they must apply to the parliament for their protection, and trust that although they may meet some rocks and shallows in their course, and find some ebbing currents or opposing gales, they shall obtain the co-operation of the Deputies and all their reverend friends, and be enabled to steer the vessel securely into port."

We shall watch this important measure, and acquaint our readers with its progress.

BRIEF NOTICE
OF THE LATE
REV. JOHN HYATT.

(Continued from page 262.)

Mr. Hyatt continued for two years to preach the gospel whenever he found an opportunity; though unsanctioned and even discouraged by the neighbouring ministers and his own religious connections. His abilities soon became apparent, and his improvement was rapid. His ministerial labours were blessed with great acceptance and success; and his piety, zeal and diligence gained him by degrees, the esteem of all the friends of the Saviour, who had the pleasure to observe his conduct. In the meantime, he was very attentive to his secular concerns, and his business flourished. Thus his character became established, opposition vanished, and the neighbouring pulpits were opened to him.

Among other invitations, one was received from a small church, almost extinct, at Mere in Wiltshire. He accepted the invitation, and for some time rode over from Sherborne, where he resided, to Mere, a distance of seventeen miles, on a Saturday, and returned on the Monday. The cause revived; a small neat chapel was built, which was soon crowded with attentive hearers. After a time, he was invited to be their pastor; and was ordained July 1798. The church was small and unable to raise more than forty pounds a-year towards his support; yet this young man, with an increasing family, relinquished a profitable and prosperous business, and despising all the flattering prospects of a temporal nature which lay before him, determined to devote himself and all his powers to the service of the Lord in the work of the ministry. He therefore disposed of his business to a young man who had been his apprentice; and left a considerable part of his property in his hands. This person did not succeed, and Mr. Hyatt's money was almost entirely sunk. This misfortune reduced his income so far, that he thought it necessary for the support of his family, to accept the invitation of the church at Frome, to be their pastor. His friends at Mere felt the justice of the motive; and though they deeply regretted the necessity, they dismissed him with the most cordial feelings of affection and esteem. This event took place in 1800.

At Frome Mr. H. spent six useful and happy years. He was assiduous and persevering in his endeavours to gain appropriate knowledge, and improve his ministerial furniture. He studied some of the most eminent divines, and enlarged his acquaintance with theological subjects. The church increased, the pastor and people were happy and united, and the candle of the Lord shone around them. But, in 1806, he left them, and removed to London, to be one of the resident ministers of Tottenham Court Chapel, and the Tabernacle. What were the motives that induced him to leave so friendly and affectionate a people, and such a flourishing church, we are not informed. We are assured no motives of a temporal kind ever entered into his calculation; and from his former conduct and future character, we feel disposed to believe it. Some of his warm friends blamed his removal, but afterwards altered their opinion;—and there we must leave it.

He was introduced to his new situation by his colleague, Mr. Mathew Wilks, in a sermon at the tabernacle from the declaration of John the Baptist respecting the Saviour. "He must increase, but I must decrease;" and for the twenty years that they laboured together as colleagues in the ministry the utmost harmony and union prevailed between them; till death left the venerable survivor to mourn the loss of a fellow labourer whom he always treated as a friend and a brother.

Mr. H. was in labours more abundant and he laboured not in vain. It has been asserted by those who have had the best means of forming a correct judgment, that he was honoured with as large a measure of success as any christian minister of modern times. In all the stations which he occupied, his administrations were abundantly blessed to the conversion of sinners. He had a powerful and commanding voice; and though he never studied the art of speaking, yet he possessed naturally many of the first qualifications of an orator. His memory was remarkably retentive and it was his constant method to write out the whole of his discourses and then to deliver them from memory; yet in so natural and feeling a manner, that most of his hearers believed them to be extemporaneous effusions, warm from the heart. He cultivated a deep and habitual sense of the importance of eternal concerns in his own mind; and had his conversation in heaven; he considered himself as employed in the

work of the Lord, and always recollected that he should have to give an account of his ministry to him. These considerations supported by constitutional intrepidity, which raised him above the fear of man, enabled him to give full scope to his pious feelings, and to declare boldly the whole counsel of God. His ministry therefore was faithful, discriminaative and searching; and it pleased his divine Master to crown the honest labours of his servant with his blessing.

The complaint which closed his active life, was an asthma, with which he had been afflicted for many years. The severity of the last winter increased the disorder, and his friends began to fear the result. He was however permitted to continue his beloved duties till June 8, 1826, when he delivered his last discourse from Eph. iv. 13; and administered the Lord's Supper. His strength gradually sunk under the influence of the disease, and he was sometimes exercised with great bodily pain. In the beginning of his confinement, his mind was a little distracted. Some domestic circumstances induced him to wish for a longer continuance in life; and there was a short conflict between the parent and the christian. Grace however soon triumphed and his latter days were peace. One of his sons, alluding to the separation which was then daily expected, said to him, "Father, I find it hard work to say, Thy will be done." The dying christian replied, "I do not;" adding with peculiar emphasis, "Thy will be done." At another time, being asked how he was, he answered, "Very, very bad; but I desire not to murmur. I have not one moment's ease; but God is an unchangeable God; he will support me. Ah, dear Lord, I shall soon be with thee; my work is done; I shall soon be at rest." On the day of his death, his aged colleague called upon him, and among other things said, "Well brother Hyatt, if you had a hundred souls could you commit them all to Christ now?" alluding to an expression which Mr. H. frequently used in the pulpit. The dying man with great effort raised his hand and exclaimed with much difficulty but extraordinary animation, "A thousand! a thousand! all to Christ, to none but Christ." In a few hours after this conversation, he fell asleep in Jesus, and his last words were, "Happy, happy."

Mr. H. died, Jan. 30, 1826, and was interred in Bunhill Fields burying ground; and Mr. Collision of Hackney delivered an appropriate address on the occasion.

Missionary Observer.

AUGUST 1st, 1826.

ON THE IMPORTANCE OF FERVENT CHRISTIAN ZEAL.

WHEN we compare the state of the Church of Christ in Britain, in the present and some past ages, a striking difference appears between what it was and what it is. One hundred and fifty years ago it was beset with enemies, and ravaged by persecution, yet, even then, the Church increased, and like the temple of old, was built in troublous times. At length the dreary night of persecution closed, and a day, bright with blessings, shone upon the Saviour's flock. For a century the churches of Britain enjoyed repose, but then they sunk into comparative inactivity: a famine of the Word of God covered the world, yet they enjoyed their repose and their repast, and seemed to eat their morsel alone. The Missionary Era now commenced: activity took the place of indolence, liberality of selfishness; for weighty and true are the observations of a good man, now in heaven, that *he who lives to secure his own salvation only, really lives to himself*.* The spirit of liberality and activity thus excited has continued to operate: most Christian denominations have felt its influence; and numerous institutions have risen up

among them, whose object is the eternal glory of God in the eternal happiness of man. These numerous institutions occasion numerous calls for help. To these numerous calls it is objected that there is such a thing as being zealous overmuch, and that to call so frequently on the flock of Christ for assistance, is unchristian and unscriptural, and unkind to them on whom such burdens are laid, and whose comforts are said to be thus lessened. Statements of this description naturally lead the reflecting mind to consider, what is the light which the Word of God casts upon this momentous subject—Truly momentous, for if the active are overmuch active, they occasion themselves much needless labour, and urge their friends to much unnecessary exertion; while, on the other hand, if they who would check activity are mistaken, every hindrance they present to the wisely directed zeal of others, is fraught with incalculable and eternal mischief.

A first inquiry then may be, *Can Christian zeal, when directed by discretion, be too fervent, or promote a spirit of too much activity?* Let the object which Christian zeal contemplates—let the conduct of the Saviour—and that of his Apostles answer this question.

* This important consideration is suggested by the late Mr. Ward, in his admirable sermon on the constraining power of the love of Christ.

Consider first the object which Christian zeal contemplates—The eternal welfare of man. The Scriptures declare that all mankind are perishing and lost, are dead—all dead—that in Christ there is help for them, but that no other help is found—that they are all immortal—that eternity is enstamped on every human soul—that all must burn in hell or rejoice in heaven so long, that centuries as countless as the drops of morning dew were the twinkling of an eye to their immense duration.

Thus taught, we see in every human being a sinner—an undone immortal, yet one that has a day of grace, which if lost, all is lost for ever. Can we be too zealous to publish to these the way of salvation! *What is our comfort, what is our convenience, what is our enjoying a few more or a few less of the comforts and commodities of life, compared with shewing to one more lost immortal, than we might otherwise instruct the way to heaven!* I see a town in flames at midnight, shall I say, I will not diminish my comforts by rising from my bed till morning, I will not disturb my neighbour's sweet repose by calling him to join with me in awaking those slumberers? or shall I, careless of my own and his repose, though at midnight, try to awaken the poor sleepers, that else must sleep the sleep of death? This question needs no answer; yet in the eye of sober reason, it is a far less evil to call on Christians to deny themselves that they may promote the everlasting welfare of immortal beings, than it would be to deprive a neighbour of a few hours sleep that he might awaken hundreds, who, though snatched from the flames, would soon sink into the grave.

Contemplate the Saviour's zeal. See it in his incarnation—"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."* He, "being in the form of God, thought it not robbery to be equal with God: but 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 the cross."† In his incarnation, humiliation, sufferings, and exertions, we behold *zeal that knew no bounds.* No freezing calculating policy, or love of ease checked the stream of his benevolence. No inquiry, How much can I, consistent with my own comfort, do for the world that sin has ruined? The deepest humiliation was not too deep, the most overwhelming misery not too bitter for him to endure, when consumed by the zeal of his Father's house. Compared with zeal so resplendent as that of the Redeemer, the zeal of a Howard with his immense benevolence, of a Brainerd, an Elliott, or all the holy host of missionaries or martyrs, vanishes like the twinkling stars before the rising sun. *Christian, think not that you can be zealous overmuch in that cause for which the Son of God himself laboured and died on earth, and lives and pleads in heaven.* What self-denying labours of yours can vie with his! What relinquishment of some comforts with his leaving the bosom of his Father, and becoming obedient to death, even the death of the cross! But perhaps you ask, Am I called to cherish a spirit like that of Jesus Christ? his

* 2 Cor. viii. 9. † Phil. ii. 6-8

Word declares you are. His wondrous example is not proposed for your gaze and admiration, but, as far as possible, for *your imitation*. "Let this mind be in you which was also in Christ Jesus."* Here you are called not merely to behold and wonder, but the disinterested benevolence of the Lord Jesus is proposed to your view, and you are solemnly required to cherish the same spirit.

Contemplate next the zeal of the Apostles. It rose to that height that some deemed them beside themselves.† The love of country, of kindred, of friends, of possessions, of comfort, of ease, of life itself, was swept away by the torrent of their zeal. The language of one may express the feelings of all—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."‡ "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by honour and dishonour, by evil report and good report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things."§ "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. In journeyings often, in perils of waters, in perils of robbers, in perils by

mine own countrymen, in perils by the heathen, in perils in the city in perils in the wilderness, in perils, in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."* For what were these sufferings, this self-denial? Was it for some object that cannot now engage attention? Ah no! it was the very object which your Home and Foreign Missions now contemplate. Why was Paul to sacrifice and suffer so much? Was it *his own cause*? *no, not more than yours or mine.* And shall we think zeal excessive if it calls us even to sacrifice a portion of our comforts, when the cause is that for which Apostles laboured, suffered, and died; and for which the Son of God drank so deep of the cup of labour and woe! Shall we think zeal excessive, if it even demand considerable self-denial from us, when such is the cause, and when, after all, our zeal and our exertions fall so very short of theirs, who first laboured in this holy cause!

But it is said such frequent calls for pecuniary aid, bring a burden upon the churches of Christ, and occasion a diminution of their comforts. *If it were so, the importance of the object, and the example of the Son of God and his Apostles more than justify—they DEMAND the EXERTION.* Yet, it is a question that deserves attention *what is the liberality which the Gospel inculcates?* Is it a liberality that shall advance no further than it can go consistent with a primary regard to our own ease and comfort? or is it a divine principle, that will lead its possessors to deny themselves for the sake of promoting the welfare of others?

* Phil. ii. 5. + 2 Cor. v. 13. † 14. 15.
‡ vi. 4, 5, 8, 9, 10.

* 2 Cor. xi. 23. 26. 27.

A slight acquaintance with the Scriptures of truth may convince us that *the latter is Christian benevolence*. Jesus sacrificed, not some superfluities, easily resigned, and unfelt when gone, but his own comfort and happiness for the sake of others. Like his, was the liberality of his Apostles. When they had not silver and gold to give, they gave themselves for the happiness of their fellow men; and for this object gave up, not a few shillings or pounds yearly, but ease, comfort, reputation, and all that as to this world is dear to man. *Such too was the liberality that obtained the encomiums of the Lord of life*: a poor widow was seen to cast into the Lord's treasury two mites, being *all her living*.* A miser would have said, She has done wrong, charity begins at home—A cold prudent professor of the Gospel might have exclaimed, She has been too liberal—Liberality is well in its place, but she has done more than she need to have done: but the Judge of all bore testimony to the greatness of her liberality, and evidently approved her self-denying benevolence.

Inculcating this self-denying liberality, the Lord Jesus Christ said to his immediate followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will be your heart also."† "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not,

where no thief approacheth, neither moth corrupteth."*

Whatever attempts a worldly spirit may make to explain away these sacred injunctions, so much as this is abundantly clear, that the benevolence and liberality which Jesus Christ inculcates, is not that which *gives a few unfelt trifles to the cause of God, or the relief of others; but that which leads us to deny ourselves, or if needful, abridge our comforts, that we may be ministers of mercy to the destitute and distressed*.

Another question arises on the subject, *Which is most kind to the followers of Christ, to stimulate them to liberality, zeal, and love? or to say, To call for much exertion will be burdensome to them—Let them be less active that they may be more happy?* To this question, like the former, the Word of God gives a ready and decisive reply. It assures us that the Christian's works of faith and labours of love, though in themselves undeserving the divine regard, shall yet obtain an ample reward. Works of benevolence and love are those, which the Eternal Judge, in his account of the day of awful judgment, represents himself as distinguishing and rewarding:—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, 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. Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me."† In reference to the

* Mark xii. 43. † Matt. vi. 19—21.

* Luke xii. 33. † Matt. xxi. 34—36, 40.

same actions he elsewhere says, "Thou shalt be recompensed at the resurrection of the just."*

Should it be said, he here referred to acts of benevolence shewn to the bodies of suffering men, the observation is just; but it is impossible to suppose, that *He who died*, not for the body but *the soul*, can value less, or less reward that benevolence and liberality, of which the object is deathless souls.

Shall *Christian benevolence* be thus rewarded with an eternal recompense, then it must be true kindness, it is Christian love, to urge the disciples of Jesus to *abound* in works of mercy; and *those who love them best will be most anxious they should thus abound*. The Scriptures furnish other testimonies to the truth now advocated: they declare "There is that scattereth, and yet increaseth; and *there is that withholdeth more than is meet, but it tendeth to poverty*. The liberal soul shall be made fat: and he that watereth shall be watered also himself."† In direct reference to pecuniary exertions for supporting the Gospel of Christ, or administering to the relief of his children, the Word of God says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."‡ "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudg-

ingly, or of necessity: for God loveth a cheerful giver."* Impressed with these truths we find the Apostle Paul anxious that those Christian friends he fervently loved should be liberal and benevolent for their own sakes. Referring to the support rendered to him when labouring as a missionary, he observed that he rejoiced in their care of him, and added, "Not because I desire a gift: but I desire fruit that may abound to your account."†

The Christian minister, when his heart is warmed with similar sentiments, looking at his flock, may exclaim, Many of them are poor, yet if poor, out of their poverty, let me urge them to cherish self-denying liberality. Why should my poor friends be withheld from performing those works of love, which their great Master will crown with distinguished approbation! Love to them forbids me to spare them, and to leave them to think, We are poor and can do nothing. Love to them bids me stimulate them to be as active and liberal as they possibly can, that if they have a few shillings less to spend for themselves, or their families, in the course of the year, when all their years shall close, they may have their Eternal Judge's welcome, and hear it said, They have done what they could.

A highly instructive lesson on the subject of liberality in supporting the cause of God, is furnished in the third chapter of Malachi, in an address of God to the nation of Israel.—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

* Luke xiv. 14. † Prov. xi. 24, 22,
‡ Gal. vi. 7-9.

* 2 Cor. ix. 6, 7. † Phil. iv. 17.

Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land saith the LORD of hosts.* Though it is not the writer's design to enlarge in the present essay on this instructive passage, yet a brief notice of what is most remarkable in it, may not be misplaced. It would furnish a profitable lesson to observe how large a portion of his property every devout Jew was required to consecrate to works of benevolence, and to the support of the cause of God. It would be found larger, very far larger, than many Christians are devoting to that object, who think themselves burdened by the number of the institutions they are called upon to support. The tithes indeed demanded by the Jewish law, the Gospel dispensation nowhere requires; but all the obligations, from gratitude and love, which the pious Jew lay under to support the cause of God, fall upon the Christian with superior force. When the Jews withheld what God thus demanded, he pronounced this a robbery of himself. Nor did their care and parsimony enrich them; it impoverished them; in consequence of it the whole nation fell under the curse of God. Through this their blighted vines cast untimely fruit, and the devourer ra-

vaged their lands. How were they to be delivered from this curse? Not by pleading that increasing poverty required increasing inactivity, but by complying with the calls of God, and the dictates of duty. By doing this they were called upon to prove the Lord, whether he would not pour out such blessings that they should not find room to receive the abundance.

Let the Christian not forget the lesson addressed originally to the Jews. God is still the same. His service still calls for the offering of devout and grateful hearts, and liberal hands. *There is still such a thing as robbing God*. Doubtless many rob him. Many among the rich, who hoarding up what they cannot long keep, withhold what might feed the hungry, clothe the naked, and spread the Word of life among perishing thousands. Many among the middle classes are without doubt guilty of the same crime: they scarcely give to the cause of God in *five years*, what a devout Jew, with less light and feebler obligations, was required to offer in *one*. And even the poor, it is to be apprehended, in many cases also rob God: though unable to do much for his cause, yet they do not what they might, and what the wants of millions, poor for eternity as well as time, demand. Happy at last will they, whether rich or poor, be found, who have cherished the disposition of the Saviour, and, constrained by his love, and following his example, have lived *always abounding in the work of the Lord*; for though they may ever feel that they are less than the least of all saints, such is the richness of divine grace, that they *will be recompensed*, their labour will not be in vain in the Lord.

* Mal. iii. 8—12.

GENERAL BAPTIST MISSIONARY SOCIETY.

EXTRACTS FROM MR. LACEY'S JOURNAL.

A few months back a journal of Mr. Lacey's was received, long after the time when it was desirable it should have come to hand. As much that it contains is of an interesting kind, it is proposed, notwithstanding the lateness of its arrival, to furnish numerous extracts from it. An account of some incidents that occurred in his excursion in the Maha-nudde river, was received in a letter long before the journal arrived.

August 8th. Lord's-day.—Last Lord's-day, on account of indisposition, the ordinance was postponed until to day, and I do not remember enjoying more sacred pleasure for some time. I could say the Saviour was mine, from the experience of his love; I felt him to be precious to me.—Preached in the morning from "Behold I lay in Zion a foundation stone," &c. Felt much benefited from the consideration of the subject myself. The stability of my foundation confirmed my faith in it, and much increased my comfort: O to know that the Saviour is mine, and to have all doubts of his sufficiency removed, yields more solid comfort than all the persuasions and eloquence of man! How superior is my religion in itself, and in its ordinances, to that of the poor heathen around me. In the afternoon, talked with a good number of sick diseased people about a new birth; some laughed, some heard seriously.—Preached in the evening to a tolerably large congregation, from "Then were the disciples glad when they saw the Lord."—Have spent the day with pleasure and profit. The news of the death of a missionary friend has made a serious impression on my mind: may I be ready for a like event.

10th.—Near one of our schools, met with a person who advocated Juggernaut in opposition to Christ: after some time, through some slip of his own rather than any dexterity of mine, he went away ashamed, and left me the field: circumstances like these seldom fail to make a favourable impression upon the multitude, it did so on the present occasion; they eagerly received the books I had with me, and heard more about the Gospel. My opponent maintained that Juggernaut would move on at the touch of a

devotee, whereas thousands of others could not move him. This he mentioned as an evidence of the truth of Juggernaut.—The people declared that they would worship Christ if they could see him.

October 1st.—Out this evening, but under much depression of spirits.—Rode about some time upon the great road, where the Seapoys, and an immense number of people, were playing with the image of the giant Robuna, who ran away with the wife of Ram Chunder: after amusing themselves with him about seven days, and intoxicating the people with their folly, they set fire to the giant, which being pretty well stuffed with gunpowder, makes a fine blow up, and thus they destroy the giant, the enemy of the gods and men. This sight I happened to see; the whole multitude rent the air with their dismal shouts and acclamations, and thus expressed their joy. Among the idolators were several gentlemen, *professed Christians*.

I spoke to several different congregations this evening; the first a number of countrymen, who heard patiently and received several books gladly, and promised to distribute them to others: next, I was engaged with a mixed multitude of Oreas and Seapoys; one said that the name of God's Son was Goonice. Returning, a celebrated devotee began to pour his abuse upon me, and said I had much better stay at home with my mooktee, (salvation), and let them alone. This he did because I had censured a man whom I found worshiping him prostrate on the earth. These devotees profess deadness to all feeling, but touch their money or their credit, and I have generally found them capable of feeling; so this *fat* devotee.

15th.—Went out early this evening, and took my stand before the great Mussulman mosque; a countryman soon came up,—

"Well Brother, what is your name?"

"Ram Chunder."

"How far is your house from hence?"

"Six coos, or twelve miles."

"Who do you worship?"

"Excellent Juggernaut."

By this time a large number of Hindoos had collected, to whom I preached Jesus Christ dying for our sins, &c, &c., and afterwards distributed several books to those who could read. This is the best opportunity I have enjoyed for some time—the people paid attention. One man came forward and mentioned the name of Christ, having heard and remembered it. This circumstance affords encouragement to hope many, whom we never see, may have heard of Christ, and what he has done for man's salvation, and thus the heaven may be working. This morning spoke to about twenty coolies (labourers),

who brought me thatch for my native chapel. I asked one, who advocated Juggernaut, where his legs were; he stood a few moments, and then answered that he had none, and his fellows laughed him to scorn.

17th.—Preached this morning from 1 Cor. xiv. 8, with much feeling and pleasure, preparatory to a baptism this evening. About six in the evening we all met upon the sands, in the Catgury river, near Brother P.'s house, where we attended to the baptism of friend M: most of our English congregation were present, and I think upwards of 200 natives, who came to hear and look on. O when shall we be privileged to baptize one of them! They say they do believe, but cannot be baptized; they cannot lose their cast. This river may, and perhaps before long will, witness the baptism of some; in time, it must of thousands. O how cheering a subject for contemplation! how glorious a time is coming: Lord hasten it, and even now display thy love and power to save. We have reason to praise God for this drop, and the shower will come. In the evening, preached on the subject of baptism: the hearers seemed to think it true, but how hard to lay aside the rooted prejudices of education. The Lord give success to his truth as it is in Jesus.—Thanks be to God for the sacred pleasures of this day. O how pleasant to make additions to the kingdom of him whom my soul loveth above all on earth: may our dear friend promote his kingdom and glory.

20th.—Have been out every day since Lord's day, and have had some good and profitable opportunities among the Hindoos. I think I feel an increasing desire after the salvation of the souls of those to whom I am sent: the more I am out among them the more I feel their wretchedness:—how deplorable their ignorance, how deep their depravity. O may I go among them, depending upon divine aid. Had two opportunities this evening: at first the people could not understand, which a little discouraged me, but a person came up who interpreted. I find much variation in the people's ability to understand me; those who have been in the habit of hearing Europeans speak understand much readier. Afterwards collected another congregation in another place, and commenced by asking "Can you tell me how I can obtain salvation?"

"No. How can I tell you."

"How do you obtain pardon?"

"I do not understand you."

"How do you expect to be saved?"

"By Juggernaut."

"Have you seen him?"

"Yes."

"What did you say to him?"

"Nothing. What should I say!"

I preached to them Christ dying to procure our pardon, but they would introduce the old block, and I turned away and said "If you will not hear my word, I turn to others;" they all cried with one accord, "Speak! speak! we hear;" but they soon began to wrangle again, so I left them and found others who heard attentively and gave me much encouragement. I feel much satisfaction from being out regularly among the people, and find also that I derive much advantage from it, as it respects acquiring the language. Going, however, this evening, I asked my cise when the people would believe; he said they were ignorant, and when I had *hust* taught them they would believe.—Had not books enough for those who could read, and several promised to come and see me at my house, but I do not expect them, as they make promises without the least intention of fulfilling them.

21st.—The people were this evening full of the folly of their gods. Some heard gladly, others laughed and mocked. I generally find that when my mind is most affected with their miserable condition, that words flow the freest, and I obtain most attention. O that I could always lose sight of their wickedness, and so pity them: but their baseness has a tendency to blunt the *best* feelings towards them. After speaking to the Hindoos, spoke in the English from the parable of the Sower with more tenderness of feeling. Returning home I was in some danger from the squibs and fire-works among the natives; they threw several after me as I passed through the Bazars, but my horse stood fire well. I dare say they would have delighted to have seen the Padre down: I made what haste I could from among them, as it was of little use to reason with them. The general illumination had a beautiful appearance: it is made once a year as a sacrifice to all the gods: this spoiled the beauty of the scene.

27th.—Had a narrow escape this evening, riding down a narrow lane from my house, a large he-goat leaped over the hedge just before my horse and frightened him much, he in a moment turned round, and I lost one stirrup and was near hanging by the other, but Providence preserved me; a fresh instance of his favour: O that I could feel more grateful for his kindness and love towards me! how soon I forget his mercies.

29th.—Last evening preached to an unusually large congregation from Galatians v. 1. Our native brother Abraham has this evening joined us from Poore; he seemed much delighted at seeing us: I took him out with me, and he preached in Ooreah very forcibly; the people were ashamed of their idols, and could not stand before him; their enormous sins ashamed them. He preached

the Gospel of Christ to them, and many listened. Abraham feels a confidence when one of the Missionaries go out with him, and by himself he often gets much abuse; the people call him a person of *no cast*, a flesh-eater, &c., and this sometimes discourages him.—Gave several books away readily, and visited a school in the way. Having parted with Abraham, I stopped among some people who were looking at the soldiers exercising; one of them then said Juggernaut had eyes, ears, arms, and legs; I asked him how he walked upon them, and not answering, the people laughed at him.—Why do you worship a god that has legs but cannot walk without the Brahmins to move him on?—Opened Christ the *world's true Lord* unto them, then I disposed of several more books to readers.

November 5th.—Have of late neglected to write home.—Have been out every evening this week, but was never more discouraged by the folly and levity of the Hindoos: they will not be serious: the most serious subjects fail to produce a serious impression upon their minds; they will frequently laugh when you talk of the punishment of the wicked in hell, and say they desire to go there if their friends are there. How much we need a more powerful influence than words: nothing, nothing less than the power of *Almighty Grace* can make an Ooreah serious about his salvation.

I think I feel daily, more and more, a desire and necessity to preach Christ and him crucified; I am convinced that this doctrine, if any, will produce effect: it is of little use reasoning about their gods, unless they can be led to trust in Christ Jesus.—Went out among them this evening with a dejected mind.—Yesterday H——'s bearers, our own servants and a number of leprous, blind and lame, made a good congregation, to whom I spoke of the love of Christ in dying for sinners, with much feeling and profit to myself: the love of Christ to them appeared to make some impression, at least it excited their serious attention; more than this how much they felt it God knows: but Hindoos are seldom serious.

9th.—Have not written home lately. On Lord's day morning preached from "We have an advocate with the Father," &c.: the preparation of this discourse yielded me much benefit; how pleasing the fact, we, imperfect, sinful creatures, have an Advocate, yea, Jesus Christ the righteous,—we are complete in him: how secure is our cause in such kind and skilful hands; we are sure to come off more than conquerors through him who loved us.

10th.—Have had two very comfortable opportunities among the Hindoos this afternoon, particularly the last: we conversed principally about the inability of the gods to

pardon sin and save us: one man said Ram could save him. If he could not prevent his own wife from being stolen, how can he save you? the rest you confess to be sinful, and hence they are incompetent to bear your sin; now Christ was without sin, and gave his life to atone for ours, and as he is infinitely worthy, he can, of course, save you." They all seemed to perceive the excellency of Christ above their gods. O that they would consider and turn to him. I always feel happy in proclaiming the glorious doctrine of the atonement by Christ, and the people do not know how to object to a doctrine so full of mercy. O that it might warm their cold and hardened hearts.—Have nearly finished the memoirs of zealous, laborious, Chamberlain: when I compare his labours with mine I am ashamed: in a year, or less, he began to preach, and from the attention he obtained he seems to have made considerable proficiency in the language.

13th.—Took my stand in the large road early this evening, and continued speaking to numbers of people until late: the dying love of Christ is indeed a new and interesting theme to the Hindoos; among their own shasters and debats, nothing like it is recorded: there, all is lust, rapine, and blood: the debats are the objects of the people's dread. They readily confess that among them there is no atonement, no love. One man said, Juggernaut had done something for them, but when pressed to say what, he would not lest he should betray his cause; his companions were also silent: they know that under other forms he is full of sin in common with the rest. This man not being able to advocate the Juggernaut idol, the people looked upon each other, and listened with more seriousness and attention to what was afterwards said. One inquired respecting the evidences of the truth of what I said, "Can any person come forward and speak to its truth, who saw Christ?" "Yes, the Apostles, who wrote this book, they saw him and were with him, and besides his works prove his truth, for no man could have done those things except God was with him." He said he would come to my house and hear more about what I had told them, calling them great words: may they prove so to him. One man said he was not a sinner and did not want salvation; he was soon ashamed of this doctrine, for it should seem that many, then present, knew him to be a notorious sinner.—Gave several books away, and returned hoarse and tired.

16th.—Endeavoured to improve the death of the child of one of our members. How complete a victory has Christ obtained for us by his death and resurrection; thus robbed of his sting, how pleasing a contemplation is

death I though nature shrinks from his cold embrace, yet he is our friend, he will introduce us to our joy; he will cure this poor trembling body of all its pains and weakness, and liberate me from earth. Last evening rode about the street not knowing how to commence speaking: met at length with some Hindoo jhatrees in Munglabalg, endeavoured to make them understand my Hindoo-stanee, but could not. Several Ooreas collected in the mean time, and I gladly turned to them, and insisted upon an atonement more valuable than we can give, for the pardon of our sins. One man said, what could he do, his mind designed to commit adultery, he went after it as my horse obeyed me. I told him thus his shasters and debtas prepared his mind for heaven: that Christ, if he would believe on him, would cleanse his heart, and give him new and holy desires: he walked with me part of the way home, and made many more enquiries about Christ.

17th.—Returned home this evening much dejected, having met with a poor reception from the people. I talked of the love of God to them, the necessity there was of believing in the only atonement, the blood of Christ, the joys of believers, the pains of hell; but all failed to produce seriousness: they heard indeed, but with a light and trifling ear: some laughed and mocked, “who,” said they, “is your Christ, and what is your salvation! we will not mind it.” I have been discouraged when attention has not been paid by congregations in England, but how little does the minister there feel when compared with what a missionary must often feel here. The Saviour is received there, but slighted and neglected here; there he obtains credit from all, here few will allow him to speak the truth; his Saviour, his word, himself, his motives, are blasphemed and denied: under these feelings I returned home to night, and communicating my feelings to my dear Ann, she drew out and read me a letter which she had received since I went out, communicating the welcome intelligence of the ordination and sailing of brother Sutton; it had all the effect she intended it should have, and she added, “So did they to thy Master the Lord of life and glory, but had they known it they would not have done it, and so they know not the importance of your word, but they will know.”

December 2nd.—Yesterday evening held the examination of the native schools at my house. Some schools afforded encouragement by reading and repeating well; several of the children understood and explained what they read in a pleasing manner: one little girl in particular, from her answers, seemed to understand much of the Gospel, such as
“Who is Jesus Christ?”

“The Son of God.”

“What did he die for?”

“The pardon of our sins.”

“What must we do to be saved?”

“Believe in Christ.”

“Can any besides Christ forgive sins?”

“None.”

O that they may grow up to feel and teach what they confess. A year since this day I left Calcutta, and can now, in some way or other, preach Christ with some confidence; with what propriety, I fear, my future experience will teach me; I am however thankful that I can do it at all. May I have grace to improve every day. Chamberlain used to commit so many words to memory every day. Our new friend M. has been turned out of his situation for refusing to work on the Sabbath-day: we encouraged him to be firm, that it might appear that we disapproved of the shameful practice here on the Lord's day of making the servants and workmen labour.

9th.—Visited Trangerybelg school this evening, and placed the Gospel boys before me, and the people who were collected behind them, made a good congregation, to whom I spoke for some time, and they on their part attended well: the boys understood, and this is one advantage resulting from schools; the boys being used to your manner of speaking easily understand where a stranger would not. Several countrymen were in the congregation, from a considerable distance, at first they were afraid and for some time remained at a distance, but at length took courage. I sent some books by them. Returning, was almost lost in the long narrow winding streets of the natives. Have been prevented going out every evening this week by indisposition from bile.

14th.—Set out early this morning on a missionary tour up the Maha-nudde; Mrs. Lacey accompanies me and brother Abraham: we expect to remain out a fortnight. May the presence of our Master go with us. Opened our commission in a small village called Futahatier, consisting of huts scattered here and there. We began to converse with a very amiable respectable-looking man, a kind of headman of the village. Seats about three inches high were brought us, upon which we sat down, and in a few minutes the labourers returned from the field with their bundles of straw on their heads, for here the husbandmen have no carts or swaggons to carry either corn or straw; when they came up to us they laid aside their burdens and placed themselves in a ring around us: at first they appeared timid and fearful, but they soon conceived a better opinion of us, and became more easy. Among our number were several old fathers covered with grey hairs and furrowed cheeks, these listen-

ed with pleasing attention and some astonishment, the young men also behaved well: a Gospel by John was left among them; it was given to the man we first met, and he promised to read it and teach it to the people of the village. The houses are built to keep off wild beasts which infest the jungle round these villages, that is with a high mud wall, inclosing house and buildings: the cattle and all sleep under the same roof, and often in the same apartment with their masters. These poor people live from age to age treading in the steps of their uncultivated forefathers, without the least appearance or desire of improvement, doomed to perpetual labour, they are fearful, ignorant, and rustic; their wants are very few, and principally supplied from the rice field and the few cows they keep. How happy and almost enviable their circumstances would be if blessed with a knowledge of the Gospel of peace and love.

15th.—Have slept soundly all night except now and then disturbed by the noise of the ducks and wild geese, which sit on the sands by thousands. This morning we proceeded forward about three o'clock, intending to reach some large villages we had heard of before the heat of the day came on; soon after we had moved, however, we found ourselves short of water, as the river in some places spreads itself so as not to have much depth of water, this hindered us considerably, nevertheless we arrived at our next resting place about eight o'clock, near which we found four or five villages, all of which we shall be able to visit without removing the boat. About nine o'clock went out, and after endeavouring for more than an hour we could meet with no people; the villages consisted of odd huts scattered at a distance from one another connected by roads and passages that none but an inhabitant of the place could possibly find; in some places covered in on all sides and over head so as to render the path almost dark at noon day. We at length met with two men ploughing with two pair of oxen in a small field near, upon the sight of us they immediately fled, leaving their cattle and ploughs to their fate. My bearers and pundit endeavoured to prevail upon them to return, assuring them I did not want to hurt them: one of them came, but the other fled further as they persuaded him: this man we engaged to lead us to the village, or where we could meet with people. The man quickly stepped on before us, terribly afraid, and led us through winding ways almost innumerable, and brought us to the residence of a large family of bearers. They soon brought me, as a seat, a good English chair, what I should never have expected to find in this jungle, it was presented to the master of the house when he left the

service of an European officer some years ago, upon this they placed me, and I then desired them to call all their neighbours, as I had something to say which much concerned them all; this they soon did, and we raised a tolerable number, to whom first Abraham preached and I secondly adding a few remarks by way of confirmation, and giving them two books we left them to the blessing of God. O that the divine light may shine and enlighten this dark jungle, not so literally merely, but spiritually, for, alas! the poor inhabitants are enveloped in darkness that may be felt, and their holy things are the emblems of sin. I had to return to the boat in the heat of the sun over the burning sands of the river, the heat and glare rendered it dangerous and unpleasant, but the Lord of Providence has preserved me from harm. In the evening I went out early on the opposite side, and entered into conversation with some men who were standing round a new boat that was building, here several more came round and heard our conversation; the villages are so small and straggling that it is not easy to procure a congregation, twelve or fourteen must suffice: going hence or towards the boat met with the man who waited upon the village idols, all over dirt, with a mind as dark as possible, spoke a few minutes to him and then went in for the evening.—Hope to proceed from hence early in the morning. May the good Lord bless his word. We find much comfort from the regular attendance upon our family worship as though we were at home, we find the Lord is not confined to times or places. Sometimes Abraham prays in Ooreah.

17th.—This morning about six o'clock we removed at a village called Gyegung, but could get no hearers, all being poor and afraid; some few came afterwards to the boat and heard the Word of life, and about noon we put off to the opposite side where was a considerable village: in about an hour we raised a congregation, poor and rustic indeed, their pundit or the person who keeps the account of their births, &c., and predicts their good or ill fortune, looked more ignorant than the rest, and understood less. We sat down round the door of a miserable old man quite blind and laden with years and many infirmities, he cannot long survive, and was engaged in counting his beads, and repeating the name of his favourite idol; his mind as well as his fingers seemed deeply engaged as though he was sensible of his approaching change, and was preparing himself for it; the sight deeply affected my mind, the poor man seemed in earnest, but his god can do nothing for him, he hears him not, and most gladly did I open the Gospel of salvation, but his deep-rooted prejudices soon appear-

ed; the more earnest we were in endeavouring to instruct him the more earnest was he in running over his beads, as though his devotion derived increased holiness from opposition, which in their minds it does. The old man inquired who was come, and his children replied, "A Sahib," when he said, "What does a Sahib want?" here manifesting considerable anxiety, but we quieted him by telling him we did not wish to hurt him. Our congregation being seated, Abraham forcibly showed the impotency of the debtas to save our souls, and then preached Christ dying for our sins; the poor old man was so much struck with this that he laid aside his beads and afterwards listened with much attention, as did also his children and neighbours. We staid among them a considerable time—found among them two who could read, at which I was not a little surprised, considering the poverty and wretchedness of the place. I returned from this opportunity with much satisfaction of mind. On our way to the boat we met with several people at a manufactory, to whom we said a little and gave books. After our arrival at the boat the people took courage and came round and received books. Within a few yards of the boat a poor man was taken away by an alligator while he was washing in the river: these huge beasts are very numerous in this river; the villagers are much afraid of them, and have places fenced out for washing, &c.

18th.—Arrived at a large village early, but were not able to succeed in collecting a congregation; the village watch had told the inhabitants that a Sahib was coming and that was sufficient, they all hid themselves, and after an hour's fruitless search we left the place without saying a word, and proceeded forward. As we passed down the stream we saw a number of beautiful wild birds on the banks, but they flew away at our approach. In about an hour we arrived at Ninepoor, where in the evening, not without difficulty, we succeeded in collecting a number of the rude inhabitants. We sat down in a spacious central place upon the mount of a Tulsee tree, Abraham preached to them first, I afterwards said a little: some could read, and received books. Here we passed by a thrashing-floor, the poor men ran away upon our approach; we persuaded them to return and drive round the cattle who treaded out the corn; their mouths were bound. We mentioned the passage "Thou shalt not muzzle the mouth of the ox which treadeth out the corn," the man understood and soon unbound them. We met two men here who had heard the Gospel at Pooree from Abraham, they persecuted him at the time, and he knew their faces again; they

seemed more friendly now; this circumstance gave us encouragement; many may be acquainted with the way of salvation, and some may enjoy its blessings of whom we may never hear a word. What a blessing it will be if such should appear the fruits of our labours in the last day, and many things are less likely than this. I have, on this journey, thought it best to allow Abraham the best part of the time, as he has so many advantages for speaking; what I say is generally to confirm what he has said.

19th.—Came to day to a Mussulman's village and purchased a few necessary things of them, such as fowls, kid, &c. These people manifest no disposition to hear what we have to say: Abraham says of them, "Massa, these people never hear Jesu's Word, very proud people these." They pride themselves upon a superior system; they have no objection to Christ as a Prophet, but reject his divinity and will not acknowledge him as the only Saviour. I have always more liberty and pleasure in preaching to the Hindoos who will generally hear and reason upon what you say to them. We left the place about noon, and passed to the opposite side where was a Hindoo village; we mean to spend some time here and wait for a market which is held here weekly, to which the people from the surrounding obscure places resort, to which it would not be possible to go, and hence we consider this a very providential circumstance. I am somewhat indisposed, but have been out a little way upon the river's bank and met a few young people and sat down and talked with them; have also received several calls in the boat: some interesting ones.—Gave away several books. The young men behaved rudely when I left them and cried out "Hurree hol! hurree hol! so here we are either insulted or they flee from us through fear. My indisposition makes me low spirited; may I have grace to suffer and do all the good pleasure of my Father's will, whose stripes are lighter than my sins: I bless his name for a confidence that if taken hence I shall enjoy the rest that remaineth for the people of God; though I may depart seperated from those I love below, surrounded by those who would refuse me the last kind offices, but God will guide my spirit from these dreary regions to his blest abode above—here I am afflicted and a stranger among thousands as my beloved Father in Christ often told me I should be, in heaven I shall be freed from pain and labour, and meet to be eternally united with those I most dearly love;

"There my best friends, my kindred dwell,
There God my Saviour reigns."

Blessed Saviour! with what delight will I

there exalt thy dear, thy blessed name! I here love to do so, but there I shall have full exercise of this desire. Abraham went to the market but said Sahib must not go for the people will flee: I stayed behind. He obtained a good hearing and distributed many books, and returned much pleased with his visit.

20th. *Lord's-day*.—This day dawns here without any sign of a Sabbath. In our early walk we found the herdsmen out in the field with their droves; the labourers were repairing to the cornfield with their hooks and cords, and the ploughmen were thus early pursuing their arduous toil: no rest is enjoyed by them. How different the scene in my native land; there we should see the people repairing to the prayer-meeting, and all manual labours would at least be suspended. I felt a pity for these wretched people: no rest for body or mind, no cheering hope beyond the grave to comfort them through their labours and their cares; all darkness, labour, poverty, and misery. The females appear even more degraded than in Cuttack, and if the British females, living in comfort, affluence, and honour, could see their wretched species here, how would they pity them! for even the hardest hearts must only see to feel.—Have just been about a year in Orissa: shall I spend another here? how uncertain this.—Experienced a very unpleasant smell arising from the great quantity of vegetation lying on the ground; sometimes a dangerous fever arises from it, but we are in His hands who will best dispose of us.

This afternoon assembled all the servants and boatmen upon the bank, with a number of people, and Abraham spoke to us, and in the evening we had a farewell prayer-meeting in the boat—sung Kristnoo's hymn, "O thou my soul," &c.; and Abraham prayed in Ooreah with much fervency for the people to whom we have been preaching this journey—sung again,

"High lift the cross in heathen lands,
On sin's dark empire let it wave,
The sign of freedom from the bands
Of sin, and sorrow, and the grave.

"There let the wounded look and flee,
And all the sting of death depart;
The prospect of that cross shall be
A healing cordial to the heart.

"Let it arise o'er realms of night,
And chase the darkness with its rays;
That all may see and hail the light
Of an unclouded Gospel day."

In engaging in prayer after this hymn I felt my heart desiring the salvation of the poor people we have visited, and for the good of God's people, who, far from hence, are even now for us assembled with one accord in the house of prayer.—Saviour of souls, O

may the prayers of thy saints prevail: let thy people take the kingdom and possess it for ever.—Afterwards we had people with us to hear and get books, until the lateness of the hour drove them to their houses. I hope this has been a good day upon the whole; I have had some enjoyment: we intend to turn our faces towards home in the morning—we have several places to call at by the way, and we shall have to pull against the stream all the way, and shall be longer returning than we were coming.

21st.—Commenced our return home at six this morning, and seem to make but little way against the stream: at the place where we dined an alligator came upon the sands; this was the best opportunity I ever had of seeing one, and this was the largest I ever saw; he was an immense beast: in the shallow water his body appeared like a hog's-head barrel; I think he was from fifteen to eighteen feet long: when he heaved his immense tail out of the water upon the sand, he shook the ground, and the sound re-echoed in the jungles around. The servants came running to inform us of the sight: they say of him that in the water he has great power, but little on dry land.

22nd.—We arrived at Kilanaghaw, an extensive village on the eastern bank, principally inhabited by Bengalees, but who, from their long settlement here, can read and speak the Ooreah language. Abraham went to the town with a good supply of books in Persian, Ooreah, and Bengallee, and I remained at the boat and received the people who came: a good number soon collected round us, and I sat upon the boat-side and instructed them in the truths of the Gospel.—Read and explained part of the third chapter of John, particularly the sixteenth verse: they seemed to understand, and approved of what they heard, as appeared from some questions I asked them.—Gave books away in the Persian, Ooreah, and Bengallee character—the people stood up to the knees in water to hear and get books. O, if they were anxious from a true concern about the need of divine instruction: well, they will be, and this is some comfort to think upon.

23rd.—Came up to a temple standing on the river-side, belonging to a village farther in, and chiefly used by the people when they come to the river: in the water, and with this idol, they think they leave all their sins; alas, how mistaken!—The old Brahmin and his sons have their house near that of their lord: the image was made of a beautiful stone nicely carved, by hands worthy of better employ. I tried to beg the image, but the old man would not part with him; his excuse was that the image would not allow him to touch him, as it was

tained in the word of God were still his solace and support. He requested me to raise him from his couch, which I endeavoured to do, when he laid his head on my arm and breathed his spirit into the hands of his heavenly Father. It was, indeed, *falling asleep in Jesus.*"

MR. WARDEN died at Calcutta. Of the peace which filled his soul an interesting account is given. Mr. Hill, a brother Missionary, writes,—“Throughout his affliction which continued with unabating violence for more than six weeks, there was the meekest submission and the most perfect acquiescence to the divine will. His sufferings were extremely great, to an extent which I have never witnessed in any other person.

“One day I was condoling with him (for to have preached patience under his acute agony would have been as cruel as it was unnecessary), when he said, ‘Yes, my sufferings are indeed great, and require much patience to endure, but I am aware that the furnace must be heated in proportion to the metal which it has to fuse.’ I think his mind did not waver for a moment on the subject of his own salvation. In reply to a query which I proposed to him, he said, ‘With regard to my own safety, I have not a doubt, and with reference to death, it appears to have lost all its terrors. I know I am a poor worthless creature; but the precious blood of Jesus! how perfectly it answers all my wants.’ These feelings continued till within two days of his death, and then they changed their aspect; resignation brightened into rapture, and meek submission into ardent and lively hope. How strikingly was this exhibited at the moment: I informed

him that the opinion of his medical attendant was, that he would not survive twelve hours. There was no fear depicted on his countenance, not a muscle of his face changed to indicate the flutter of emotion within. On the contrary, raising his eyes and his hands to Heaven, with a voice that seemed more than human, he exclaimed, ‘Oh thou blessed Jesus, is it possible that I am within twelve hours of thy presence, *where is fulness of joy, and thy right hand, where are pleasures for evermore!* What! so soon to put off the tabernacle and put on the burnished gold. Oh, what must the river be, if one draught from the stream can give me such delight.’

“On Saturday, the day previous to his death, he requested me to read and pray with him; I read the 16th chap. of Mark, in which are the words *Go and tell his disciples, and Peter, &c.*; these seemed to be deeply imprinted on his mind, as it was by them he made us understand what chapter he intended. When we came to the second verse, *And very early in the morning the first day in the week, they came to the sepulchre at the rising of the sun,* I said, ‘What, my dear brother, if early in the morning of the first day of the week, you should see the Sun of Righteousness rising upon the plains of Heaven, and gilding the battlements of that city, where the Lamb is the light thereof.’ He replied, ‘Ah! that was the prayer of my poor father—that he might be let loose on the Sabbath-day, and it was answered. Oh! to see Jesus, and see him as he is. What a glorious sight! and my poor father will then meet his wayward first-born of whom he had the least hope.’”

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PAMPHYLIA—PISIDIA—LYCAONIA—PHRYGIA—HIERAPOLIS—LAODICEA—COLOSSE—BITHYNIA.

To the north of Galatia, bordering on the Euxine Sea, a large province named *Paphlagonia* was situated; which is not mentioned in scripture, though it appears to have been early favoured with the gospel.

On the west of Cilicia, proceeding in a north-easterly direction from the shores of the Mediterranean, we find the small provinces of Pamphylia, Pisidia and Lycaonia: all of which had the happiness of receiving the good news of salvation from the first preachers of christianity. *Pamphylia*, as well as Cilicia, gave its name to that part of the Sea which washes its coast.—When Paul and his companions first sailed from Paphos, they landed at Perga in Pamphylia; where John, otherwise called Mark, left the work and returned to Jerusalem. Perga was a very considerable city, adorned with a celebrated temple dedicated to Diana. It stood several miles inland; but had a com-

munication with the sea by means of a navigable river. Attalia was a seaport of the same province, from which, Paul and Barnabas embarked on their return to Syria. It stood a few miles west of Perga, and still continues, under the name of Satalia, to be a place of great strength and considerable trade. It is divided into three towns; and has a superb mosque; which was originally a christian temple, but has long been occupied by the followers of Mahomet. Acts, xxvii. 5. xiii. 13. xiv. 24.

Antioch was the capital of the next province; and was called, to distinguish from various other towns of the same name which flourished at that time, Antioch in *Pisidia*. It lies upwards of one hundred miles north of Perga. Paul, with his fellow missionaries, being in this city on the sabbath-day, went into the Jewish synagogue; and, at the request of the rulers, he preached to them Jesus the Saviour. This very interesting discourse is recorded by the Holy Spirit; and ought to be well studied by all who undertake missions to the sons of Jacob. The Jews, however, “judged themselves unworthy of everlasting life;” and the zealous ministers turned their attention to the gentiles. Their la-

hours were blessed; and the word of the Lord was preached successfully throughout all the region.—Acts. xiii. 14—52. This town is still the seat of a christian bishop, and is now called Antiochetta.

The opposition of the Jews soon drove the first christian missionaries from Antioch. They travelled eastward, about sixty miles, to Iconium, the capital of the province of *Lycaonia*. At Iconium, Paul and Barnabas resumed their ministry, and “so spake that a great multitude, both of the Greeks and also of the Jews believed.” Iconium was a populous city, and pleasantly situated on a lake abounding with fish. It is now called Cogni or Konieh; and it is still a considerable place, the capital of Carmania, and the seat of a Greek archbishopric. Acts. xiv. 1.

From Iconium, the apostle and his companions were driven, by the instigations of their unbelieving countrymen, to Lystra and Derbe, two cities of the same province; Lystra lay about fifty miles south of Iconium and was probably the birth place of Timothy. Derbe was situated a few miles to the south east of Lystra, and was the native town of the hospitable Gaius. Here they preached the gospel, and confirmed their message by miracles. The inhabitants of Lystra at first wished to worship them as gods, who had descended in the likeness of men; but soon yielded to the persuasions of the Jews, and stoning Paul, left him as they thought dead. He however revived and retired to Derbe, where he preached with his usual success. Here closed their first missionary tour; and they returned, by nearly the same route by which they had advanced, to the church at Antioch in Syria; from whence they had been recommended

to the grace of God, for the work which they had fulfilled. Acts xiv. 2—28; xvi. 1, 2. xx. 4.

When Paul had continued some time with the brethren at Antioch, he proposed to Barnabas that they should revisit the churches, which they had founded in Asia Minor. Barnabas embraced the proposal; but wished to take with them, his nephew John Mark. Paul objected to this; because that young man had forsaken the work during their former tour. Considerable altercation arose between these two good men; and the result was, that they separated. Barnabas took Mark and sailed to Cyprus, his native country, and we hear no more of him in the Sacred History; but Paul chose Silas or Sylvanus for his fellow-traveller, and departed for Asia, accompanied by the prayers of the church:—It is pleasing, however, to observe, that Mark afterwards regained the favour of the great apostle; who mentions him frequently in his epistles, in terms of affection and respect. Acts xv. 36. 40. Col. iv. 10. 2. Tim. iv. 11. Philem 24.

Paul and Silas, on leaving Antioch, travelled “through Syria and Cilicia, confirming the churches.” When they arrived at Lystra in *Lycaonia*, Paul found Timothy, a young disciple who had probably been converted on his former visit; and with whose character he was so well satisfied, that he determined to take him as his companion. They proceeded on their journey, and the blessing of the Lord crowned their labours with abundant success: “the churches were established in the faith, and increased in number daily.” When they reached the borders of *Lycaonia*, the close of their former excursion, these persevering missionaries penetrated

into Phrygia, the adjoining province on the north-west. Acts, xv. 41. xvi. 1. 6.

Phrygia, amongst the ancients, comprehended nearly the whole of the western regions of Asia Minor. It was divided into two districts: Phrygia the less, on the west; and Phrygia the greater, on the east. The latter is the country designed by the sacred writers. It had Galatia, Lycaonia and Pisidia, on the east; Paphlagonia, on the north; Bithynia, on the west, and Pamphylia on the east. Paul preached throughout this extensive province; and christianity doubtless soon gained a firm footing in various parts. The churches at Hierapolis, Laodicea, and Colosse were early much celebrated, both for their numbers and their graces. Col. iv. 13.

Hierapolis was a principal city in that part of Asia; and here, when the epistle to the Colossians was written, there were many christians; for whom the faithful ministers of the gospel were greatly interested. It stood nearly two hundred miles west of Iconium; but it has sunk into oblivion, and its exact situation cannot now be ascertained.

Laodicea was near Hierapolis, and a large and opulent city. It was at first called Diospolis, or the city of Jupiter, and afterwards, Rhoas; but, being destroyed by an earthquake, it was rebuilt on a more extended scale, by one of Alexander's successors in Syria, and called after the name of his wife, Laodicea. Here the gospel was planted under the auspices of Paul, and it soon became a considerable church; but it is painfully evident, from the epistle addressed to its minister by the Saviour, that it had greatly declined both in zeal and

purity, before John wrote the Revelations. Yet it continued for many centuries to flourish as a city, and the christians remained under the care of their own bishop. At length, earthquakes, wars and other calamities ruined its temporal prosperity; and the church, neglecting to improve the admonitions addressed to it by its divine Head, gradually disappeared. At the close of the eleventh century, it was possessed by the Turks; and though it was, for short intervals, recovered by the christians, yet at last it fell wholly under the tyranny of the Mahometans, and has long been a heap of ruins. When visited, during the last century, by an English traveller, he found a city of vast circumference subverted and overthrown. Aqueducts, amphitheatres, and triumphal arches of the finest marble, were scattered in wild confusion and ruin, over the surface of three or four adjacent hills; but a fox, which he discovered by its ears peeping over a heap of ruins, was the only living inhabitant of Laodicea, that fell under his notice. In 1815, an agent of the British and Foreign Bible Society, found the place itself in the same desolate state, but discovered in a neighbouring village, consisting of fifty poor inhabitants, two persons, who called themselves christians, neither of whom could read. How awfully has the threatenings of the Faithful and True Witness been executed: "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Col. ii. 1. iv. 13. 16. Rev. iii. 14 — 22.—It is probable from Col. iv. 1. 6, that Paul addressed an epistle to the church of Laodicea; though many eminent commentators have been induced to doubt the fact, and suppose that the text refers to an

epistle written from the christians at Laodicea to the apostle.

Colosse was not far distant from Laodicea and Hierapolis; but its name would probably long ago have sunk into oblivion, had not the epistle, written by the apostle Paul, "to the saints and faithful brethren in Christ which were at Colosse," preserved its memory. Its ruins have long since disappeared, and its situation cannot be exactly determined. It is described by an ancient Greek historian, as a great city in Phrygia, which stood on the river Lycus, about five furlongs from its junction with the Meander. It has, indeed, been thought by some moderns that Denizli, a large town about four miles from the ruins of Laodicea, which contains nearly four hundred christians who know little of the scriptures, and are much addicted to fables and legends, occupies the site of the ancient Colosse; but this opinion requires confirmation. Col. i. 2.

It has been asserted by some commentators, that Paul himself never laboured either at Hierapolis, Laodicea or Colosse; and that, while he was engaged in other parts, he deputed Epaphras as his substitute to preach the gospel in these places. But the texts on which this opinion are founded, Col. i. 7. ii. 1. are by no means decisive; and it appears scarcely probable, that when the apostle, on one occasion, travelled *throughout* Phrygia; and on another tour, "went over all the country of Phrygia, strengthening the brethren," that he should not visit three of the principal cities of that province. This improbability increases when we reflect that the evangelical history contains no allusion to any other churches in Phrygia. Acts. xvi. 6. xviii. 23.

When Paul was in Phrygia, he had formed the design of extending his labours into the neighbouring province of Bithynia; but, in obedience to an intimation of the divine will, he changed his course and took the road to Troas. The scenes of his subsequent labours may form the subject of future observation: and we shall close this paper with a brief notice of the country which he was not, at that time, permitted to enter.

Bithynia occupied the southwest shore of the Euxine sea; and lay west of Pontus and Galatia, north of Asia Proper, and east of the Propontis or sea of Marmora. It was a large populous and opulent region: and though these missionaries were not then permitted to carry the good news of the gospel to its benighted inhabitants, yet it is certain that these people were at a very early period, favoured with the joyful sound. Peter addressed his first epistle, which was most probably written not more than ten years after Paul designed to visit it, to the christians scattered throughout Bithynia and the neighbouring provinces. But this is probably the only notice taken of the followers of the Saviour in these parts, by the sacred writers. The pagan authors have, however, left us some very interesting accounts of them, which are of undisputed authority.

In the year 98, less than fifty years after Paul's labours in Phrygia, the humane and virtuous Trajan assumed the imperial dignity at Rome; and in a few years afterwards appointed his friend and favourite, the learned and philosophic Pliny, to the government of Bithynia. Pliny found many christians in his province, and crowds of them were daily dragged before his tribunal as malefactors; though charged with

no other crime than their religion. —Not having been previously engaged in similar prosecutions, the considerate governor was struck with the severity of the laws against these obstinate and perverse men, as he hastily judged them to be. He wrote therefore to the emperor, stating to him the circumstances in which he was placed, and soliciting his instructions how to act. This letter and Trajan's answer have been providentially preserved among the other Epistles of Pliny, and furnish a most valuable and unquestionable testimony to the number and character of the christians in Bithynia, at this early period. From Pliny's letter we learn, that christianity had then a multitude of votaries of every age, of all orders and of both sexes; and that its doctrine, or, as the writer expresses it, the contagion of its superstition, had spread itself, not only through cities but villages, also, and even reached the farm houses; that the temples of the pagan gods were almost desolate, their sacred solemnities interrupted; and few victims for sacrifice on their altars were purchased. Thus it is evident that the disciples of Jesus were already the majority of the inhabitants of this country. Indeed, the governor informs the emperor, that the number of culprits was so great as to call for the most serious deliberation. These converts had been made in less than fifty years, by the mere force of conviction, under every discouragement which the most cruel persecution could present. The humane and philosophic Pliny himself acknowledges, that when any one persisted in his avowal of being a christian, he ordered him to immediate execution, for his perverseness and obstinacy.

Pliny made strict inquiry into the tenets and characters of the christians, both from themselves and those who had apostatized from the profession, and "this," says he, "was the account which they gave me of the nature of the religion, whether it deserves the name of crime or error: namely, that they were accustomed, on a stated day, to assemble before sunrise, and to join together in singing hymns to Christ as a deity: binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty of neither theft, robbery nor adultery; never to break a promise or to keep back a deposit when called upon. Their worship being concluded, it was their custom to separate, and to meet together again for a repast, promiscuous indeed, and without any distinction of rank or sex, but perfectly harmless."

Such were the professors of christianity in Bithynia at the close of the first century: well would it have been for society had all their successors maintained a similar character.

ADVICE TO A FRIEND.

"I DWELL AMONG MY OWN PEOPLE."

(From the Baptist Magazine.)

My dear Friend,

YOU ask me, as you are about to remove to B. where I would advise you to attend on the Lord's day? You say, that you think of hearing Mr. M.

He is a very worthy man, and a good preacher; and I certainly do respect and love him; but if I were in your place and should be asked, where I intended to hear the gospel? I should assuredly reply, with the

excellent female mentioned in the scriptures, "I shall dwell among my own people!"

Not that I wish, for a moment, to encourage sectarianism and bigotry. Nothing can be farther from my feelings and my principles. I would occasionally hear any good man who was near me, when my own pastor was not in the pulpit. I would cherish every sentiment of kindness and esteem for all pious people of every name. But, as I cannot attend every place of worship, no more than I can reside in every house in a town; so, it seems most natural, and most consistent, that I should dwell among my own people, as it does, that I should reside in my own habitation.

The question is, is it worth while to appear at all in the christian world, as a separate denomination? It must be so, unless we are willing deliberately to sacrifice what we know to be the revealed will of God. Who then can be reasonably expected to support such a community, but those who really cherish the same sentiments? Should you act as you intimate, you do all in your power, by your conduct and influence, to annihilate the denomination to which you belong. Do you wish this? I am sure you do not. Yet this would be the result, if all should imitate you; and if your conduct be correct, of course, it is in the highest degree worthy of imitation.

"I dwell among my own people; and why? Because I think that they have most religious truth among them. I know that some would reply, and say, we differ only in non-essentials. This is the very spirit of antinomianism. It is setting light by God's holy word. Is the Lord's supper a non-essential? No, all reply:—no more then is baptism.

I hold nothing to be non-essential, which God has plainly revealed. I refer all who talk in this way to the words of Jesus Christ—"Who-soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." How can I say, if I countenance in any way what I know to be wrong, and contrary to God's holy word, "Thy will be done, on earth as it is in heaven?"—I ought rather to say, and, in fact, I do say this by my conduct, if I do not dwell among my own people, "I am willing, and satisfied, in some important points, that what I know to be the will of God, should not be done!"

I frankly acknowledge, that I have generally found, that those who have not dwelt among their own people, have been actuated by some improper views and feelings. I will mention some instances, which, I fear, are not unfrequent.

Some of this class have been offended with the honest bluntness of a faithful ministry. They could not sleep so comfortably in their formality and neglect of serious and eternal realities, as under the flattering addresses of the preacher they have chosen to attend; and so, they ceased to associate with their own people.

Some have been full of pride and consequence, and because they could not have their own way in every thing,—and have the minister and people bow down to them, they have forsaken, and ceased to dwell among their own people.

Some have supposed, that they should have an increase of worldly gain; that their customers would be more numerous; and so, for a little paltry gain, they have abandoned their own principles, and their own people.

Some have formed connections who entertain opinions contrary to their's; and as they are very polite and candid, so they give up their own views to oblige their friends; and they turn their backs on their own people.

Some have indulged a prejudice against a brother, and so they will not go into the same place of worship where he is. So they have relinquished their own people. What will they do, should they meet in heaven?

Some have had differences with their friends; and perhaps they have been really ill-used; and so they have discarded their own family and people. And they never intend to forget and forgive; as if forbearance and forgiveness were not christian virtues. Can they hope to be forgiven?

I have met with persons, who were ashamed to say, that they abandoned their religious connections and went to another place of worship, because gayer and wealthier people attended it; but yet this has actually been the case.

There is a class who desert their own people, because they find them low and despised. Did Joseph of Arimathea do so? Did the primitive christians act in this way? Can any man of principle do so? This is the very reason why they should cleave to them, that they may help and raise them. How can they be said to take a just view of things, who neglect their own people, and are very ready to help an interest which does not want any aid?

And there are also some, who, cut off from their own people, by a faithful but painful discipline, have been glad to go into any community which would receive them.

I do not say, that all who leave their own people, are actuated by

improper motives. I have however, but little doubt, that it is so in a great majority of cases.

Better people, my dear friend, than you or I have counted it an honour to belong to our denomination. Act then up to your principles. If, indeed, they are not scriptural, and you are ashamed of them, renounce them, and get better; but never be in principle one thing, and in practice another.

I hope I shall hear, that you see things as I do; and, that when I shall have the pleasure of meeting you, you will grasp my hand and say, I love all who love the Lord Jesus Christ in truth and in sincerity; but I dwell among my own people! I am,

Your Friend and Brother,
B. H. D.

CHRISTIAN MORALS.

PARENTAL DUTIES.

FEW subjects offer more interesting topics of reflection to a contemplative mind than a new-born infant. Just entering on a state of existence which requires the active exertion both of its bodily and mental powers, it is totally helpless, incapable of any effort, and ready to perish. Its limbs are too weak for any useful exercise, and its mind appears totally void of consciousness. It can take no steps for its own support or comfort. At its first entrance into life, others must say unto it, 'Live'. If the knees of others did not sustain it, and the breasts of others give it suck, it would soon be at rest as an infant that had never seen the light.— Months and years must elapse before either its body or its mind will

be capable of the exertion necessary for its own maintenance.—Yet on the preservation of such feeble helpless beings as this, the welfare and even the existence of human society depend. These are the men and women of the succeeding age; and the happiness and prosperity of the world, is closely connected with their fitness or unfitness for filling the stations which they may occupy. But their ability and disposition for good or evil will be determined, in a great measure, by the treatment and instruction which they receive during the years they are under the controul of others. How desirable then, even in a social view, that these future actors on the stage of life should be duly prepared for the duties which they will have to perform.

But there is another view of the subject still more interesting. This apparently unconscious babe, which exhibits few indications of animation and none of rationality, which discovers less of intelligence in its countenance and motions than some of the young of the brute creation; yet this babe possesses a soul, capable of the sublimest knowledge, and susceptible of the most rapturous felicity or the deepest misery, which must exist through all the ages of eternity. And the future bliss or woe of this never dying spirit will depend, in a great measure, under divine grace, on the nurture and the instruction which it receives during the first years of its sojourning on earth. In every point of view, therefore, it is highly important that these young immortals, just entering into an everlasting existence, should be supported and duly prepared for their very momentous destinies.

But the care, toil and expense of this preparation will be great; and

whose duty is it to undertake the necessary office? This is a grave question; but happily it admits of a very easy and decisive answer. Nature, reason and revelation all join in asserting that the parents are the parties who are obliged, by every consideration, to take the charge of their own offspring; and to exert their utmost abilities to supply their wants, contribute to their comfort, and prepare them for the duties of life, and for the enjoyment of everlasting happiness in a future state.—For, parents are the instruments under God of bringing their children into existence; and therefore it devolves on them to supply their wants, and to render that existence which they have bestowed as happy and as useful as their means permit. One of the most usual arguments which revelation teaches us to urge in our petitions to our adorable Creator is, “Doubtless thou art our Father;” and from that consideration, we are encouraged to expect his blessing. And the same argument, though in a sense far inferior, entitles children to expect maintenance and education from their earthly parents.—Every parent too should recollect that he was once a child, and received all that attention and benefit from his parents, which he is now required to bestow on his own children. In performing this duty therefore he should consider himself as discharging a debt to society, of which equity demands the payment. This reflection will have its due weight in an honest and grateful mind.—But the conscientious christian will not need the aid of these natural obligations to engage him to the due performance of parental duties. It will be sufficient for him to know that the laws of his country and the revealed

will of his Maker enjoin them; and to read the solemn declaration of the inspired apostle, that the neglect of them amounts to a total renunciation of the christian character. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

There is, however, little necessity for either reasoning or authority on this subject. Nature, or rather the all-wise and benevolent God of nature has made ample provision for the discharge of this duty, by planting such a strong affection in the breasts of parents towards their offspring that few are disposed either to deny or neglect it, however imprudently or ineffectually they may execute the important task. This instinct pervades every class of animated nature; and affords a most striking and instructive instance of the wisdom and goodness of the adorable Creator. It is impossible to observe the habits of domestic animals towards their young, without being pleasingly convinced of this truth; and the most wild and ferocious animals are governed by the same universal instinct. "Even the sea monsters draw out their breasts, they give suck to their young ones." But it is in man, the glory of the creation, that this instinct, strengthened by reason and sanctioned by religion, discovers its genuine character and shines with the brightest lustre. Providence, by furnishing the mother with a copious supply of the most nutritive food for the use of the tender infant, intimates, with sufficient plainness, to whose care it ought to be entrusted: and the delighted mother, when she presses the smiling suckling to her bosom, recognizes with the most enraptured feelings the propriety of the arrangement. She feels indeed

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that it is a duty which she owes to the helpless creature that she has brought into the world, to attend to all its wants, to watch over its welfare, and to devote her anxious days and watchful nights to the promotion of its comfort; but she seldom stops to consider it as a duty; love not obligation prompts her actions.—Affection the most ardent changes the task into a pleasure, and makes what would be irksome and almost intolerable to strangers, a gratification of the purest kind to her. Nor are these feelings confined to the mother; the father, if he be worthy of the name, fully participates in them, and is actuated by affection equally sincere, though perhaps less intense. He views his children as parts of himself, and his life is bound up in theirs. He labours for their welfare, soothes their sorrows, and supplies their wants, less from a sense of duty than from a sweet pleasure which he experiences in promoting their interests and doing them good. In the tribes of inferior animals, the instinct of the parents to their young seems to cease when the latter are able to provide for themselves; but in the human breast, it continues to animate the hearts of both father and mother as long as their children live; and often, when death has snatched them from their sight, forces them to exclaim like David of old, "O my son Absalom, my son, my son Absalom! would God that I had died for thee, O Absalom, my son, my son!"—It is not possible to describe the nature of parental affection to those who have never felt its force; but parents will recognize the reality of the poet's description.

"Children, those dear young limbs,
those tend'rest pieces,
Of our own flesh, those little other selves

V U

How they dilate the heart to wide dimensions,
And soften ev'ry fibre to improve
The parent's sad capacity of pain."

Watts.

It must indeed be confessed that there are some monsters, who act in opposition to this honourable feeling. "A woman may forget her sucking child and have no compassion on the son of her womb;" and a father when his son asks for bread may give him a stone. But these instances are so few and so contrary to universal experience, that they are justly ranked as events almost beyond the limits of probability; and when they do occur, are pronounced by the united abhorrence of mankind to be repugnant to all the dictates of genuine humanity.

But this strong affection which parents naturally feel towards their offspring, though it renders them willing and desirous of doing them good, does not always instruct them how to carry their ardent desires into effect. Like all other passions of the human soul, unless it be governed by reason and scripture, it too often defeats its own purposes; and instead of benefitting its subjects, does them a real and very deep injury. The inquiry therefore becomes highly necessary, What are those duties which parents owe to their children? and, How can these duties be most effectually discharged? In treating of this great subject, which involves the peace and respectability of families, the welfare of civil society, and the prosperity and honour of the church of Christ, we shall perhaps be compelled to be more diffuse than usual; but it is hoped, that the importance of the topic will apologize for a little prolixity.

The duty of parents towards their children may perhaps be all com-

prehended in the scripture phrase of '*providing for them.*' This provision will include—the supply of their wants and the promoting of their comforts, while they are dependant on their parents—the qualifying them, as far as circumstances permit, for acting an honourable and useful part as members of society—and the adopting of every means which, under the influence of divine grace, may prepare them to be sincere and active christians on earth, and to enjoy eternal felicity in heaven.

1. Parents ought to provide for the support and comfort of their children while they are dependant on their care. This duty, as we have seen, is clearly deduced from the relation that exists between the parties; and is strictly enjoined by the laws of God and man. It is however, so well understood, and we hope so uniformly practised by christian parents, that little need be said either to illustrate or enforce it.—There are indeed too many parents who indulge themselves in indolence, intemperance and vice, while their offspring are groaning beneath the miseries of want and neglect; but such persons have slender pretensions to humanity and none to christianity. They are not the parties to whom a system of '*Christian Morals*' is addressed; and must be left to the scourge of the civil law as the pests of society. Yet it would be well if some who profess the religion of Christ, were more careful to gain a proper acquaintance with the nature and extent of their obligations in this respect. For their sakes, it may be useful to observe, that—when mothers indulge in a taste for dress, company or amusement, which leads them to neglect their children—when fathers fail to exert themselves in their proper employments to pro-

cure a comfortable support for their families—or when they spend too much on their own personal indulgence while their children are destitute either of necessary support or accommodation, they fail to discharge this important duty. When a father permits a thirst for knowledge, whether scientific or theological, to divert his attention from the due discharge of his personal duties, and his family are thus deprived of the necessary resources of his industry, he neglects to provide for his family. When parents, through a vain ambition of making an appearance above their proper station, devote their incomes, whether larger or smaller, to outward shew or useless ostentation, while their offspring endure present misery, or remain destitute of the instruction necessary to their future happiness, they are guilty of neglect and sin against their children. Nor are those persons less culpable who, whether influenced by indiscreet zeal or through ostentation, expend an undue proportion of their property for charitable or religious purposes, when the real demands of their families remain unsatisfied.

This last case, it is presumed seldom occurs; but when it does, it gives occasion for the enemies of the gospel to blaspheme. The contrary extreme is much more frequent. Parents, through a sincere though very mistaken affection, either with a view to increase the present enjoyments of their children, or to be able to lay up greater resources for their future inheritance, withhold more than is meet from the claims of humanity and religion. But this ill-judged parsimony often proves, in the course of providence, a curse rather than a blessing to the parties themselves for whose sake it is adopted. A pious and cheerful liberality is the best means

of securing the blessing of God both on ourselves and our children. The Governor of all things has declared that, "The children of his servants shall continue, and the seed of the righteous shall be established." "The good man is ever merciful and lendeth, and his seed shall be blessed."

Lladstew.

JACOBUS.

(To be continued.)

SHORT MEDITATIONS

ON SELECT

PASSAGES OF SCRIPTURE.

I. "A Disciple of Jesus".—John. xix. 38.

AT the great day of judgment, when the real characters of all mankind shall be brought to light, then the dignity and happiness of the disciple of Jesus will be known and acknowledged by all. Let us then make it our constant aim and study to obtain this character. But who is a disciple of Jesus? He who learns of Christ. Christ Jesus is the great prophet and teacher of the world. He came to instruct mankind in whatever relates to the happiness of the soul in time and in eternity—how he is to live so as to please his God; and everything that concerns his faith and practice. And the soul, thus taught by him, follows his divine Master in all the ways of holiness; confides in the wisdom and goodness and power of his Lord; takes up his cross, and boldly owns his attachment to his Saviour; loves him with a love unfeigned, follows him whithersoever he goeth, and imitates him in heart and life. He is assimilated to the image of his Lord, abides near him, lives with him, constantly learns of him, is made wise unto salvation, and shall soon be as his Master.

What an honour is it to be a disciple of Jesus ! We sometimes look with envy upon the rich who are clothed in fine apparel trimmed with gold, who ride in gilded chariots, or sit upon royal thrones ; but, alas ! what is all their pomp, pageantry and greatness ! It is like the vapour of the morning, the dress of the butterfly, or the dream of the night.—It fades, it dies away, and is no more known. But the honour, happiness and glory of a disciple is great beyond all conception and lasts for ever. There is no end of his dignity, no decrease of his honour. The beggar shall be raised to a throne—the servant be as his lord. He shall live and reign, rejoice and be glad through the countless ages of eternity.

Blessed Lord ! my highest ambition is to be thy disciple. At thy sacred feet, I would continually sit, to hear thy word and receive divine instruction from thy lips. O ! guide me by thy counsel and afterwards receive me to glory. A disciple of Jesus ! Glorious name ! Celestial character ! Lord, I am thine. To thy glory I desire to live. O may thy grace prepare me for thy presence, where I shall be like thee ; for I shall see thee as thou art.—Amen.

II. “ *Afterwards came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not.*” Matt. xxv. 11, 12.

It is greatly to be feared, that thousands of professors live and die under a most dreadful mistake ; which they never discover till it is too late. Many think themselves religious and entitled to heaven, when in reality they have no foundation for this presumption. Some depend upon external reformation,

to which they have been driven merely by fear, to make their consciences easy. Others become religious to be seen of men, and to gain the applause of their associates ; and some make a profession and join the people of God for the sake of some temporal advantage. Now it is probable that such persons may, by long custom and habit in a religious course, persuade themselves that they are indeed religious, and heirs of eternal glory. Satan helps to carry on the deception, and to confirm them in their delusion ; and their eyes are never opened till they stand before the Judge of all. These are foolish virgins who were never truly born of the Spirit, nor influenced by true principles. The Lord therefore declares, “ I know you not ;” ye are not my disciples ; ye are not united to me by a living faith and holy obedience. These expect to get to heaven, but they will be awfully disappointed ; because, though they said, Lord, Lord, yet they have not done the will of God.

How necessary therefore it is for every professor of religion closely to examine his heart and life, his principles and design in ranking himself with the people of God ! Let us take our Bibles, and read carefully the description there given of a true and faithful follower of Jesus, a genuine christian ; and then let us see if our own hearts and lives answer to that description. If not, let us turn to the Lord in good earnest. But if we are sincerely devoted to him already, let us continue in the work of the Lord, have our lamps trimmed and lighted, and ourselves ready to go when the bridegroom’s voice shall be heard : for “ they who were ready went in with him to the marriage ; and the door was shut.” Lord ! grant that

I and all that are dear to me may enter into this feast. Amen.

III. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* 2 Cor. iv. 17.

How common it is for christians to complain and murmur about the trials, afflictions and crosses of this present life! Some professors are so peevish and uneasy in their tempers, as hardly ever to be at rest, or to suffer those to rest who are near them. Every mole-hill is by them magnified to a mountain: their troubles are greater than those of others; and they are constantly miserable. O! that the people of God would learn the lessons of patience and resignation to the divine will. What are all the afflictions of this life put together, when compared with the glory that shall be revealed. They are indeed light and momentary. Yet, light and short as they are, they are powerful means in the hand of God for fitting us for heaven. Afflictions have often done what nothing else could do. They have brought the inconsiderate to reflection—the impenitent to repentance—the unconverted to conversion—the backslider to God—the trifler to diligence—the unfaithful to faithfulness—the worlding to spirituality—the proud to humility—and he that was afar off to the throne of mercy.

Let us then learn to make a right use of calamities, consider the design of God in them, be patient under them, never murmur nor repine, but give up the soul to the Lord in them. Let us consider them as chastisements, from a kind and tender Father, and kiss the hand that holds the rod. They are light and momentary, yet they work for the good man an eternal weight of

glory.—Lord! many have been the afflictions of thy poor unworthy servant; but not one more than was needful. Grant that he may make a proper use of them all; love thee more for them; be weaned from every thing that is earthly; and believe assuredly that they will work together for his good. In all things, may he be able to say, “The will of the Lord be done.”

Lincolnshire, 1787.

S. S.

THE TWO VISITS;

OR,

ORDER AND CONFUSION

CONTRASTED.

The following paper, which has never been printed, was written by a G. B. minister, above forty years ago, and can therefore have no reference to the present times. It is inserted in hopes that our readers may derive some useful instruction and admonition from the virtues and failings of their ancestors.

I ARRIVED at my friend P.'s late in the evening; and after the common salutations were passed between us, I retired to rest. In the morning, I had an opportunity of taking a view of the family, which consisted of my friend, his amiable consort, four lovely children and as many servants.—But when I observed the manner in which they conversed with each other—the regularity and order of the family—the love and affection which reigned among them—and the alacrity and pleasure with which every one in the house discharged their particular employments, my very soul was charmed with the whole scene.

While Mr. and Mrs. P. preserved all that dignity and authority which became them as governors and parents, they discovered all that condescension and tenderness which adorn the christian character, and are essential to the happiness of a family.—When they gave directions to their children, love and affection were mixed with authority; and their very manner of directing them convinced their

young minds that it was reasonable for them to obey. When they gave orders to their servants, their orders were not delivered in the surly tone of a tyrant, as though their servants were a species of beings infinitely below them and esteemed as mere slaves; but they considered them as partaking of the same nature as themselves, only acting in a lower sphere of life. They treated them, therefore, with complaisance and civility, and gave their directions more in the language of request than of authority. The servants considered their master and mistress in the light of parents or friends rather than governors; and therefore executed every order as though they were doing the work for themselves. If there happened at any time a necessity for correction or reproof, it was given in such a manner that the children and servants could easily discern, it was more disagreeable and painful for the one to give it, than it was for the other to receive it. Moreover, it was customary in my friend's house, at every proper opportunity, for all the servants and children to assemble in the same room, with my friend and his wife: when the parents held free and familiar conversation with the whole family, gave them religious instruction, allowed them to ask questions, and returned suitable answers, heard them read in their turns, joined with them in singing psalms and hymns, amused them by agreeable discourse, and so varied and diversified the method as at once to please, instruct, entertain and improve their minds!

When the hour for rest drew near, the whole family rose up to devotion. My good friend solemnly addressed the Almighty in prayer, praise and thanksgiving; and in a very moving and spiritual manner invoked the divine Being to pardon his whole family, grant them all and every suitable blessing, and recommended himself and the rest to the protection of that blessed God, who was the God of his father, his God, and the God of his family. The good man addressed the Lord in behalf of himself, his wife, his children and his servants, in so particular a manner, that each one knew himself interested both in his prayer and his affections; so that all were happy and thankful under his roof.

As my good friend P. and I were conversing one afternoon in his study, I took the liberty to ask him, if the regularity and devotion which he observed and maintained in his family did not rather interfere with his temporal concerns; as

I had heard that complaint made by many of my acquaintances, in order to justify their neglect of such order. My friend replied, "No, sir, the order and devotion of my family does not interfere with my temporal affairs, neither do my temporal concerns interfere with my religious duties. And I assure you, I have found by experience that, the more conscientiously and regularly I keep up religious exercises in my house, the better my concerns are managed, and the greater success and prosperity attend them. I greatly fear that those persons who make the complaints and excuses which you mention, are not so desirous of promoting family religion as they ought to be." I replied, "I am perfectly of your opinion and extremely sorry to find domestic religion so much neglected as it is among men who make a profession of christianity."

When the term of my visit had expired I left this most agreeable family; and arrived, the same day, at the house of another acquaintance, where I had promised to call on my return. On my arrival, I soon perceived that I had exchanged a paradise of order and pleasure for a house of confusion and anarchy. However, I endeavoured to make the best of my misfortune, and to remain as contentedly as I could till the next morning.—I found the good man and his wife, although they were both professors of religion, were perpetually jarring one with the other—the children under no controul—the servants quarrelling amongst themselves, neglecting their business, or doing it by halves—and every thing in disorder. If I entered into serious conversation with the husband, it was soon interrupted by some contradictory or peevish expression from the wife, or by the brawling and clamour of the young ones. If the children were ordered to do any thing, the order was given in a surly tone and generally accompanied with some degrading epithet; and the child stood still as a post, and would move with sullen indifference, only when the command had been several times repeated and enforced by terrible threatenings, if not by actual blows. The servants imitated the children, and seldom attended to any direction, till menaces had been employed to give it effect; and then they set about their most reasonable business, with all the sulky discontent of persons who had suffered an injury. When the time of rest arrived, I expected that family devotion would close the day, as

it did at Mr. P.'s; but I was painfully disappointed. Instead of this, both the family and domestics seemed to have all their business to do, when it ought to have been completed; and after busting and scolding for some time were compelled to leave half of it till the next day. After the proper hour of rest, the master of the family, with much grumbling and complaints, ordered them to retire; and having wound up the clock and bolted the doors, betook himself to his bed chamber, without either prayer or praise.

In the morning, I found all things in the same confusion as on the preceeding evening, and the day was commenced without any homage to the God of the families of the whole earth. I therefore determined to quit the house immediately after breakfast. Before I left I seized an opportunity and seriously addressed my host, thus: "I hope, my friend, you will pardon the freedom, which christian love urges me to take. I am very sorry to observe the irregularity which prevails in your family. I should be much pleased to see your servants brought to more prompt obedience, and your children under better management. I wish you to establish and support family religion in your house, and to take proper seasons for instructing your servants and children in the things that relate to their everlasting state. Above all, I beseech you never to neglect to pray with your family every day, before they retire to their repose: lest you should expose both them and yourself to that fury which the Almighty has threatened "to pour down on the families that call not on his name." "Alas, sir," said he, "my servants are so refractory, my children so obstinate and unruly, my worldly affairs demand so much attention, my abilities for the work which you recommend are so small, and we have so little time for domestic devotion, that I can see no possibility of effecting what you request; but should be glad if you can instruct me how to accomplish it." "If you will take the trouble," I replied, "of calling now and then on our common friend, Mr. P., he will teach you much better than I can, both by precept and examble."—I then took my leave of the family, and rode home.

S. S.

June, 1784.

CORRESPONDENCE.

AN AFFECTING DEATH.

Gentlemen,

THE following particulars respecting the death of a promising young minister, which took place a few weeks ago, made a deep impression on my mind; and though he was not a G. Baptist, may furnish useful admonition to your readers. As I was an affected eye witness of the distressing scene, you may rely on the general accuracy of the account.

At the early age of thirteen, the deceased became seriously concerned about eternal things, and soon afterwards joining the professors amongst whom he had received these impressions, he became very active in the cause of his Saviour, and in a few years commenced preaching with great acceptance. About three years ago, he contracted an unhappy intimacy with some young men, and was drawn aside from the paths of virtue; but, in a few months, he was graciously awakened to a sense of his condition. He was deeply distressed on account of his fall, and his repentance appeared to his former religious friends to be sincere and satisfactory. From that time, his moral character has been truly amiable. He soon resumed his ministerial labours; which exhibited evident signs of improvement, and were received with increasing acceptance. On the Lord's day previous to his death, he preached three times; and was heard by many with more than ordinary interest and delight. He attended a prayer meeting on Monday evening; on the Tuesday was seized with a complaint in his bowels, and on Saturday was a corpse. ☉

During the progress of the disease, he was much oppressed with violent pain, and capable of little conversation. In answer, however, to the inquiries of his friends respecting the state of his mind, he said, "I have many conflicts; but I cannot talk. What a mercy it is that I have not my religion to seek now, when I have as much as I can do to bear my pain. I am upon the rock." But it does not appear, that he apprehended that he was near death, till within an hour of his dissolution; and a most distressing hour that was. He inquired of his afflicted mother, what the doctor's opinion of his case was; and she after some hesitation

replied. "The doctor says, there is no hope of your life." "No hope!" he exclaimed with great earnestness, "Why what is the matter?" He was informed that mortification had taken place. "Oh!" he replied with evident distress, "Why did you not tell me this sooner? Send for Mr. —; O send for my friends, for all my friends."

I was sent for, and instantly obeyed the summons. As I entered the house and drew near the chamber of death, I heard the voice of my dying friend. It was the voice of supplication. He was praying with great earnestness, "O Lord have mercy—Lift up on me the light of thy countenance—Lord, restore me to a sense of thy favour—O let not my sun go down in darkness." I entered the room; but before I could reach the bed, he exclaimed with a look of agony, "O brother, what sad work have I made of this!—I have been preaching and exalting myself—I have not given God the glory—and now I am dying in darkness." I said, "I hope not." "O sir," he answered, laying his hand upon his body, "mortification has begun, and I have not long to live. God has forsaken me—my heart is hard—all is darkness—I have no faith." I observed, "Is not looking to Jesus faith?" "O yes," he said, "but I cannot look to him—I cannot pray—behold the darkness of the pit—Hell itself would be a refuge for me, if it hid me from his frown." I enquired "Have you no desire after Christ?" "Yes, I have." "Do you not believe that Christ died for all?" "Yes; but I have not that appropriating faith. O this hardness of heart! Pray, Oh pray all of you for me. I have but a few moments longer to stay.—Oh that I had more time!" Prayer was repeatedly offered up for him, in which he earnestly joined, and introduced many short ejaculations, as it proceeded; such as, "Lord, hear my prayer—Lord, answer—Lord, have mercy:" adding his hearty and appropriate amens to the petitions of his friends. At last the solemn moment arrived. While his minister was engaged in prayer, the dying man exclaimed, "Oh this is dreadful darkness!"—the putrid matter rose in his throat, brought on a convulsive struggle, and he instantly expired.

I retired from the distressing and instructive scene, deeply impressed with a sense of the holiness and justice of God, who thus left his servant to walk through the valley of the shadow of death in darkness. This young man had probably

not sufficiently acknowledged the hand of God, but had trusted too much to his own abilities, especially in his religious engagements; and his Maker saw fit thus to bring him to a conviction of his sin and vanity—O that professors, both ministers and hearers, would learn to live near to God and walk humbly with him. T. P.

ON DELIVERING TO SATAN.

In reply to a Query,

Gentlemen,

THE passage, 1 Tim. i. 19, 20, mentioned by your correspondent, *Neos*, page 204, is attended with considerable difficulty; and, on account of our ignorance of the persons and events to which it refers, cannot perhaps be fully explained. We know very little of the parties of whom it speaks, the offences of which they had been guilty, or the nature of the punishment which the holy apostle saw fit to inflict on them. A few remarks may however be made; which may assist the young inquirer to form some proper ideas on the subject.

Hymeneus is mentioned again in an epistle to the same evangelist, written a few years afterwards. 2 Tim. ii. 17. He had then imbibed some false opinions respecting the resurrection; and, assisted by Philetus, had taught them so successfully as to "overthrow the faith of some." They appear to have both belonged to the church at Ephesus; of which Timothy was the minister.—Alexander too was probably of the same city; and the person whom the Jews urged on to address the mob which Demetrius had raised at Ephesus against Paul. Acts. xix. 33. It has been supposed that he was the copper-smith, of whom the apostle complains 2 Tim. iv. 14; and that, on this occasion, his intention was to throw the blame of the riot on Paul and thus to excuse his own countrymen. This is not improbable from the eagerness with which the Jews, the inveterate enemies of the apostle, pushed him forwards, and his own desire to be heard. If this was his disposition, it is easy to conceive that it would lead him to a course of conduct which would materially hinder the ministerial success of the apostle, and justify his caution to Timothy, to be beware of him.

The sacred writer informs Timothy, that Hymeneus and Alexander were of

the number of those who by putting away a good conscience had made shipwreck of faith. From this description, it is probable that these unhappy men indulged at first in practices inconsistent with the holy precepts of christianity; and having thus sacrificed the tenderness and purity of their consciences, they were led to deny some of the essential doctrines of the gospel. Some time after this, we know, that Hymeneus asserted that the resurrection had already past: and therefore no further judgment would take place. 2 Tim. ii. 17.

The apostle says that "he had delivered these two false teachers to Satan." What is the precise meaning of this phrase, has been much disputed. Some have thought that, as all the members of a christian church are professedly united to the Saviour and under his protection and government; and as all the wicked are represented as the slaves of satan, and led captive by him at his will, that "delivering to satan!" signifies the exclusion of the offender from the communion and privileges of a church member; and thus throwing him back again into the world. But a careful examination induces us to conclude, that this expression does not intend any act of church discipline however solemn and just; but rather some exertion of the apostolic power, by which the offender was surrendered into the power of Satan, in the same manner in which Job was, to be tormented by some bodily affliction. The only texts in which it is mentioned in scripture are that before us, and that relating to the incestuous member of the church at Corinth. In the former instance, the great apostle appears to have acted personally in the awful transaction, without the interference of the church. His expressions are, "Whom I have delivered to Satan." In the latter instance, the Corinthian christians seem to have been employed, not in passing judgment, but in the execution of the apostolic sentence, in a case which he "had judged already." 1 Cor. v. 1—5. It was probably a power confided to the apostles, which expired with them.

The effects of this sentence were "the destruction of the flesh." It was probably followed by such bodily complaints as were manifest tokens of divine displeasure and diabolical agency. These must have had a very alarming and awakening effect on the miserable sufferer; and were well adapted to accomplish the benevolent design for which they were inflicted, the conviction and conver-

sion of the offender. This was the avowed object which the apostle had in view in both the affecting instances recorded in his epistles: in the one "that the spirit might be saved in the day of the Lord Jesus;" and in the other, "that they might learn not to blaspheme." We know that it had this happy effect in the former case, and the wandering Corinthian was, by the apostle's direction, re-instated in all his christian privileges. 2 Cor. ii. 1—11. But it is doubtful, from the characters which Hymeneus and Alexander sustained when Paul wrote his second epistle to Timothy, whether this solemn act of holy discipline had a proper effect on their minds.

May your correspondent and all the readers of your Miscellany be enabled, by divine grace, to hold faith and a good conscience, and thus avoid the awful miseries in which these two unhappy men were involved. "Let him that thinketh he standeth take heed lest he fall."

RESPONSOR.

QUERIES.

Gentlemen,

HAVING read, with great pleasure, the explanations of passages of scripture in your excellent Repository, I should be much obliged by a few remarks, from some of your able correspondents, on Eph. i. 3, 4, 5, 6.

It would also add much to the obligation, if I could obtain, through the same medium, a plain and practical explanation of the advice given by the wise man. Eccl. vii. 16. "Be not righteous over much," &c. J. C.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

PASTORAL PERSEVERANCE.—A poor collier, who lived in Madeley, upwards of eighty years of age, took great delight in relating that, in the former part of his life, he was exceedingly profligate, and that Mr. Fletcher frequently sought opportunities to warn him of his danger. "For," added the poor man, "he used always, to run after such wicked fellows as I was, whenever he saw us, in order

that he might talk with us, and warm us." Being, however, aware of his pious vicar's intentions, this collier was accustomed, as soon as he saw him, to run home with all speed, and close the door before Mr. Fletcher could reach it; and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion, outran this determined sinner, and obtained possession of his house before him. The poor man, awed by the presence of his minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

HESHBON WHEAT.—Two late travellers who visited Syria inform us, that they met with a species of wheat in that country, which was said to be brought from Heshbon, of surprising magnitude and fecundity. One ear of this wheat weighed one hundred and three grains, (troy), while one ear of English wheat weighed only forty two: and there were eighty four grains in one ear of the foreign wheat; while an English ear contained only forty-one. Hence it appears that one ear of Heshbon wheat contains more than twice the quantity of one ear of English.—May not this circumstance have greatly added to the productiveness of the Land of Promise?

FERTILITY OF WHEAT.—In the spring of 1818, a single grain of wheat, which was supposed to have been brought in with the manure, into a garden near Plymouth, took root and produced eleven fine and large ears. Two of these were prematurely broken off; but the remaining nine were preserved and sown, and produced a most extraordinary crop, the general length of the ears being five or six inches. Before it could be gathered, the birds destroyed nearly the whole, leaving only a few ears, which were preserved. These with a few ears beaten out by the birds produced seed sufficient to sow a piece of ground thirty feet long and two feet and a half wide. One third of the produce of this plot was again destroyed by birds; but the remainder, which was reaped in August 1820, produced one gallon of fine large grain; which being sown, in an open field, produced in 1821, ten gallons of equally fine corn. These ten gallons were sown, in the following November, and in 1822, yielded a crop of three bags and one peck. With the contents of the three

bags, a field of three acres was sown, in October, 1822; and in November, when this account was written, the crop was in a healthy thriving state. The remaining peck was reserved for another piece of ground. This, though the result was not more than one tenth part of what might have been produced, had the accidents not intervened, is a noble instance of the bountiful provision of the beneficent Creator for the supply of his creature, man.

THE MODEST APOLOGY.—The late Mr Fletcher of Madeley sometimes attended the Annual Conference of the Methodists, when it was usual to examine the characters of the ministers. On one occasion, a preacher blamed him for not going about as a travelling preacher, and hinted that it arose from a proud unwillingness to receive pecuniary support: adding, as a proof, that on a late visit to Ireland, undertaken at the request of his friends, no importunity could prevail on him to accept a present to defray his expenses. "A little explanation," replied Mr. Fletcher, with his characteristic meekness, "will set the matter right. When I was so kindly invited to visit my friends at Dublin, I had every desire to accept their invitation; but I wanted money for the journey, and knew not how to obtain it. In this situation, I laid the matter before the Lord, humbly requesting that, if the journey were a providential opening to do good, I might have the means of performing it. Shortly afterwards I received an unexpected sum of money, and took my journey. While in Dublin, I heard our friends commiserating the distresses of the poor, and lamenting the inadequate means they had to relieve them. When therefore, they offered me a handsome present,—what could I do? The necessary expenses of my journey had already been supplied; my general income was quite sufficient; I needed nothing. Had I received the money, I should have given it away. The poor of Dublin most needed, and were most worthy of the money of their generous countrymen. How then could I hesitate to beg that it might be applied to their relief. You see, brethren, I could not in conscience do otherwise than I did."

Erratum. In page 281, of the last number, col. 2 line 22, Cesarea is said to have been north east of Jerusalem; read north west.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

May 10, 1826, died Mr. RICHARD KERKHAM, of Lutton Garngate, aged seventy-one. He was one of the oldest members of the church at Fleet, of a quiet, peaceable disposition, upright conduct, and inoffensive demeanour.—And, while his conversation was according to the gospel of Christ; as a professor, there was a kindness in his disposition that could not fail to make him beloved even by the world. In the faithful discharge of relative duties, as a husband and parent, he was exemplary; and no less so as a master.—For many years preaching was carried on in his house, which was continued till the chapel at Lutton was erected; and he spared neither cost nor trouble for the accommodation of those who were disposed to attend upon the word. A distinguished trait in his character, as well as of his surviving widow, was his liberal hospitality; a Gaius “doing faithfully what he did to the brethren and to strangers.” His house will long be remembered as the Pilgrim’s Lodge, by ministers and others.

He had many wordly perplexities, losses and trials in his temporal circumstances through many years; and they followed him to the end of his pilgrimage.—And when retired from business, and seeing some prospect before him of enjoying a peaceful retirement from the toils of life, and from these vexatious trials it pleased God to call him hence to his eternal rest. He bore his trials with patience and resignation to the will of God, nor did he relax in his accustomed duties, through severe losses. He was a man of but few words; and of late years, had declined much in his mental faculties, having been subject to epileptic fits in former years which had much impaired them. In his last illness, he was graciously supported; found Christ precious to his soul; and expressed his lively hope of future glory, and his willingness and desire to depart that he might be with his Saviour. His last words were those of the proto-martyr Stephen, “Lord Jesus, receive my spirit:” having uttered which, he quietly fell “asleep.” His pas-

tor improved the event at his interment at Fleet, from Psalm lxxiii. 26; and at Lutton where he died, from John xi. 25, 26. T. R.

May 30th, 1826, died in the sixteenth year of her age, MARY, second daughter of Mr. JOSEPH BALM, Quorndon, Leicestershire. She was possessed of a mind superior to many; very fond of reading from her childhood; and, as many means had been gladly and successfully employed to further her mental improvement, the hope was entertained, that she would live to become a benefit and ornament to the church of Christ and to society. She always manifested a peculiar regard for the house of God; nor was she willing to forego her attendance there, until the power of disease compelled her. But, he whose way is in the sea, whose path is in the deep waters, and whose footsteps are not known,” has seen fit to remove hence this promising object of parental solicitude; and has transplanted her from the unfriendly soil of earth, to bloom in the paradise above.

Her death was preceded by a long and painful affliction. When it first assailed her, it was not suspected as being likely to be fatal in its termination: and subsequently, there seemed some probability of her ultimate recovery. However, such was the violence of the last attack, that all hope was speedily destroyed; and, in six days from its commencement, her spirit took its flight to a better world.

It was during the progress of the protracted illness which ended in her dissolution, and more especially in its latter stages, that those impressions were made on her mind, and that change was witnessed in her spirit and conduct, which inspired her friends with the confident hope of her present and everlasting bliss. She had, indeed, uniformly displayed an attention to religious subjects, and to the observance of religious duties, far from common; and truly may it be said concerning her, that “from a child she had known the holy scriptures:” being constant in their perusal, and familiar with their contents. But it was when sickness began to prey upon her bodily frame and to threaten her life, that the things which belonged to her everlasting peace presented themselves in all their importance and engaged her first and highest regard. At one period, she did not like to think of death, but the great subject of the salvation of her soul was constantly pressed upon her either directly or indirectly.

and suitable books were laid in her way. When taken worse about two months before her death, her father introduced to her, in a manner more direct and pointed than ordinary, the necessity and importance of real religion; when she expressed her belief that Christ died for her sins. She now began to read the scriptures with increased diligence and anxiety. In this exercise, she abounded; she would often go on reading chapter after chapter until she was stopped through fear of being fatigued; and if through any cause, she omitted reading before she went to bed in the evening, she would not sleep until she or some one else had read a chapter. She always seemed pleased and comforted when any one had prayed with her, generally repeating as much as she could of what she heard, and adding at the close her hearty amen.

During the night of Wednesday, June 24th, her complaint greatly increased, and from that time she rapidly sunk under its pressure. The change which now took place in her mind and conduct, was as great and as visible as that which effected her body. Whatever of irritability from any cause she had discovered before, all was now the reverse—so thankful, so patient and so collected, and composed. The scene was truly impressive and instructive. On Sunday the 28th, her mother having told her she was anxious to know the state of her mind, she replied, "Mother, if it be the Lord's will, I should like to stay a little longer to live a better life; but if not, I am not afraid of dying." On Monday the writer had an affecting interview with her. Being, solicitous to know on what foundation she was building her hopes of a happy eternity, now eternity was evidently so near, a few plain questions were proposed to her, as to her views of herself as a sinner and of Christ as the Saviour of sinners. Her answers, which were short but pertinent and satisfactory, shewed that she had proper views of herself, as a guilty and perishing transgressor of the law of God, of Christ as the great atoning sacrifice, through whose "blood we have redemption even the forgiveness of sins;" and that all her confidence was placed in him as being able and willing to save even to the uttermost.

During the writer's stay with her, she mentioned the text she had selected for her funeral sermon, the hymns she wished to be sung when it was preached, and manifested, a composure of mind truly astonishing. Indeed one of the most striking

features in her illness was the fortitude and strength of mind with which she bore it. She was never heard to murmur. At one time, she remarked that she had been a great sufferer, but had not more than her share of sufferings; and at another, that her sufferings were far less than the sufferings of the Saviour. She was very desirous that she might be in the right way, and with a strong emphasis more than once asked her father, "Do you think I shall go to heaven?" When it was said in reply, 'If you believe in the Lord Jesus Christ you will,' she would constantly answer, "I do believe in him." She lamented that she had not been baptized; and said should the Lord restore her, she would, and hoped she should be enabled to live to his glory. Several times did she exhort her eldest sister to be devoted to God, and meet her in heaven. On Tuesday morning, the day she died, all her sisters, three of whom had been sent for from school, were called in to see her. It was feared the interview would be almost too much for her weak frame, but she sustained it with her usual composure and firmness, and exhorted them to be good children, to be obedient to their parents, and to try to meet her in heaven, at the right hand of her dear Saviour. In the afternoon, she grew restless and was at times insensible. Sometime before she died, her mother remarked how thankful they were to see her thus willing and prepared to leave them; and she said, "I am glad you are." Shortly after she said to her eldest sister, "Ann, I shall soon be in heaven with the Lord;" and, supported in the arms of her mother, she departed as calmly as if falling into a sweet sleep. By her desire, Mr. Allsop preached her funeral sermon on the next sabbath, to a large and affected congregation, from the text she had chosen, Luke, x. 43. "But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."—May the affecting providence be sanctified to the parents and sisters of the deceased! and may all who read this narrative, especially the young, be anxious to secure "that good part," that inestimable treasure, of which even death itself shall not be able to deprive them!

Q.

J. A.

MARY SQUIRES.—Of Woodhouse, Eaves, departed this life, July the 9th, 1826, in the twenty seventh year of her age. Her mother was a member of the G. B. church in that place; and took her

daughter regularly to attend divine worship. At an early period, she had serious thoughts on divine things; but, like too many young persons, she stifled the voice of conscience, and put off the claims of religion. About May, 1825, a severe disorder confined her for a considerable time; and then she became anxiously concerned for the salvation of her immortal soul. She applied herself diligently to reading her Bible. Amongst other passages, she was much struck with the words of the prophet, Mal. ii. 2. and concluded that, as she had not laid eternal things to heart, the curse of God was upon her. She sunk into dreadful despondency; but, by the blessing of God on the conversation of her minister and the other means of grace, her doubts were removed, and her soul set at liberty. When she was restored to a good degree of health, the change in her life and conversation, was very striking, and gave good evidence that her heart was renewed by divine grace.

In the beginning of the present year, she offered herself as a candidate for fellowship and was cordially accepted; but before an opportunity occurred of professing her faith by baptism, her former complaint returned, with increased violence; and it was generally thought that she could not recover. During this last illness, her patience under extreme agony, her gratitude for every little service rendered to her by her friends, and her entire resignation to the will of God, displayed, in a very pleasing manner, the power of religion and influence of divine grace, on the temper and conduct. The Lord's day July, 9th. was the day appointed for the baptism of the candidates, on which she had expected to have made a public surrender of herself to the service of her Saviour; but, about five o'clock on the morning of that day, she joined the church above; and was admitted into the immediate presence of her God and her Redeemer: leaving an affectionate husband and three small children, to mourn her loss. On Tuesday evening, she was interred: when Mr. Scott of Quorndon, delivered a very appropriate address, founded on Rev. xiv. 13. And on the following Lord's day evening, Mr. S. Taylor preached a funeral sermon to a very crowded congregation, from Isa. iv. 1.—May this dispensation of providence be sanctified to to her family and her friends!

S. T.

GENERAL BAPTIST FUND,

FOUNDED IN THE YEAR 1726.

In January last, we introduced this valuable Institution to the notice of our readers; and are happy to acknowledge the kind assistance which it has since received from several of the churches of the NEW CONNECTION; the Ministers of which partake liberally of its benefits. As it still needs help, we insert, at the request of the Managers, a copy of a Circular which it was agreed, at the Annual Meeting, June 16, 1826, to distribute amongst the friends of Religion. We earnestly recommend this subject to the liberal consideration of both individuals and churches.

A CENTURY has elapsed since a few GENERAL BAPTIST churches in London united in forming this Institution. Their object was two-fold—to assist young Ministers, by donation of proper books, in obtaining that knowledge which, under the divine blessing, might prepare them for the successful discharge of the important duties of preachers of the gospel and pastors of christian churches;—and, to afford pecuniary aid to those faithful and useful servants of Christ whose congregations were unable to furnish them adequate support.

The zeal and liberality of the denomination in a short time raised a fund for these laudable purposes, which has proved highly useful in past ages, and which continues its blessings to the present day. Assisted by the Legacies, Donations, and Subscriptions of generous individuals, and by the Collections of churches, it has, during a considerable period, extended its aid to about sixty ministers, either actually engaged in the sacred work, or preparing for the ministry, to the annual amount of nearly £200.—The value of this relief to those to whom it is afforded is abundantly evident from the affecting statements which are forwarded to the Managers from year to year by the worthy and grateful recipients.

Various causes, however, have recently combined to retard the operations of the Institution. A considerable part of its property is invested in the public funds, the interest of which has lately been materially lowered. The depressions which have been experienced during the last ten years, by all classes of the community, have rendered many congregations less

able to raise a competent support for their ministers; while the rapid increase of churches, in several parts of the kingdom, has augmented the number of claimants on the bounty of this Institution to a degree far exceeding its present income. The Managers have, therefore, at the last two annual meetings, been compelled, though very reluctantly, to reduce the sums formerly allowed, and to refuse applications with which their best feelings urged them to comply: and, unless some effective means of improving the finances be adopted, this reduced allowance must be continued, and the number of refusals be increased.

The Managers of this ancient and very useful Institution, unwilling that its benevolent operations should be restrained when its aid is peculiarly necessary, have thought that the commencement of the *second century* of its establishment presented a proper occasion to acquaint the pious and benevolent of all classes, but chiefly the individual members and churches of that denomination for the assistance of whose ministers it is especially designed, of its existence and claims on their liberal support. And, they are persuaded that the friends of religion, in an age so honourably distinguished by christian generosity, require only to be informed of the nature and actual circumstances of such an Institution, to induce them to step forward with alacrity, to replenish its diminished funds, and enable it to prosecute its humane and pious designs with increased effect.

Every information respecting the proceedings of the Managers of the *General Baptist Fund* will be given by the Treasurer, *Mr. Treacher*, Paternoster Row; by the Secretary, *Mr. John Evans*, 4, Gray's Inn Square; or, by *Mr. Adam Taylor*, Shakespear's Walk, Shadwell;—by whom also contributions will be gratefully received.

By direction of the Managers,
J. EVANS, Secretary.

London, June 16, 1826.

REVIEW.

SOUL PROSPERITY; or, The Closet Companion. By J. DENNANT.

12mo. pp. 404. Price, boards, 4s. 6d.
London, Wightman & Cramp.

WHEN a real christian is laid aside by sickness or pain, and all earthly delights

lose their relish, his mind naturally turns to his Maker. He seeks and often enjoys more real satisfaction from communion with his God, than can be derived from all the pleasures of sense. This appears to have been the case with the pious author of the valuable publication now before us. "This work," he informs us, "was undertaken at a time when the author was slowly recovering from a long and threatening illness. He was compelled, by bodily affliction, to relinquish, for many weeks, part of his public labours; and, in consequence of some other severe trials, at the same time, needed a worthy subject to engage and absorb his attention." It is very evident that this dispensation of divine providence was sanctified to his real benefit, since it inclined his mind to meditations so devout, so evangelical, and so edifying. The christian reader will rejoice at this fruit of his affliction; as we are persuaded this small volume cannot be perused by such a character, with self-application, without deriving much spiritual advantage from it.

As a proper foundation for the subsequent reflections, the first chapter is devoted to the proof of the existence and immortality of the human soul. This subject occupies nearly sixty pages. It forms a very valuable part of the work; and is replete with good sense and sound reasoning. The scripture doctrine of the fall of man, of regeneration and of sanctification are next clearly stated as preparing the soul for prosperity, with its vast capacity for enjoyment, and the infinite happiness that awaits a prosperous soul in the world to come. The nature and evidence of soul prosperity are then explained, and shewn to consist in the cultivation and exercise of the christian graces of faith, hope, love, &c. The subject is next illustrated by "Examples of Soul Prosperity," drawn from the Old and New Testament, with appropriate reflections. The means of promoting soul prosperity and the hindrances to it occupy the two succeeding chapters; and the last is intitled, "The Contrast, with a lamentation over lost souls." Various prayers, reflections, anecdotes and dialogues are interspersed through the work, which at once diversify and enrich it. It is written in a chaste and perspicuous style; and breathes in every page a spirit of genuine piety and warm devotion.

We shall insert one short extract as a specimen of the manner and spirit of the author; from which the reader will be able to form a more correct idea of

the work, than from any description.— Speaking of the grace of *Patience*, he says: “This is another grace of the spirit, which, where it is duly exercised and has its perfect work, indicates the soul to be in a prosperous state. Patience is that calm unruffled temper of mind with which a good man bears the trials and afflictions of the present life. The want of this grace indicates but small attainments in religion. These attainments, be they more or less, may measure, in some respects, the degrees of our progress towards a moral resemblance of Christ. The full exercise of it is highly honourable to the christian, and is a proof that the same mind is in him, which was also in Christ Jesus, and which, in his holy character, shone out in all the glory of its perfection. ‘He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.’”

“My soul, cultivate this blessed and valuable grace. And under all my trials and vexatious sorrows, may I bear up; and may all my afflictions ‘work for me a far more exceeding and eternal weight of glory.’ While hypocrites may talk of their frames, their faith and their joy, may I learn to ‘endure afflictions,’ and so to ‘let patience have its perfect work.’ Spirit of God, come and dwell in me, and bring into my soul all thy sanctifying and consoling influences. May thy heavenly graces come in a glorious train, and be ‘in me and abound, that I may neither be barren nor unfruitful, but understand what the mind of the Lord is,’ who has said, ‘Be ye holy, for I am holy.’”

“Our hearts must not be set upon one grace more than another, for if we contend for one to the exclusion of another, it proves that we are strangers to the whole. They are like so many beams of the sun, which resemble each other, and have one common focus.”

“The apostle says, ‘Ye have need of patience.’ Nothing can be more certain. The people of God lie open and exposed to storms and tempests, from all quarters. They are like poor Job, when the wind smote the four corners of his house, in which his children were assembled.— Afflictions beset us on all sides, and no point is left unassaulted; yea, sometimes we are smitten on all sides *at once*, crossed and perplexed in our worldly estate, feeble in body, dejected, tried, and tempted in mind. When all these seas of sorrow meet, it is no low attainment to possess the soul in patience; and to stand composed and unbroken, while so many

waves and billows go over us. What our Lord said to his servant Paul, should encourage us, ‘My grace is sufficient.’ The weakness and deficiency are all *in ourselves*; we are straitened in our own bowels, but not in the Redeemer. With God all things are possible, and he has promised to supply all our need.”

“But the prosperous soul is not made of stone, nor his flesh of brass, nor his bones of iron. He is possessed of as keen sensibility as other men, and is often known to glory in tribulation. And when he cannot be silent, he is cheerful. The sovereign will of God is the resistless argument which he uses with his own heart, while he submissively bows to his good pleasure. Of all conquerors, the patient soul is the greatest; for when he is conquered, still he overcomes. Thus his enemies prove to be his greatest friends; while they infest him with thorns, they prepare him for the honours of eternity. Even sickness may be better to him than health; loss, better than gain; and even death better than life. It has been observed that vessels of clay crack in the fire, but vessels of gold come out refined. The prosperous soul is a vessel of gold purified, and rendered ‘meet for the Master’s use.’”

On the whole, we cordially recommend the work to the prayerful perusal of all who wish their souls to prosper; persuaded that, under the divine blessing, it is well adapted to promote that desirable and important object.

MEMOIRS of the LIFE and WRITINGS of the Rev. ANDREW FULLER. By J. W. MORRIS, A new edition, corrected and enlarged.

8vo. pp. 375. portrait. Price, bds. 7s. 6d. London, Wightman & Cramp.

THIS interesting work has been too long before the public to require any introduction from us. We have always esteemed it a valuable piece of biography, honourable both to the subject and the author; and the corrections and additions in the present edition give it increased claims to approbation. Mr. Fuller was an extraordinary man; and a well written memoir of him could not fail of being interesting and instructive. Mr. Morris has done justice to his subject, and produced a volume which cannot be read with attention, by an intelligent christian, without pleasure and profit.

The rise and progress of that highly favoured Institution, the "Baptist Mission," is traced in a most satisfactory and perspicuous manner; and shews that the writer had improved the advantages which he possessed of gaining a full acquaintance with the interesting particulars.—This valuable part of the work contains much useful information, not to be easily obtained from any other source.

In the review of the various and important controversies in which Mr. Fuller was engaged during the greatest part of his active life, the author appears to considerable advantage. He states the rise, subject and progress of each, in a clear and apparently impartial manner. In this department, however, as well as in all the other parts of the work, his profound admiration of his own hero, has led him, at times, to treat his opponents a little cavalierly; and to speak of their characters and performances too contemptuously. This observation might be exemplified in the account which he has given of the controversy between Mr. F. and the late Mr. Dan Taylor; but want of room obliges us to refer those who wish for information on this subject, to the *Memoirs* of that able minister, published a few years after his death.*

We observe that a volume of *Miscellaneous Pieces* by Mr. Fuller, partly original and partly collected from the *Periodical Journals* of the day, is preparing for the press, by the same author, as an Appendix to this Edition of the *Memoirs*; which we shall feel happy to introduce to our readers when it appears.

* See *Memoirs* of the Rev. Dan Taylor, pp. 172—182.

THORNTON ABBEY: a Series of Letters on Religious Subjects.

2 vols. 12mo. pp. 365 & 348. Price, bds. 10s. London, Wightman & Cramp.

THIS work, like the preceding, has been long known and admired. It certainly classes among religious novels: and its success probably encouraged others to write on a similar plan. But the story, though sufficiently eventful, and in some parts over stepping the modest bounds of probability, may be considered only as the vehicle of more serious matter. These volumes are, in fact, a vindication of the church against the world, of religion against infidelity, of protestantism against popery, of dissent against establishments, and of christianity against judaism. In the discussion of these important topics, the author has shewn himself an able disputant and well acquainted with the arguments of both parties. We can recommend the work as containing much useful information conveyed in a clear and engaging style.—It abounds with scriptural definitions and descriptions of christian graces, and a variety of useful rules and directions for maintaining a life and conversation becoming godliness.

This popular work was written by Mr. J. Satchell of Kettering, the intimate friend of Mr. Fuller, who furnished a preface to the first edition, in which he thus describes the author. "To serious cheerfulness, frankness, kindness and generosity, were added a lively imagination, a fertile invention, and a certain spring of soul which would not suffer him to live inactive." "I saw in him much to esteem."

REFLECTIONS

Occasioned by hearing "All's well," sung in the Cabin next to mine.

When travelling through this vale of tears,
Encompass'd by ten thousand snares,
Be thou, my Saviour, still my guide;
Oh keep me near thy bleeding side.
And should the world e'er tempt to rove,
Then cheer me with thy dying love;
And lead me to thy blest abode,
Where I shall dwell with thee, my God.

When trembling o'er the verge of death,
When pale my cheek, and faint my breath,
When the world fades before my eye,
And vast eternity is nigh:
Should some kind friend with anxious heart,
Inquire my hopes before we part,
Then peaceful let me say "Farewell;
I'm safe in Christ! 'Tis well; all's well."

A. SUTTON.

Missionary Observer.

SEPTEMBER 1st, 1826.

General Baptist Missionary Society.

Arrival of Mr. and Mrs. Hudson in Jamaica.

OUR friends will be gratified by learning that Mr. and Mrs. Hudson reached Jamaica on the 7th of June, after a rapid and pleasant passage. A few extracts will follow from his journal of the voyage. The account of the hospitable welcome they received in Jamaica is peculiarly pleasing. In a letter which accompanied the journal he states, that on the northern side of the Island are many thousands of negroes totally uninstructed; and that he proposed visiting that part before finally fixing in a station. It may be seen from his statements how desirable it is that other missionaries should speedily follow him.

Saturday, May 6th.—We have left Cowes in all probability for ever. We have to be thankful to our friends Mr. Cotton and the Rev. J. Mann, Independent minister, for entertaining us so kindly while waiting for the vessel at this port. Though we were strangers to them they took us in, treated us as brethren, and bid us God speed. Yesterday, though we had the steam packet, we could not get out of the harbour, but this morning through its assistance we have left Cowes. We experienced some difficulty and were exposed to danger in leaving

the harbour, but this however was effected without any accident or damage. Having the wind and tide in our favour we went down the roads very fast, and have regularly gone through the day eight and ten knots an hour. The pilot left us at the Needles, by whom we sent to shore a few letters, and we soon found ourselves on an immense body of water. We kept on deck to prevent sickness, but the females were all soon sick except Mrs. Miller's servant, who is a black woman and chosen because she is a good sailor. How much we are dependent upon God in all our circumstances, but particularly when tossed about by the winds and the waves. Here you actually pass over mountains and through valleys of water, and yet are preserved by the providence of God from being engulfed in the mighty ocean.

Lord's day, a. m. four o'clock.—Rose this morning a monument of God's providential care.—We are all sick; Mrs. H., Mrs. B., and Mrs. M. are very bad. We are going nine and a half miles an hour.—Have had a fine night, good breeze, a little sleep, and was able to sing upon deck

“O'er the gloomy hills of darkness.”

The mate is looking for land, expecting to see Lizard point about ten o'clock. I am very desirous of doing something for my Lord and souls to day: it is the Lord's day, not mine, to be improved for his glory and the good of precious souls.—There are but few souls in this vessel, but they are precious; more precious than all the wealth of merchants, the riches of empires, or the glories of the world.—Blessed be God some of these souls are born again; but I am afraid some of them are without God and hope in the world. We had our last sight of old England about ten o'clock, at Lizard point, Cornwall. Such a sight calls to our recollection all the endearments of home and country, and brings to our remembrance all the care and kindness of affectionate parents and dear relatives—At such a season we recollect the kindness and affection, and prayers of Christian friends in our behalf. And can we forget them? No. These things will remain upon our minds to our dying day.

Monday, 8th.—Passed a vessel bound to the west—entered the Bay of Biscay and are now crossing its mouth, but we have fine weather and good winds.

Wednesday.—We have had fine sailing before the wind, which hurries us on at an amazing rate. The sea has never been unusually high to toss us about much, nor have we as yet had very heavy gales of wind to render our voyage dangerous. Hitherto we have had a good sea, and delightful breezes. We saw a French brig that was out in her longitude 7 degrees: they inquired of our captain and he set them right. The captain caught a little bird to-day, 150 miles from any coast. Poor little creature, we were glad to see it, as it bore some

resemblance to the little birds we have seen in our own native land.

Thursday.—We are now 40. 30. north latitude, and 17. 6. west longitude, steering between Maderia and the Azores or Western Isles. Mr. Baylis preached this evening from Christ's coming into the world to save sinners. Mrs. H. is better, and the other females except Mrs. Miller. Blessed be God for all his mercies towards us. Having nearly got over my sickness I can begin to enjoy my books.

Friday.—In the latitude of Maderia.—Have had at times a heavy sea and very strong breezes. We are going ten and a half miles an hour—have a rough and threatening wind. We cannot sit still in our cabins, keep things upon the table without holding, or be still in our beds. The rising waves dashing against the stern, roar like thunder, and lift and shake us all of a sudden like grinding upon a rock beneath our feet. We fear a tempestuous night, but our hope and trust are in the living God. Nothing can harm us by sea or land while in the care of such a Friend.

Saturday.—Early on deck, this morning, and between decks I felt happy in pouring out my soul in prayer for my friends and native land. Here I can remember, with as great affection as ever, my parents, brothers, pastor and the members of the church to which I belong. Though confined within a narrow space of this vessel, yet we can pray for our friends, the church, and the world; yes, in our solitary moments we find the words of the poet reviving our minds:—

“ My God the spring of all my joys,
The life of my delights;
The glory of my brightest days,
And comforts of my nights.”

We are going ten or eleven miles

an hour. I always felt a degree of confidence as to a safe voyage, but I had no expectation of so few interruptions. We have on an average gone 200 miles a day since our embarkation, without an obstruction to our passage.—Our Christian friends have been, and are, praying for us in England: those prayers are heard in heaven, and answered in our behalf. The captain said we had a good voyage because the vessel contained so many good people. The Lord bless us with humble and grateful hearts, and may we ever feel the obligations under which we are every day laid to serve God and precious souls. I am expected to preach to-morrow. Our congregations are small, making at most only sixteen besides ourselves, some of whom we hope possess the grace of God, and others of them apparently moral. I have not heard one oath from any of them since we left Cowes, or seen any conduct that may be considered immoral.—Have read over the memoirs of that extraordinary man, the Rev. J. Newton, with emotions of mind which I wish ever to possess. How much we should be humbled and quickened to exertion when we hear him saying, “Ministers would overrate their labours if they did not think it worth while to bear and spend ten thousand years in labour and contempt to recover one soul.” O that Christians would do more to save the millions of perishing heathen, bleeding under the wounds inflicted by sin. Can it be possible that our characters are formed by a Divine Influence, that we have the love of Christ shed abroad in our hearts, and that we are the children of God by faith in Jesus Christ if we are unwilling to use all our powers, unite all our energies, exert all our influence, and direct all

our talents to spread abroad the invaluable blessings of a dying Saviour’s love!

Lord’s-day, 14th.—We are now an hour and a half later than Greenwich time. It is now becoming very warm, but not so much so as I expected.—Have begun to read over, with Doddridge’s Exposition, the Acts of the Apostles, as a very suitable portion of Scripture for a missionary entering upon his labours; and I intend, with the Lord’s help, marking those passages and parts which have a particular reference to missionary exertions. Brother Flood preached in the evening, from Psal. lxxxiv. 12., “Blessed is the man that trusteth in thee,” a very encouraging sermon.—Have been among the men and changed their tracts. Mr. Mann seconds my endeavours among the men in a wonderful manner: may his judicious and plain remarks be made useful among them. The females were all able to attend the services of the day except Mrs. Miller, she has never been out of her cabin but once since we came on board. Mr. Miller read the Scriptures and prayed this evening in a fervent and an affectionate manner, which highly gratified and interested us all. He is an interesting, free, and pious gentleman.

Monday.—We are now in the trade winds, consequently we have little doubt of a fair wind all the way to Jamaica.—The sea is not so heavy nor the wind so strong, yet, even now, we go six miles an hour.

Tuesday.—How astonishing it is that such unworthy, imperfect, and helpless creatures are permitted to proclaim to others the unsearchable riches of Jesus Christ. O that men every where did but see and feel sufficiently the eternal importance

of missionary labours, then our funds would mightily increase, and our means of supplying the wants of a poor miserable world would be augmented an hundred fold. Our cry would no longer be "We want men and money." Those who had large possessions (as they did of old) would come and willingly cast in freely of their substance into the Lord's treasury, and others would say, "Here are we, send us to the Hindoos or Negroes, if it be but to promote the kingdom of Christ and snatch sinners as brands from everlasting burnings." But is it not a melancholy fact, that we professing Christians are too fond of taking our ease, of reclining upon our couches; too careful of our money, and too much inclined to lukewarmness, and we still are ready to think we do much in this cause. Such a state insensibly grows upon us, and we do not seem to dread its consequences or watch against its influence.

Thursday.—We have requested the captain to take his turn in our family devotions, but he objects on the ground of there being so many missionaries to officiate, and his own inability; however, this morning he gave out a hymn: so we hope, by degrees, he will begin to exercise with us. We crossed the tropic of cancer at four o'clock, a. m., in 34 west longitude.

Friday.—All is well. We have not gone so fast these few days as usual, but now the breezes begin to be stronger. What mercy we have experienced! no contrary winds!—no squalls!—no seas rising over our heads and breaking on board of us!—no leak springing to sap the foundation of our hopes!—no rocks or beds of sand are permitted to obstruct our passage.

Lord's-day, 21st.—Going seven miles an hour—fine weather—very

warm; attended with many mercies. I hope we have enjoyed the privileges of this Sabbath day. Mr. Miller conducted our family devotion in the morning, at which we sang

"Sweet is thy work, my God, my King,
To praise thy name, give thanks, and sing."

—Have had two public services: Mr. Baylis preached in the morning from "The end of all things is at hand," and myself in the evening on Death and its consequences. In the evening all were present, not a man on board absent. The females all joined with us. How soon our earthly Sabbaths may close, our course be finished, we know not. Serious considerations—solemn reflection. A reason for self examination. Time flies!—death draws near—the world recedes—all nature expires in the general ruin.—Eternity opens, its tremendous scenes appear.—All mankind arraigned at the dreadful bar—the Judge performs his solemn office, proclaims through the heavens our acquittal from sin, death, and hell, or pronounces our eternal destiny in darkness, misery, and despair.—Have been my round in the distribution of tracts, and am glad to find that the sailors read them, except the cook who cannot read. Poor man, I have read to him and prayed for him.

Monday.—The captain gave out some of the hymns yesterday in our public service; his sanction may be useful. Mr. Mann and I had some very delightful and profitable conversation last night about experimental religion—labouring in the cause of Christ—dying happy—going to heaven. Blessed be God for Christians in such a wicked world. I would love them because they are begotten of God.

Lord's-day, 28th.—Solemn and happy day, attended with many blessings to mankind. Real religion and the strict observance of the Sabbath are connected together. We have been remembered by our friends at Portsea, Derby, Ashbourne, and very many other places. Encouraging thought—heart-cheering consideration. How reviving to our spirits to know that thousands of our friends offer up their daily prayers in our behalf; and would it not fill them with gratitude and increase their fervency if they knew that we experience so much of the presence and goodness of God in answer to their prayers. In the midst of the great deep we forget not to offer up our prayers for them. Brethren Baylis and Mann preached to-day. These are seasons of refreshing from the presence of the Lord. Had I been in my native country it is very probable I should have preached three times, but as there are so many missionaries in this vessel, and we preach in turn, I have not preached at all to day. In other ways I would be useful—went down into the fore-castle among the men to change their tracts: I talked to them all in a plain and an affectionate manner, and afterwards prayed with them.

Monday.—We have gone very slow for several days, but to day the sea runs high and the breeze is stronger.

Thursday, June 1st.—Are now in the Carribean sea, with a fine breeze. At day-break, this morning, according to the captain's expectation we were gratified with a sight of Antigua, the first foreign land our eyes ever beheld. We have seen Montserrat, Nevis, Redondo Rock, St. Kitts, and just discerned the top of St. Eustathius. Nevis presented to our view a most de-

lightful and pleasing appearance; it seems fertile and much cultivated, though but a small Island. We were near enough to see windmills, sugar canes, cocoa-nut trees, and some few houses, both upon Antigua and Nevis. Most of the Islands have a mountainous appearance.

Many now are endeavouring to spread the Gospel. Much is doing, much has been done when compared with the past, but nothing when compared with what wants doing. —Are all the people converted? Is there no land to possess? Is every avenue filled up with a Bible and a missionary? Does this vast harvest want no more faithful labourers? O what can we say to these things —our hearts almost bleed for the people. O we would say to all in our native land, Send them the Gospel—send them missionaries, if you would bless them for time and eternity.

Lord's-day, 4th.—Expect we have spent our last Sabbath on board this ship. Brother Flood and I have preached: he in the morning, and I in the evening. Have been among the men as usual: furnished them with fresh tracts, and talked with them seriously.

Wednesday, 7th.—Were gladdened with a full sight of land early this morning. A pilot was soon received on board, and anchor cast in Morant Bay, as the captain had received orders from the house in London to put ashore in this bay. A gentleman from the custom-house quickly boarded us, to ask where we came from and what we wanted. He told us there were missionaries in the bay, whom he let know of our arrival as soon as he got ashore. We went ashore with the captain to have our names taken at the custom-house, and left the females aboard. As soon as

we got to the landing place, there stood brethren Jenkins, Morgan, and Kerr, Wesleyan missionaries, with two chaises waiting to receive us, with expressions of gratitude and joy. We rode to Mr. Jenkins', while he went to the vessel for our partners, and the chaises returned to bring them all to his house. No sooner were we all together, than he said, "Now let us praise God:" we sung,

"Praise God from whom all blessings flow,"

and he expressed the gratitude and joy of all our hearts to God, and prayed for us in an affectionate manner. O can it be that we are in a foreign land and thus favoured! What a providential and speedy voyage we have had. Our captain gave us all the privileges we could really possess in such circumstances: he denied us nothing by which we might get good or do good among the men—A house is here unexpectedly opened to receive and entertain us—the Christian affection of these dear brethren in the Lord hails our arrival, and welcomes us to their bosoms and habitations—the Christian Negroes rejoice with exceeding joy to see buckra men and women. One said, when he was asked if he was glad to see us, "Make me pride, me glad to see buckra ladies." Blessed be God who alone doeth wondrous things! Our expectations on the passage and in landing have been very much more than realized. May these intimations of God's providential care and abundant mercy towards us, encourage us in our work, lead us into a humble and simple state of dependance upon Him for the fulfilment of his promises, and continually quicken our devotion and zeal in this heavenly cause. O what shall we ren-

der unto the Lord for all his mercies towards us: his goodness and mercy have followed us; yea, have passed before us, and been round about us continually. O may our souls, and all that is within us, bless and praise his holy name. Surely the Lord hath sent us, and he will bless us.—O Lord preserve me from the sins of this island, and keep me from conforming too much to this world. May I be firm in my Christian principles, supreme in my attachment to Christ, patient and meek in all my trials, zealous and holy in all my conduct, and honest, punctual, and sober, in my dealings with this people.

To-day we have had very loud thunder, vivid lightning, and heavy and continued showers, so we have not been able to look out. We are quite ready for rest and a bed on shore, after being confined even only for thirty-two days to a vessel on the trackless deep.

Thursday.—Have walked through the bay to-day, and seen many negroes.—Saw shops of various kinds.—Went to a member's house belonging to the Methodist Society, and was cordially received—agreed to preach in the evening, and they went round in the afternoon to tell the people. Surprising to say we had, it was supposed, 400 hearers. In going to the chapel I thought I could not preach to them—did not know how to talk to the people; but when I saw myself surrounded by so many, and heard them sing with such devotion and earnestness, all standing up, my difficulty gave way.—Preached from "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Had much liberty, and felt I trust a sacred pleasure in preaching Christ and him crucified, to these precious souls. Every

eye was apparently fixed upon me, and every soul waiting with anxiety to receive the words as they fell from my lips. They came to us, after the meeting was over, to express their gladness at our arrival, and their affection for dear minister and good massa, as they say. The Lord bless them, and increase their numbers and graces. May the Lord work for them, with them, and in them, mightily to the pulling down of strong holds. O what a foundation of hope, a refuge of safety, an object of faith, and a source of comfort to these sinful creatures, is the cross of Christ. My brethren thought, I managed well for the first time. O may I strive so to preach, to live, and to labour, that I may be useful to many of them.—Felt in my voyage much anxiety, and sometimes a little dejected; but I am now encouraged to believe, under the divine blessing, I may be very useful. This meeting with my Methodist brethren, preaching to their people, and joining with them in prayer and in praise, has been a spiritual feast to my soul, a delight and luxury to my mind, and I hope a prelude to my future good and usefulness in this populous island.

Friday.—Brother Flood preached to night from “Dost thou believe in the Son of God?” a plain and faithful sermon: many were very attentive.—Expect to leave these dear friends for Kingston early in the morning. Our being with them these three days has been a great saving to our Societies. The Lord reward and bless them and direct us.

Saturday.—Left Morant Bay this morning. As going by sea is much cheaper than by land, we came in a slugger, and arrived at Kingston at four o'clock. Our accomoda-

tions in this conveyance were not very good, but we had a fine day, and a good breeze. We were all conducted, by persons waiting for us, to Mr. Coultart's, where we found a hearty welcome.—Here we are, the spared monuments of God's providence and grace, and not before we were much wanted. Unexpectedly we find brother Burchell is gone to England to recover his health. The Lord bless him, and soon restore him; and may he quickly return revived in his mind and invigorated in body, to pursue his work and labour of love in this part of the world. What a want of faithful labourers! The people would have been glad to have seen as many more missionaries. May our Society soon increase their number here. Blessed be God that I am where I am: my object is in part gained; my hopes in a degree realized; my prayers answered; my soul happy in the prospect of usefulness which lies before me; and if my life and health be spared, I resolve, in the strength of the Lord, to devote all my powers to God, and the welfare of this people.

Lord's-day, 11th.—Went this morning with brother Tinson to a prayer-meeting at his chapel. At this early hour (between five and six o'clock) nearly 300 people were present. Heard two members pray; one aged African a black man, and the other a man of colour: I was gratified and affected. I concluded the meeting, and many of them seemed highly delighted with the sight of another massa. One came and shook hands with me and said, “May grace and love be with you, help you to fight the battles of the Lord, the battles of faith, and bring you off *more* than conqueror.”—Went to the Sabbath-school be-

longing to brother Coultart's chapel: spoke a few words to the children, and prayed with them—delightful sight!—Heard brother Coultart preach: his prayer for us affected me much; and I could not but weep for joy to see such a large and attentive congregation, almost all besides our ourselves blacks and persons of colour. Since I have heard this man of God, I wonder not at his usefulness in this island: he felt what he said, and delivered it with boldness, plainness, and simplicity, the true characteristics of a useful minister. The hearts of the people were touched, their souls deeply affected, and joy beamed forth in every countenance.—Preached for brother Coultart this afternoon, to a congregation composed of 1,500 people. A good feeling was excited through the meeting, and they seemed much rejoiced to hear another massa preach the Gospel among them.—Had much liberty in preaching from Rev. xiv. 6.: I hope the people in general understood me.—Brothers Flood and Mann have preached for Mr. Tinson, and were highly gratified. If a person has any heart to preach, or any thing to say about Christ and the salvation of souls, he cannot but say it here before these congregations.

DEATH OF MR. RENNELL.

The following interesting account of the concluding scenes of the life of Mr. Rennell, has been recently received from Mr. Lacey. Mr. R. was a native of India.

“A few weeks since, death entered the precincts of our little Zion,

and took from us the first fruits of our prayers and labours in Orissa, our friend Mr. F. Rennell.

“As our dear friend was the first General Baptist baptized in Orissa, a few particulars respecting his latter end may not be uninteresting to you. You have already heard something of his history, and of his conversion and union with our brethren when they arrived at Cuttack; but I may say generally that our brother conducted himself much to the honour of his profession, so much so that he gained not only the esteem of those with whom he stood united, but of all who knew him who were able to appreciate worth, and particularly of his employers, for they placed a degree of confidence in him that did him great credit, and he had very important trusts committed to his care. This conduct of our dear friend obtained a confession of sincerity for his religious profession, from those who look with a dubious eye upon all professing Christians without the pale of a religious establishment; and when questioned by them as to his motives for going further than common in his public confession of Christ, he never hesitated to declare the truth plainly, and the reasons of his conduct, and was generally heard with attention. And these were not merely the fruits of education, or a love of morality, but the effects of a practical knowledge of the Gospel of Jesus Christ. However our dear friend was not without infirmities and failings, as appeared a few months before his death. He became offended: the friend who he said had offended him declared his entire ignorance of the circumstance, but nevertheless asked his forgiveness with tears, and entreated him to be at peace, but for a

long time in vain. Previous to further measures brother B. (being at this time at Cuttack) and myself paid our friend a visit, and entered into some serious conversation with him—warned him of his danger—laid his fault before him, and exhorted him to reflection and repentance. We found his mind better than we expected; and through the blessing of God this visit was made of great use to the soul of our dear brother. He confessed his errors; asked forgiveness, and promised to act with more consistency in future: and the change was visible the very next public opportunity, when he came up and took all by the hand, and manifested a happy return of that Christian affection he used to possess. It seemed as if for a time he had been lost in sleep, and had again awoke to a sense of his duty and privileges. Ever after this time we had the greatest pleasure from his restoration to a right mind, and in some respects he seemed more Christian-like than before his fall, and particularly in the expression of love and affection for all God's people.

“On Nov. 6th, 1825, Mr. G., Mr. R.'s brother-in law, died, and on the same evening he was buried. On the occasion of the funeral we had some conversation. The corpse being interred, during which our dear friend leaned upon his staff and wept much, we walked from the grave together, and I happened to observe how often we had been called here lately, when our dear friend coolly replied, ‘Yes, friend Lacey, and I believe I shall be the next you will have to bury;’ and so it really proved to be.

“On the 14th, Mr. Rennell called upon us on his way to the office where he was going to sign a few papers. We apprehended

his near approach to death, and mentioned our thoughts to him, and talked of the promises and portion of the saints. We were pleasingly surprised to find his mind in so desirable a state: he said he was aware of his end, but felt his mind quite steady and composed in the prospect, and instead of fearing he loved the hour that would bring perfection of bliss: that he had lived many years in the world, and always found that it was vanity; but that he should soon be with the Lord, which would be far better. He said he had lately habituated himself to spend some time every day to think upon the change that awaited him, and that he saw no terrors in death through the cross of Christ his Lord. We prayed together, and he united in the exercise with tears of affection, and we felt ourselves much edified with his lively experience, and could not but bless God that so desirable a change had been wrought just now in the mind of our dear brother. We for this time took leave, and Mr. R. said we should soon meet above. This I think was the last time he was out of doors, and I am certain the last he visited his office. On the Wednesday evening following, about eleven o'clock, our dear friend sent for us as he was suddenly taken worse, and wished to see us—spent about three hours with him. He talked about the Sinner's Hope; seemed quite composed, and was ready to die: was happy though not triumphant: his mind was stayed upon God, and he was kept in perfect peace. He united in prayer and praise with much earnestness and delight. From this time until his death I continued my visits, and he remained fearless and unmoved even to the last, not through presumption or false hope,

for our dear friend was well instructed in the truths and doctrines of the Gospel, but from an experimental acquaintance with the doctrine of the glorious Atonement for sin: this was his Rock, and this Rock supported him in his extremity. He loved to hear the promises of the Word, and wished me to remain with him that he might, when able, talk about religion and unite in prayer and hearing the word of God. One of our young friends repeated and sung a favourite hymn of praise, and although his nature was now almost exhausted he raised his feeble voice in the praises of God and Christ in a very pleasing manner. On another occasion, when he breathed hard and seemed to be sinking fast, I asked him if his mind was supported under the pressure of the dissolving hand; when he quickly answered,

“ How can I sink with such a prop
As my eternal God ! ”

The day before he died he called his children, one by one, to his bedside, and with much firmness and affection delivered to them his dying advice, as he did also to his wife, sister, friends, and the young men whom we had added to our church, charging the latter particularly to live near to God; to walk worthy of their high and holy profession, and to beware of temptations to pleasure. The doctor told him he had done all he could do for him, and said he had better settle his worldly affairs; but our friend said he had now done all that remained to be done in this world; that he was not alarmed at what he had said, for he was not afraid to die. From this time he said but little, and was patiently waiting for his change, apparently near his end, and what he did say still indicated the firmness of the foundation of his hopes, and

his safety while resting thereon. In our dear friend's case the faith of the Gospel cast out *all* the fear of death, and in this faith he continued till the weary wheels of life stood still, for he died not of any particular disorder so much as of mere exhaustion, having attained to a good old age.

“ Thus died our dear brother Rennell. The Lord in mercy granted him several days to contemplate his end, with the right use of his reason to the last; and he appeared well prepared for the change: and all throughout his illness desired not life, but rather to die and be with the Lord, which he said was far better. He died, not what some would call a triumphant death, but, O how triumphant! much more desirable than many that are called triumphant: he boasted not of works that he had done, which smoothened his dying pillow, but he boasted of the atonement of Christ for his sins, and this foundation bore the scrutiny of his fears, and the temptations of the adversary of souls. This was invulnerable to the attacks of the kingdom of the powers of darkness, and a knowledge of an interest in this atonement gave him comfort when all else failed; and from all that man can know it is certain we have now a saint in heaven, brought to the knowledge of this glorious hope through our ministry in Orissa.

“ Friend Rennell has left a widow and several children to mourn the loss of the tenderest of husbands and the most indulgent of fathers, apparently destitute, except of the promise ‘ I will be a father to the fatherless, and a husband to the widow.’ His decease is the more interesting as he was the first person given to us in this country, and in these feelings you will readily par-

ticipate with us. There is one encouraging reflection, that we 'have not laboured in vain or spent our strength for nought,' for this fruit of our labours is now eternally saved beyond the reach of depravity and sin. O may we be spared to help many souls on the way to heaven, who shall be our mutual joy and crown in the day of the Lord.

"The body of our dear departed friend was buried the next evening, amidst the tears of many, both natives and professed Christians, for the poor heathen knew his worth. The event was improved the next Lord's day."

Wesleyan Missionary Society.

FURTHER PARTICULARS OF THE SHIPWRECK OF FIVE WESLEYAN MISSIONARIES.

In our last this awful providence was mentioned. We now furnish further particulars of this event that are full of mournful interest. The Committee state,

The account of the late loss of our valuable and lamented brethren in the West Indies, was necessarily brief and imperfect, both from the letters having been written immediately before the sailing of the packet, and from Mrs. Jones being then too little recovered to be able to give any particulars of the circumstances of this melancholy event: we have now received many particulars from Mr. Hyde, of Montserrat, who went over to Antigua after the news of the loss of the Mail-boat had reached him, and remained there until Mrs. Jones was sufficiently recovered to communicate the painful detail. The case is, in some respects, much more affecting than we had anticipated: a part of the brethren were appointed to more lingering sufferings: but there is reason also to *sing of mercy*, as well as *of judgment*; and our friends will have the satisfaction to find, that those excellent men, whose loss is so deplored, both at home and in the West Indies,

exhibited, in their dangers and sufferings, a calmness and resignation, and a zeal for the salvation of the seamen, their fellow-sufferers, worthy of their hopes as Christians, and of their characters as missionaries of Jesus Christ.

The account which Mr. Hyde obtained from Mrs. Jones was as follows:

After they left Montserrat on Monday evening, they had to pass through a most fearful night: the wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description; but, toward sunset, they were fast approaching the island of Antigua.

The captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's Harbour; and endeavoured to avoid them. The missionaries were on deck, expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear but Mrs. Jones; and her mind, she says, was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it. However, the fear did not leave her; but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself—

Jesus protects: my fears be gone!
What can the Rock of Ages move?

About seven o'clock an alarm was spread suddenly through the vessel, by the cry of "Breakers a-head! Breakers a-head!" The helm was instantly put down, and the mainsail lowered: but the vessel missed stays twice—a most unusual thing with her; and, before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island, which is a long bank to the south-west of St. John's Harbour. Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course: and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found.

The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the missionaries on deck. The scene was indescribable! The vessel fell on

her side and filled directly. The sailors cut away her mast, and she righted a little. They cast out the anchor, and let out the cabin cable, which caused the vessel to hang a little more securely on the rocks, whilst the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter deck, up to their middle in water.

Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman, in it. The mate, Mr. Newbold, jumped after it, and happily for himself reached it. They endeavoured to bring her back to the wreck, but could not, and were driven away to sea.*

In the situation just stated, the passengers remained nearly one hour; calling on Him who alone could save them, and endeavouring to comfort themselves and one another with the prospects of a blissful eternity; when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea; viz. Mr. and Mrs. White with their three children, Mr. and Mrs. Truscott and child, two servants, and Mrs. Jones. Mr. Jones, being next to his wife, saw her desperate situation, and made an effort to lay hold of her; in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of their watery grave, cried much; but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, "Farewell! the Lord bless you!" and they, in return, repeated the affecting "Farewell!" and offered up the same prayer to God. "Lord have mercy upon us!" "God save us!" were the solemn ejaculations that now passed through the lips of the drowning brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise!

The captain now exhorted all who were still on the wreck to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold longest together; adding, "Hold on, if you possibly can, until morning; and then we shall be seen from Goat-Hill Battery, and be rescued." With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark. Wave followed wave in close succession; and they had frequently but just recovered breath from the past wave, when the next took it from them again.

* The boat drifted down to the back of Nevis, where a French sloop took the men on board, and afterward landed them at St. Bartholomew's.

At length, the greatly wished-for morning arrived; but, alas! it was not to be the morning of deliverance for them: they made the best signals of distress which they could; but they were not seen. They on the wreck could see people walking on the shore; but no one saw them—there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day; and they unitedly and with one voice endeavoured to hail them, but the beating of the sea on the rock drowned their voices, so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved: the sailors wept and prayed, while the missionaries pointed them to the Lamb of God: poor fellows! two of them died this day on the wreck, exhausted, but *looking unto Jesus*.

Night again came on apace, and soon enveloped them in all its dreariest gloom. Seated on a piece of the wreck—up to their breasts in water—without a crumb of bread or a drop of water having passed through their lips—the sea very rough, and the waves passing over them, each wave threatening immediate death! In this condition they held one another. If one ventured to sleep a little, another watched lest the waves should sweep him or her away. It was a night like the last, full of horrors.

When day appeared, it was welcomed with praise to God, that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue: at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master, *Not my will, but thine be done!* Vessels and boats passed again, but they were not seen. Some time after noon this day (Thursday) brother Hillier said that he thought he could swim ashore; and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them: the brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the distance required: he, however, still thought that he could; and, in the spirit of prayer, he committed himself to the deep; and they, after bidding him farewell, commended him to God: he struck off well; but, in about ten minutes, sunk to rise no more, *till the sea shall give up her dead*. One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the suffer-

ers were seen floating to-day, and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell upon them: she put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God.

Night now approached once more; but with every appearance of its being the last, for the joints of the piece of wreck on which they were began to open fast, and there was every appearance of its soon falling to pieces and putting an end to all their affliction. With this expectation, each was fervently engaged in hallowed and resigned communion. Contrary to their expectation, however, they were spared to see another day.

The sea was much calmer to-day (Friday) than it had before been; and, about noon, brother Oke said that he would endeavour to swim ashore. Mrs. Jones was asleep when he made the attempt; but was informed afterward by Mr. Jones, that he was drowned soon after he got into the water, being too weak to swim far. Mrs. Jones was seated on what are called, I believe, the bits: her husband was beside her, with his head leaning on her shoulder, while her hand held him by the coat collar: he began to lose the use of his legs; and his dear wife called the captain to help her to raise them, if possible, out of the water: the captain made the effort, but was too weak to come to her help. Not long afterward, brother Jones looked at his wife, and said, "My dear, I feel a strange drowsiness! What can be the meaning of it?" She had never seen any one die, and replied, "My love, I cannot tell." Soon after he cried out, "Come, Lord Jesus, come quickly!" and, a few minutes afterward, exclaimed, "Glory, glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer; for he too, poor man, was dying! For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, and he fell at her feet: for a few seconds she saw the body floating, and then fell into a state of insensibility.

In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help which they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her. They conveyed her ashore with all possible despatch, and at the house of

Mr. Kentish she met with the best of care and medical skill. Dr. Peddie was up with her all the night—bled her two or three times, to keep off inflammation—and happily, under God, contrary to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives is a great wonder: God only could have preserved her, and to Him therefore be the praise. She says, that it appeared to her as if boats saw them three times: they pulled or sailed toward them a considerable way, and their hopes on such occasions were considerably excited: they now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back or passed them unobserved. I asked her, if she thought the Brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke, on Friday morning, and yet he died; and she believes that had she not drank salt water that day, she must have died also: feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died: her answer was, "O! I hope they are saved. The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved"—and she added, "We were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the missionaries exhorted them to look to the Lord, which they did; and there is strong ground for hope that they found mercy."

On the Pilgrim Tax.

A friend has suggested the propriety of our inserting the following letter on the Pilgrim Tax, which appeared in the Baptist Magazine for July last. We cheerfully comply with the wish expressed.

"IF THE GOVERNMENT DOES NOT FORSAKE JUGGERNAUT, HOW CAN YOU EXPECT THAT WE SHOULD?"—*A Hindoo Inquiry at Pooree.*

Derby, June 17, 1826.

MY DEAR SIR—As you were so kind

as to publish my last to you from Wisbeach, On the Suppression of Suttées in India, I am encouraged to address you again upon another topic intimately connected with the prosperity of Christianity in our Indian empire. The motto of this communication is taken from the journal of Mr. Bampton, a brother missionary at Pooree, who complains in his Journal for October, 1825.—‘These arguments discompose me more than any others, and they are urged (I mean the Government’s connection with the Temple,) every day, and perhaps some days, several times.’—I have felt the same in conversation with the Hindoos, and shall never forget the inquiry of a man in an obscure village—‘Why should the Company destroy Juggernaut; he is their servant.’ Permit me to state,

“(1.) *The Origin of the Pilgrim Tax.* The Mousalmans gained possession of Orissa about the close of the 16th century. They appear to have had peculiar enmity against Juggernaut, and Mr. Sterling, in his Account of Orissa, says, ‘During these contests in and about Pooree, the images so much venerated by the one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and concealed amidst the hills until the times appeared favourable for again setting them upon their thrones in the Temple. This religious warfare was at length set at rest by the institution of the Tax on Pilgrims, which, if we may credit the author of the work translated by Gladwin, under the title of the History of Bengal, yielded the Mogul Government a revenue of 900,000 rupees.’—The Mahrattas who succeeded to the Government of Orissa exacted the Tax, and it continued till the administration of the Marquis of Wellesley, under whom, in 1803, Orissa became a province of our empire. On the Marquis leaving the government in 1806, though he had left the affairs of Juggernaut’s Temple to its own Priests, the succeeding Administration revived the Tax, and it continues, with all its appalling evils, unto this day.—See *Buchanan’s Christian Researches*, p. 143, 144. Tax on Pilgrims is collected at Gya, Allahabad, &c. Whether its origin in these places is the same as that at Pooree, I cannot say; but it is probable the rapacious followers of the Prophet of Mecca established this pernicious system throughout India.

“(2.) *The nature of the System, as it now exists, should be generally known both in India and in Britain.*—Mr. J. H. Harrington (now Member of Council, Calcutta,) in his valuable work, ‘Analysis of the Laws and Regulations of the British Government under the Beugal Presidency,’ has a section on the Pilgrim Tax.—See vol. iii. p. 207—226. I took a copy of this section while at Seram-

pore, in October last; a few extracts may develop the system.

“The Pilgrims liable to the Tax at Pooree shall be divided into four classes—lau jattes, nim lolls, bhurrungs, and punj tirthes. Pilgrims of the first class, coming from the North, to pay a tax of ten rupees, and coming from the South six rupees. Pilgrims of the second class, coming from the North, to pay five rupees, and from the South three rupees. Pilgrims of the third class, whether coming from the North or South, to pay two rupees. Pilgrims of the fourth class, to pay two rupees.’ Then follows an account of the period allowed to stay in the town, the forms of certificates to be given, &c., &c. A premium is given the Pilgrim Hunter, independent of the tax. On this subject, Colonel Phipps, lately in command of the station at Pooree, remarks:—‘The British Authorities collect from the Pilgrims, and pay the priests and attendants of the Temple a very high premium for enticing Hindoos to this frightful pilgrimage. The premium is about one-fifth of the collections. During the Chundun and Ruth Jattrra, in 1822, embracing about two months, 40,000 rupees, or £5000 sterling, were collected and paid to the attendants of the Temple, who had brought the Pilgrims to the barriers of the town.’—See an excellent article relative to Juggernaut’s Temple, worship, &c., in the *Missionary Register*, Dec. 1824. Relative to the tax at Allahabad, Mr. Harrington says, ‘On every Pilgrim on foot, one rupee; on every Pilgrim with a horse, or palque, or carriage, of any description, two rupees; on every Pilgrim with a Camel, three rupees; on every Pilgrim with an elephant, twenty rupees!’ At Gya, the tax is stated ‘to vary from six annas to 12 rupees, 11 annas 3 pice.’—Take a summary view of the profits of this unholy gain:

	Rupees.
Net receipts for 1814, 1815	135,667
Gya, Ditto for 1815, 1816	182,876
Allahabad, Ditto ditto	73,053
Kasheepore, Lurkuru, Sumbul, and Itawa, for 1815, 1816	5,683
	<hr/>
	397,279

“(3.) *The evil of this state of things in India* are too numerous to admit of discussion here: idolatry is established, regulated, and promoted by it. Britain consolidates the system of idolatry in India. Its celebrity is increased by its connection with the Government, and the presence of Europeans conducting its temporal affairs. On the injurious effects of the tax and premium system at Pooree, Colonel Phipps observes, ‘The premium is one of the greatest means of encouraging

and promoting the horrid superstition. Its effects are now felt so sensibly that *the trade of pilgrim hunter* is pursued much more systematically than was before known. Last year (1822) a man named Indra Trewarre detached to various parts of Bengal Proper 100 agents, and during the festival of the Chundun and Ruth Jattra he is said to have obtained the premium for 4000 pilgrims. He is now busily employed in collecting and instructing 100 extra agents to be sent to the Upper Provinces. The enormous premium of *twenty per cent.* paid to those who can delude the Hindoos to undertake a pilgrimage which is so destructive of human life, is a very singular feature in this state policy. A political economist would probably be startled at the idea of ultimate profit to Government from such a waste of life and cessation of useful labour. *To the Christian the whole system appears monstrous.* The regular troops guard the barriers; they are placed on duty at the very gate of the Temple; and the Brahmins exult in the very efficient support they receive from their rulers, whose own religion teaches them to abhor idolatry. The priests say that for many years this superstition has not been so rapidly increasing as it is now known to do.—O Britain! hear, hear these painful declarations!—Cease, by the regulations of thy sons, to promote the abomination that maketh desolate.

“(4.) *The facility and utility of the suppression of the system are very apparent.*—An excellent article on this subject has appeared in *The Friend of India* (Quarterly Series) for Oct. 1825. It has excited very great attention in India. The *India Gazette*, the *Columbian Press Gazette*, the *Bengal Weekly Messenger*, and likewise the *Calcutta John Bull*, (all published in Calcutta), have unequivocally advocated the repeal of the tax system, and shewn its impolicy and inhumanity. The *John Bull*, who will not be suspected of undue partiality to missionaries, in an editorial article under date Nov. 1st, 1825, among many other very just remarks, observes, ‘Adverting to the fact, that the tax *humanely* imposed by Government with a view of discouraging the pilgrimage, has become *the very means of perpetuating it*, and been even converted by those who have selfish purposes to answer, in keeping it up, into a proof that the Christian Government of India recognizes the divinity of Juggernaut, and believes in the virtue of a pilgrimage as expiating human sins, he (the Editor of the *Friend of India*) proposes, *and we certainly concur with him, to abolish the tax altogether, and to leave the Hindoos free to go or not, as they please, on this pilgrimage.* No thing, we are persuaded, would more effectually tend to lessen this resort of pilgrims

to this celebrated seat of superstition, than *the total indifference of Government to the practice.* The tax imposed upon the Pilgrims, when found (as we believe it is) ineffectual as a check upon the practice, *ought without delay to be abrogated.*—Ah, John, thou hast said many hard things against the poor missionaries in India, surely they will now forgive thee; I forgive thee from my heart, and give thee my hand as now speaking like a Briton, a Philanthropist, and a Christian.—I am wearied with writing, but my heart is enlarged to plead before a humane and Christian public for the Suppression of British support of idolatry in India, the permission of the Suttee, of Ghaut murders, and other abominations. Hoping to address an appeal to the inhabitants of Great Britain upon the subject of this letter, I forbear at present further to enlarge. May every British Christian soon regard as it respects idolatry in the East, the injunction of Scripture—‘Touch not, taste not, handle not.’ I am, in promoting the welfare of India,

Your fellow labourer,
J. PEGGS.”

Calcutta Ladies' Society,

FOR NATIVE FEMALE EDUCATION.

State and Progress of the Schools.

THE following statement is extracted from the First Report of the Committee.

“When the Ladies' Society was formed in March, 1824, Twenty-four Schools had been commenced, 400 children were under instruction, and the sum of 7422 sicca-rupees was transferred to your Committee by the Secretary of the Calcutta Church Auxiliary Missionary Society. Assisted by such valuable means, and encouraged by such handsome resources, your Committee were enabled to carry forward the System of Native Female Education, which had been so happily commenced and so zealously superintended by the watchful activity of Mrs. Wilson.

“In the course of the first year, the Schools have increased to thirty: the average number of children in daily attendance is about 480; and 10,750 sicca-rupees have been realized.

“The System of Education adopted by Mrs.

Wilson has been adhered to without any alteration: as soon as a child has learned the alphabet and combination of the letters, an easy book is put into her hand: she spells and writes the words; and, according to the attention and talent of the child, she rises to the First Class. The New Testament is now generally introduced into all the Schools which are sufficiently advanced in reading; and the pleasing manner in which the children can explain several parts of the Gospel is a striking proof to your Committee, that their labours are not in vain. Since the formation of the Schools, no less than Eleven Young Women have qualified themselves to act as Teachers: five remain at their own houses; and six are still employed as Mistresses, and conduct their Schools in a satisfactory manner. Within the same period, about 60 Girls have been taught plain needlework: 20 are now under Mrs. Richardt's charge, and some of them have lately commenced marking.

"Upon the whole, your Committee feel that there is every encouragement to double their exertions; and to extend, as widely as possible, the work which has been so happily begun: and, so far from viewing the difficulties as checks to their exertions, they desire to compare present hindrances with those which existed a very short time ago, and to offer the blessings of Female Education to the extent of their resources; in the well-grounded hope, that, in proportion as the influence of your Schools is felt, the effects of true religion and general comfort will prevail.

"Not less than Fourteen Young Ladies have lately commenced the study of the Bengalee Language, that they may have opportunities of superintending the Schools. Other Ladies have kindly forwarded plain needlework for the children, and have thereby contributed to keep them employed; and, a short time ago, your Committee had the great satisfaction of witnessing a Ladies' Association formed, to extend more widely the blessings of education, and contribute to the funds of this Society for building a Central School. The Association is now supporting Six Schools, and its funds are rapidly increasing.

"The kind and handsome manner in which the Gentlemen of this Presidency have supported the interest of the Ladies' Society, demands also the public acknowledgement and warmest thanks of your Committee. The Society has not only had the advantage of their personal donations and subscriptions, but has also received, through their influence, additional and valuable aids from Native Gentlemen, who have heard the claims of the Society urged, and are in consequence become its supporters and friends."

The Infant Hindoo Mourner.

FROM THE BENGAL HURKARU.

Upon a woody bank I roam'd at eve,
Close to the Ganges gliding stilly on;
And through a glade the sun's last beams I saw,
And o'er the golden tide their radiance stream'd.
It was a sweetly pensive hour of calm;
The Myna chirp'd upon the Mango bough,
And gently coo'd the Ring-dove 'midst the leaves.
I heard a fretful cry of infant wail,
Tremulous, floating on the breeze of eve,
And paused to listen—when these words I caught:
Mother! mother! Oh my dearest mother!
I hurried onward to the sandy waste
That edg'd the water. On the ground there sat,
Near a heap of ashes mould'ring drear,
Weary and desolate, a little child:
One tiny hand a drooping flower held fast,
Emblem most meet of that unhappy child;
The other wip'd away the scalding tears
That from her dim black orbs came trickling
down,
As on that ashy heap she gaz'd intent,
Repeating still her cry of infant wail,
Mother! mother! Oh my dearest mother!
"Stranger!" exclaim'd an aged peasant near,
"The story of that orphan soon is told:
Child of my child, her father paid the debt
Which awful nature claims, nor reck'd his babe,
Who deem'd him sleeping in a heavy sleep:—
And wot you wake, my father? she would say,
And wot you speak, nor take me on your knee?
The brahmin came—a garland in his hand—
And hung it round the victim mother's neck;
And then the living with the dead went forth.—
The drear procession reach'd the fated ground
Where wood and fire as meet convenient lay:
The child her mother follow'd, laughing still,
Or skip'd before her, sportive as a lamb;
Or grasp'd the hand whose soft caress was life.
At last the parent stoop'd and kiss'd the child,
And as she kiss'd her, down a truant tear
Trickled away, and from her quiv'ring lips,
The pangs she spoke not, breath'd upon her child.
A quick presentiment appear'd to cast
Its instant gloom upon the little one:
Unto her mother's bosom fast she clung,
And sobbed and wept. The mother soothing,
plac'd
Yon flower, now faded, in her infant hand.
The frail pledge remains, but O the giver!
One last long kiss she gave, and tore away;
And then the pile she mounted by the side
Of him who press'd that bridal couch of death.
Her infant fain would follow, but we held
The little struggler, while her piercing cries
In vain reach'd her, who soon could hear no more.
Come back, my mother! mother! mother! mother!
The din of direful discord rose, and smoke
Ascend'd blackly through the sunny air.
The crowd dispers'd, but still the babe remains,
And has remained since that dread morning hour,
Weeping, and gazing for her mother there;
And nothing finds but loneliness and ashes.—
Mark the sad wildness of her young despair,
As on that ashy heap her gaze 'is fix'd,
With bitter tears and thick convulsive sobs;
And hark again! her cry of infant wail,
Mother! mother! Oh my dearest mother!"

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BIBLE GEOGRAPHY.

No. 35.

LYCIA—PHILADELPHIA—SARDIS—THYATIRA—PERGAMOS—TROAS—SMYRNA—EPHESUS—MILETUS.

HAVING traced the progress of christianity as far as Bithynia, we shall briefly notice those places in the western districts of Asia Minor which are mentioned by the writers of the New Testament.

Lycia was a small province that lay on the southern shore of this region, on the west of Pamphylia. At Myra, the capital of Lycia, Paul went on board that vessel in which he was shipwrecked on his voyage to Rome; and from Patara, a sea-port, a few miles to the west of Myra, he sailed on his last visit to Jerusalem.—We know little of these places, except that they were flourishing and populous cities; adorned with magnificent idol temples; and that at Patara there was a celebrated oracle dedicated to Apollo, which was held in almost equal veneration with the oracle at Delphos. Acts, xxi. 1. xxvii. 5.

We have already hinted that the region which lay between Phrygia

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and Bithynia and that part of the Mediterranean now denominated the Archipelago, and comprehended all the western districts of Asia Minor, is designated by the evangelical historians by the title of Asia. It consisted of the provinces of Caria, Lydia, Ionia, Troas and Mysia. Many flourishing churches were early planted in this favoured country, by the apostles and their companions: in a rapid survey of which, we shall proceed westerly from the places described in former papers.

Philadelphia was situated about fifty miles north-west of Colosse. It stood on the declivity of a hill; and enjoyed a pleasant prospect over the adjacent plains, which were well watered and interspersed with many villages. It still remains; though like all other places under the tyranny of the Turks, it is greatly decayed. The inhabitants of this town defended themselves obstinately against these infidels, and were the last in those parts that yielded to their arms. There was a lively and prosperous church here, when John wrote the Revelations, to which the gracious Redeemer made many promises: and it has continued to the present day, a monument of his power and fidelity.

A 3

This place now contains above eleven thousand inhabitants. Of these, upwards of two thousand are professing christians, who possess twenty-five places of worship, a bishop and twenty inferior clergy. Rev. iii. 7—13.

About forty miles nearly west from Philadelphia, was situated the once populous, opulent, and magnificent city of *Sardis*. It was the capital of Lydia, when that country was an independent kingdom. This city is now reduced to a few wretched cottages, inhabited by indigent shepherds, which form a striking contrast to the stately pillars and splendid ruins, that lie scattered in wild disorder on every side, and sufficiently bespeak its former grandeur. The gospel of peace had been early preached in this city with success; and a numerous society of the professed disciples of Jesus was established here, to which our Saviour addressed an admonitory epistle, by his servant John. It had then declined, and appeared "ready to die." Its members, with a few honourable exceptions, though they had a name to live, were dead. They were earnestly exhorted to repent, and severely threatened if they continued in their negligence and impenitence. There is reason to fear that these exhortations were disregarded, as the threatenings have been awfully executed. There was not, in 1815, an individual in the town who professed himself a christian; but, in the neighbouring plains, about forty were discovered, who had built a church at a little distance, in which they met to worship the Saviour.—They wished to have raised their edifice within the town; but were prohibited by the Turkish authorities. Rev. iii. 1—6.

Thyatira, another of the churches addressed in the apocalypse, stood

about thirty miles almost due north of Sardis. From the remains of antiquity discovered around the present town, it appears to have been a large and splendid city; and the state of religion was then honourably acknowledged by the Redeemer; though there were some disorders which he blamed them for not correcting. At present, it is a flourishing town, containing many thousand inhabitants: of whom three thousand are christians; who, when visited a few years ago, expressed a great regard for the scriptures and an anxious desire to possess them. Thyatira was the native city of Lydia, whom Paul converted at Philippi. Rev. ii. 18—29. Acts xvi. 14.

Nearly forty miles westward from Thyatira stood *Pergamos*, another of the churches of Asia, which had sustained severe persecution with exemplary patience and fidelity. Some heresies however had crept into its creed, which exposed it to awful threatenings. This city was the capital of Asia-Propria, under some of its most powerful kings; and, from the ruins that still remain, it is evident that it was large and opulent. Here was a famous temple dedicated to Esculapius, the god of physic; and a celebrated library containing two hundred thousand volumes. It still is a considerable town, though much reduced. Several thousands of nominal christians reside here and possess two churches; but the clergymen are ignorant of the scriptures and appear insensible of their value. One of their lay-officers, however, shewed more intelligence and piety; and to him a copy of the word of God was intrusted.

A few miles north of Pergamos, stood the port of *Adramyttium*. To this place the ship belonged in

which Paul took his passage for Rome. On the opposite side of the bay, about thirty miles north west of Adramyttium we find *Assos*, where Paul rejoined his companions on his journey towards Jerusalem. Proceeding northward a little inclining to the west, for about twenty miles, we reach *Troas*, a seaport situated near the scite of ancient Troy.— Paul extended his second missionary tour in Asia as far as Troas; where he probably laboured with success, as there was a flourishing church at that place, when he visited it a second time, a few years afterwards. On this occasion, while the apostle was preaching, a young man overpowered with sleep, fell down from the third loft, and was taken up lifeless. Paul immediately left the place where he was preaching and restored the youth to life; to the great joy of his friends. From the epistles of this active missionary we learn that he frequently favoured this city with his labours; where “a door was opened to him of the Lord;” but we have no account of the progress of the gospel here, and know very little of the city itself.— Acts xxvii. 2—5. xx. 13. xvi. 8—12. xx. 7—12. 2 Cor. ii. 12. 2 Tim. iv. 13.

Returning southward, we arrive, about the middle of the western coast of Asia-Propria, fifty miles west of Sardis, at *Smyrna*, an ancient city which had flourished many centuries before the birth of Christ, and was at that period populous. Here the gospel had been early planted, though it is not known by whose instrumentality. To the church in this city, one of the epistles in the beginning of the Revelations was sent full of approbation and encouragement. Polycarp the famous martyr was probably then its pastor; and to him, as the angel or messen-

ger of the church, this epistle was addressed. It is at present one of the most considerable cities of *Natolia*; and contains one hundred and forty thousand inhabitants; of whom one sixth part profess christianity. One hundred and forty of these are protestants, five thousand Roman catholics, and the remainder belong to the Greek church. Here is also, the seat of a Greek archbishop.

About forty miles south east of *Smyrna*, was situated *Ephesus*; a city greatly celebrated both in sacred and profane antiquity. It was built five miles from the sea, with which it had a free communication by means of a navigable river. At the period embraced by the history of the New Testament, it was the metropolis of Asia-Propria, noted for its wealth, splendour and population. Its great ornament was a magnificent temple, dedicated to the pagan goddess *Diana*, and reckoned amongst the wonders of the world. This structure was four hundred and twenty-five feet long, and two hundred and twenty feet broad; supported by one hundred and seventy marble pillars, each seventy feet high, many of them exquisitely carved and all highly polished. Two hundred years are said to have been occupied in the erection of this temple; which was seven times destroyed by fire, and as often rebuilt with additional splendour. It was appropriated to the worship of a statue of *Diana*, which had been preserved unchanged through all the conflagrations of the temple. It was of wood, small in its dimensions, and formed on a very antique model. Imitations of this idol were made and placed in small silver models of the temple, which were sold at a good price, to the worshippers that came from distant countries. *Demetrius* was a ma-

nufacturer of these "silver shrines for Diana:" and was naturally anxious to preserve their credit. The vulgar believed that the original idol fell down from Jupiter; but Demetrius appears to have been better informed; for he reckoned it among the "gods that are made with hands;" and ancient authors say that it was the work of an old artist of the name of Canitia. The image was gorgeously apparelled, its vestrichly embroidered, and each hand supported by a bar of gold. A veil, hanging from the roof of the temple, concealed it, except when the service required its exposure. It was in defence of this goddess, or rather of the "craft by which he had his wealth," that Demetrius caused the riot mentioned by the sacred historian, Acts xix. 21—41.

Ephesus was so famous for the study of magical arts, that the phrase "Ephesian Letters" became a common mode of expression for the magical sciences. When the great apostle laboured in this city, and wrought many convincing miracles in support of his testimony, some of these conjurers wished to rival him; and adjured a man, who was possessed by an evil spirit, in the name of "Jesus whom Paul preached." They were however shamefully exposed, and nearly lost their lives for their impiety. This event alarmed their companions, and many who used "curious arts" were convinced of their sinfulness; and, renouncing these unlawful studies, "brought their books together and burned them before all men," to the value of nearly two thousand pounds, at the lowest estimation. Acts, xix. 13—20.

Ephesus was highly favoured by the early introduction of the gospel and the valuable labours of several of its inspired founders. The apos-

tle Paul first visited it in the year 54; when he entered into the synagogue, on the sabbath day, and reasoned with the Jews. His hearers were desirous of further instruction; but Paul, being anxious to reach Jerusalem before the ensuing feast, declined their invitations, with a promise to return at a future time. In a few months afterwards, he arrived again at Ephesus, and laboured here three years with extraordinary diligence, zeal and success; and his labours were abundantly blessed. For the first six months, he chiefly addressed his countrymen in their synagogues; but finding them obstinately determined to reject his message, he left them, and retired with his disciples to the school of Tyrannus, probably one of his converts. Here he directed his principal attention to the gentiles; and the number of christians daily increasing, the fears of the idolators were excited, lest the great Diana of the Ephesians should lose her votaries. Their tumultuous opposition only brought the new doctrines into greater publicity; and, before Paul left this city, there appears to have been a very flourishing church collected in it. At length he set out for Macedonia, leaving the interest of Christ there under the care of his beloved companion Timothy. The apostle never again entered Ephesus; but he always retained a great regard for these christians, and a warm solicitude for their spiritual prosperity. This is sufficiently evident from the affectionate interview which he had with their elders soon afterwards at Miletus; the earnestness of his advices and directions to Timothy when he was stationed amongst them; and especially from the affectionate and warm-hearted epistle which he addressed, about five

years afterwards, to "the saints which were at Ephesus." Acts, xviii—xix. Eph. i. 1.

How long Timothy remained at Ephesus is not known. He is found at no distant period, again itinerating in company with Paul. He might however return to that place; where tradition informs us he sustained the pastoral office till near the close of the first century. All the earliest christian writers also join in stating that John, the apostle and evangelist, resided here for a long period, during the latter part of his life, as the apostolic guardian of the Asiatic churches. This highly privileged society doubtless profited greatly under the care of these inspired teachers: yet it is painful to observe that, when the Revelations were written, the piercing eye of the Redeemer perceived, that it had left its first love, and threatened, except it repented, to remove its candlestick out of its place. Rev. 11. 1—7.

This awful threatening has been long ago dreadfully executed. The city itself has many centuries since been destroyed; and nothing remains where it once flourished, besides a few stupendous ruins which bear indisputable witness to its former splendour and magnitude. Near these instructive monuments of fallen grandeur, a wretched village has arisen, which, in 1815, consisted of fifteen poor cottages. Here only three persons were then found who professed christianity; two brothers who kept a small shop and a gardener. They were Greeks; and most deplorably ignorant. In that place, which was so long blessed with the labours of Paul, Timothy, and John, there are christians who know nothing of these illustrious men, except as the names of certain saints whose days are marked in

their calendar. Of the existence of such a book as the New Testament, they appeared wholly ignorant; till a copy in modern Greek was given to one of them, who could read a little. He expressed a strong desire to obtain it; and promised that he would not only study it himself, but lend it to his friends in the neighbouring villages.—May the God of the Bible bless it, that like a grain of mustard seed, it may become a tree, under the branches of which the birds of the air may come and lodge.

Miletus was a port about twenty miles south east of Ephesus, where Paul had his parting interview with the elders of the Ephesian church. It was famous for being the birth place of many eminent men among the Grecian sages. Acts xx. 17—30.

SHORT MEDITATIONS

ON SELECT PASSAGES OF SCRIPTURE.

IV. *So is the resurrection of the dead.*" 1 COR. xv. 42.

The body which we carry about with us is subject to numberless calamities, troubles and misfortunes. It naturally tends to the dust. Sin has brought many painful and disagreeable complaints upon us, while living; and when we die, our flesh soon begins to decay and is committed to the grave in corruption, dishonour and weakness. But it shall not always continue in this degraded state. It shall one day be raised an incorruptible, glorious and spiritual body. How pleasing! how comfortable the thought! At death, we only lay aside that which is earthly, perishable and burdensome. The soul lives; and lives

in the enjoyment of all its powers, with greater freedom and delight.

Surely then, a sincere christian may contemplate death with pleasure. For the soul is the chief part of man; and it survives to enjoy God, to converse with angels, to associate with the departed spirits of just men made perfect, and to partake in all the rich variety of joy, love and bliss with which the celestial world abounds. It shall also, in due time, inhabit its own body, raised to the utmost perfection of honour, glory, spirituality and immortality. When the pious spirit quits its earthly tabernacle, it is probable, that it feels itself delivered from a decaying body, and immediately exercises every power in greater perfection than while in the body. It feels no loss at death; but enjoys a greater degree of liberty and delight; and it looks forward to that period when even this increased felicity shall be raised to a still more intense height, by its reunion with its own glorified and immortal body, refined from every depravity, and fitted for endless enjoyment in his presence, where there is fulness of joy.

Lord increase my faith; and may I always so live as not to fear, but rather to rejoice at my change whenever it may come. May holy angels stand ready to receive my parting soul! May their heavenly conversation prepare it for the sublime joys of thy eternal kingdom! And may they conduct my enraptured spirit to the gates of the New Jerusalem! There I shall behold my risen, my exalted Saviour; and be like him in body and mind through all eternity.

V. *“ Search me, O Lord, 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.” Psa. cxxxix. 23, 24.

In this instructive Psalm, the omniscience and omnipresence of the great and eternal God are most sublimely described. They are subjects which ought deeply to impress our minds. Does God know all things? Is he always present with us? Does he see, hear and know all we do, speak or think? He does. Awful, important truth! How then ought we to live!—David contemplated these interesting topics till his soul was inflamed with wonder and love. “How precious are thy thoughts unto me,” he exclaims, “how great is the sum of them.” Under these impressions, and filled with divine love, he begs of his Maker three favours;—to search his heart—to cleanse him from all evil—and to lead him in the way of holiness.

I would adopt his prayer; and, from my very soul, request the same favours, O God, at thy hands. Thou knowest all my heart, thou understandest all my thoughts, thou art perfectly acquainted with all my actions. Do thou shew me the evil of my ways, and teach me to know all my sinfulness. I feel that I am too ready to overlook my transgressions. I cannot see as thou seest: I am too blind to my own failings. Lord do thou search me and try me; and whatever evil thought or wicked way thou findest in me, convince me of it by thy good Spirit. I would not indulge or cherish one sin, either in heart or life. Lord, shew me my errors whatever they are, and by thy grace help me to overcome them. Yea, root them all up, and let no seeds of iniquity abide in my soul. I know that I am always in thy presence, thou pure, holy, sin-hating God; and I desire so to act, think and speak, that I may not offend

thee. Cleanse me therefore; make me holy; sanctify my heart; baptize me with the Holy Ghost and with fire; purge away all my dross; and let nothing remain in my heart, proceed from my lips, or be seen in my conduct, that thou wilt disapprove.

And, Lord, do thou also lead me in the way everlasting; the pure, upright and holy way, in which thy children ought to walk. Whatever is thy will, do thou reveal it to me. Whatever work thou wouldst have me to do, shew me what it is, and aid me to perform it faithfully. I wish to give myself up to thy direction every hour of my life; in thy work and thine only, I wish to be employed. Lord, let me be under thy peculiar guidance through every future day on earth. Oh! how great are thy mercies! how precious thy love! how desirable thy presence! how valuable thy counsels! "If I should count them, they are more in number than the sand. When I awake, I am still with thee."

VI. "*Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass, he shall pass away.*" JAMES i. 9, 10.

The gospel of Jesus Christ is not designed to lift men up one above another; but to teach all men to be humble, thankful and contented. Is a poor man brought to the knowledge of the Lord; a man who earns his bread by the sweat of his brow, and has scarcely food to eat, or raiment to wear? Let that man rejoice in that he is exalted. Exalted to what? To worldly honour or affluence? No: but to the dignity of being an heir of glory and to the possession of the infinite riches of divine grace. This is true exaltation, real honour and lasting wealth.

And there are many, very many men and women, very indigent as to their temporal circumstances, who are, through divine mercy and grace, thus exalted. These may look down with pity upon the nobles and princes of the earth: for their state is infinitely superior to the state of those great men who are not partakers of the same spiritual privileges.—And alas, not many wise, noble or mighty are called.

On the contrary, the rich christian ought to rejoice in that he is made low; and taught, amidst all his wealth and honours, true poverty of spirit; and made ready to part with all for the sake of Christ. Sensible of the fleeting and perishing nature of all earthly possessions; and that as a flower of the grass, he himself shall pass away, and leave all his property and all his honours behind him—such a man cannot, will not boast himself of earthly distinctions. He will rejoice in spiritual and eternal things; and esteem one religious privilege above all the treasures of the whole world.

Lord, grant that we may all perceive in what true wealth consists; be truly thankful for it; and prize it above all other things. May we daily meditate upon that eternal exaltation which all thy sincere children shall enjoy; those infinite riches which they shall for ever possess; and learn to despise the empty and vanishing baubles of this vain and fleeting world. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "heirs of God through Christ."

VII. "*It pleased God that in him should all fulness dwell.*"—COLL. i. 19.

All fulness dwells in Jesus Christ, the Son of the living God. But is

Jesus Christ mine? If he is not, I am indeed miserable; for there is nothing else that can do me any real good. But if Christ is mine, I have all things. In him dwells all fulness, yea the fulness of the Godhead bodily.

In him there is all fulness of power to save my soul. The world is powerful, satan is strong, and sin is mighty; but he is above them all. He spoiled principalities and powers, destroyed death, made an end of sin, overcame the world, and is able to save to the uttermost. All power is his own.

All fulness of grace and love dwells in Jesus. He will therefore have pity and compassion on a poor worm. He is willing to help and save me from all my enemies. He remembers me under all my afflictions, troubles and trials; and will not suffer me to be tempted or tried above what I am able through grace to bear. He will cheer my heart with his love, refresh me with his presence, visit me with his mercy and shew me his salvation.

All fulness of wisdom dwells in Jesus. He can and will guide and direct, teach and instruct my poor mind, in all the truths of his word, in all the promises of his grace, in all the laws of his house; and make me wise unto salvation.

All fulness of happiness dwells in Jesus. The earth, the heavens, and the boundless universe are all his own. Every good and perfect gift is from him. He therefore can make me happy. Do I want peace, pardon, deliverance, justification, or sanctification? All these are my Lord's to bestow. Do I want temporal mercies? food, raiment, the conveniences and comforts of this life? These are all the Saviour's; and he will give them to his people, so far and so much as is good for

them. Do I want soul- riches, treasures in heaven, thrones, crowns, a kingdom, honour, glory, rest, joy eternal and complete felicity? All these are Christ's. In him all fulness dwells. And these eternal glories, these exquisite delights, these solid and everlasting treasures, he can and will give to all that love him. Neither grace, nor glory, nor any good thing, will he withhold from them that walk uprightly.—Glory be to his blessed name! he hath made peace through the blood of his cross; and by him my soul is reconciled unto God. Jesus is mine; and all things are mine—things on earth and things in heaven.

Thou blessed and eternal Lord! thou Friend of sinners and everlasting portion of thy people! help me to love thee, to serve thee, to trust in thee for all things, and to forsake all for thy Name! May I never more doubt of being truly happy, or of having all things that I want: for thou art mine, and in thee all fulness dwells.

Lincolnshire, 1787.

S. S.

THE
PATH OF THE JUST.

“*The path of the just is as the shining light, that shineth more and more unto the perfect day.*”—Prov. iv. 18.

THE first view and external appearance of things are frequently illusory; hence both duty and interest require that, in our journey through life, our path should be chosen with circumspection and care: especially as this course is intimately connected with our present peace; and every step in our progress is inseparably linked with eternity, and takes hold

either of heaven or hell. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

Some paths, at the first entrance, are specious and flattering; but, as the traveller proceeds, they become more strait and disagreeable, more rugged and dangerous. Such are the ways of sin. Syrens sit at the gates and sing to enchant and allure. Roses seem to strew the way; but they conceal the most piercing thorns and the most deadly serpents. The thick cloud which hangs over this path will, in the end, discharge terrible tempests upon the deluded and infatuated traveller. "The end of these things is death."

Other ways are strait at the entrance, and difficult and trying in their first stages; but they sensibly improve as we advance. New accessions of light break in; cheering refreshments are provided; good company smile upon us; auspicious prospects are disclosed; and the lively anticipations of a successful result and a peaceful home present themselves.—Such is Religion. "Her ways are ways of pleasantness; all her paths are peace"; and the blissful termination of her course is heaven.

But, alas, our natural propensities are in favour of sin and the world. A deceived heart has turned us aside; and such is the corruption of our hearts, such the influence of satan and sensible objects, such the depravity of man, and such the baneful prevalence of example, that when the blessed God exhibits the way to eternal glory, and commands us to pursue it, the greatest part of mankind, say, "We will not walk therein." But shall we be so destitute of caution, of fortitude and of reason, as to risque our all in blindly following the multi-

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tude? No. All arguments in favour of a sinful course must be weak and false; and it is infinitely more safe and honourable to be a Noah in the ark, rather than one of the vast mass overwhelmed in the flood—to be a Lot in Zoar, rather than involved in the fiery ruin that destroyed Sodom. "Oh that they were wise, that they understood this!"

Independent of divine grace there was no path to immortal life; nor could there have been one. The world was in gross darkness, over it the fall had settled a thick impervious cloud, and the soul of man was involved in complete blindness. We could never have seen a ray of light, had not Mercy, in the person of Jesus Christ, dispelled the dreadful gloom. In this way, Jehovah commanded the light to shine out of darkness. In the person of the Redeemer, in the system of the gospel, in the knowledge it reveals and the comforts it imparts,—we behold a light to them that sit in darkness, a sun to those who inhabit the gloomy valley of death. Look at this shining light; and admire how luminous, how reviving, how diffusive it is!

The plan of God in all his great works is constantly gradual, a progressive movement towards perfection. This is discovered both in nature and in providence; and there exists a beautiful analogy, an harmonious consistency: throughout the whole of his operations we can trace the same wise, powerful and benevolent agent.—When man had sinned, all was darkness and the task of exploring a path to heaven was alike hopeless to wisdom and folly, to idiotism and philosophy. The first promise was a ray of light on this interesting subject. Time rolled on, and the rays became more nu-

3 B

merous and more luminous. The repetition of promises, the multiplication of predictions, the succession of types, and the endless sacrifices which bled and smoked on the Jewish altars; were all for ages struggling with the surrounding shades and night; till the Sun of Righteousness arose, "a Light to lighten the gentiles and the Glory of his people Israel." It is true that this light was in a degree obscured by the meanness and poverty of Jesus; but the blaze of his miracles, the fervour of his love, his unparalleled and active benevolence and the bright instructions of his preaching diffused light wherever he went. He shone more and more till, having finished his great work on the cross, he rose from the dead, ascended to his Father, and from the meridian splendour of heaven, shed the perfect light of the gospel over all nations.

Such has been the progress of the great scheme of salvation; and very similar is the christian course of every true believer. His "path is as the shining light, which shineth more and more unto the perfect day." He enters, at the strait gate, into the narrow path that leadeth to life; he walks in Christ from stage to stage; his steps are guided by increasing illuminations from the Holy Spirit, and a progress towards perfection marks his whole career. At its commencement he is brought out of darkness into light; he obtains a spiritual understanding, which combines the light of knowledge with the warmth of divine love. This enlightens the mind and diffuses its genial ardour over the whole soul: he then becomes light in the Lord; and it is his duty to walk as a child of light.

As he proceeds in his heavenly course, he rises higher, shines

brighter, and diffuses the beams of knowledge, love and holiness wider and still wider. It is impossible for him to be stationary. If he does not advance, he must recede. All the figures employed by the Spirit of wisdom to represent the christian's course suppose progression towards maturity. It is compared to the process of vegetation; to the silent operation of leaven; and to the stages of human life, little children, young men and fathers in Christ.—The strong and repeated commands of God to go on to perfection, the immense and infinite extent of the gospel scheme, the capabilities of the human mind and their adaptation to the divine subject, the vast distance between the present attainments and the goal of perfection, the animating precedents in the conduct of christian heroes in all ages, and the means appointed for his growth in grace, all demonstrate that it is the great business of the christian to "go on to perfection;" to grow up into his great Head in all things; and to add to his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; "so that he may neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ."

Thus the zealous and diligent believer, by the assistance of divine grace, continually advances towards glory. He "forgets the things that are behind and reaches forward to those that are before. He presses toward the mark for the prize of the high calling of God in Christ Jesus." By a progressive increase of faith in the providence and the promises of God—by a growing love to God and man—by the exercise of hope, constantly gaining strength—by the exhibition of patience still more perfect under

every succeeding trial—by a crucifixion to the world daily more complete and unreserved—and by an uniform holiness of life and conversation, he sheds a lustre constantly increasing on his sacred profession, till at length his sun, encircled with the brightest beams, sinks below the earthly horizon. But it only quits this scene to rise with augmented splendour, and to shine for ever in that firmament where God is the light of his people, and where they shall shine forth as the sun in the kingdom of their Father. Compared with the effulgence of those skies, the brightest days below are shadows, clouds and darkness.—There knowledge is unmingled with errors; holiness, unstained by a spot; joy, without mixture of sorrow; and, to crown the whole, all these enjoyments are unchangeable, and will never end. It will for ever be “perfect day.”

Let christians then adore the grace which has opened in this dark valley a door of hope, and constructed through it a safe and glorious path to the regions of knowledge and joy. Let them praise the love which has caused the Sun of Righteousness to shine with such lustre around them, and discovered to their favoured sight things which prophets and kings for ages desired to see, but died without the sight.—Let every one who reads this description examine himself, whether he is walking in the way of the just. Every one is pursuing some path; either the narrow way that leadeth to life, or the broad way that leadeth to destruction; and no one knows how near he is to the termination of his career. How important then is the inquiry! For should those who enjoy such superior light, despise their advantages and fall at last into outer darkness, “it will be more

tolerable for Sodom and Gomorrah in the day of judgment than for them.”

But, if upon strict and impartial examination, the reader should find scriptural evidence that he has chosen the path of life, and is walking in this highway of holiness and happiness—if the Lord has shone into his heart, and given him the knowledge of himself in the face of Jesus Christ,—then let him be emulous of enjoying the highest portion of divine grace—aim at attaining the measure of the stature of the fullness of Christ, and labour to comprehend, with all saints, what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge; that he may be filled with all the fullness of God.—And, let the hope of that perfect day which will soon dawn upon the just, animate him in every cloudy period, sustain him in all his painful marches, and encourage him in all his arduous conflicts, till he reach that happy state where the Lord God shall be his everlasting light, and the days of his mourning and trial shall be for ever ended.

W. P. N.

SUPPORT IN AFFLICTION.

A LETTER,

Written by the late Mr. GILBERT BOYCE, to a Brother in the Ministry, whose wife was dangerously ill.

My very respected much esteemed friend and christian Brother,

Your's I received.—I am much concerned for the heavy trouble which still continues, and which must be a heavy affliction upon yourself and dear daughter. I can and do from my own feelings, especially from such as are past, sympathize with her and with you all. I humbly and heartily pray, that all trials,

under all circumstances, may be sanctified to you: and that the God of all peace may keep your hearts and minds in peace; in an entire submission to his will and a real resignation to his all-wise disposals: that faith and patience may have their perfect work in all your hearts, in the firm and uninterrupted possession of your souls: and that you may be perfect and entire, wanting nothing which your heavenly Father knows to be best for you.

My dear brother, I well know, and so do you, that our frames and feelings are not always the same. We are sometimes seized with much dulness and heaviness of mind and spirit, even when our bodies are in health and vivacity; and then we lose for a season, that liveliness and cheerfulness, that comfort and pleasure, which at other times we experience. But still we are the same in faith, love, desire, and trust: though not always in the same degree. We are enabled by grace to keep our anchor-hold; which is a great mercy to us in this fluctuating state.—Should we lose that, how soon should we find ourselves tossed to and fro, here and there, with strong and mighty winds; ready to be overwhelmed with every rising wave. But Christ, the immovable impregnable rock, sustains us. He is indeed the anchor of our hope, that holds us fast; that bears us up, that we sink and perish not. The storms and tempests rise and blow with mighty, yet not with unconquerable, force upon us: for he who stilleth the raging billows of the rolling ocean, when he pleaseth, will still our greatest fears, and safely deliver us from the greatest dangers. Wherever we are, in whatever state, if he is near all shall be safe and well. We must look up to God through Christ, by faith, for whatsoever things we want! Such things are always ready in his hands, he hath not them to seek. It is true, no doubt, that God does, at various times, in various ways, try both our faith and love, our trust and confidence, to make us know ourselves; to teach us what poor, weak, feeble creatures we are; and to convince us, that all our help is in him alone. O! what a great all-wise good God we have! who gives us great and good things. O that we had an heart to use them as we ought.

I cannot tell you more than you already know. Both you and your dear wife know him in whom you have believed, in whom you hope and trust. You know that whatsoever comes to pass which he appoints is always for the good of those

that love him: and you, my brother, have often been, I doubt not, a comfort unto many, in various situations. You have visited sick beds and dying friends. Apply and use those cordials you have ministered to others; for they will be of no less use to you than unto others heretofore; so far at least as the states are similar. You know what you have said and thought, at sundry times and on sundry occasions, for the relief and comfort of individuals and families. It is now a time of trial to yourself; and it is not the first, though of a different kind. By pains and troubles you have yourself been tried, and that not seldom. Now you are tried by your dear wife's affliction; and she is tried too. You now feel for yourself and her; and she for you as well as for herself. A sympathetic spirit runs through both your souls. It cannot be otherwise betwixt such near and dear relations. And your dear daughter too must feel for her dear mother, and for you, her father. But, let it be remembered, what you well know, that God, in much pity to his children, lays his correcting hand upon them for their good. And even death itself is only a release from all their woes. Then let us all be satisfied and rest in this: God can do what he will, but can do nothing wrong.

Believers are all safe amidst the greatest dangers. God is our only hope, a very present help in time of trouble. Always present; to him there is nothing new and strange: he knows what hath been, and what is, and what shall be hereafter. He knows our states, and is acquainted with all our wants; and what is best for us he will surely grant. We have no cause to fear. Believe and hope, trust and confide in him; and nothing can go wrong. He will work all things still together for good; for he well knows how to do it. We have his promise that it shall be so. Therefore we ought always to be content; nor murmur, nor complain; but be thankful, yea, be joyful, having such a promise and a full assurance of eternal life: the last of promises to be fulfilled. The last and best, we doubt not; for God is faithful and will do it. I myself am one, among the many thousands who have felt many and sore afflictions. I have been deservedly chastised by the kind hand of my heavenly Father. He by such means hath brought me nearer to himself, to know much more than ever I did before. Afflictions are God's rod; which he knows how and when to use. O may we find

his grace to be our staff. This will be our great support by faith in Christ. This will, at all times, and on all occasions, be sufficient for us. This is the first grand cause of all our hope; the inexhausted fountain from which all our blessings flow, stream forth, and follow us through life, through death and to eternity. May you all be the sure partakers of it, in such a fulness now, that you thereby may all arise and mount to glory; to glory far above the skies. There may you sing the lofty praises of your King; and may I, poor unworthy I, there join with you and all the saints to all eternity. Amen. Which at this time is my concluding prayer to the great Giver of all grace and every good and perfect gift. I am,

Your faithful friend,

And christian brother,

G. BOYCE.

Coningsby,

13th July, 1764.

THE PROPER
IMPROVEMENT
OF
TEMPORAL DISTRESS.

“*In the day of adversity, CONSIDER.*”
ECCLES. vii. 14.

THE unparalleled gloom that has now for nearly twelve months covered the trading world, and involved in distress and embarrassment all classes of society, must have arrested the attention and deeply affected the feelings of every reflecting and humane mind. It would not perhaps be consistent with the avowed object of this Miscellany to enter into a discussion of the political or commercial causes that have produced these calamities; but, as they are all under the controul of a God of infinite wisdom and benevolence, they must be intended to accomplish some object of mercy; and it is the duty of christians to endeavour to reap those fruits of instruction and edification from the dispensations of providence which they are designed by the God of providence always to produce. “When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.”—During the height of the distress, the minds of men were perhaps too

much occupied with devising means of satisfying present wants and providing against impending distress, to reflect deeply on the subject; but now, when there is reason to hope that the night is passing away and the morning of prosperity is gradually dawning, we ought to pause and examine our ways; and endeavour to discover the lessons of caution, prudence and piety which the present trials are adapted to suggest. “In the day of adversity consider.”

Whatever other cause may have contributed to produce the late derangement in all the branches of trade, there can be no doubt but much mischief has arisen from the pride and restlessness of the human heart. In seasons of prosperity; when all undertakings seem to succeed and every object is attained, the natural ambition and avarice of man is excited, and he begins to aspire after higher degrees of wealth and influence than he at present enjoys. Prosperity inspires confidence and presumption; and credit is obtained and given without sufficient caution. Speculations are entered into which require capital far beyond the real property of the speculators, and business is transacted on fictitious credit without any real foundation. Persons depend on receiving payments from their debtors to satisfy the demands of their creditors; and, meeting with disappointment, they are compelled to disappoint others; and, thus involve themselves and their connections in disgrace and ruin. Their characters are lost, the comforts of their families destroyed; and, when they make a profession of religion, christianity itself is dishonoured. They feel by painful experience the full meaning of the awful declaration, “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drawn men in destruction and perdition.”

Now the late distressing events in the commercial world ought to teach every man who wishes to secure either his own personal comfort, the welfare of society, or the honour of religion, to keep a constant vigilance over his future proceedings—to examine, at regular periods, the real state of his affairs—and to adopt, in due time, such methods of economy in his expences and retrenchment in his business as his circumstances may require. From the many instances in which persons of the most celebrated character and unsuspected credit have been drawn into the general ruin, and have dragged down their connections with them, he will be

roused to more caution in ascertaining the characters of those with whom he deals; and be content with regular and moderate returns, rather than by eagerly seeking large profits, run greater risque. Especially he will be on his guard against the dishonest and perfidious practice of venturing what is not his own on mere speculation; and thus endangering the property of others in vain and uncertain attempts to increase his own. If our late distresses teach us in future to act on these rational and equitable principles, should future stagnations or panics occur, the shock would be slightly felt and the means of relief be more prompt and effectual.

Again. The consternation and surprise which has repeatedly been excited, during the last few months, by the unexpected failures of parties of unsuspected credit and responsibility, while they teach the tradesman the importance of prudence and caution, will also fill the soul of the humble christian with a deep conviction of his entire dependence upon the care and blessing of divine Providence for security and success. He will observe how easily his most prudent efforts might miscarry through the wickedness, carelessness or ignorance of those with whom he transacts business; and reflect further, that the misconduct or misfortune of persons with whom he, as an individual, is totally unconnected and probably unacquainted, may effect his ruin, through their transactions with those in whom he is in the habit of placing confidence. He will thus feel that "the way of man is not in himself: it is not in man that walketh to direct his steps;" and be led to acknowledge God more cordially in all his ways; and to look to him more constantly to direct his paths.

But the persons who have suffered the most from the distresses of the times, are those who depend for the support of themselves and families upon the labour of their hands. Hundreds of thousands of these have, for many months past, experienced the most painful and humiliating privations. Destitute of the means of procuring by their usual employment the necessaries of life, they have been driven to the greatest extremities; and have drawn a scanty and precarious support from parochial relief; or from the streams of private and public charity, which, though poured forth with unexampled liberality, have been insufficient to avert the most painful afflictions from thousands of honest and industrious fami-

lies. Amongst these sufferers there are doubtless many sincere believers in Jesus, who can with humble confidence look to God as their heavenly Father who "does not afflict willingly or grieve the children of men;" but "chastens his children that they may be partakers of his holiness." These then will be anxious to discover how their present trials may be improved for the future support of their faith and the guidance of their steps in the remainder of their pilgrimage below, that they may be enabled to say with the royal psalmist—"It is good for us that we have been afflicted, that we might learn thy statutes."

The experience of the present stagnation of business and the consequent distress into which the labouring christian has been plunged, ought to teach him patience under the common evils of life. When he observes how easily and completely the sources of his comfort and support may be stopped, and all his supplies cut off, he will receive with gratitude the return of his former circumstances, and bear with fortitude the inconveniences which belong to his station in society. And when he reflects on his own sin and guilt, and how justly he has forfeited all claim to the divine favour, he will submit to his corrections with pious resignation, and gratefully receive every alleviation of his misery as an unmerited bounty. He will adopt the language of the mourning prophet, and inquire, "Wherefore doth a living man complain? a man for the punishment of his sins? Let us search and try our ways, and turn again unto the Lord?"

The late seasons of darkness and distress should also impress on the minds of the labouring classes, the importance of acting, on all occasions, so as to gain the approbation and good will of their superiors. It is in times like the present that the value of a good character is most conspicuous. An honest, industrious, peaceable man will seldom be exposed to that extremity of distress in which destitute and disorderly persons are often plunged. He will find friends in his former employers; and advocates in all whom he has served. Employment will be provided for him when the profligate is discharged; and if he have conscientiously discharged the duties of his humble station, he will experience the truth of the apostle's declaration, that "Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come." A firm conviction of this truth will effectually preserve the poor man,

from giving any attention to those factious and designing men, who too frequently take advantage of seasons of distress and general calamity, when the minds of the poor are irritated to persuade them they are injured and oppressed, and to urge them to avenge themselves, by deeds of violence and disorder. But the slightest reflection would convince the most ignorant, that whatever his grievances are, conduct of this nature can never remove them: but must, on the contrary, render them still more insupportable. Injuries committed against individuals must be repaired, and property destroyed must be replaced: and the expences of doing this must diminish the funds from which the poor might expect and would obtain relief. Besides, when a spirit of outrage and violence is exhibited by the labouring classes, it not only consumes the supplies that might be devoted to their support; but it also shuts the hearts of those who are able, and would otherwise have been willing, to have imparted to them effectual assistance. It is obvious too, that the persons and property of all classes must be protected. The security of society demands it; and every good citizen must unite in suppressing the attacks of violence and robbery. Such attempts, therefore, are as hopeless as they are wicked; and must infallibly end in the confusion and punishment of the perpetrators. It is most sincerely hoped, that the improvement of the times will soon remove every temptation to these desperate acts; but at all events, the christian, who understands the principles and precepts of his religion and wishes to exemplify them in his conduct, will keep at the farthest distance from either sharing or countenancing them. He will profit by the paternal advice of the wisest of men: "My son, fear thou the Lord and the king; and meddle not with them that are given to change: for their calamity shall rise suddenly; and who knoweth the ruin of them?"

The distress which the labouring classes have suffered, and are still, in a great degree suffering, should teach them also the necessity of frugality and industry; and especially should lead them to exercise a prudent foresight in making provision when in prosperous circumstances, for those reverses which will certainly recur in a commercial nation. It is a fact, well known in the manufacturing parts of the kingdom, that when work is plenty and wages high, expert workmen, by a

reasonable diligence, can earn more than sufficient for the necessary and usual expences of their families. But it is equally notorious that there are too many of this class, and it would be honourable for christianity if none who made a profession of it were to be found amongst the number, who act with less reason and prudence than the insignificant ant. Nature has taught that little insect, though "it has no guide, overseer or ruler, to provide her meat in the summer, and to gather her food in the harvest." If the operatives, as they are now denominated, in our manufacturing countries would imitate the ant; and lay up in summer for the supply of winter; or, in plain terms, if they would put aside a small portion of their earnings when wages are high, as a provision for their support when employment fails, or when sickness or age renders them unable to work, they would not as is too often the case, be plunged at once into the depths of misery the instant that trade declines. They would possess a fund of their own, which would preserve them, at least for a time, from actual want. There is something highly gratifying to an honest and upright mind, in preserving his independence, and providing for his own wants; and those who maintain this character will always gain the respect of the wise and good in all ranks of life. If the labouring classes learn this lesson of wisdom from what they have suffered, they will have reason to be thankful for their present trials through every future part of their lives. "The prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished."

Finally. From the recent distress, let the poor christian learn the value of an interest in the love and care of a Redeemer. When all earthly sources of comfort seem to be dried, or hastily disappearing, it is an unspeakable blessing to be able to claim the protection of an almighty Friend, who knows our frame and remembers that we are but dust, who has been in all points tried like unto us. How consoling when all human aid fail us, and want and death seem ready to seize their victims, to be able to look up to God, and humbly but firmly believe, that should he see fit to permit us to fall a prey to temporal distress, we have an inheritance in that happy state where the inhabitants "shall hunger no more, neither thirst any more; neither shall the sun light on them any more, nor any heat. For the Lamb which is in the midst of the throne shall feed

them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

MENTOR.

ON
CHRIST'S PREACHING
TO THE
SPIRITS IN PRISON.

Sir,

ONE of your correspondents who stiles himself "a Searcher for Truth," in the number for May last, wishes for a few explanatory remarks on 1 Pet. iii. 18, 19, 20, especially on the 19th verse. The following observations, with your leave, are submitted to his attention.

There are different ways of expounding this portion of Peter's epistle; the principal of them may, however be reduced to two. The *First* is—That our blessed Saviour after his crucifixion personally went into the world of spirits and preached the gospel to the souls of those who had lived in the days of Noah, and had then been disobedient to the instructions and admonitions delivered to them. It is supposed that they were then in the regions of misery, and that our Lord went personally to them and published the gospel of salvation. Thus understood, much stress has been laid on this text by the advocates of universal restoration. They conclude from Christ's preaching to these spirits, that they were actually delivered from their prison; and hence they would infer the restoration of all the wicked.

Admitting, however, the sense above given of the passage, to be correct, what does it prove? How far does it support the universal restoration of the ungodly?

1st. It would shew the separate existence of the soul; that the spirits of men do not die with the body, but are in a state of conscious existence, while the body is mouldering in the grave. This is indeed a scripture doctrine; and between thirty and forty years ago, when the restoration scheme became somewhat popular, it was maintained by its advocates. In the present day, however, the principal supporters of the restoration are unitarians and materialists. They deny the existence of a separate state; maintaining that the soul

dies with the body, and that between death and the resurrection man has no conscious existence. According to their views, at present entertained by the chief supporters of the restoration, the text can have no bearing on that doctrine. It cannot mean that Christ went personally to the spirits in the invisible state and preached to them; there can be no such place, if the soul has no existence between death and the resurrection. With their present sentiments, therefore, even the abettors of the restoration must find another meaning for the passage; nor can they any longer press it into their service. It is not necessary, themselves being judges, to understand it as speaking of a personal descent of our Saviour to the place in which the souls of the wicked are confined.

2. Admitting that Christ went thus and preached to the spirits in prison, we know nothing of the result. We are not informed what he preached; whether, on certain conditions, he made an offer of deliverance; or if he did, what the proposals were; or how they were treated. &c. &c. On these points nothing is said, and nothing can be certainly affirmed.

3. Supposing, however, for the sake of argument, that our Lord went and actually preached to them, and they attended to his gracious offers, yet this is no evidence of the restoration of all the ungodly. It only proves the deliverance of them "who were disobedient in the time of Noah while the ark was preparing;" since his preaching was confined to them. His offering salvation to a specific class, can never prove the deliverance of the rest; it would prove rather their exclusion from the benefit.

4. Again. There can be no evidence here of any restoration to happiness after the last judgment. The advocates of restoration have for the most part admitted that there will be a general judgment; that the wicked will be consigned to misery, but that their punishment will be temporary; that eventually they will all be delivered from it and raised to heaven. But, if the passage under consideration proves a restoration of the wicked at all, it proves one which was realized almost two thousand years since, before the apostle wrote this epistle. If our Lord actually went and preached to the spirits in prison, and his preaching was successful, it was successful at the time. And what has that to do with a restoration after the last judgment? We are not to

conclude, because he once went to the regions of the dead and preached to a certain class of the ungodly, that after the last judgment all the wicked will be restored to happiness.

5. But there is no reason to suppose that Christ did go into hell and preach to the spirits of the ungodly. His preaching where-ever it was, was confined to a certain class; "to them who were disobedient in the days of Noah while the ark was preparing." But why, if he thus went to the regions of the wicked, should he preach exclusively to them? Were they above all the ungodly, entitled to such a favour? From the account which we have of them in the scriptures, they would appear to be among the least deserving; that instead of being the first among the wicked to whom deliverance was proclaimed, they would have been the last to enjoy that blessing, if not altogether excluded from it. We read that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually:" that "the earth was corrupt before God, and filled with violence." The men too of that generation had fair warning of the divine displeasure, and of the approaching ruin. Noah was a preacher of righteousness among them, and for a hundred and twenty years the long suffering of God waited for their repentance. Yet they were incorrigible. Why then, should our Lord go and preach particularly to them? The supposition is monstrous. Nothing but the most explicit declarations of scripture can warrant the helief of it. If the passage can be fairly explained in another sense, this interpretation ought to be abandoned.

I proceed then to mention the other and more common method of expounding it. According to this, our Lord went by his Spirit in Noah and preached to the antediluvians, who at that time were living in the world; but who, at the time the apostle was writing, were disembodied, and were, as to their spirits, in the invisible world, reserved unto judgment. This view of the words is natural, and well agrees with the manner of expression. Noah, we are elsewhere informed, 2 Pet. ii. 4, 5, was a preacher of righteousness. The prophets of old are said to have been inspired by the Spirit of Christ. Thus in the first chap. of this epistle, v. 10, 11, the Spirit by which they prophesied of the sufferings of our Lord and of the glory which should follow, is expressly denominated his Spirit. "Searching what, or what manner of time

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the Spirit of Christ which was in them did signify, when," &c. According to this account it was the Spirit of Christ by which Noah was influenced in his preaching. Now what our Lord by his power or Spirit enables his ministers to do, he is properly said to do himself. Acts ix. 34. On this principle he is here said to have gone and preached, when by his Spirit he wrought in Noah, and moved him faithfully and perseveringly to admonish the antediluvians. The disobedience mentioned is most naturally understood in reference to this preaching: disobedience, implying some precept or admonition which it disregards. Now this disobedience is expressly said to have been in "the days of Noah while the ark was preparing." The preaching must therefore have been at the same time. By the clause, "in prison," some would understand the slavery of sinners in the present state. In consequence of the power which sin has over them, they are represented as in bondage and captivity. Isaiah xi. 1. John viii. 31. &c. In this view, the antediluvians, at the time Noah preached to them, may be said to have been in prison. But perhaps it is the most natural to understand this clause as referring to the state of separate spirits reserved unto judgment; and to consider it, not as pointing to the time when the preaching took place, but to the time when the apostle was writing.

The above is the method in which this passage has been usually understood: nor is there any thing forced or unnatural in thus explaining it. Taken in this light, the sense is clear and consistent, and falls in with the account of scripture. But the idea that our Lord went to the regions of the dead and preached to those spirits which had been disobedient in the days of Noah, is a circumstance so extraordinary, and so contrary to what is usually taught respecting the dead, that it ought by no means, on the authority of a solitary and doubtful text, to be admitted.

As for the doctrine of the restoration which some have contended is here countenanced, it may not in conclusion, be irrelevant to observe, that it is contrary to scripture, is often most baneful in its influence, that the principle from which it proceeds, if followed to its extent, will lead to infidelity or atheism, and that, therefore, a person ought to hesitate and carefully examine before he embraces it. The word of God assures us that "the wicked shall not see life," "that the wrath of God abideth on them;" that "their end is destruction;" that "where

C 3

Christ is they cannot come;" &c. Let all therefore while their probationary state continues, and Christ by his Spirit in his ministers is preaching to them, be diligent to understand and believe the truth. Thus will they find it the power of God to their salvation. J. W.

June 19, 1826.

BE NOT RIGHTEOUS OVER-MUCH.

In reply to a Query,

Gentlemen,

YOUR correspondent J. C. at page 337 of your last number, requests an illustration of two passages of scripture, Eph. i. 3—6. and Eccles. vii. 16. Hoping that the former will speedily be noticed by an abler pen, I submit the following brief remarks on the latter to his candid attention.

In the former part of this book, Solomon, having exposed the vanity and insufficiency of the various means by which men in general seek to obtain felicity, proceeds, in the seventh and following chapters, to give such advice and cautions, as will tend to secure the attainment of real happiness. Having mentioned, the importance of a good name, the advantage of habitually contemplating death, the benefit of receiving the reproofs of the virtuous, the importance of guarding against precipitation and passion, the impropriety of nourishing discontent without present circumstances, &c. he observes, in the fifteenth verse, that good men sometimes suffer even for their righteousness; and the wicked succeed through their iniquity. To obviate the force of this objection, the preacher adds the caution referred to by J. C. "Be not righteous over-much, neither be over-wise: why shouldst thou destroy thyself?"

This verse with the following, which is closely connected with it, has been variously understood by commentators. Some have expounded it as referring only to the administration of public justice, which ought to be neither too severe nor too remiss: others suppose it to be brought forward merely as the objection of a worldly man against a course of piety which may expose us to sufferings; whilst others think it is designed as a caution against the vain affectation of justice and wisdom, &c.—Without attempting, however, to refute

these several expositions, I shall simply state, for the information of your correspondent, that interpretation which appears to me most consistent with the context, and most agreeable to the other parts of revelation.

The wise man here probably means to teach us that good men sometimes increase the evils, which they sustain on account of their virtue, by carrying their notions on religious subjects too far and enforcing them with too great rigour, both on themselves and others. There have been men, sincerely desirous of doing the will of God, who have denied themselves many of the comforts, and some even of the necessary supports of life, under the idea of mortifying the flesh. By this mistaken practice, they have embittered, and not unfrequently shortened, their lives. Others, through a fear of denying their profession, or being ashamed of their divine Master, have needlessly exposed themselves to persecutions, imprisonment and death; when a proper and justifiable prudence might have enabled them to escape the danger by concealment or flight. Some are so zealous and so alive to the honour of God, that they are always censuring their neighbours, and bearing their testimony against sin; without considering whether there is a seasonable opportunity or any probability of doing good. And, what renders such persons more likely both to injure others and procure injuries to themselves by their officious reproofs is, that they are not always the most correct in their judgment of the merit or demerit of actions. They, like the pharisees of old, are too ready to attach importance to trifles and to overlook more essential virtues—to pay tithe of anise, mint and cummin, while they omit the weightier matters of the law, judgment, mercy and faith. These zealots forget that the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost. A judicious and well informed christian, therefore, while he feels a sacred reverence for the revealed will of God and sincerely desires and labours to keep all his commandments, will not, by giving undue importance to trifles, embitter his own life, and needlessly alarm his own conscience; nor, by severe and unseasonable animadversions on the failings of his neighbours, will he expose himself to their hatred and resentment.

A judicious commentator of the seventeenth century, thus paraphrases this verse: "Some pious men are more strict

and rigid than they need, and not so prudent as they ought to be ; but unnecessarily expose themselves to danger. And therefore it is good advice, in order to a safe and quiet passage through this life, to be temperate in all thy zeal and not to overdo :—either by extending thy own duty beyond the divine commandment or by correcting the inveterate vices of others and opposing the vulgar opinions too severely or unseasonably ; whereby they are only exasperated and enraged, but not at all amended : for why should a man bring a mischief on himself without any benefit to others ?”

Your correspondent needs not to be reminded that, in the strict sense of the term, it is impossible to be righteous overmuch. It is our reasonable duty to love God with all our heart and soul and strength, and to love our neighbours as ourselves. Here is full scope for the noblest ambition and the most arduous exertions : and, when we have stretched our powers to the utmost, we shall have still to complain of our imperfection and sin. In some of the circumstances attending virtue, there may be mistakes ; but in virtue itself, there never can be excess.

S. O.

GENERAL BAPTIST
O C C U R R E N C E S.

OBITUARY.

AUGUST 13, 1825, died, aged seventy-six Mr. JOSEPH ELLIS who had been, for nearly thirty years, the pastor of the G. B. church at Halifax, Yorkshire.

It is believed, that Mr. E. was born at Wibsey, near Bradford, where he passed the former part of his life in the occupation of a weaver, without God in the world. Soon after the G. Baptists had established an interest at Queen's-head, he appears to have joined them. Being possessed of a strong though uncultivated mind and great natural intrepidity, his brethren soon encouraged him to exercise his gifts amongst them ; and, in 1784, called him forth to the ministry. He subsequently preached frequently in his own neighbourhood ; and was invited to supply several destitute churches in Nottinghamshire and Lincolnshire. In 1793, he was called to serve the friends at Halifax, on the removal of Mr. Burgess ; and

in 1796, was ordained to the pastoral office over that church : when Mr. John Taylor of Queens-head gave the charge, and Mr. J. Sutcliff of Birchcliff addressed the people. The cause of religion seemed at first to gain a little strength under his care ; but contentions arising impeded its progress ; and, though on several occasions symptoms of revival appeared, yet his ministry was never distinguished by any very encouraging success. Indeed some thought that he was not the proper person to support an interest in a place, where he was surrounded by ministers of other persuasions of superior abilities and more polished address. For several of the last years of his life, his faculties decayed, and he was laid aside from his work ; so that the cause of the Saviour in that place was low at his death. May the great Head of the church revive it, in his own good time !

As a minister, Mr. E. was never popular. He had enjoyed very few literary advantages, and was naturally rough, positive and impatient of contradiction. His discourses therefore were more adapted for conviction than persuasion, and had few attractions for auditors of cultivated minds. Yet he was an honest, sincere and zealous christian, who had clear views of the leading doctrines of christianity, felt their power on his own heart, held them with a firm grasp, and was never deterred by any opposition which he might encounter, or any inconvenience which he might suffer, from boldly and plainly avowing and defending them. His acceptance and success among those who usually were his hearers, were superior, perhaps, to those that might have attended a more polished orator. Warmly attached to the New Connection, he laboured much to promote its prosperity, as far as his abilities and influence extended. As long as his strength permitted he was regular in attendance at the Annual Associations, though he was usually obliged to make the journeys on foot : and, during the continuance of those important meetings, neither self-indulgence nor curiosity could tempt him to neglect the business of the assembly. His brethren had seldom occasion to complain either of his absence or of his inattention.—On the whole, though he had imperfections in his temper and carriage, which sometimes exposed him to the censure of his best friends, yet he was a zealous and sincere christian, who laboured much, with great disinterestedness and self-denial, as well as with great intrepidity, in

the service of his Redeemer; and is now, we doubt not, through rich grace, entered into that rest which remaineth for the people of God.

His bodily constitution was strong and athletic; but for some years previous to his dissolution, it had gradually sunk beneath the effects of age. In the last few months, the decay became rapid, and his end evidently approached. He said but little during this period; but what transpired was highly satisfactory. To one of his friends he observed; "I am enabled to cast all my care upon the Lord: and though I do not enjoy that rapture which some have expressed in similar circumstances, yet I feel solid peace and tranquility. My tranquility arises from a dependence on my Redeemer, who is able to save to the uttermost. He is my all in all." To the inquiries of his brethren, respecting the state of his mind, his usual reply was, "My mind is comfortable." In this happy state, he resigned his spirit into the hands of his Saviour.

His remains were interred in the G. B. burying ground at Halifax; when Mr. Cockin, the independent minister at that place, agreeable to the request of the deceased, officiated. Soon afterwards, the event was improved by Mr. Hollinrake of Birchcliff, from Lam. iii. 24. "The Lord is my portion, saith my soul; therefore will I hope in him." Both the preacher and the subject were selected by Mr. E. a short time before he died.

MR. JOHN ANDREW was born at Harringworth in Northamptonshire, April 14, 1761. His parents making no profession, he did not enjoy the benefit of a religious education. He maintained, however, during his youth, a moral character, though he indulged with delight in the pleasures of the world. He possessed good mental abilities, and was fond of books. Though without instructors and obliged to pursue his studies during the night, unknown to his friends, yet he gained a considerable acquaintance with the mathematical sciences and astronomy. He was taught the trade of weaving, and for several years followed it; but thinking himself qualified for a more respectable profession, he removed, when about twenty five years of age, to Salthby, a village in Leicestershire, and opened a school. But in this undertaking he was unsuccessful; and, after persevering for sometime, relinquished the attempt and returned to his native town.

During his residence at Salthby, he became acquainted with a few serious per-

sons who one day invited him to accompany them to hear the gospel. On the way, they discoursed together on the subject of regeneration; to which Mr. A. listened in silence, and found that he was a stranger to the change they described. When they arrived at the place, the minister preached on the conversion of Zaccheus; and his remarks on the nature and effects of conversion made a deep impression on his mind. He was convinced and condemned. Soon after he returned to Harringworth, but with very different feelings than he possessed when he quitted it. "I went from home," he used to say, "full of pride; but I return home humbled in the dust."

Anxious to obtain food for his soul, he soon became a regular hearer of Mr. W. Stanger. His improvement was evident to all; and, in 1788, he was baptized and joined the G. B. church at Morcott. His brethren, in a short time, perceived that he possessed considerable abilities and useful information; and requested he would attempt to exercise them for their edification. He complied; but partly through the pressure of domestic concerns, and partly through the want of a proper encouragement from his friends, he discontinued the attempt after a short trial, and continued through life a private, though very useful member of the church.

In 1817, being afflicted with the palsy and rheumatism, he went to an infirmary at Nottingham; but received no benefit. His disorders increased, and he was also frequently subject to violent spasms; so that from 1819, he was almost constantly confined to his house; being totally helpless, and often suffering extreme pain. His constitution however being naturally robust, his health was otherwise firm; and his mind being well stored with a variety of useful knowledge, his conversation was generally cheerful and instructive.

Towards the close of his life, he was subject to the most affecting sufferings. He was inclined to corpulency, and the posture in which he was for a long season obliged to be placed, both by night and day, caused deep and painful sores on his limbs. It was often most distressing to hear his groans, especially when affected with violent spasms that shook every joint. Yet his patience fortitude and submission, under these severe pains, were most edifying. The consolations of the gospel supported his mind in a state of happy resignation. "I shall soon know," he observed "the full meaning of all my sufferings. I find that religion is the best

thing yet. O seek religion, heart-felt religion. Nothing else will support you at a time like this." One day when his wounds were dressing, his sister said, "Your sufferings will soon now be over; and all your wounds healed." "Oh yes," he replied, "I shall soon have done with this body; and then

"Corruption, earth and worms
Shall but refine this flesh,
'Till my triumphant Saviour comes,
To put it on afresh."

On another occasion, he said to his minister, "O, sir, what a state of rest and happiness will heaven be to me. I long to be with Christ. I have loved him many years; I hope, I have endeavoured to glorify him. I once felt a great dread of death: not of the future consequences, but of dying. Nature seemed to shudder at it, and to dread the moment of dissolution. But, within these two or three months, all this fear has been quite removed, and I can now, with holy triumph look at death, and say, 'O Death, where is thy sting?'" His speech was interrupted by an attack of the spasms which shook every nerve. In the midst of his agony, he exclaimed, "Oh! my wounds! Dearest Lord, soon release me—but give me patience to wait thy will." Seldom has the power and excellency of religion been more gloriously exemplified, in times of the severest trial, than in the conduct and spirit of this good man.

A mortification ensued, and his pains were considerably abated; but his speech failed him. Yet he continued sensible and cheerful to the last; and, just before his release, was heard to say: "It will soon be all over. Come, Lord Jesus, come quickly." He was released from his pains and entered into rest, April 10, 1826, in the sixty-fifth year of his age. His funeral sermon was preached, at Barrowden, by Mr. Payne, from 2 Tim. ii. 12. "If we suffer with him, we shall also reign with him:" a passage chosen by the deceased, some time before his death, as expressing a sentiment that greatly supported his mind under his heavy afflictions. He has left six children, all arrived at maturity. May they walk in the steps of their pious father, and meet him in heaven!

SEPT. 7, 1826, died, at Measham, near Ashby-de-la-Zouch, in her nineteenth year, MARIA TAGG. She had been accustomed to attend the G. B. Meeting for years, and might be classed among those

who have known the Holy Scriptures from her childhood. But it was not till within the last eighteen months of her life, that she seemed to have any experimental acquaintance with divine truth. A long and lingering affliction, occasioned by the rupture of a blood vessel, which terminated in a consumption, was the means which the Lord employed to bring her to the knowledge of himself. This, at least, deepened her former convictions, taught her to see the instability and uncertainty of the things of time, drew out her soul to Jesus, and led her, as a weary and heavy laden sinner, to rest her soul on him. Though enfeebled by her disorder, she proposed herself for baptism and fellowship, and was cheerfully accepted by her christian friends.

On account of her youth and the shortness of her christian profession, it might have been thought unnecessary to record her death in this Miscellany, had it not been for the testimony she afforded, during the latter part of her illness, to the transcendent excellency of the christian religion. She was calmly resigned to the will of God. Although often visited by young persons of both sexes, she manifested no anxiety about her affliction; nor ever expressed a wish to recover her health. But such were her views of the world, of Christ, and of the happiness of heaven, that the contrary was apparent: she desired to depart and be with Christ, which is far better. Disciplined in the school of affliction, and taught by divine grace, she had learned more of genuine christianity in twelve months, than some professors seem to have attained in as many years. Thus prematurely and yet willingly did this gentle female fall by the hand of death. She knew whom she had believed, and was persuaded that the Lord Jesus was able to keep that which she had committed to him against that day. Her remains were deposited in the G. B. burying ground, and a passage of scripture (Psal. cxxxii. 14), selected by herself, was improved on the occasion.

J. G.

ANNUAL ASSOCIATION.

The ANNUAL ASSOCIATION of the *New Connection of General Baptists* was held at the Meeting-house in Commercial Road, London, June 27, 28, 29, and 30th, 1826;

when Mr. R. Ingham, of Heptonstall Slack, was chosen Chairman; Mr. T. Stevenson, of Loughborough, Deputy chairman; and Messrs. W. Pickering of Nottingham and T. Rogers of Fleet, Moderators. This meeting was attended by fifty ministers and representatives. The church at Allerton, which has lately separated amicably from the friends at Queenshead, and the church at Preston in Lancashire, recently formed under the auspices of the Home Mission, were, at their own request, added to the list of churches forming this union: which now consists of one hundred and two churches, supplied by fifty pastors, and ninety four ministers.

The reports of the state of religion in the churches contained, as usual, many things that call for mourning and prayer; but many more that ought to excite pleasure and gratitude. During the past year five hundred and ten have been added by baptism, eighty nine received from sister churches and thirty seven restored; death has removed, in the same period, one hundred and fifty six members, and two hundred and fifty eight had been lost by dismissal, exclusion or withdrawal. The whole number, as returned to this Association, is nine thousand two hundred and fifty one: being an increase on the numbers returned to the preceding meeting of three hundred and seventeen.

The Reports of the various Institutions connected with this Association were encouraging; with the exception of the Home Mission, which appears to be cramped for want of requisite funds. The proposed plan for establishing a fund for the discharging of Debts on Meeting Houses was generally approved, as far as regarded the mode of collecting the money; but there appeared some difficulty in fixing a principle of distribution, at once equitable and efficient. This subject was referred to a committee, who made their report to the Association; and the principles recommended by them, after considerable modifications, were adopted for one year: subject to a revision at the next Association. We hope most sincerely that this important object will not be neglected; but that some plan will be devised, by which the whole body can cordially and cheerfully unite in carrying it into full effect.

On Tuesday evening, June 27, Mr. Payne of Barrowden, opened the public service with prayer; and Mr. W. Pickering preached, from Prov. iv. 18. On the Wednesday, the annual Missionary

meeting was held, which was very interesting and well attended. On Thursday evening, Mr. Stevenson opened the public service, and Mr. Rogers preached from Isa. lxi. 1.—The next Association is appointed to be at Derby, to commence the last Tuesday in June, 1827.

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM a *Compendium*, published in the Appendix to the last Report of this valuable Institution, the following interesting particulars of the astonishing extent of its operations are selected, for the gratification of the friends of the scriptures of divine truth.

From Mar. 7, 1804 to Mar. 31, 1826, this Society has issued four millions, nine thousand, three hundred and eighty nine copies of the scriptures in Great Britain; and during the same period, eight hundred and sixty seven thousand, three hundred and thirty three copies have been purchased, at its expence, and circulated in foreign parts. The total Expenditure since the commencement of the Society has amounted to one million, three hundred and thirty five thousand pounds.

Its example has excited the zeal of the natives of other countries; and the happy result has been, that fifty Bible Societies have been formed in Europe, four in Asia, one in Africa, and two in America; which are all making powerful efforts to disseminate the oracles of divine truth in every nation and language. These foreign societies have issued two millions, nine hundred and eighty thousand, four hundred and nine Bibles and Testaments. In addition to which, three catholic clergymen have published upwards of six hundred thousand German New Testaments. It appears that this Institution, either by its own operation, or by the impulse which it has given to other nations, has been the honoured means of circulating nearly seven millions and a half of copies of the word of God, amongst the fallen sons of men; and many of them in places and languages in which they had been totally unknown.

For, this Society has not confined its exertions to the circulation of the Bible; but it has also employed its funds and its influence in reprinting the sacred volume in forty different languages, in re-trans-

lating it into five, and in translating it into fifty-six languages and dialects in which it had never been printed before the institution of this Society, besides forty two languages in which translations are completed or preparing, and waiting for publication. Thus the word of God which is able to make wise unto salvation is at present, or soon will be, disseminated in one hundred and fifty three different languages and distinct dialects. May the great Author of the Bible fulfil his own gracious promise: "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

REVIEW.

FOUR LECTURES, delivered at *Worship-Street, during the Month of March, 1826, on the History—the Subjects and Mode—the Perpetuity—and the Practical Uses of CHRISTIAN BAPTISM.* By J. EVANS, L. L. D., EDWIN CHAPMAN, JAMES GILCHRIST, and DAVID EATON.

8vo. pp. 204. Price, boards, 6s.
Eaton, London.

THESE Lectures originated in a suggestion of the G. B. committee of the General Assembly which has, for nearly two centuries, represented this denomination; and from which the New Connection separated in 1770. At the commencement of the eighteenth century, the churches connected with this Assembly were numerous and respectable; but since that period a lamentable decrease of numbers has taken place, accompanied by a serious change in sentiments. We are happy to perceive symptoms of reviving zeal amongst them; and consider the volume before us as a pleasing instance of improvement. "It is humbly designed," they tell us, "by explaining and recommending a much-neglected rite, to promote the glory of God, the honour of the Redeemer and the eternal welfare of mankind."

In prosecuting this laudable design, Dr. Evans, from Matt. xxi. 25, called the attention of his hearers to the History of

Baptism—in the Apostolic Age—during the long period intervening between that age and the Reformation—and to the History of Baptism in our own country. These topics are treated with the Dr.'s usual neatness and perspicuity; and though he advances nothing which will be found peculiarly new or striking to those who have studied the subject, yet his discourse contains a lucid abstract of the leading facts, which will both instruct and interest common readers.

Mr. Chapman, from Matt. xv. 3. defends Believers' Baptism by immersion by the usual arguments. Indeed, on a subject that has been so frequently and so ably treated, little novelty can be expected. He modestly acknowledges that "he lays no claim to originality." He has however expressed his reasonings in a forcible style, and illustrated them with clearness and ability. His discourse may be read with advantage by those who are honestly enquiring after the will of God. His chief efforts are directed against a late publication by Mr. Belsham, of Essex-street, entitled "a Plea for Infant Baptism." We hope many of the admirers of the latter author will read the sensible animadversions of the lecturer.

Mr. Gilchrist, from Matt. xxviii. 18—20, has given us a laboured and satisfactory defence of the perpetuity of Christian Baptism, in which he displays great strength of mind and command of language; interspersed indeed with a sufficient quantity of egotism, superciliousness and contempt for his opponents, and sometimes even for his allies. He is indignant against his favourite Mr. Hall for his 'too bravely generous surrender' of his armour in the contest respecting free communion. He tells us, that in his younger and pædobaptist days, he was exceedingly perplexed concerning the intelligible nature and legitimate use of the argument founded on correlative, derivative and hereditary holiness; but he takes special care to inform us that this perplexity did not arise from want of such assistance as the learned Gilbert Wakefield could afford; "for," he adds, "the Old Testament in Hebrew and the New Testament in Greek, were the subjects of our intense and often (unhappily for our health) intemperate study: and the labours of most of the learned critics were as familiar to us as the pages of popular authors." A champion so ably accoutred was well prepared to enter the field with advantage; and such is the opinion which Mr. G. enter-

tains of his own prowess, that he seems confident of having finally decided the contest. "I was willing," he observes, "to pursue the exhaustive mode to the utmost with the subject, that a question which is yet new might be settled once for all, before it shall have become inveterate by duration." And we freely confess that, if strength of argument and clearness of illustration would settle a theological question, we should not expect the non-perpetuity of Christian Baptism would easily find another advocate. Mr. G. has certainly treated his subject with great ability; and if he is very desirous that the public should know that he is a very great man, it is a weakness that has been felt by many illustrious characters, and is more worthy of a smile than very severe censure.

Mr. Eaton, from Gal. iii. 27. has explained, in a very sensible, serious and instructive manner, the Practical Uses of Christian Baptism. A vein of sober judgment and judicious discrimination, united with an intense desire to promote the authority of God and the interests of man, pervades the whole discourse, that does honour both to the head and heart of the preacher. We could, with pleasure, make several valuable extracts; but our limits confine us to the following, which we esteem peculiarly important and seasonable in the present state of the religious world.

"The laws and discipline of the church were wisely intended to preserve the purity of its character, doctrines and institutions; and proved effectual for the purpose so long as they were strictly adhered to. The wisdom of their appointment is abundantly evident from the great confusion, corruption and error, which resulted from their neglect, even to the utter disgrace of the christian name. Indeed, the constitution and discipline of national churches, by their use and abuse of worldly power, form a lamentable contrast with those founded by the apostles. Nor are some dissenting churches entirely free from blame, in paying so little regard to church order and discipline. They seem to have exchanged the word *church* for that of *congregation*; in which any person taking a seat becomes a member of it, whatever may be his opinions or conduct; in which the congregation attend the discourses of the minister with little more of religious intercourse with him, or with one another, with a few exceptions, than if they attended lectures on chemistry, or any other branch of science. This, however, applies more immediately

to London and to large cities. No doubt due allowance must be made for difference of times and change of circumstances. This mode of conducting religious societies may, perhaps, have its advantages. But we own, it appears to us cold and heartless, and but a meagre substitute for the cordial religious fellowship, the unity of the Spirit in the bond of peace, and the warmth of affection, which pervaded, and so greatly distinguished the primitive churches."

Most of these lecturers are warm patrons of free communion. "John Bunyan," says Dr. E. "was always known to have been a calvinist baptist; and were it only that he first introduced free communion amongst his own body, I should venerate his memory. When abused for it, his singular reply was, that he would abide by his faith and practice till moss should grow on his eye-brows. This was an incontrovertible proof of his integrity." We should have supposed it to have been a proof of his obstinacy. The good doctor also subjoins a postscript to his discourse to inform us that, the practice of free communion is progressing in the United States of America, which he concludes thus: "Indeed, Adult Baptism, by winning the chaff from the wheat severs the unbelieving and immoral from the church; whilst the Lord's supper binds the brethren of every faith together, in the delightful bonds of christian charity." This is doubtless very fine; but we cannot conceive how baptism can answer this important purpose, where it is not regarded a term of communion.

We are pleased to observe the zeal and decision, the reverence for the honour of the great Head of the church and regard for the authority of the scriptures which are displayed in these discourses, and esteem it a good omen. We trust the publication will be very useful to those professors among whom it is likely to obtain its principal circulation; not merely as an able defence of Believer's Baptism, which we sincerely esteem it to be, but as a means of serious attention to sacred Oracles as the only standard of christian faith and practice. We hope it will soon be reprinted in a cheaper form.

Shortly will be published, The Authority of Jehovah vindicated; or a Scriptural Plea for the Seventh Day Weekly Sabbath, as the only Sabbath ever given by God to man; in reply to the Reviews in the Baptist and Evangelical Magazines. By J. B. Shenton.

Missionary Observer.

OCTOBER 1st, 1826.

General Baptist Missionary Society.

Journal of Mr. Sutton.

AN interesting Journal of Mr. Sutton's arrived in England by Mr. Peggs. It was designed to be sent to England long before, but was delayed in India. There much of it has been published, being introduced by Dr. Marshman into an important article in the quarterly series of the "FRIEND OF INDIA." Part of it, as referring to the journey of Mr. and Mrs. Sutton from Serampore, may be judged to have arrived almost too late for publication; but as no account has yet appeared of the expeditious mode of proceeding adopted by our friends on that occasion, it is apprehended the account will not be uninteresting.

March 3rd.—We left the hospitable residence of our dear brethren at Serampore between two and three o'clock on Thursday morning, and after some time spent in getting the things into the boat and collecting the boatmen we moved with the tide towards Calcutta, in company with Mrs. Wade of the American Baptist Mission; by the way we partook of the provision put up by our good friends Mrs. Dr. Carey and Mrs. Mack: we arrived in Calcutta by about seven o'clock, and in the first place went on board the Euphrates and packed up all our things to send to Serampore to wait an opportunity of forwarding them to Cuttack: this occupied till near ten o'clock. We then proceeded to brother Pearce's, when I left my Charlotte and returned to the ship to pay the Steward,

&c.—Met with Captain Mead on board who behaved exceedingly friendly. We then went to the police-office and presented my authority to settle in the country. (Had called before but without my certificate). After this engaged a boat to take us to Tumlook, to start in the evening: from thence I went and purchased what articles we wanted in the bazar, a thing very seldom done by Europeans, but, I apprehend, very well worthy the attention of those who wish to be economical, for the Circars (people who conduct all the business for Europeans) are great rogues:—returned by four o'clock to brother P.'s and friends, who were much surprised at my having accomplished my purpose, for the Hindoos are so slow and dilatory that there is no getting any thing done in a hurry. After partaking of a hasty dinner we prepared to take our departure: seldom have we met with friends so congenial to our feelings as the brethren and sisters in Circular Road, especially our brother Pearce: I hope however we shall never cease to be thankful to our God for providing for us so many dear friends, and giving us favour wherever we go.

We got on board the Bolcanh, a kind of boat, by six o'clock; called on Capt. Meade by the way on board the Euphrates, he generously presented us with a dozen of ale, part of a cheese, and some wax candles, to use by the way, and offered us any thing he had on board; we however declined any thing further, and bade him farewell with mutual feelings of regret: we now parted with our affectionate brother Pearce, and spread our sail to the wind to pursue our course; some natural tears we dropt but wiped them soon. "The world seemed all before us where to choose our place of rest, and Providence our Guide." We sat for some time ruminating on the past, the present, and the future, with such feelings as I trust may be often revived. As we

passed the friendly mansion of Mrs. Ballard and her kind husband we felt the risings of gratitude, but the tide soon carried us out of sight of Calcutta and all its connections, most likely for ever. We reached Budge Budge about twenty-five miles below Calcutta by ten o'clock, the tide then falling us we were obliged to lay to till next tide; we now began to think about something to eat and drink, and purposed having some tea, we therefore unpacked our tea-tackle and made some tea of the Ganges' water; we did not relish this much at first, however 'twas that or none. After commending ourselves to our great Benefactor we spread our blankets on the bottom of the boat and slept as sound as the musquitos would allow us. The boatmen, seven or eight great naked natives, lay all around us, we were not particularly fond of their company, but we have since understood that they seldom interfere with the people from their extreme dread of the laws.* The tide changing again about two o'clock we resumed our journey, and reached Tumlook, sixty miles from Calcutta, by eleven o'clock very comfortably. We were very kindly received by the Honourable C. Lindsey in consequence of Mr. B.'s recommendation which he forwarded by post previously to our setting off. We spent the remainder of the day with Mr. L., and in the Evening I walked out into the bazar to look about me, and found that in consequence of its being a festival no bearers could be obtained till next morning: here were hundreds of poor wretches smeared all over with a kind of red powder: on inquiry I found that the festival was kept in commemoration of Khristnoo's play with the milk-maids, and the Hindoos, in imitation of their god, celebrate the day by taking handfuls of the powder and running after one another to smear it over all they can catch: the idols are decorated with the same powder. They have an idol here the most disgustingly filthy which 'tis possible for the most depraved mind to conceive; I must not hint at a description—Oh sin, what hast thou done! How is man, once pronounced good become degraded. Tumlook would form an admirable missionary station.

Saturday morning.—We arose between two and three o'clock, and proceeded on our journey in our palanquins as soon as I could get the bearers together, which cost some trouble, and reached Midnapore, about forty miles, the same evening. As we passed through the thickly populated villages we felt tenderly alive to the gross darkness of their inhabitants, nothing but idolatry was to be seen: idol temples swarm throughout

the whole country, but not one house for God was to be seen throughout the whole of a journey of 300 miles. If we looked at the houses the marks of idolatry appeared in the walls, or if we looked at the occupiers (male or female, young or old,) all bore the marks of idolatry daubed over their bodies. The country was in many places very beautiful and picturesque; I often sing to myself the hymn sung at the ordination—

“When shall the last bright song arise,” &c.
The heat was very oppressive, but we sustained no injury from it. In our journey I saw several very large monkees towards evening, playing under some trees; they stared very steadfastly at us as though they had been conscious we were something different to what they had been accustomed to see. We reached Midnapore about seven o'clock, and took possession of an empty bungalow belonging to Mr. Barwell the Magistrate, his own house being previously occupied by his company. We slept very comfortable on Saturday night, and found ourselves much refreshed in the morning. It was Sabbath-morning—happy privileged day in England! how it endears thy memory; but here no traces of a day of rest exists, but all is darkness, desolation, and death, for a hundred miles at least all around me not one Christian is to be found to tell the perishing multitudes the way of life. I should suppose that Midnapore itself contains 100,000 inhabitants, what then must be the aggregate amount of perishing heathens in this space. A missionary once resided here, (De Cruz, now at Dacca), and none is found to succeed him: alas! this has often been the case with our Baptist brethren. We enjoyed a sweet season of intercourse with God in the morning, and seemed blest with fresh desires to live and die publishing the glorious Gospel of the grace of God to the perishing Hindoos. About seven o'clock in the evening we resumed our journey, as we found it to be inconvenient staying. We were now obliged to have Mussalchees (a kind of torch-bearers) to run before the palkees and light the bearers, and keep off the wild beasts; in the day we are perfectly safe. About eight o'clock in the morning we reached a bungalow by the wayside, where we stopped and got some breakfast, and rested ourselves for about an hour. About thirty miles before we reached Balasore we passed a poor pilgrim on his way to Pooree to see Juggernaut, measuring the road with his body by laying himself in the dust and then making a mark with a piece of bamboo which he held in his hand about a foot long. The palkees passed him so quickly that I did not perceive him at first till my Charlotte pointed him out: he appeared to lay all his length with his face in the dust,

* I have been thus minute in noticing many particulars, thinking they might give a hint to others who may come in similar circumstances.

then reached forward and made a mark with his stick, he then got up and repeated the same thing over and over again, and at this rate he intended to make his way to Juggernaut: he had then 180 miles to go, and appeared quite old and worn out by fatigue: I should think he could not get more than two miles a day at furthest;—and this is idolatry! what would not the Gospel have done for this poor wretch? but, alas! he knew it not, and there was none to tell him the gracious message, and I too must leave him—heart-piercing thought—to perish in his sin: and millions are thus left. Oh Christians! where is your zeal for the Lord of Hosts, and for your Saviour's cause? Where your bowels of compassion for your fellow-men? My heart sinks within me while I write. As we passed on our journey we saw many skulls by the way-side which belonged to pilgrims who died on their way to and from Juggernaut. In one or two instances I saw what appeared to be dead bodies which the dogs, vultures, and jackals were tearing to pieces. We reached Balasore in safety about six o'clock in the evening, when our hearts were refreshed by our meeting with our dear brother Lacey. I had previously written to inform our brethren at Cuttack our fears respecting my Charlotte being unable to proceed further than Balasore, and requested they would send Abraham or some one to meet us. We were very kindly entertained by a Doctor Barker, and a small though comfortable bed provided for my dear Charlotte. Lacey and myself slept in our palanquins, and spent a great part of the night in mutual interchange of information: I need not say how agreeable it was: something whispers one and another dear friend in England says, "I should like to have been there just then." We were obliged to wait at Balasore two days before we could get bearers, and on Wednesday evening we resumed our journey. At Balasore I went out with brother Lacey among the natives, and heard him with great joy (though I could not understand a word) proclaim the love of Christ to the poor heathens: he seemed to be at liberty, and secured their attention pretty well; many exclaimed "Good words, great words:" some said that we were gods and knew every thing, but that they were fools and knew nothing. Several times during our journey brother L. had opportunities of talking to the bearers, and people in the villages where we stopt: how I longed to talk to the people.

March 11th.—On Friday morning about six o'clock we arrived safely at Cuttack, and found sister Lacey waiting to receive us: we expected a hearty welcome and were not disappointed. Brother and sister Peggs soon came up to join us and breakfast with us;

our meeting was truly delightful, and all in the enjoyment of better spirits than we anticipated from what we saw of others in India, though we could not help observing the destructive effects of the climate even in them with painful feelings. Brother and sister Bampton intend coming from Pooree to pay us a visit. Thus our gracious God has brought us to the end of this journey of mercies: truly goodness and mercy in a very extensive sense have followed us every day: my dear wife suffers no inconvenience from our journey. O Lord grant that we may never forget thee, or cease to praise and love thy gracious Name. Amen. We enjoyed a very pleasant meeting with brother and sister Bampton.

We found that Pooree was to be our future station as brother Lacey preferred Cuttack, and brother P. was unable to attend to the whole of the business, but determined to remain till after my Charlotte's confinement at C., being convenient for the Doctor. We felt exceedingly pleased and thankful for this arrangement, and anticipated much pleasure and advantage from brother and sister P.'s company and experience; thus every thing seemed just as we wished it to be: but how soon were our fair prospects to be blighted, and all our plans dashed to pieces.

I insert the following extracts from my journal of a journey to Bobeneswar, to a religious festival.—

On Saturday evening at six o'clock, March, brethren B., L., Sander the schoolmaster, Abraham, and myself, set off for the above place: brother Peggs prayed for a blessing on our journey, he was unable to go. Our way lay for twelve or fourteen miles along the great road to Pooree, or Juggernaut; this is a very fine broad road, equal to a good turnpike road in England, it is beautifully ornamented and shaded with large-spreading Mango trees regularly placed on each side, I suppose the work of very holy men in Hindoo estimation; these trees form a refreshing retreat and protection from the blaze of the sun by day, and damps by night, for the numerous pilgrims who throng to see the great god of India: it being soon dark I could see but little of the scenery of the country excepting when the blazing fire of a company of pilgrims illuminated the night, and rendered visible the deserts and jungles with which we were surrounded: nothing particular, except the following circumstance which will point out the superstition of the Hindoos, occurred during our journey:—In passing through a wood one of the palkee-bearers cried out that a serpent had bit his foot; brother B. immediately took out his lancet and offered to cut out the poisoned part, this the man would by no means con-

sent to though he was told he would die if he refused, but one of the men in order to cure him rubbed his leg, and after whispering a few words breathed upon it, and tied a piece of grass round the leg just above the place to prevent the poison spreading any further, and we then set off again as though nothing had happened; we heard no more of the bite, and so concluded either it was not a venomous serpent or else it was a thorn pricked him, (a serpent or snake bites something like a thorn pricking one), or else, which is very likely, they did not wish to go further that night.—Reached Bobeneswar by twelve o'clock, (eighteen or twenty miles: I should suppose), when we got some tea: the ground served for a table and a broken platter held some oil for a lamp with a bit of string for a wick, notwithstanding we made a comfortable supper, and after commending ourselves to God and supplicating his blessing on the following day retired to our palkees for the remainder of the night and slept pretty comfortably till peep of day, when we got up to begin our work. Brother B. took one road, brother L. another, and not being able to speak myself I went with Abraham another way, (the presence of a European is of considerable service), on account of Sunder's poney running away he had not yet arrived. Here were people assembled of all sorts, sizes, figures, and descriptions, an exceeding great multitude from decrepid old age to the infant in arms; many fantastically attired, and great numbers of women: some excited our risibility, but more our pity, and drew forth the tear of sympathy. Abraham spoke very fluently; many heard the word, and received tracts and Gospels. One man observed that he was a great sinner because he had killed many fish. The crowd was variously employed, some were hastening from one temple to another to obtain a sight of their favourite block or stone, or something much worse: many were purifying themselves in the lucid stream, others were bowing and worshipping the byraggees and bramins; four devotees were dancing with cords run through their sides to the tune of an old kettle or brass utensil; one lay flat on the ground with about a wheelbarrow-full of earth completely over his face and head, how he breathed I cannot conceive. The women stared at the "sahib loke" Europeans, exceedingly. Between seven and eight o'clock the sun grew very hot and we retired to our tent for breakfast; many followed us for books, &c., so that we could scarcely get time to eat. After breakfast we had a good number arranged before the tent when we prepared for morning worship: Abraham prayed, and brother B. read a chapter and addressed the people, and from

that time till four o'clock Abraham, Lacey, Bampton, and Sunder, were engaged with scarcely any intermission; I could do nothing but give away books. Many of the women came and bowed down with their faces to the ground, it appeared as if they wanted to worship us. After a little refreshment we went out again towards the temples: we could discern the car at a distance from us, but could not get near it for the people pressing upon us: our brethren spoke to them till they were exhausted, and we then prepared to return to Cuttack; leaving Abraham and Sunder to return the next day with the tent, &c., and to dispose of the remainder of the books, of which a very few remained. As we returned through the woods I could occasionally discern one and another of the numerous* ancient temples nearly overgrown with jungle and apparently deserted: this gave rise to some encouraging reflections on the declaration "and the idols shall he utterly abolish." We had some difficulty in getting home: Lacey and myself had to walk several miles in the middle of the night to get bearers; however, we reached home in safety about six o'clock in the morning; this finished the labours of the day: it was an excellent opportunity, many hundreds, perhaps, thousands heard the word and received books: it was Sabbath-day, many in happy England were praying for us and our work; surely their prayers will not be in vain—the Saviour must reign till he hath put all enemies under his feet, even so come Lord Jesus. Amen.

As brother L. and P. furnish accounts of daily occurrences at Cuttack, I shall not copy every circumstance; I however extract the following observations as introductory to that heart-rending event which was so soon to take place.—

Lord's-day, April 3rd.—I preached this morning to a tolerable good congregation. After preaching brother Lacey administered the ordinance of the Lord's Supper, which was an affecting season: all were present except my Charlotte. After the ordinance we had a church-meeting, and received the offers of two candidates for baptism, also received a considerable sum for the use of the schools. Since the meeting one brother, a half Bengalee and English, our English schoolmaster has been baptized, the other case is suspended. Blessed be God that he does not leave his word altogether without witness in this wilderness land.—Returned immediately after the meeting and spent the

* The report is that there are 999 temples at this place, that they were all built in one night, and that if there had been but one more our neighbour, Juggernaut, would have removed thither.—I hope his next removal will be into the sea or the fire.

remainder of the day with my Charlotte. Towards evening she began to feel poorly. We felt a sweet confidence in God.

Monday, 4th.—Praise the Lord O my soul, and all that is within me bless his holy name. My dear wife was safely delivered of a fine healthy boy, and both likely to do admirably well. How can I be thankful enough for this safe deliverance. My faith began to fail; but the Lord did not forsake us. O how shocking to my feelings was the contemplation of a dead wife, I pictured my Charlotte as no more, and I could not endure it; but God had mercy on me. O that my Charlotte may become more decidedly the Lord's, and may the little one given us be sanctified from the womb, and become a child of Jesus: it is our highest desire that it may be employed in spreading the glorious Gospel among the Hindoos when the frail bodies of its parents are mouldering into dust.

5th.—My Charlotte and the babe continues to do well: what continued cause have we for thankfulness. This evening our dear brother and sister Bampton have left us for Pooree: the thought steals across my mind that after a few more meetings and partings we shall meet to part no more.

When shall the day, dear Lord, appear
When we shall mount to dwell above,
And sit and stand among them there,
And see thy face, and sing and love.

Oh for more watchfulness, for in Orissa especially the Son of man cometh when we think not.—In the evening had a pleasant interview with brother and sister Reynell.

Such were my feelings, and how soon these anticipations were to be realized. All continued well till the twelfth, and then the fatal change took place which terminated in my beloved (how beloved I never knew till now) Charlotte's removal. You have already received the particulars, and I feel you will spare me again repeating all the afflicting tale: her complaint continued to lessen, we thought, till the day before her death, when she unexpectedly and suddenly grew worse, and on the evening of Lord's-day, 14 May, my Charlotte was no more! How I felt I cannot tell, for a time I could not believe that she was gone—I could not realize the feeling that I should see her no more. For some time I bore it with resignation while our friends were here and my time was engaged with them, (except of nights), but now I am nearly alone, and every scene and every pursuit reminds me of my Charlotte. But I will not dwell upon the painful part, she is happy, infinitely happier than I can think; she has finished her happy course, and now dwells with the Lord—the Lord she loved. O that its end may be to make me more concerned to live

to God—to keep me near the eternal source of comfort, that I may labour while 'tis called to day, and then join my sainted dear in the eternal kingdom of our God. The Lord sanctify this stroke to the Mission.

I will now proceed to make extracts relating to that infamous scene of idolatry and death the Rhut Jhatra. It afforded me some relief from the bitterness of my own loss to interest myself in the wretchedness of others, and whose heart would not feel at such a scene as this.

June 14th.—In my ride this morning I saw a devotee performing his devotions: I don't know how long he was employed, but should think at least an hour. He laid himself flat in the dust, with his face towards Juggernaut's temple, so that his shins, knees, belly, chin, nose, and forehead might all touch the ground, he lay thus for a minute or two, then arose, looked at the temple, muttered a few words as a prayer, and then lay down again.—Alas! what prayers were these. One morning after his regular routine he got up and very devoutly embraced an old cow, he then worshipped her, and went away. The people esteem this foolery very great holiness. In the evening, on a visit to one of the schools at a distance, had to pass old Juggernaut's grandmother's temple, and saw under some trees near the wall the body of a poor pilgrim, which the eagles and vultures were tearing to pieces, close by were many skeletons: in fact the place was a complete golgotha; the ground was literally strewn with human bones. These poor wretches come from a distance to see Juggernaut, and drop and die, unpitied, unburied, and unknown.

15th.—Visited another school this morning and gave away several books. In the evening went round the outskirts of the town and gave away a great many books: the people were very glad to receive them.—Oh for a tongue to speak to them of the riches of a Saviour's love. Returning home with brother Lacey we fell in with several poor pilgrims who had dropped with the cholera, gave them medicine, and attended to them as well as we could.—Oh what a cruel religion is Hindooism! its votaries are eminently without natural affection. Several of the cases we met with this evening were old people left by their children to die, or sent to Juggernaut in hopes they would die, and but few are disappointed.

16th.—Out by five o'clock this morning. Brother B. went one way, and brother Lacey and myself went another; we soon had full employ in attending to the poor dying pilgrims. Most of our last night's patients are better, one is dead and thrown out upon the sand for the dogs to eat. The bodies

now begin to lie very thick about the town, many are dying without the least attention being paid them, those who recover from the medicine often sink again for want of food.—Happy, thrice happy are the people who have the Lord for their God.—Went out in the evening to another part of the town—fell in with many sick, dying, and dead. The dead are carried along in a very disgusting way, a piece of rope yarn is tied round the neck and fastened to a long piece of bamboo, another string is tied under the hams, and thus they are swung along to the borders of the town, and thrown out upon the sand or under a hedge; others are dragged along by the head or heels, without the least covering, for the dogs, vultures, &c. to devour. The weather looks cloudy, should there be any rain what a horrible scene it will be; thousands upon thousands are lying exposed to the burning sun by day and damps by night, without the least protection, and nothing but a little unwholesome fruit to eat. While staying to administer medicine to a poor wretch two bodies are carried by me, several dead and dying are close by.—Gave away several books. May these silent messengers do good.—Met with a Bengalee who had walked from Calcutta to see Juggernaut, he understood English which gave me an opportunity of preaching the Saviour to him pretty plainly; he seemed ashamed of his visit, and when reminded that his knowledge would subject him to greater condemnation if he neglected the Saviour, he seemed to feel. May it prove a word in season.

17th.—How interesting is the language of the compassionate Jesus when thought of at Pooree, “*If I send the multitude away they will faint by the way, for divers of them came from far;*” here multitudes have been many days and have nothing to eat, and very many drop both at Pooree and on their way home again. We offered to give rice in several cases but they would not accept it unless it was cooked by a bramin.—Have seen many dead bodies this morning, in one place there were fourteen or fifteen, in another ten, and several about the streets, some half eaten by the dogs and birds: surely this is Satan’s own abode. Walking or riding up the streets we are surrounded by numbers begging for books, medicine, &c., &c. In one place ’tis as much as you can do to breathe for the stench, in another you meet with a dog carrying along a leg or an arm of a human being, in another your feelings are overwhelmed at the number of the sick and dying that require your help; here you see a byraggee performing his unnatural devotions, lying for an hour with his head completely under ground, or another with his arm erect and stiff, and at all times you be-

hold human beings the victims of a wretched superstition, dishonouring God and destroying their own souls.—Gave away many books this morning, attended to many sick, and got several to the hospital.—Some are getting better. Met with one very affecting case of two poor girls weeping over their dying mother, they seemed affectionate, my heart bled for them. In the evening went round and attended to the poor creatures as usual.

18th.—This is the first day of the Rhut festival.—Went out at day-break among the people: vast numbers, both dead and dying, are lying in all directions: brother Lacey and myself were together and had full employ in attending to the poor creatures. It is most distressing to witness the unfeeling barbarity which is manifested by not merely their fellow-travellers, but by their relations, as husbands to wives, children to parents: as soon as one is taken ill, in numberless cases, they take away all their money and often their clothes, and leave them to perish with the utmost indifference. If twenty were dying together it would not cause a Hindoo to lend a helping hand, at Pooree however, whatever he might do elsewhere. As a proof of the strangeness of contrary conduct, I may observe that when endeavouring to do something for the sick those around will exclaim with surprize and admiration “*Ahurma, aubitar! Sutta aubitar!*” &c., &c., “*the holy incarnation! the true incarnation! the merciful!*” &c.: some would fain worship us, and bowed their foreheads to the very dirt: of course we objected to this and directed them to look to God and give him all the praise: some observed this would occasion our religion to be talked about far and wide; it certainly has given us favour in the sight of the people, and they often manifest an expression of it. We gave away our books, and brother Lacey directed the people to Jesus Christ as the true Incarnation.

In the afternoon went out as soon as the sun would permit; there were brother and sister B., brother and sister L., and myself, Mr. Peggs’s health prevented his coming, and Abraham and Sunder were in Calcutta; we were all well supplied with Tracts, Gospels, &c., in various languages. The idols were already on the cars, but the immense crowd rendered it unwise for us to attempt getting very near. We began our work immediately as being of the most importance. I never saw the people so eager for books, they crowded upon us to such a degree that it was with great difficulty we could distinguish one countryman from another. It is calculated that there were more than 200,000 people present. As it respects their behaviour it was very much like that of people in

a large fair in England, some bowed down very devoutly before the idols, others brought presents of fruit, &c., but the greater part were talking and laughing very indifferently. If you asked the people what they came for, their reply was *they came to get a sight of Juggernaut and then their sins would go*. One poor wretch, just gasping her last, exclaimed "*Ah Juggernaut! Juggernaut! Juggernaut is my all!*" and thus she died. Another in his last moments is surrounded by a set of noisy bramins and his relations who are vociferating in his ear "*Juggernaut! Juggernaut! Hurra bol! Hurra bol!*" and thus he perished with a lie in his right hand. Oh how dark and dreadful is the prospect before them! how inconsistent is it with the utmost stretch of charity to suppose these deluded wretches can go from these awful scenes at once to heaven, when it is declared that no idolater can enter there. The weather coming on wet prevented our being out late this evening, we therefore disposed of our books and returned.

19th.—Lord's-day in happy England, but ah how different, here 'tis Satan's day, and thousands around me, instead of bowing at the feet of Jesus the Lord of lords, are assembled to worship a senseless block which they call the lord of the world.—Went out early this morning and gave away books, &c.; brother B. and L. preached to the people; surely the word shall not return void but will prove like bread cast upon the waters seen after many days. Much seed has been sown, and scattered far and wide, and now O Lord what wait we for but for thee, O Lord send now prosperity.—Morning worship brother Bampton's turn to preach; he gave us his reasons why we should care for the salvation of the Hindoos. It was an interesting opportunity.—Went out in the afternoon as soon as the sun would permit to distribute books, &c., never found the people so clamorous and pressing for books, 'twas with great difficulty I could sit upon the horse, to have attempted to stand on the ground would have been folly, the poor beast was nearly borne down by them, and my white clothes were soon as black as the people's skin; notwithstanding I had two or three men with sticks to keep the people off that I might tell who could read and who could not, several women were among the most eager: I was obliged to set off at a gallop twice to get a little clear of the crowd, and then a great many followed me and received the words of life to convey almost to every part of India, in most of its various languages, Persian, Hindee, Hindostanee, Arabic, Nagree, Tainul, Goozurattee, Telinga, Bengallee, Orea, and many others which are

spoken in different places. After disposing of all my books I rode round to see what was going forward, in one place I counted thirty-eight dead bodies, some half eaten, others just thrown out, and others dying totally unregarded.

To day one poor wretch threw himself under Juggernaut's brother's car and was immediately crushed to death, another was about to do so yesterday but the Collector, one of the principal of the Company's servants, discovered his intention and gave him a good thrashing which completely changed his intention. Surely nothing like the horrid scenes at Juggernaut were ever heard of in any age of the world: surely God has given them up to a reprobate mind and to believe a lie. Read Romans i. and you will have a lively picture of the Hindoos.

Monday, 20th.—The rains have set in to day very heavily. Alas! what numbers will be swept away should they continue.—Went out for a little time this morning and gave away some books: brother B. preached to the people. The numbers begin to lessen very visibly, 60,000 pilgrims left Pooree this morning, they have seen Juggernaut and think themselves safe: perhaps half of them will never reach their homes.

To day Juggernaut's car stuck fast, of course a trick of the bramins, they declare Juggernaut refuses to go farther till he has had some klyah bhako, viz. something to eat; our bearers say the bramins have given Juggernaut bhote galla (much abuse) because he wont go on. I suppose they will have some considerable offering presented them, and then it will be his pleasure to go.—Had an opportunity of examining the cars, and a full view of two of the idols; Juggernaut is a bungling piece of work, the representation usually given of him conveys a pretty good idea of him: his head is a large block of wood flattened a little where his face should be, his eyes are round, but the painter has not placed them opposite to each other, one is lower than the other, they consist of three round rings each, one black, one white, and one red, and present an appearance like the bull's-eye of a target; the thing called a nose is an awkward piece of wood projecting from his face, of course the most prominent feature there; and the aperture intended for a mouth gives him a fine open countenance for it extends from ear to ear and wide in proportion; the rest of the body you can form a good idea of from the plates of Juggernaut. I have a small piece of sandalwood which came out of old Juggernaut's belly, I obtained it of a person who has a large piece which was broken off rotten last week, so that we see his blockship is liable to decay as well as his worshippers: one

would think this would open their eyes. The other idols are much like him, but lighter in colour. Brother Lacey and myself took our stations immediately under the car, and gave away books, &c., to the adoring crowd; we met with no opposition and occasioned no disturbance, excepting now and then a jealous brahmin objected and tried to send away the people, they have often a very great influence over them; but others called us the holy incarnation, the merciful, &c., and seemed determined to hear. We administered medicine to two or three poor wretches who were lying under the cars and removed them to a dry place; I then left Lacey preaching, and attended to about forty sick under some trees.—Understand from good authority that more than two lacks of rupees have been taken at the gate for the admission of the pilgrims.—More than £25,000.

Tuesday, 21st.—Had a better opportunity of noticing the cars to-day: they are ponderous, rough-made, and enormous conveyances. I should suppose they are about fifty feet high, and fifteen wide. They have twelve, fourteen, and sixteen wheels, placed about two feet from each other, under the bottom of the car. I observed that the uncouth spokes projected a little distance from the felloe, and indented the ground as they went on: they seemed dreadfully contrived to crush the poor creatures to a mummy who might fall under them. The cars are covered with scarlet, yellow, &c. cloth; and ornamented, if ornaments they may be called, with several grotesque figures, about such as were made in England when King Arthur turned cakes by a cottage fire. There are four wooden horses in front, and two wooden coachmen, executed in about the same style. His blockship is placed in the centre of the car, about ten or twelve feet from the ground, and confined in his place by several uncouth pieces of timber. The whole appearance of the cars at a distance is something like what I have seen at the chairing of a successful candidate for a seat in parliament in England; though of course they will bear no comparison in workmanship or grandeur. I have since seen the cars divested of their covering, and they look very much like the scaffolding round a church steeple when under repair. I should observe there are *now* no indecent figures carved or painted on the cars like what I have seen at Serampore. I intended to have sent an account of that mass of obscenity, but it is too vile, too beastly, to be described. Figures, however, of this description are numerous in Orissa, particularly round the tanks and bathing places, where they are fully exposed to the gaze of the foul-minded Hindoo; and both male and female, young and old, actually worship

these abominable representations. But to return to the cars, the most amusing thing, if the expression may be allowed in connection with so awful a degradation of rational beings, is a large number of Juggernaut's priests with punkas, a large kind of fans, to keep the old block cool, and others with chowdries, a kind of long hair brush like a horse tail, to keep the flies from tickling or otherwise incommoding him. There are usually about 3000 men to draw each car, which are supplied by the neighbouring villages or districts. The people hold their land on condition of furnishing a certain number of men for this purpose, and these have the privilege of seeing Juggernaut for a twelvemonth without paying. This year, however, on account of Juggernaut's obstinacy, I am told an additional 400 were summoned. I can assure you they are not treated in the most gentle way; for there are a great number of overseers who are furnished with sticks, which they used in no fictitious manner: I pitied the poor fellow's backs.

Wednesday evening, 22nd.—Brother Lacey and myself went out this evening and administered medicine, &c., to several poor creatures, and conveyed others to the hospital when we could oblige any to assist in carrying them, and even when we get them there 'tis almost as bad as being left to perish in the streets, for during Juggernaut's absence from the temple no provision is cooked, and the poor deluded creatures wont eat any thing but what is cooked in the temples or by a brahmin. One day during the interval of Juggernaut's absence from the temple I saw about thirty lying dead in the hospital, some of the living actually resting their heads on the dead bodies around them. So fatal has been the disease that maitres, the only low cast that will touch the dead, could not be procured to remove them: many while employed among them caught the cholera and died: what a mercy that we who have been so much among them have quite escaped! In our ride this evening brother L. and myself counted ninety bodies putrifying in the open face of day, within the space of three acres: this should speak volumes.

Thursday, 23rd.—We received a polite communication from the Collector this morning, informing us of the Company's wish to do something to alleviate the misery of the pilgrims, and requesting us to become the dispensers of their bounty, to be given in our own name and to keep it a secret that the Government had any hand in it, lest it should be the means of drawing a greater number of poor pilgrims another year. We embraced the opportunity to do good though the office would expose us to both danger and trouble, and accordingly the sum of 300 sicca

rupees was placed in our hands, with a desire that we might send for any further sum we wanted, and that no account of the way in which we disposed of the money was required. Accordingly brother B. and L. determined upon setting off to Cuttack the following morning, to administer food, medicine, clothing, and money, to the poor creatures who had fallen by the way: we are informed that the scene on the road side is shocking beyond description—the dead are beyond calculation. Expect brother L. will keep an account of the journey.—Mrs. B., L., and myself are left alone to attend to the misery of Pooree—Do not know how we shall manage.—Much rain to-day.

Friday, 24th.—Brother B. and L. set off this morning on their journey, accompanied by two police officers, to assist them in getting people to remove the sick and dying to cottages and dry situations. Many of the sick lay in ditches and swampy places, and there is no getting any one to stir a finger unless by compulsion. Little as the people in England may admire the system, unless we take a stick in our hand, and threaten to use it too, we cannot get a poor creature moved an inch, even by their own relations: in almost every case they would see them die, or leave them to die in the wet and dirt, without money, food, or clothes, rather than be at the inconvenience of removing them to the hospital, or a dry place. To-day it pleased this lord of the world to move forward, and the brahmins communicated to the people that Juggernaut was pleased to proceed, consequently he began to move forward this morning.—To-day another deluded victim of idolatry threw himself under Juggernaut's car, and was crushed to death. O when shall these abominable murders cease? when, when shall the Gospel stop the wheels of this bloody car, and sink its infamous memory in oblivion? when shall the blood of these victims call forth the united energies of mankind, arouse the feelings of humanity, and awaken Christian zeal, to demand with a voice and perseverance that will not be denied, that these scenes of blood shall be tolerated no longer? or when shall Christians feel as they ought on this subject, and supplicate the King of kings with such importunity and sincerity, that the windows of heaven shall open, and pour forth that divine energy which will change the hearts of those who delight in these scenes of damnation, and transform them to the likeness of the compassionate Redeemer? O England, my country, my country! I often look to thee with tearful eyes and an aching heart, and think, when shall thy sons and daughters be willing to leave all for Christ, and go forth into every corner of this wilderness world to

plant the Rose of Sharon, and change this moral wilderness into the Eden of the Lord?—when shall the cruel reign of Satan have an end, and the pure, the peaceful, the happy religion of Jesus, bless the world? Welcome thou glorious Conqueror, and subdue the nations to thyself, Amen.

On *Lord's-day* I read two of Doddridge's sermons to Mrs. B. and Mrs. L., and in the evening as usual we had the ordinance of the Lord's Supper. We think it right, in this land of spiritual death, to commemorate the dying love of our Lord every week; and, indeed, I think there is little doubt that the apostles did so, and primitive Christians.—I have been so perpetually engaged among the people I have had no opportunity of making daily observations, nor has any thing materially different taken place. Mrs. L., Mrs. B., and myself, have been out every moment that prudence would admit of.—It would be madness to trifle with the sun—we have relieved many a child of misery, by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable: many a heart-rending scene we have been called to witness where we could afford no relief—many a poor creature we have dismissed with a partial assistance, under a full persuasion they would soon want again and die; and many a scene of death we have endured, and turned away with a heavy overflowing heart from many a dying fellow-creature without a friend, without God, and without hope—the victims of a wretched superstition, and exchanging one scene of misery on earth for another infinitely more miserable in hell.

On *Wednesday* these abominable idols were deposited in the temple for another year, and the pilgrims departed to their respective homes. Since their departure brother B. counted in a small place 143 dead bodies: I saw them afterwards, but the putrid effuvia was too bad to admit of my counting them. The town is in a very unhealthy state, and numbers continue to die—brother B. has been very ill for a few days with the prevalent disease, but he is mercifully restored, and is now better than before. Thus I must finish this tale of death and misery, and leave you and the members of our Society to judge whether or no we need more missionaries. Surely every heart will beat with desires to extend the blessings of Christianity to wretched Orissa, and we shall be refreshed with welcoming some brother and sister to our sandy plains.

I have already forwarded an account of our Quarterly Meeting, which I expect ere this you have received. I am now busily engaged

in learning the language. I need not say how I long to be able to tell the perishing heathen the way of life. Mr. Ward observed no one could tell the misery of the missionaries the first year in India: but my circumstances are peculiar. Till this last two months my distressing circumstances have prevented much application, but I hope now, with God's blessing, to pursue my task, and in a few months be able to proclaim the unsearchable riches of Christ. Perhaps you will think this journal unnecessarily diffuse, however I do not expect you will have occasion to do so often. the hours of labour in Orissa are too precious, and much writing consumes time, which more important labours require: we are surrounded with desolation and death—we have many awful warnings that death stands at the door—an innumerable swarm of Heathens are perishing for lack of knowledge—and we live in a climate which deprives us of that ability to labour for their souls that you in happy England possess. Oh that proper feelings may actuate our every action, and enable us to live not for ourselves but for His glory who died for us and rose again. I should have observed we lost our little boy in Calcutta: we gave him liberty to see his mother and have not heard of him since; expect that she would not let him come with us. We were very sorry to part with him: perhaps we may not have met in vain. Once more I take my leave, hoping to hear from you soon, to refresh our hearts and excite our gratitude. A. S.

GEORGIAN AND SOCIETY ISLANDS.

Statements of the Effects of Christianity on the Islanders, related by Mr. Ellis.

In the autumn of 1822, the Queen of Tahiti, the Widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit-tree growing in the garden of a poor man: her orders were obeyed, and the tree carried away. Teuhe, the the owner of the spot on which it stood, returning in the evening to his cottage, saw that the spoiler had been there: the stump was bleeding, and the boughs lay strewed around; but the stately trunk was gone. Informed by his neighbours that the Queen's men had cut it down, he repaired to the Magistrate of the district, and lodged a complaint against the Queen. The Magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge: he afterward sent his servant to the Queen, and invited her attendance at the same hour. The next morn-

ing, the Missionary residing there went down to witness the proceeding; and, as the sun rose above horizon, Ori, the Magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree; on a finely-woven mat, before him, sat the Queen, attended by her train: beside her stood the native peasant; and, around them all, what may be termed the police-officers. Turning to Teuhe, the Magistrate inquired for what purpose they had been convened. The poor man said, that in his garden there grew a bread-fruit-tree, whose shade was grateful to the inmates of his cottage; and whose fruit, with that of those which grew around, supported his family for five or seven months in every year: but that, yesterday, some one had cut it down, as he had been informed, by order of the Queen: he knew they had laws: he had thought that those laws protected the poor man's property, as well as that of Kings and Chiefs; and he wished to know whether it was right, without his knowledge or consent, the tree should have been cut down. The Magistrate, turning to the Queen, asked if she had ordered the tree to be cut down: she answered, "Yes." He then asked if she did not know that they had laws: she said, "Yes;" but she did not know that they applied to her. The Magistrate asked, if in those laws (a copy of which he held in his hand) there were any exceptions in favour of Chiefs, or Kings, or Queens: she answered, "No;" and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man, as a recompence for his loss. "Stop," said the Justice, "we have not done yet." The Queen began to weep. "Do you think it right that you should have cut down the tree without asking the owner's permission?" continued the Magistrate. "It was not right," said the Queen. Then, turning to the poor man, he asked, "What remuneration do you require?" Teuhe answered, "If the Queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompence." His disinterestedness was applauded—the assembly dispersed—and afterwards, I think, the Queen sent him, privately, a present equal to the value of his tree.

EXTRACTS FROM THE JOURNAL OF MR. PEGGS.

HAVING been favoured with a sight of Mr. Peggs' Journal after he left Orissa, we insert a few extracts from it, which will probably

gratify those who survey with pleasure accounts in which are recorded the mercies of the Lord.

August 3rd.—Yesterday we arrived at Serampore and were affectionately welcomed by our friends. This evening Mr. Williamson, a Scotchman, who came out to India about five years since as a surgeon, was set apart for the missionary work. He is proceeding to Bheerbhoom, where a native church exists. The detail of his conversion and the manner of his introduction to the great work was very interesting. May many of our countrymen be thus “sent forth into the harvest.”

Lord's-day, 7th.—Heard brother Marshman preach in English in the morning, and in Bengalee in the afternoon. I understood a good deal of the Native discourse: Orea and Bengalee are very similar. In the evening the Lord's Supper was celebrated: the European and Native church united, and the prayers and benedictions were in both English and Bengalee.

17th.—Yesterday I had an interview with Dr. Vos at Calcutta: he declined giving me medicine, but thought an excursion to the sand-leads might be beneficial. Dr. Brown (the junior brethren's physician) told me I ought not to stop in the country three weeks longer, so decided was his judgment. I saw Mr. J. H. Harrington and had some conversation about the pilgrim-tax system at Juggernaut's temple.—Returned to Serampore in the evening and found Mrs. P. very unwell with a fever. The Lord sanctify these trials. Dr. Carey is 64 years old to day. A number of friends took tea at his house. May his days yet be many.

18th.—The weekly morning

prayer-meeting for the Mission. When I saw Dr. Carey I said “How do you do, Sir?” “That” said he “is *heterodoxy*.” The appellation of “Brethren” seems only orthodox with this excellent Christian.

8th.—Have been much alarmed by the state of Mrs. P.'s health: her lips have been as black as a coal, and she has appeared sinking under her complaint. Yesterday I went over the river to Barrackpore to see Dr. Turner; he advised the application of more calomel, and if she was not better the next day to remove her to Calcutta. This I stated on my return, and agreeably to his advice I aired the room, removed her to another couch, gave the medicine, and had the exquisite happiness to see a general revolution in her system. She is now recovering. May our spared lives be devoted to our God.

12th.—Rode to the burying-ground.—Solemn place! there lie brethren Ward, Felix Carey, Krishna, and many endeared names.—May I finish as a hireling my day, “and enter into rest.”

October 1st.—A little refreshed in spirit. At my earnest suggestion Dr. M. has written an article for the “Friend of India,” upon the injurious nature and tendency of the Pilgrim Tax and Premium System in India. The account of Juggernaut's establishment at Pooree is printing in the Bengalee Newspaper, and will be appended to the article in the Friend of India. Let this mystery of absurdity and iniquity be brought to light.—Spent the day at brother Hough's, the American missionary, and finished the translation of an Orea tract for the revision of the brethren in Orissa.—Devoted myself to God in this last month of our residence in India.

19th.—Took tea at Mrs. Ward's, who now lives in Calcutta with her son. We went to see Stewart's collection of Indian curiosities; it is a pantheon of Hindoo deities. This man is called *Hindoo Stewart* from his avowed veneration of Idols: several had been adorned with flowers by his attendants.—Alas! that professed christians should become heathens.

Lord's-day, 23rd.—We accompanied brother Mack and Hough to Calcutta in the Mission boat, to attend the funeral of our dear brother Lawson, who died the previous night. The funeral was very large and solemn. The public burying-ground is very full of tombs, but, how vain the attempt from the wreck of names to rescue ours!—A sailor said to brother Penney when he saw the tombs of the Europeans in Calcutta, "What is the use of all these? the great thing is to have the name at the main top!"

November 6th. Lord's-day.—Attempted once more to speak in India, by delivering a farewell address at Serampore from 1 Kings viii. 18. "It was good that it was in thine heart." In the evening I was too unwell to be present at the Lord's Supper.—Mrs. P. has considerably regained her strength. I feel thankful that I was enabled publicly to take leave of my brethren and friends here.—The Lord reward them for all their kindness to his afflicted.

7th.—Left Serampore this morning to join the ship at Saugor. Brother Carey and brother and sister Swan (lately arrived) attended at brother Marshman's, and a farewell-meeting was held: fervent prayer was offered for us. Dear brother Carey seemed very confident our removal would be for the good of the cause. His parting

advice was "Commit thy way unto the Lord, and he shall give thee the desire of thine heart." I asked brother Marshman for his, and he said "Look upwards." Greatly are we indebted to these kind friends for all their attention.

We attended the Union Missionary prayer-meeting and heard brother Warden deliver an address from "Woe unto me if I preach not the Gospel." I requested the prayers of the congregation for our safe voyage.

8th.—Attended at the Circular-Road Chapel. Brother Yates commented on Psal. xxiii. I prayed, at this last meeting on the shores of India, with much feeling, but great weakness of voice.—Called at the Parental Academical Institution, and left five copies of Doddridge's *Rise and Progress* for Mr. Rennell's two sons and the three youths of Mr. Baptist's family. May these live to serve the cause of Christ in Orissa, and these books be useful to them and to many others.

9th.—We left Mr. J. Carey's about noon, and went on board our *boleo*. I took a last leave of the city of Calcutta with the wish "May religion prosper there, and its influence be felt to the ends of the earth!"

11th.—Reached the ship off Saugor about eleven this morning, a few minutes after the Captain and his party who were in a small brig. We found all confusion on board: early in the morning the ship had lost one anchor and broke another: a few minutes more, it appears, would have been fatal; the pilot got on board, and thus the ship was saved. Surely we see Providence facilitating our progress. The third officer is dispatched to Calcutta for two anchors.

18th.—Yesterday the Captain of

the ship, David Clarke, came on board, and informed us he had Dr. Tytler with 120 sick in his vessel. I sent a few tracts, and this morning received a letter from the Dr.: he says, "We have with the thunders of our cannon effectually overthrown Buddu, planted the Standard of the Cross where it was personally unknown, and opened the door to the illumination of truth all over the further East. I rejoice to hear that truth is prevailing at Juggernaut, and I hope to hear, ere long, of the annihilation of Moloch's kingdom." War is certainly God's strange work. What pious mind can perpetrate its horrors! I sent an English Bible and Testament, Doddridge's Rise and Progress, and some Tracts for the poor dying soldiers.

21st.—The pilot left us to day. We have sent a packet by him to Calcutta for our dear friends in Orissa. I have had an opportunity of sending tracts on shore to the Postmaster at Kedgere, as well as on board several vessels. Now all communication with India is broken off. I took leave of its shores with a mournful thrice farewell: but I cannot be separated from its interests. May I be long spared to promote them.

December 11th, Lord's-day—We partook of the Lord's Supper this evening, and felt thankful for better health. A scorpion bit my heel which was painful for an hour or two.—Who for an egg would give his son a scorpion to bite him? The Lord will give that which is good. At ten o'clock at night, while the ports were open, a sudden squall arose the water rushed in, and much alarm was excited. I happily succeeded in closing ours. Two ships have been lost in this way.—The Lord preserve us still.

31st.—Brought to the close of

another year—in the loss of my health, my children, my situation, dear sister Sutton and her little boy; the Lord hath broken down instead of building up; but surely he will return to Jerusalem with mercies.—Renewed my covenant with God. How eventful the coming year may prove is uncertain, but my "times are in his hands.

January 1st, 1826, Lord's-day.—Yesterday Col. G. proposed public worship, but the weather being a little unfavourable the Captain declined it. Thus the new year begins with painful circumstances.—O for ability and opportunity to do good to souls.

20th.—Lat. 28. S., long. 40 E.—A Seapoy or Native soldier died last night, and was committed to the deep this morning. His countrymen, who are Mousalmen, performed a short religious service over him, consisting apparently of prayer and burning an odorous drug which was placed near his mouth. Not a word was said of his death by the passengers and officers at table.—Off Madagascar.—Thought of the missionaries there, and prayed for their prosperity.

30th.—Discovered land this morning, the first seen since we bade adieu to India's shores.—Situation, by observation at noon, lat. 34. S., long. 24. E. We expect now to see land till we double the Cape of Good Hope. Yesterday I thought of the plan of a pamphlet on the suppression of Suttees, to be published in Britain: the title of the work "*The Suttee's Cry to Britain; or, Essays on the burning of Hindoo Widows: shewing the nature, causes, and effects of this horrid custom; and the necessity and facility of its abolition.*" The quarterly and monthly series of the "Friend of India" and the "Oriental Observer" contain several articles that would be very in-

teresting. I should be happy to see this object promoted.

February 2nd.—Past the Cape of Good Hope at about forty miles distance. The view was very pleasing. I thought on the wrongs of Africa. When, when shall they be redressed?—Have lately read much of Carthage in Rollin's Ancient History—where is the energy and power of the Africans? Christianity alone can revive and bless them.

Wednesday, 15th.—Yesterday at noon the Island of St. Helena was seen, and this morning we anchored off Jame's town, the only one on the island. We were in great danger of drifting upon the rocks, but providentially soon found good anchorage. St. Helena is evidently of volcanic origin.—How stupendous are the works of creation. The Psalm in order this morning was the cxxxv; verse the 6th of which is very applicable to the astonishing isle before us,—“To Him that stretched out the earth above the waters: for his mercy endureth for ever.” We went on shore in the evening, and enjoyed a walk on *terra firma*, after being on board three months and five days. The town is situated in a narrow valley like the bed of a river, and the hanging cliffs have a terrific appearance to a stranger. The island contains about 4000 inhabitants. A gentleman gave me “The Eleventh Report of the St. Helena Benevolent Society for 1824” with which I was much gratified. More than 500 children are taught in the various schools, and different methods are adopted in promoting its humane objects.

16th.—We went on shore in the afternoon, and with a lady (passenger) visited the tomb of Napoleon, which we found to be about three miles from the town. The way was very steep, and much patience and perseverance were necessary to ac-

complish the object. A gentleman who had a house about a quarter of a mile from the tomb invited us to take some refreshment, and then, with his wife, accompanied us to it. The spot is highly interesting to a contemplative mind:—the deep valley—the large weeping willow—the low unelevated slabs, without a line to say who lies beneath them—the invalid European soldier who had charge of the tomb—the pale moon shedding a solemn gloom around—and the recollection “Is this the man that made the earth to tremble!” these and similar circumstances conspired to give inexpressible interest to the few moments we spent near the tomb of the fallen great. We drank of the spring of which Napoleon drank daily. It was very excellent water. I gave our new friends a couple of religious tracts for their kindness. May they be useful to them.

17th.—Mr. Boys, the Chaplain, preached last evening, and was disappointed, we were told, in not seeing us, as we were not in hearing of the opportunity. I wrote to him and sent our Report for 1824, some Quarterly Papers, Berridge's Letter, and a donation to the Benevolent Society. His reply was very friendly, inviting us to his house to stop as long as the ship lay off the island. Mrs. P. was too much wearied with the excursion to the tomb to go, but I went and was much pleased with the family. A soldier who was returning from our vessel to the town accompanied me within sight of the house. I was much pleased with the opportunity of speaking a little to the poor soldier, whose heart was tender and seeking Christ. I recommended him to Mr. B.

18th.—The last day at St. Helena. I slept at Mr. Boys in a feather bed, and was much surprised at

the difference between it and an Indian mattress. In the morning I was introduced to the Governor, Brigadier General Walker, whom I found to be the indefatigable and successful opposer of infanticide in Western India. He is a very agreeable gentleman. His house is European in appearance, and the extensive garden presents the beauties of Asiatic and European trees and shrubs. The country-church at the back of the house on a gentle rising ground, and with such a clergyman as my friend to preach in it was a very interesting object. We took a circuitous ride, and I was greatly interested in the scenery of the island and the conversation of my companion. O that every island, city, and town had a faithful minister of the Gospel. About three o'clock in the afternoon we started for the town. Mr. B. sent Mrs. P. a present of cakes. Before I went on board I gave some English tracts (given me by Mr. B.) to an American Captain for himself and two other Captains then in the Roads. We got under weigh in the evening.—Finished here the Preface of the Appeal on the Pilgrim Tax and Premium System. This work and the notes on Stirling's Account of Orissa have much engaged me on the voyage, and made the time pass away pleasantly, and I hope profitably.

23rd.—Yesterday one of the sailors sent me a long well-written letter, stating his views upon religion. This evening I went to the sailors, but could say very little.—We gave the sick some of our preserves, and I sent Thompson a letter in reply to his.

25th.—Last night we hove to off the island of Ascension, and this morning sent our boat on board the Maidstone 42 gun frigate. I sent a New Testament and a few tracts, with a letter, to the Officer on command in

the island. A small colony is forming here: the party on shore, we understood, was seventy individuals. Captain N. sent two sheep, two goats with young, two bags of rice, one bag of sugar, and ten gallons of rum, as a present, and in return received twelve large turtles. The island like St. Helena is evidently of volcanic origin, and doubtless will prove valuable to navigation.

March 14th.—The sixth anniversary of devoting myself to the Mission. I drew up a statement of the nature and progress of the Mission in Orissa, with the intention, by personal application, to do what I could towards the support of a *substitute in India*. I hope this plan will be favoured by a kind Providence.

23rd.—About half-past five o'clock this afternoon an alarm spread like lightning through the ship, "*Fire on board!*" I was below on the couch, and mistook it for "*A man overboard,*" and ran to the gang-way to see where he was and what could be done for him: the smoke from the cook-room however soon shewed the true cause of the alarm. The wind was fresh, and the flames were visible from the cuddy. Consternation was visible in the Captain's face, while the call for "*The keys! the keys!*—the buckets! the buckets!" intimated the greatest danger. The buckets were chained together and the key was kept by the first Officer; they were speedily handed forward, and through the prompt efforts of the sailors, first thrusting a hammock and piece of coarse cloth into the fire-place and then plentifully dashing water into it, the fire was extinguished. When I saw our situation I thought "*In half an hour we shall all be in the long-boat! where are the keys to get the MSS.*" My mind, I am thankful to say, was then calm. The cause of the alarm was the pitch-pot either falling ou

one side by the motion of the ship, or boiling over. We returned to our cabin when the alarm had subsided, and gave thanks to the "Preserver of men." Two ships, the Bengal Merchant and the Edward Newton (an American), were burnt in this latitude a little nearer the line, one last year, the other the year before: the crews of both were saved; the boat of one reaching the Brazils, and the other falling in with a Portugese ship which took them to the same country. What would have been our situation had we lost our little all, though our lives had been given us for a prey? Blessed be God for his preserving care. May we be spared for his glory.

April 16th, Lord's-day—Very blowing weather—no public worship—my mouth is still closed; how painful a duty is silence where men are perishing. I have got a Native Christian, a Bengalee, to read to the sick Lascars. Who can tell but some good may be done? A Native soldier died on Friday night near our cabin, and about an hour after his death he was thrown overboard.

Friday, 21st.—On Tuesday one of the English sailors, named Young, died of asthma, and about two hours after his death was committed to the deep. I had lent him Doddridge's Rise and Progress, and a tract or two. The Captain read a part of the burial service. How unsuitable this form appears for promiscuous use.

Wednesday and Thursday.—A strong gale. The Azores or Western Isles have frequently stiff breezes and gales. Last night I got no sleep till three or four o'clock in the morning. I never before contemplated death so near. Our situation was alarming, as the vessel was old and the sea ran high: we cast our all into the hands of Christ, and waited the issue with resignation.

Lord's-day, 23rd.—The gale is abated, but instead of public worship to acknowledge the mercies received, more sail is made to prosecute the voyage. Surely I have never seen the depravity of men before as during the five months and almost a half that I have been on board this ship. O what is man without religion!

27th.—About three o'clock in the afternoon the land of our native shores was seen from aloft, and the sailor who first saw it received a bottle of brandy. I saw him carry it off to his companions in triumph, and requested him not to get drunk with it. The land first seen was the Start in Devonshire.

28th.—This morning before breakfast I saw the favoured shores of Britain—the Bill of Portland. Happy land of Albion! may our return to thy peaceful abodes be overruled for the furtherance of the Gospel.

Lord's-day, 30th.—Off Deal. After much consideration we thought it our duty not to employ the boatmen and Custom-House officers by landing to day, and so deferred it (though with regret at the loss of the pleasures of the sanctuary) till the next morning.

May 1st.—About noon we landed, and spent a pleasant evening with some baptist friends. We attended the monthly missionary prayer-meeting, and were refreshed in the worship of God in our native land.

2nd.—Arrived in London this afternoon, and were kindly received by our friends. Our grateful language, in the review of all the way in which the Lord our God hath led us, is

"Here we raise our Ebenezer,
Hither by Thy help we're come,
And we hope, by thy good pleasure
Safely to arrive at home."

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BRIEF MEMOIR
OF
MARTIN LUTHER,
THE GERMAN REFORMER.

“THE works of the Lord are great; sought out of all them that have pleasure therein.” This remark applies with equal propriety to his works of providence as to those of nature: and especially to those effectual, though often apparently inadequate means, by which he sometimes accomplishes his most important designs towards his church. Few events have exemplified, in a more striking manner, the manifest interference and over-ruling hand of God, than the Reformation from popery, which took place in the beginning of the sixteenth century. The leading facts of this great revolution are doubtless well known to many of our readers; yet it has been thought that a concise account of the eminent divine, who was under God the principal instrument in producing this great change, might be both instructive and interesting to our younger and less informed readers.

Martin Luther was born Nov. 10, 1483, at Isleben, a town in the county of Mansfield, in Upper

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Saxony, Germany. His parents were respectable; his father being for a considerable time, the chief magistrate of the city of Mansfield. His mother's name was Margaret Lindeman, a woman of exemplary piety. At fourteen years of age, Martin was placed at the public school at Madgeburg; but was soon afterwards removed to a celebrated seminary at Eisenach; where he pursued his studies for five years with diligence and success. His parents had then suffered some reverses in their circumstances; and their son was supported by the charity of others, probably of his mother's relatives, who resided at Eisenach. In 1501, he was removed to the university of Erfurt; where he obtained the degree of Master of Arts, before he had completed his twentieth year. He was soon appointed professor of physics and ethics; but turned his attention principally to the civil law, as he was designed for the legal profession.

But an event occurred in 1507 which entirely changed his pursuits. As he was walking in the fields with a friend, they were both struck to the ground by lightning. His companion was killed on the spot, but Luther received no injury. This

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awful incident made such an impression on his mind, that he determined to withdraw from the world and devote himself wholly to the cultivation of religion. He accordingly entered himself as a monk in the order of the hermits of St. Augustine at Erfurt; and applied with sincere zeal and seriousness to the duties and austerities of the monastery. His conscience had been awakened by the affecting death of his friend to an earnest concern for the salvation of his own soul. He felt himself a guilty creature, and justly exposed to the wrath of his Maker; and was extremely anxious to obtain the remission of his sins. There was an old man in the monastery, with whom Luther had frequent conferences on this momentous subject. This aged monk had, by some means gained clearer views of the scripture plan of salvation than many of his associates; and assured his young friend that, it was the express command of God that every man should believe his sins to be forgiven him in Christ. Luther found this doctrine agreeable to the sentiments of the ancient fathers of the church, and confirmed by the express declaration of the apostle, who repeatedly asserts that "we are justified by faith." He was thus led to a more diligent perusal of the scriptures of truth;* and at length attained a clear and confirmed view of the glorious scheme of redemption through the blood of the atonement, which he maintained with steady zeal, as the

* Some time after Luther had entered the monastery at Erfurt, in turning over the books of the library, he found a copy of the Latin Bible which he had never before seen. His curiosity was raised, and he read it over with eagerness and attention. He soon discovered its value; and devoted his chief attention to its sacred contents.

foundation of his theological system, through all the future parts of his active life.

In 1508, an university was established at Wittenberg, by Frederic, elector of Saxony; who having conceived a high opinion of the abilities and character of Luther, sent for him to assist in the establishment of this new institution, and appointed him professor of philosophy. His able and conscientious discharge of the duties of his office, joined to his correct and regular conduct, soon procured him the esteem and confidence of his countrymen: and a quarrel arising among the monks, Luther was chosen, by one party, as their advocate; and took a journey to Rome to plead their cause before the papal court. His firmness, eloquence and address enabled him to succeed in the business he had undertaken; and he afterwards frequently observed that, this journey to Rome gave him such an opportunity of witnessing the pride, vice, and impositions of the catholic clergy, as greatly assisted and animated him in his future contests with the papists. "I would not," he used to say, "but have gone that journey for a thousand florins." On his return from Rome, he was created Doctor in Divinity, at the expense of the elector, whose esteem for him continued to increase.—He gave lectures in divinity; publickly expounded the epistle to the Romans and the Psalms; and took every opportunity of pointing his hearers to "the Lamb of God which taketh away the sin of the world." Though he greatly disapproved of many things in the doctrine and conversation of the catholic clergy, yet he was then a rigid monk, sincerely attached to the church of Rome. The time however now approached when, without any pre-

vious intention on his part, that attachment was to be completely broken.

At the commencement of the sixteenth century, the power of the pope was acknowledged over the greatest part of Europe; and the authority of that ambitious prelate appeared to be established beyond opposition. The noble stand for genuine christianity, made during the course of the two preceding centuries, by Wickliff in England, Jerome and Huss in Germany, the Waldenses in France, &c. had caused a temporary interruption to the repose of the catholic church, but had been productive of no permanent results. Gaining confidence from the unsuccessful issue of these attacks, and relying on the apparently universal and unreserved submission which had succeeded, the Romish clergy indulged themselves in a course of extravagance and oppression which threatened, not merely to subvert the rights of conscience and the claims of the Almighty, but to render uncertain and insecure civil liberty and personal property. The priests being wholly emancipated from the restraints of secular power, strangers to the influence of domestic connections and amenable only to the superiors of their own order, gave a loose to all the criminal excesses to which our depraved nature is prone, and plunged into the most disgusting sensuality. Pretending too that they were the earthly representatives of God and the dispensers of all his blessings and curses, both temporal and spiritual, and having these claims implicitly allowed, their influence over the hopes and fears of their fellow-men was unbounded. The proudest monarchs trembled at their frown, and submitted to hold their dominions

from them; while every other class of society yielded, in helpless silence to the oppression, tyranny and cruelty of the insolent and greedy ecclesiastics.

Among other plans, adopted by the popish hierarchy, for drawing money from the superstition of the people to support their own pomp and luxury, one of the most effectual, at that period, was the sale of indulgences. The crafty priests taught their credulous disciples that the good works of the saints far exceeded the quantity necessary for their own salvation; and that this surplus of merit was placed at the disposal of the pope of Rome, who had power to transfer a portion of it, for the good of the church, to any individual whom he pleased to favour. This was a power which his holiness had frequently found very profitable; as he took care to be well paid for every part of this precious stock of which he disposed. When he wished to replenish his treasury, he sent his agents into different parts to offer the pardon of their sins, whether past or future, to all who paid a certain sum. The pardons thus granted were guaranteed by certain papers, signed by the pope or his deputies, which were called *indulgences*.* The price at which

* The usual form of these impious documents, as issued by Tetzels, was this:

“ May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures in whatever manner they have been incurred, and then from all thy sins, transgressions and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See: and, as far as the keys of the holy Church extend, I

they were sold in Germany, at the period under consideration, was about ten shillings; and their virtues extended not only to the actual purchaser, but to any of his friends whom he wished to benefit, and even to the souls of those who were in purgatory.

In 1517, pope Leo X, being of a profuse and magnificent disposition, resolved to complete the building of the splendid church of St. Peter's at Rome; which had been commenced by his predecessor. In order to procure the requisite funds, he published general indulgences throughout Europe, offering pardon to all who contributed to this object. In Germany, he employed the Dominican monks to sell these blasphemies; and Tetzel, one of their number, a man of abandoned character and most unblushing effrontery, took the lead in this impious traffic. He traversed the country; declaring that he had so ample a commission, that if a person had even deflowered the Virgin Mary, he could, for a proper sum, secure him a full pardon. This infamous man was very popular, and had gained many customers. He used to boast that he had saved more souls from hell by his indulgencies, than Peter the apostle, had converted to christianity by his preaching; and asserted,

remit to thee all punishment which thou deservest in purgatory on their account, and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism: so that when thou shalt die, the gates of punishment shall be shut and the gates of the paradise of delights shall be opened. And if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

from the pulpits, that the cross erected by the preachers of indulgences was as efficacious as the cross of Christ itself.

This audacious monk visited Wittenberg, and was particularly successful in disposing of his scandalous wares in that city and its vicinity. Luther, who had long been happily convinced that remission of sins could only be obtained through faith in the Saviour, witnessed these transactions with the utmost grief and indignation. Being of temper naturally warm and decided, he formed the resolution of opposing the impudent and blasphemous pretensions of Tetzel, and of attempting to prevent the dangerous imposition practised on the credulity of his neighbours. He accordingly declaimed, both publickly and privately, against the vices of the monks who published indulgences; and warned the people of the danger of relying on any other means of salvation than those appointed by God in his word. Sept. 30, 1517, he maintained, in the public lectures of the university, ninety five propositions which he had drawn up against this traffic. These propositions he posted up in the church at Wittenberg, and challenged any one to refute them, either by writing or disputation. In taking this bold step, Luther however, had no design of opposing the church of Rome; but only wished to correct some abuses that he thought required reformation. It was long before the increasing light, which by degrees shone into his inquiring mind, obliged him reluctantly to disown her authority, and declare himself her opponent.

The dealers in indulgences however were alarmed at this decisive measure. They harangued against him from the pulpits, as an heretic

who deserved to be burnt. They disputed against his doctrine in the schools; and published counter propositions. In these they asserted the authority of the pope, to be supreme over the authority of councils and even of the universal church; that there are many catholic truths not contained in the scripture; that the truths defined by the pope, are catholic; and that his judgment in matters of faith is infallible. Tetzel proceeded so far in his fury as to cause the propositions of Luther to be publickly burnt; an insult which the pupils at Wittenberg resented, by publickly consuming, without the knowledge of Luther, the propositions of Tetzel.—Thus commenced a controversy which shook the papal throne to its centre, and emancipated a considerable part of its vassals from a bondage more galling and degrading than the bondage of Egypt.

Luther was soon assailed from the press, by a multitude of antagonists, of superior talents and greater respectability than Tetzel; and answered their publications with great firmness and sound argument. He, however, maintained his respect for the Roman hierarchy, and wrote to the pope in submissive terms;* no one being less aware than himself of the great work which providence had designed him to accomplish. At first, the pope treated these contests with con-

* The following conclusion of a letter from Luther to the Pope, dated Trinity Sunday, 1518, furnishes an amusing specimen of his deep reverence for his holiness, at the beginning of the contest.—“Wherefore most holy father, I throw myself at the feet of your holiness, with all that I am and all that I have. Save me or kill me, confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ who rules and speaks by you; and if I have deserved death, I refuse not to die.”

tempt; calling Luther's propositions, the ravings of a drunken German monk; who, when he had slept out his sleep, and was sober again, would be of another mind. But finding that the debate continued, and spread into the neighbouring states; and being urged by the emperor of Germany to interpose his authority to put an end to these dangerous disputes, he summoned Luther, in the autumn of 1518, to appear at Rome within sixty days, to give an account of his doctrines; threatening excommunications and fines to all who should protect or encourage him, and promising plenary indulgences to those who should assist in delivering him into his hands. In this crisis, Luther found a powerful friend in the elector of Saxony. That prince represented to the pope, that Luther's cause belonged to the ecclesiastical courts of Germany, and ought to be tried in that country. The university of Wittenberg warmly seconded his representations; and, at length, the pope reluctantly yielded, and ordered cardinal Cajetan, his legate in Germany, to call Luther before him at Augsburg, to examine his cause, and, unless he recanted his errors, to seize him, and send him to Rome.

In Oct. 1518, Luther, attended by his friends, appeared before the legate, who asserting the authority of the pope above all churches and all councils, required of him to repent and revoke his errors; to engage from that time to refrain from teaching them; and to promise to avoid all things that might trouble the church. In reply, Luther, after very respectfully declaring his obedience to the see of Rome, added, “I protest here this day that whatsoever I have said seems to me sound, true and catholic; yet for the further proof

I do offer myself personally, either here or elsewhere, publicly to give a reason of my sayings. Or, if this please not the legate, I am ready also in writing to answer his objections, if he have any against me; and touching these things to hear the sentence and judgment of the universities of the empire."—Soon afterwards Luther sent a letter to the legate, in which he boldly asserted that the pope's voice ought only to be heard when he speaks according to the scriptures; and that he might err and ought to be reprov'd; offering to prove his assertions from scripture. The cardinal involved himself in the subtleties of the schools; and perceiving Luther disposed to maintain rather than renounce his opinions, he dismissed him from his presence, and forbade him ever to see him again unless to recant his heresies. Willing however to try every method, the crafty prelate employed a common friend to visit Luther and endeavour to persuade him voluntarily to cease his opposition. The emissary performed his task with so much address, that Luther, whose mind was much more easily moved by kindness than threatenings, consented to write another letter to the legate; acknowledging his courtesy, expressing his desire to ratify him as far as he could; confessing that he had been too severe in his opposition to the pope's supremacy, and promising to use more moderation in future; and offering to proceed no further in his opposition to indulgences, provided his adversaries also were enjoined silence. He concluded this letter thus, "But, whereas I am pressed to retract my opinions already maintained; as I have said nothing but with a good conscience and what is agreeable to the testimony of the scripture; I therefore humbly de-

sire the determination of it to be referred to the bishop of Rome; for nothing could be more grateful to me than to hear the voice of the church." The haughty cardinal, however, was not satisfied with this pacific epistle; and took no notice of its reception. Luther, after waiting for several days at Augsburgh in expectation of a reply, and having received intimation that the legate was preparing to seize his person and send him to Rome, drew up a formal appeal from the cardinal to the pope, and caused it to be affixed in a public place, that it might be seen and read of all. He then left the city, and retired to Wittenberg, where he pursued the duties of his ministry in security. From Wittenberg, he sent a challenge to the principal men amongst his opponents, inviting them to come and dispute with him there, under the protection of a safe conduct from the prince, and promising them respectful hospitality from the university.

Cajetan, vexed at the escape of his intended victim, wrote to the elector of Saxony, requiring him either to deliver Luther into his hands, or to banish him out of his dominions; because a pestilence spreading as that was, neither could nor ought to be long endured. That equitable prince replied, that he had hoped Luther would have been heard and judged before he had been required to recant that for an error which he believed to be the truth: had he been convicted of heresy, he certainly would not have protected him: but, as that had not been done, he could neither send him to Rome, nor banish him from his native country: that he requested the legate would intercede with the pope, that innocency and truth might not be oppressed before the crime or

error be lawfully proved. Yet, notwithstanding this satisfactory apology, the elector felt considerable apprehensions of the consequences of embroiling himself and his subjects in a dispute with the Romish clergy; well knowing their malice as well as their power: and Luther, to free his generous protector from any trouble on his account, made a voluntary proposal to withdraw himself from his territory and retire whithersoever the Lord should lead him. It is probable that the elector might have yielded to this motion, had not all the members of the university joined in an earnest appeal to the prince, not to suffer a man so innocent to be oppressed by the flatterers about the pope, nor to permit that their seminary and their country should be deprived of so valuable and necessary an instructor and advocate. This letter caused the elector to examine more closely into the doctrines taught by Luther; and by comparing them with scripture, he gained a more confirmed conviction of their agreement with that sacred standard. In November, 1518, the holy pontiff settled the points in debate between Luther and his adversaries, by his own authority. He published new indulgences; and issued an edict, declaring that he had power to remit both the guilt and the punishment of sin, both in this world and the next; and commanding all the inhabitants of the world to believe this doctrine on pain of excommunication here and perdition hereafter. When Luther perceived that the Roman bishop had thus strongly prejudged his cause, he concluded that he could expect no justice from him; and therefore made a formal appeal from the pope to a general council.

(To be continued.)

LOVE TO THE BRETHREN,
AN EVIDENCE OF CONVERSION.

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“ We know that we have passed from death unto life, because we love the brethren.” 1 JOHN iii. 14.
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To form correct views, and to act upon right principles, is a conduct which claims the admiration and the imitation of every intelligent being. We are naturally too prone to entertain opinions destructive to our peace and spiritual enjoyments: it is, however, very consoling, that the scriptures are able to make us wise; and are profitable for doctrine, reproof and instruction in righteousness. In the scriptures, we learn our duty to God, and our duty to man; and although there are recorded circumstances which far surpass the comprehension of finite beings, yet the way to heaven is revealed to us in a manner which cannot fail of being understood by the most illiterate. We have “ line upon line, and precept upon precept.” In perusing the word of life, it would be advantageous were we to examine ourselves how far the truths inculcated apply to us, or what interest we feel in reflecting on the characters which are specified. In the scriptures we read of the Almighty who is immaculately holy, just and good, worthy of the highest praise and entitled to the confidence of all men. Then it behoves us to enquire whether we revere him as our Maker and confide in him as our Benefactor.—The scriptures reveal a Saviour; they specify the character he assumes and the offices he sustains; they recommend him to our notice as the fairest among ten thousand, and the altogether lovely. We ought, there-

fore, to ask ourselves, whether we believe in him as our Saviour; or whether we acknowledge him as our sovereign, by being obedient to his commandments.—We read of a new birth, and are told, that it is essential to present and future glory. It is necessary then, that we examine ourselves whether we are the subjects of this great and happy change. And to assist our enquiry, the Apostle informs us that, “We know that we have passed from death unto life, because we love the Brethren.”

The state of an unregenerate man is spoken of in various terms; sometimes he is represented as being in a lost state—“The Son of Man is come to seek and to save, that which was lost.” He is also said to be dead—dead in trespasses and sins, &c. The expression then of being passed from death unto life, signifies that change of heart, effected by divine grace, which is so strongly recommended in the word of God—John iii., 3, 5, 7. Let us contemplate its nature and extent.

When a person has passed from death unto life, there is an evident change in his *disposition*: his mind receives a new bias? Before this change is effected, there is no holiness of character; no pursuit of virtuous conduct. The mind of man is naturally averse to religion, while it is captivated with those enjoyments which are sensual and unsatisfying. He takes no pleasure in the society of the pious; has no relish for reading the scriptures, or for meditating on divine things. These things are chosen when they are relished; and the first relish for them exists in the renovation of the mind. Then it is, that the penitent becomes the son of God and the heir of glory. Although his

affections were once placed on those things which are seen and temporal, yet he now he sees the advantage of seeking first the kingdom of God and his righteousness, in the confident expectation, that all other things will be added unto him. The things he once hated he now loves. Those things which were once disgusting are now pleasing;—those things which were deformed are now beautiful; and those which appeared odious, now appear lovely. The reason is, he sees them, as it were, with new eyes. Prior to this change he saw them with the eyes of an enemy; but now he beholds them with the eyes of a friend. In short, he views spiritual things as they really are; in their true colours, their native beauty, and their inherent splendour.

Again. When a person has passed from death unto life, there is a change in his *circumstances*. “Ye who were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled, Coll. 1, 21.” Every sinner in his native state, is an enemy to God, and an heir of woe. He is eager in the pursuit of sin, and the servants of satan are his constant companions. His own bosom is the seat of bitter remorse, and a guilty conscience fills him with immovable terror. On his character, the pious look with detestation; and on his ruin, with pity: while satan and his infernal agents behold him with pleasure and delight. But, when he is converted, “old things are passed away, and behold all things are become new.” His unbelief and impenitence, his hatred of God, his rejection of Christ, and his resistance of the spirit are entirely removed. No more is he rebellious, disobedient, or ungrateful; for he has assumed the ami-

able spirit of submission, confidence and love. Now he is a joint heir with Christ and a destined inhabitant of heaven. The gates of glory are open to receive him, and the joy of angels has been renewed over his repentance. All around him is peace and joy; all before him purity and transport. God is his father, Christ is his Saviour, and the Spirit of truth his Comforter. "All are *your's*," saith the apostle, "and ye are *Christ's*, and Christ is *God's*"—1. Cor. iii, 22, 23. Was he blind? Now he sees.—Was he lost? Now he is found.—Was he dead? Now he lives!

When a change of this kind has taken place, there is sure to be some *evidence* of its reality; and the evidence—mentioned by the apostle, is *love to the brethren*. And, unless a person have an ardent affection for the people of God, it is too evident, that he is still in the gall of bitterness and bond of iniquity. If he be really devoted to the Saviour, he will feel that all sincere believers have a claim on his affection, as they are the children of one common Parent—disciples of the same master—and heirs of the same kingdom;—and he will give evidence of his love to them in his general conduct. He will prefer their society to that of the carnal and the vain. It is true, that every christian feels a lively interest in the present and future welfare of all men, and is willing to make every exertion for their good; but, at the same time, the openly profane are not selected as his companions; because his Bible directs him "not to walk in the counsel of the ungodly, nor to stand in the way of sinners, nor to sit in the seat of the scornful."—Psal. i. 1. There is so great a contrast be-

tween the dispositions and pursuits of the carnal and those of the pious, that it is as possible for light and darkness to be united, as for them to associate together. One professes to love God; the other declares that God shall not reign over him. One is endeavouring to extend the kingdom of Jesus; but the other attempts to enlarge the empire of the prince of darkness.—The scriptures assert, that two cannot walk together except they be agreed. These individuals are not agreed, and therefore they cannot walk together. But with regard to the brethren, there is an union of principle, an union of pursuit, and an union of object. They are travelling in the same way, and are destined to enjoy the glories of the same kingdom. The christian is never more in his element than when he is favoured with the society of his friends and the conversation of the pious. All difference of circumstances is entirely lost sight of, in order to free and familiar intercourse. If a king be the subject of this change, he will manifest a sincere regard for the pious peasant. Notwithstanding the difference there may be as to exteriors, they are brethren and they will love as such. Thus, while every pious man is careful to shun the society of the carnal, his language to the brethren is similar to that of Ruth. "Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."—Ruth i. 16.

Our love to the brethren will appear by our sympathizing with them when they are in trouble; and by our endeavouring, as far as practicable, to alleviate their distress. It is not an unfrequent case that when a person is in prosperous circumstances, he feels no want of

friends. There are then many who seem to have a lively interest in his welfare. But, when this individual experiences a reverse of fortune, and is suddenly brought from the pinnacle of prosperity to the depths of adversity, where are his friends? Alas, in many instances, they are not to be found. Sometimes his *supposed* friends assume a new character and become his inveterate enemies. This is a conduct which every honest man must reprobate, and which every consistent christian ought to abhor.— Does he love the brethren in prosperity? So he does in adversity. And he will make this manifest, not only by the expressions of his tongue, but by the actions of his life. He will give to his distressed brethren the best advice, as to what methods they ought to adopt: he will employ them in their different occupations in preference to the irreligious;* and assist them by all the plans he can devise. Now if this conduct were uniformly maintained, how advantageous would it be to our poorer brethren! and with how much more consistency should we as christians act! Whether we be rich or poor, if we believe in Jesus Christ, we are brethren. “But whosoever hath this world’s good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”—1 John iii. 17. We may say to a brother, “Depart in peace, be ye warmed and filled;” but if we do not give him those things which he needs, what doth it profit? If love to the brethren influence our hearts, it will shew itself when they are in trouble.

Our love to the brethren will be manifested by our administering reproof when they are overtaken in a fault. Our present state is a state of trial, and we are always liable to act inconsistently. There never was a man who arrived at perfection; our best services are imperfect. We may have a desire to live to the glory of God, and to adorn the doctrines of Christ in all things; yet so many are the ways by which we are liable to be led aside, that the greatest vigilance and care will be always necessary. Perhaps there never was an individual whose conduct did not, on some occasions, merit censure. But when we act wrong, it is the duty of our brethren to reprove us, and it is a duty they will be careful to discharge in a scriptural manner. A christian will not glory in the downfall of his brother, nor will he expose him to the men of the world. This is a conduct he detests, as beneath the man, and highly derogatory to the christian character. Impelled by a sense of duty, he will seize the first opportunity of seeing his unhappy friend, who has gone astray. He will remonstrate with him in an affectionate manner, will shew him the evil of his conduct, and endeavour to restore him in the spirit of meekness. In a conduct like this, we see the solicitude of a christian and the affection of a friend.

If, on any occasion, I err, or act in a manner which does not become my profession, I consider him my best friend who reproves my wanderings, and points out to me the line of duty. On the other hand I view him as my greatest enemy, who seeing my defects and being conscious of my inconsistency, neglects to reprove me; or while he neglects his duty in this

* See the G. Baptist Repository for June, Page 217.

respect, exposes me to another.—
 “ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. Matt. xviii. 15. “ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.—Gal. vi. 1.”

We should testify our love to the brethren, by remembering them in our prayers. James assures us, that “ the effectual fervent prayer of a righteous man availeth much.” The apostle Paul well knew the truth of this; and solicited an interest in the prayers of the pious. “ Brethren, pray for us; that the word of the Lord may have free course and be glorified.—2 Thess. iii. 1. The Almighty has made it our duty to pray for all men; but especially for those who are of the household of faith. In our addresses at a throne of grace, it is likely we should remember those who are the objects of our esteem, especially when we recollect the character they sustain, and the dangers to which they are exposed. We are aware of their liability to swerve from the truth, and of the injury the best of causes must sustain were such a circumstance to take place. Hence, we pray for their growth in grace, that they may stand fast in the faith, and hold out to the end. Thus we testify our love to the brethren and our regard to the interests of true religion. “ Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” Ephes. vi. 18.

But, alas! there are too many who have never passed from death

unto life, and are wholly unconcerned respecting this interesting subject. Reader, if this be your character, permit us to remark how important is the change of which we have been speaking! There is no pardon, no peace without it. Before you are prepared to dwell with a holy God and the spirits of just men, you must be born again; for

“ Those holy gates for ever bar
 Pollution, sin and shame.”

You can bring forward nothing as a substitute for conversion. Your works are insufficient to justify you in the sight of God; for your own righteousness is as filthy rags.—“ Marvel not that I said unto thee, ye must be born again.” It is a consoling fact, that you may be born again. We do not mean to say that you can effect your own conversion; but we do say that, if you are not converted, the fault is all your own. God is merciful and gracious, desiring the salvation of all men. Christ has tasted death for every man; and his blood cleanseth from all sin. The Spirit attends the preaching of the word to convince you of sin, righteousness and judgment to come; and all is designed for your good. Lay down therefore your weapons of rebellion; resist the Spirit no longer; look unto Christ as your Saviour; and fly, fly to him as the only hope set before you in the gospel.

Again, how necessary it is that every one who professes christianity, should examine himself whether he has the apostle's evidence of his conversion. From the scriptures, and indeed from the nature of the case also, it is evident that brotherly love furnishes us with peculiar assistance for determining whether we are the children of God. How attentively then ought

we to examine ourselves by this standard. Let us ask ourselves, as in the sight of God, Do I love good men? Do I love their company? Do I sympathize with them in trouble? Do I reprove them when they err? Do I pray for their prosperity? If we can answer these questions in the affirmative, we have evidence that we are the children of God.

It is to be feared that many of us have come short in this particular; we have been very deficient in affection to our brethren. If this be the case, let us endeavour to act more consistently. Let us love more ardently. Let there be no strife between us, for we are brethren. "Let us bear each other's burdens, and so fulfil the law of Christ."

Finally. Let us bear in mind the glories of the heavenly world, where all is love, where all is peace and joy. And since we expect to dwell together as brethren in the celestial regions, let us, while we live together on earth, remember our relation to God, and our relation one to another. Let us love as brethren; be pitiful and courteous, that when Christ shall come to be glorified in his saints, and admired in all them that believe, we may be welcomed into his presence where there is fulness of joy and pleasures for evermore.

Leicestershire.

W. B.

CHRISTIAN MORALS.

PARENTAL DUTIES.

2. CHILDREN have a right to expect that their parents, besides supplying their wants while they are young and dependant on them,

should also adopt every method, which their circumstances permit, to fit them for supporting themselves when they arrive at years of maturity, and are deprived of parental protection. It should never be forgotten that the children of the present generation are to be the men and women, the acting and responsible members of society, in the succeeding age. Much therefore depends on their being prepared with proper abilities and dispositions to fill their stations with propriety and success. And it is obviously required of parents to exert all their powers to prepare them for the due discharge of every duty to which they may expect, in the ordinary course of providence, to be called. Unless they conscientiously attend to this, they do not effectually "provide for their own."

As the majority of mankind depend on their own exertions for support, it is necessary that they should be instructed in some employment, by the emoluments of which they may be enabled to procure the requisite means of subsistence. Children claim this instruction from their parents, according to the rank in society in which they move. To neglect this provision, is, in most cases, to send their offspring into the world exposed to all the miseries of want and dependance. And, even when there may be little prospect that individuals will have to earn their daily bread, yet it would be well for parents to reflect on the uncertainty of all earthly possessions; and how easily some unforeseen event may deprive their descendants of their property, and reduce them to the common lot of man. Besides, if a trade or profession be not required as a means of support, yet it is highly desirable as an innocent

and useful occupation of time, to preserve from languor and those evils to which unemployed persons are exposed. These considerations induced the ancient Jews, however opulent, to teach their sons some trade; and, if any parent did not do this, the son, however affluent he might be, could not be compelled to support his parent in age, sickness or poverty. Hence the apostle Paul, though evidently of a very respectable family, had learnt the art of tent-making; and was thus enabled to propagate the gospel in circumstances, in which it would otherwise have been difficult for him to have succeeded.

In the choice of a profession for his child, every parent ought to consider its moral influence—his own circumstances—the probability of conducting it successfully after it is acquired—and the inclination of the child.

There are some modes of obtaining a livelihood, which, though perhaps not strictly immoral in themselves, yet, from the objects which they pursue, the characters with which they are connected, or the company to which they lead, have a natural tendency to relax the morals of youth; and to induce them to contract habits and imbibe sentiments very degrading to their personal character, and very dangerous to the peace and welfare of families and of society. A prudent man would feel, that a regard to the future happiness and respectability of his child would forbid him to place him in such a situation; and a christian would have higher and more decisive motives to render him anxious to preserve one, for whose future felicity he is so tenderly concerned, from a connection which might expose him to everlasting ruin. No prospect of

pecuniary advantage, no perverse inclination of a child, will justify a parent in placing a youth in situations inimical to virtue or religion.

Nor is a parent required to impoverish himself, or injure the other branches of his family, for the purpose of placing a child in a station above his circumstances; or procuring him instruction in an art or profession merely because it is lucrative or respectable. Some parents have been tempted to act in this imprudent manner, either from their own vanity or the weakness and ambition of their children. But these cases have generally produced their own punishment to all the parties concerned; who, after having sustained much inconvenience and often real loss in obtaining instruction in these genteel or profitable professions, discover at length, that more capital and influence is necessary to carry them on with success than either the parent or the child can command. It is always the safest and will generally be found most conducive to the real welfare of a youth, to bring him up to some employment which is consistent with the parent's station in society, and the means which he possesses of setting him forwards in life.

The wishes of the child, when reasonable and founded on proper motives, ought also to be regarded in the choice of his future profession. But here considerable caution will be necessary. The likings and dislikings of young persons are often so unfoounded and so transient, that they form a very precarious rule of conduct in a choice on which so much depends. It would indeed be dangerous to leave the decision of so momentous a question to the fickle inexperience of youth; and the ultimate deter-

mination must devolve upon the parent. In making this decision, it should always be recollected that the force of habit, will overcome a thousand childish antipathies, and render an employment, which might at first have been in some degree irksome, pleasant and agreeable. When, however, a youth displays a marked and steady partiality for any particular occupation or profession; and at the same time, gives proof of possessing a turn of mind and genius for it, then it becomes a parent's duty to endeavour to procure him instruction in that line to which his disposition and abilities seem to direct. There is reason, in such a case, to hope that he will pursue it with greater alacrity and success than any other into which he might be forced contrary to his confirmed inclination. Yet it will often appear that diligent and intelligent observers are more correct judges of his real turn of mind and of the pursuits in which he is most likely to excel, than the party himself can be.

But it is not sufficient that a youth should be instructed in a trade or profession, his parents ought also to take care to inculcate those principles and virtues which may prepare him for exercising it with advantage to himself and others. He should be trained up to habits of industry, economy, sobriety and civility. These indeed, form a part of the religious education of children; but they are introduced here as moral qualifications which are essential to success and respectability in life. They are not only virtues, but habits which may, under the influence of divine grace, be formed, cultivated and confirmed by proper care in the treatment of young persons. And those parents who, either

through inattention, or a mistaken fondness for their children, suffer them to contract the opposite habits of indolence, profusion, intemperance, or rudeness, take the surest method to render them indigent and miserable through life. They may be able to manage with great skill the most lucrative business; but, unless they have learnt also to regulate their conduct and tempers by these principles they will always be unhappy and disreputable.

Parents ought therefore to explain the nature and importance of these virtues to their offspring; and to excite them to the love and practice of them, by every motive and argument which can be drawn from reason or extracted from the pages of revelation. But the most easy and effectual mode of teaching these and all similar duties, is by a constant and uniform attention to them in the conduct of the parent himself. It will be in vain for him to inculcate on his children the importance of diligence, frugality, temperance and courteousness, if he exhibits in his own conduct an example of the contrary vices. But when children observe that their parent conscientiously devotes his time to the sedulous pursuit of his proper avocations; that he carefully avoids unnecessary waste, and turns all that he acquires to the best account; that he shuns regularly and consistently every indulgence that exceeds the bounds of moderation; and that he treats those with whom he is connected with respect and candour; and when they consider the natural and happy effects of such regular attention to these duties, it will do more than a thousand precepts to induce them to walk in the same honourable path.—The same observations apply also to the

practice of always speaking the truth, and of dealing honestly in all the transactions of life. They are certainly virtues closely connected with the christian character, yet they are likewise habits which have an obvious happy tendency greatly to assist a person in his progress in the world. They ought therefore to be early and carefully inculcated on children, both by precept and example; as means of preparing them for the successful discharge of their duties in society.

Lladshew,
Oct. 1, 1826.

JACOBUS.

(To be continued.)

CORRESPONDENCE.

THE IMPORTANCE OF INTRODUCING PREACHING IN VILLAGES AND HAMLETS.

Dear Sirs,

THOUGH, alas! it is much to be lamented that labourers are very few, when compared with the immense harvest, yet it is greatly to be feared, that we do not exert ourselves sufficiently in making known the gospel in country places. As I am myself a resident in a small village where the religion of Jesus Christ is not proclaimed, I trust you will pardon my freedom in writing. Without further apology then, is it not evident that we, who profess to be the disciples of Christ, are very negligent in our Master's service? Ought we not to make known the blessed truth of the Bible to those who are perishing on every side of us for lack of knowledge? Is not our conduct very inconsistent, if we content ourselves without making every exertion for the promotion of christianity in the world? Then let us, my friends, be up and doing. Let us be satisfied, only when we are pointing sinners to mount Calvary; directing enquirers to Christ; and building up those that believe.

My dear friends, is it not the case in many villages, that the inhabitants are as dark as the very heathen? It is true they

do not fall down and worship idols; but they are as ignorant of salvation by Jesus Christ, and as careless how they live and die. Though I live but three miles from a market town, where the everlasting gospel is faithfully preached, yet I know that many who live near me are dreadfully ignorant. It is true, our clergyman is much esteemed by the inhabitants; but when I ask the reason, the parishioners, with one consent, exclaim, "O! he is such a good neighbour, and a fine reader." Alas! he contents himself with preaching once a week to them; and yet they esteem him an excellent christian. To many the sabbath is a weariness. They would like to go to church at least twice on the Lord's day. but it would be so great an exertion to their minister. Thus they are often led to say, "I wish we had no sunday; the day seems so long." Awful thought! The blessed sabbath, which thousands hail as an antepast of heavenly felicity, these poor dying souls esteem a weariness. Should not the thought that one soul is of more value than a thousand worlds, stimulate us to exertion. O! let us work while it is called to-day! *

Are not many of our churches acquainted with villages, in which they have not preaching? and some in which no one is permitted to preach the gospel? I have heard of two villages thus circumstanced, very near one of our most considerable churches. May the following facts rouse them and all our brethren not to rest till every place around them is blest with the light of the gospel.

The town of T— is the property of the duke of B—; and almost from time immemorial, no minister of the gospel had ever laboured among its inhabitants. A friend of mine, a few years since, succeeded in obtaining the room of a poor widow for preaching; but the hand of persecution soon closed this door. A statement of the case having been laid before a few active, respectable friends; a respectful representation was made to the duke; and the liberal nobleman sent for his steward, and gave directions that

* In the village in which our young correspondent lived, a pious active member of the church, with which she was connected, has now built a house; and part of it is appropriated to a sunday and day school, and preaching on the sabbath evening. May every church possess such active members! and every village be thus blest with the gospel!

the poor widow should enjoy the liberty of having the gospel preached in her humble cot. There are now two churches in this town.

I have been much pleased with the following account which was related to me by one of our active ministers.—The village of M—— is the property of Mr. —; and, through his determined opposition to dissenters, no footing could be obtained in it. One attempt to introduce preaching failed through his direct, determined opposition. My active friend obtained an interview with him, relative to obtaining liberty to preach in the place; but his remonstrance was in vain. About that time, this gentleman was thinking of a seat in parliament; and some zealous, consistent dissenters, having heard of his character and intentions, wrote to my friend upon the propriety of voting for the persecutor. He took this letter; cut off the name of the writer, and inclosed it in another letter to the gentleman. In a few days, he called on my friend, and said to him—“God forbid that I should be a persecutor;” and evidently manifested a disposition to cease this unnatural warfare with civil and religious liberty. The issue was—the preaching of the gospel was resumed, and is continued to this day. The methodists have likewise opened a place; and ‘last, not least,’ two persons from this village have been baptized, and are now engaged in the missionary field.

It is said ‘facts are stubborn things,’ they are often valuable things; and to a serious active mind shew, in the most incontrovertible manner, the path of usefulness. In consequence of some remarks made at a missionary meeting, a vigorous effort was made to introduce preaching into the village of S——. The attempt succeeded; a chapel has been fitted up; many persons baptized; and, as one proof of the state of the cause, ten guineas were raised, a few weeks since, at the sermons on behalf of the Sunday School. Doubtless many of our aged ministers could interest your readers with details like the above. What is the language which these statements address to our churches, ministers and pastors? Is it not—“Preach the gospel to every creature?” “Who art thou that thou shouldst be afraid of man?” “Go and I will be with thee?” War is known to create a martial spirit. Heroes rise amidst the struggles and horrors of contending powers. What is to arouse and call into effective operation the latent talents of our

young men, of our future ministers, pastors and missionaries? Active service, in “every good word and work.” Let us behold the propriety, the extent and efficacy in home and foreign labours, of other active bodies; and surely the language of the spies of the tribe of Dan, when “they sought their inheritance to dwell in,” may be applied to our churches—“Arise, that we may go up against them: for we have seen the land, and behold it is very good: and are ye still? Be not slothful to go and to enter to possess the land.” Jud. xviii. 9.

That the prayer of Jabez may be generally adopted by us as a people—“Oh that thou wouldst bless me indeed and enlarge my coast;” and, that the God of our fathers may still give us the blessing of increase, is the prayer of,

Your's, sincerely,
BETSEY.

QUERY.

Gentlemen,

I HIGHLY approve of the Building Fund for assisting in the erection of new places of worship for our denomination; and I heartily wish success to the exertions of our Home Missionary Society for spreading our cause into places where it has hitherto been unknown; but I cannot help feeling that something more is wanted to complete the system. When I look round my present abode, in a circle of no great dimensions, I see three or four meeting-houses, originally erected by our friends, that are either shut up or occupied by persons of different sentiments. And I observe several others, where the churches are reduced to two or three aged persons, who are tottering on the brink of the grave; and when they drop off, the interest, must, in all human probability, die with them. I understand too that this is the case, in a greater or less degree, in other districts. Now I wish, with your permission, to call the attention of the connection to this distressing fact; and to enquire, whether some plan cannot be devised to revive those interests which have sunk, and to preserve those that are sinking? If some of your intelligent correspondents would favour you with their best thoughts on this interesting subject, it might be of public benefit, and would highly oblige,

Your's, respectfully,
W. T.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

ARMENIAN CHRISTIANS.—The Armenians, though once well known in the West, where their spirit of commercial enterprise carried them through every part of Europe, are now seldom heard of out of Asia; and their existence is hardly recognized as a christian people. They are still, however, numerous and respectable; and as their number is daily increasing, they may yet form the nucleus of christianity in the East, when the unfortunate Greeks shall have been exterminated. There are, at the present day,

In the mountains of their native country, about ..	1,000,000
In Constantinople and the vicinity	200,000
In different parts of Persia	100,000
In India	40,000
In Hungary, and other parts of Europe	10,000
In Africa and America....	1,000

1,351,000

Amulet, for 1827.

THE CONSCIENCIOUS MUSICIAN.

—After the conclusion of the Synod of Dort, all persons who held any office in the church were obliged to subscribe to its canons, which were highly Calvinistic. This business was carried on either with violence or moderation, according to the regard paid by the different magistrates to the decrees of the national synod. But the zealots or most violent of the calvinist party were not satisfied with compelling only the clergy and the schoolmasters to sign the act; they extended it even to the organists. This seemed very strange to some of those artists; since their pipes expressed nothing but inarticulate sounds, which could be offensive to neither party.

A very ingenious organist in one of the principal towns of Holland, on being summoned to sign the synodical formulary, earnestly requested the magistrates not to require his subscription, and said, "My art has nothing peculiar to the one doctrine or the other. It is indeed my province to play in the church, but not to preach there." This ingenious excuse was of no avail; and as they continued to insist on obtaining his signature, he at length exclaimed, "Gentlemen, I cannot

possibly subscribe the canons; but if you will be pleased to set them to music, I am at your service to play them for you in the church, on my organ. I am willing, with all my heart, to serve you in this manner. To play the canons to any tune is consistent enough with my profession; but to subscribe them is contrary to my conscience." This bantering proposal was ill received, and excited greater displeasure than a positive refusal. Neither his musical attainments, therefore, nor the intercession of his friends, could prevent his expulsion from his situation. Other organists in several towns and cities were also dismissed for refusing to sign the canons."

ANAGRAMS.—In the beginning of the reign of king James I. a lady of the name of Eleanor Davies, set up for a prophetess; and having uttered some predictions against his majesty's ministers, she was brought before the High Commission Court.—"This woman had then grown so mad," says an old historian, "that she fancied the spirit of the prophet Daniel to have been infused into her body. This fancy she grounded on an anagram which she made, by transposing the letters of her own name, ELEANOR DAVIES, into "*Reveal, O Daniel!*" and though the anagram had too much by an L, and too little by an S; yet she found *Daniel* and *Reveal* in it, and that served her turn. Much pains was taken by the court to dispossess her of this spirit; but all would not do; till Lamb, then Dean of the Arches, shot her through and through, with an arrow borrowed from her own quiver. Whilst the bishops and divines were reasoning the point with her out of the holy scriptures, he took a pen, and at last hit upon an excellent anagram: from DAME ELEANOR DAVIES, he formed "*Never so mad a ladie.*" Then addressing the fanatic female, 'Madam,' said he, 'I see you build much on anagrams, and I have found out one which I hope will fit you.' This said, he read it aloud; and put it into her hands in writing. This happy conceit brought that grave court into such a laughter, and the poor woman thereupon into such a confusion, that afterwards she grew either wiser or was less regarded."

At this period, it was usual to invent anagrams for the purpose either of censure or praise. Thus the calvinists turned "*Jacobus Arminius*" into "*Vani orbis Amicus,*" "a friend of this vain world;" which the Arminians parried, by changing the same name into "*Habui curam*

Sionis," "I have regarded the welfare of *Sion.*" This last anagram had indeed a redundant H; but this they justified by saying, that it belonged to Hermans, his real name. In such solemn trifling did many great men indulge themselves at the revival of letters.

GENERAL BAPTIST
OCCURRENCES.

OBITUARY.

JUNE 26, 1826, died MARY STANDLEY, the eldest daughter of Mr. Thomas Standley, of Derby, in the twenty-fifth year of her age; who had been a member of the G. B. church, in that town, nearly seven years. She had feared God from her youth. Her first serious impressions were made on her mind when a scholar in the sunday-school belonging to Sion-Chapel, Nottingham, where her parents then resided. To the pious instructions of the teachers in that institution, she was greatly indebted; and to the hour of death nourished a grateful sense of their kindness and a sincere respect for their persons. About 1812, her friends removed to Derby; where she soon became an active teacher in a sunday-school, conducted by followers of baron Swedenborough. Here, though well pleased with her benevolent employment, she was not satisfied with the opinions of her visionary associates. She often observed that they puzzled her; but she hoped to understand them better as she grew older.

Some time afterwards, a friend, who had observed her seriousness and diligence, invited her to accompany her to see the ordinance of baptism administered. She accepted the invitation; and, to use her own expression, "the Lord met her there." She was awakened to a deep sense of her danger, and directed to the Lamb of God. So greatly did she esteem the blessings she received on this occasion, that she ever afterwards observed its anniversary as a day of devout gratitude and prayer. She now forsook her former friends and attended diligently on the means of grace with the G. Baptists. The means were blessed. She was baptized and admitted into fellowship with them, in December 1819; and from that time honoured her profession by a conversation becoming the gospel of Christ.

Punctual in her attendance on public worship and the ordinances of God's house; as long as her health permitted, she suffered no trifling impediments to prevent her from being in her place, in due time. She resumed her beloved occupation in the sunday-school of her own church; and took great pains to impart to others the benefits she had received in a similar institution.

But the great Head of the church saw fit to cut short her labours. In about two years after her baptism, she was seized with a painful disorder, a palpitation of the heart, which obliged her to resign her delightful employment; and at length, after confining her to the house for nearly two years, removed her from this state of suffering and trial to that rest which remained for the people of God. Her complaint was of a most distressing nature; and during a great part of her affliction she was unable to lie down on her bed; and frequently passed the night in her chair. Yet she bore all with great christian patience and pious resignation. When informed by her physician, that her complaint was incurable and must lead to her dissolution, she calmly replied, "The Lord's will be done. I am in the hands of a good and gracious God; and I know that he will not lay on me more than I am able to bear." Her Bible, which had long been her delight, now become her constant companion. It always lay within her reach; and, being blessed with a retentive memory and a good understanding, she began to treasure up those precious promises which alone could support her in the awful season which she knew was rapidly approaching. Indeed she became so intimately acquainted with her Bible, that she easily turned to almost any passage that was mentioned. Through all her tedious confinement, she was most graciously supported. Her trust in her Saviour was firm and steady; and her evidence of an interest in his love, clear and strong. The fear of death, even in its nearest approaches, was entirely removed. She looked to her approaching change with composure; and viewed her present sufferings a gracious preparation for a better state. "When I am tried," she said, "I shall come forth as gold purified by the fire.

A tender Father sure he proves;
And but corrects because he loves."

Her disease daily gained strength; and it was evident, both to herself and her

friends, that her departure drew near; yet she still retained her confidence. The night previous to her death, she was, at her own request, got to bed, and slept better than she had done for many months. In the morning, she said to her mother, "What a blessed night I have had. I committed myself into the hands of my blessed God; and he has been with me through the night. But, do not be alarmed, I am now going to my Lord." Her brother, who was taking his leave, to return to his home, at a distance, observed, I hope, in a few days, to hear a better account of you. "Yes," she replied, "you will, all will be well, let it be which way it will." In a short time afterwards, the pangs of death seized her. She was sensible of its approach; and said to a female friend, who was supporting her head, "Be faithful unto death, and we shall meet again." These were the last words she spoke; and about two o'clock in the afternoon, she gently resigned her soul into the hands of her Saviour. Her remains were interred in the G. B. burying ground, Derby; when a very appropriate discourse was delivered, by her minister, to a crowded and deeply affected congregation, from 2 Tim. iv. 7, 8. "I have fought the good fight, I have kept the faith, &c. T. P.

CONFERENCES.

The LONDON CONFERENCE was held at Chesham, Oct. 4, 1826. The states of the churches, as reported to this meeting, were encouraging. The congregations are improving, and additions making in several places. Fifteen have been baptized at Chesham since the last Conference; three at Smarden; and four have been added to the church in Commercial Road, London. Mr. Thomas Kingsford, from Portsea, has been, for some time, labouring with acceptance at Ford, where they have raised a respectable Sunday-school. He preaches also once a week at Aylesbury; and the attendance is as encouraging as can be expected. Mr. Brown, late of Farncott St. Peter's, has, in conformity with the advice of the last Association, been supplying for several months at Seven-Oaks.—It was agreed to make a collection for Lincoln before the next Conference.—Messrs. Sexton, Hobbs and Garrett were requested to

take proper steps to secure the property of the G. Baptists at Amerham.—As a means of promoting the cause of the Redeemer, the distribution of Religious Tracts was strongly recommended.—In the evening, two sermons were preached: the first, by Mr. Freeman, of Kidderminster, from Rom. viii. 35—39; the second, by Mr. Hobbs, from 1 Cor. xv. 58.—The next Conference to be at the Commercial Road, London, on the Wednesday in Easter week, 1827.

BUILDING FUND.—The churches at Berkhamstead, Chesham, Tring and Wendover, have acceded to the proposed Building Fund.

The MIDLAND CONFERENCE was held, at Derby, Sept. 26, 1826. Mr. J. G. Pike in the chair. Mr. Abbott opened the meeting with singing and prayer. Statements were afterwards made by the ministers or representatives of fourteen churches, from which it appeared that considerable additions had been made by baptism since the last conference. Attempts made by some churches to introduce the gospel into neighbouring villages, have been attended with some prospect of success.

Midland Conference Home Mission Stations.—Application was made from Mansfield for pecuniary assistance. Ten pounds were voted to them, and Mr. R. Smith was requested to write to them the views of Conference as regards their case.—The bills presented by Messrs. Wilkins and Pike for supplying *Ashbourne*, &c. were ordered to be paid; and fifteen pounds voted to assist the cause at this promising station; where a new chapel is now building.—It was agreed that Mr. Amner should receive the sum, granted last year, for the current year expiring April next; the Friends at *Burton* being likewise expected to fulfil their engagements as last year.—The station at *Burton-under-Needwood* was relinquished by the Conference; and the friends at *Burton* and *Cauldwell* were requested to render it all possible aid.

Miscellaneous Cases.—The following recommendations from the committee of the Home Mission were unanimously adopted. 1. That this Conference ascertain and record all its pecuniary engagements. 2. That in all its Home Mission Stations, a meeting be held, or sermons preached, for the benefit of the Home Mission funds every year; and that collectors be also engaged to obtain weekly, monthly, or quarterly subscriptions, and to receive donations. That the Midland Conference be divided into seven districts; and that

Messrs. Stevenson, Hoe, Stocks, Malin, Goadby, senior, Derry, Pickering, Roberts, J. Smith, Radford and Winks, be requested to visit the churches in their respective districts, in order to promote the interests of the Home Mission, by sermons, meetings, and personal applications for subscriptions and donations. Mr. Winks was also requested to do the same in the Warwickshire, North Midland and North Lincolnshire Conferences.—The thanks of the Conference were voted to Mr. R. Stocks, for his services as Secretary of the Home Mission for the Midland district, during the last year; and he was requested to continue his services for the ensuing. Thanks were also voted to Mr. Heggs, of Long-Whetton, the Treasurer; and, for the convenience of the secretary, Mr. T. Soar, of Shardlow, was requested to accept that office for the year ensuing.

In the morning, Mr. Butler, of Kegworth, opened the service by reading and prayer; and Mr. R. Smith, of Nottingham, preached from Isa. xl. 29—31. In the evening, Mr. Goadby, jun. of Leicester, commenced by reading and prayer; and Mr. Goadby, sen. of Ashby, preached from 1 Peter, iii. 15.

The next Conference to be held at Measham, the last Tuesday in December, Preachers, Messrs. Pike and Winks.

THE WARWICKSHIRE CONFERENCE was held, at Longford, Oct. 3rd, 1826. A letter was read from the Secretary, from which it appeared that the fixtures, lately used in the room at Atherstone, if sold, would pay the debts of the Home Mission in this district; when Messrs. Barnes and Heath were requested to sell them, and bring the Treasurer's accounts to the next Conference.—The representatives from the churches at Longford, Coventry and Wolvey, stated that, in their respective places of worship, they were about to have sermons and collections for the Home Mission: the moneys arising from which will be remitted to the Treasurer of the Midland district, according to the resolution of the last Conference.—The proposal made at the last meeting, to consider how this Conference can be improved, to be discussed at the next Conference; which is to meet at Austrey, the last Wednesday in Dec.

In the morning, Mr. Jarvis prayed, and Mr. Knight, of Wolvey, preached from Zech, iii. 9. In the evening, Mr. A. Smith prayed, and Mr. Winks preached from John, ix. 4.

THE YORKSHIRE CONFERENCE WAS

held at *Lineholm*, March 20th, 1826: when Mr. Hollinrake opened the public service by prayer; and Mr. Jolin Preston preached, from Rom. viii. 20. The principal business of the meeting was conversing on the Building Fund, arranging supplies for Allerton and Halifax, and attending to the cases of Mr. J. Preston, concerning removing from Macclesfield and other difficulties.

On May 15th, 1826, this Conference re-assembled at *Shore*. Mr. Asten opened the meeting by prayer; and Mr. R. Ingham preached, from Heb. xii. 2.

At this meeting, the Building Fund was again considered; and, on a case from *Lineholm*, stating their distress for want of money, the Conference advised the church meeting there to publish circulars of an anniversary, and to engage a number of ministers to advocate their case.—Our friends in Cheshire were advised to apply for counsel to the Association.—Arranged supplies for Halifax and Allerton; and transacted the business for the Home and Foreign Missions.

This Conference met again at *Staley Bridge*, Aug. 21, 1826. The church at Halifax presented its gratitude to those ministers and churches which had afforded them ministerial help during the late indisposition of Mr. Jonathau Ingham, their minister. Messrs. Pike and Peggs were admitted to collect for the Foreign Mission in the Yorkshire district. The Home Mission was recommended to the attention of the churches in these parts.

In the evening, Mr. J. Ingham prayed, and Mr. R. Ingham preached.—The next meeting to be at *Birchcliff*, Dec. 25th, 1826. Preacher, Mr. Geo. Dean; Inn, White Lion, Hebden Bridge.

REVIEW.

The AMULET: or CHRISTIAN and LITERARY REMEMBRANCER, for 1827.

12mo. pp. 426. Price 12s. elegantly bound, fine plates.

Baynes & Son, & Wightman & Cramp, London.

WE are pleased to see this elegant and instructive Christmas Gift make its appearance so early. We should have deeply regretted had not its predecessor

met with encouragement sufficient to have induced the publishers to continue the series. We hope that it will soon obtain that established patronage which its merits deserve.

This volume contains more than ninety separate compositions, in prose and verse, written by various authors; but of an uniform moral tendency. As usual, in works of this nature, a sufficient number of "Tales" are introduced. Many of them are highly interesting, and told in a pleasing manner. In compliance with the prevailing taste of the age, not a few of them may be classed under the title of Religious Novels. Several didactic pieces, on important subjects, by eminent writers, are interspersed; which are well adapted for usefulness, and deserve the attention of all, especially of the young. Various curious and interesting historical sketches will also arrest the notice of the intelligent reader, and amply repay his attention. Among these, "Some Account of the Armenian Christians at Constantino-ple; by the Rev. R. Walsh. L. L. D. late Chaplain to the British Embassy at Constantino-ple," which occupies about thirty pages, furnishes very satisfactory information respecting a body of christians who are little known in these parts of Europe; though scattered in vast numbers over the plains and mountains of Asia, and amounting, according to this author's estimate, to upwards of one million three hundred and fifty thousand individuals. We regret that our limits forbid us, at present, to make any extracts from this valuable document; but we hope to present our readers with the substance of it in a future number.— "The Albigenses" is also a very affecting, but we believe a very accurate and faithful narrative of the dreadful persecutions which the pious and heroic dissenters from the church of Rome in the south of France, endured, in the close of the twelfth and beginning of the thirteenth centuries. No friend to religion or humanity can peruse this animated sketch without emotions of pity for the pious sufferers, of indignation towards their cruel and unfeeling oppressors, and of gratitude to divine providence who has cast his lot in an age and country where these tragic scenes can never be repeated. At a time, when it is become the duty of every Briton to ascertain the real character of popery, we conceive such publications as these are very seasonable.— The poetical effusions, which are numerous, have been furnished by some of

the most popular living poets; and such names as Montgomery, Hemans, Bowles, Bowring, Barton, Clare, &c wholly supersede the necessity of any eulogy from us. They all have one merit, brevity; so that the attention of the reader is constantly kept up by an agreeable variety.

This volume is embellished and illustrated by twelve exquisitely finished plates, which do equal credit to the designer and the engraver. The two last contain the autographs, or specimens of the hand-writing of many eminent persons connected with the Reformation, derived from sources which insure their authenticity. Here are facsimiles of the signatures of Archbishops Laud, Juxon, Tillotson, Cranmer, and Usher; of Bishops Foxe, Bonner, and Gardener; of Cardinal Wolsey, Oliver Cromwell, Lord and Lady Russell, Wm. Penn, General Monk, the Earl of Strafford, Queen Anne Boleyn, and John Milton. These autographs will be considered, by many, as the most curious part of the contents of this amusing little work.

From this hasty sketch, the reader will be able to form some estimate of the contents of this very interesting publication. A work composed of such a variety of miscellaneous compositions, by different authors, must exhibit various degrees of excellence. Many of the articles rise far above the usual standard of merit in compilations of this nature; and none sink below mediocrity. They are all original; and, with one or two exceptions, were written expressly for this work. The collection, taken as whole, is highly honourable to the talents of the writers; and reflects great credit on the judgment, taste and piety of the Editor, both in the selection and arrangement of the materials. Had we been consulted, we should probably have advised the omission of one or two pieces; but yet we heartily recommend this neat volume to general patronage, and sincerely esteem it admirably adapted to the purpose designed. We entertain no doubt but this second "Amulet" will prove even more fascinating than the first.

Our limits confine us to one extract. Treating of the cruelties exercised by the armies which the pope had excited against the Albigenses, Mr. Gilly observes,

"Prodigies of valour could avail nothing in the face of an enemy, whose losses in leaders or followers were constantly filled by new adventurers. Sub-

mission was of no use, where men came not to wage a war of honour or chivalry, but of destruction—not to obtain glory, but blood and pillage. It was meritorious to kill and to spare not, and the slaughter of an heretic was considered as a step to Paradise. Chassineuil was one of the first places that fell before the invaders. It capitulated. The garrison was permitted to march out, but the inhabitants were left to the sentence of the Pope's legate. He pronounced them to be heretics, and all were committed to the flames. Beziers was attacked next. It relied upon the strength of its walls and the courage of its defenders; but the multitude of its assailants was such, that "it appeared as if the whole world was encamped before it." The city was taken at the first assault, and some of the crusaders, thirsting after heretic blood only, desired the legate to take care and have a distinction made between the faithful and the unbelievers. "Kill all," said the Pope's representative; "the Lord will afterwards select those that are his." The sentence of death was fulfilled to the very letter, and all were slain. Of men, women, and children, not one was left alive, and the town was reduced to ashes.—Contemporary historians differ as to the number that perished at Beziers. Some say sixty thousand; others, forty thousand. The legate himself, in his letter to Pope Innocent the Third, reported it to be fifteen thousand. Fifteen thousand human beings, then, were massacred at the word of one who called himself the servant of God! The forces of De Montford marched on in triumph to invest Carcassonne. Strong intercession was made to the legate in favour of the young Viscount, who was shut up with the citizens of Carcassonne; and the terms of mercy offered to him were, that he might quit the city with twelve others, upon condition of surrendering up the rest of the townsmen and soldiers to the pleasure of the besiegers. "Rather than comply with the demand of the legate," replied the heroic youth, "I would give myself to be flayed alive." The people of the city afterwards escaped by a secret passage. The legate took possession of Carcassonne "in the name of the church;" and, in malignant resentment at the thought of so many victims having escaped his fury, burnt or hanged three hundred knights, who had previously capitulated, upon the guarantee of his solemn oath that they should not be put to death!

THE WORKS OF JAMES ARMINIUS, D. D. translated from the Latin: to which are added, Brandt's *Life of the Author, with considerable Augmentations; numerous Extracts from his Private Letters; a copious and authentic Account of the Synod of Dort and its Proceedings; and several interesting Notices of the Progress of his Theological Opinions, in Great Britain and on the Continent.* By JAMES NICHOLS, Author of "*Calvinism and Arminianism compared, in its Principles and Tendency.*" In three Volumes.

Vol. I. 8vo. pp. 742. Price 16s. boards, with a fine Portrait.

Longman & Co. London.

CALVINIST and Arminian have long been names that have divided the christian world, and excited feelings of hostility and distrust between men who are really the pious and sincere followers of the Lamb. It would, perhaps, be well if such distinctions could be laid aside; and all the disciples of Jesus could assume the name first given to them at Antioch. But, while real christians differ so widely in faith and practice, it appears to be convenient, if not necessary, that some distinguishing terms should be adopted. It is, however, highly desirable, that the true meaning of such terms be clearly understood: so that no party should, merely on account of its name, be exposed to unmerited censure or suspicion. We have often thought that, if the various sects of professors were more correctly acquainted with each other's real sentiments and characters, their mutual esteem and affection would be greatly increased. This object would be very effectually promoted by making the works of the leading men of each denomination easily accessible to the religious public; and thus affording an opportunity for every one to explain his own opinions. We hail, therefore, with sincere satisfaction, the appearance of the work before us; and sincerely hope this indefatigable writer will be encouraged to proceed with his useful project, till he has laid the whole works of the learned and pious Arminius before his English readers.

The work is introduced by a copious and interesting account of the Life, Labours, Writings, and Character of Arminius; of which the Funeral Oration, delivered by Bertius, before the university of Leyden, shortly after his decease, forms the basis; but this is accompanied with an apparatus of Notes, Appendices, &c. &c. which vastly exceeds the text, and occupies three hundred closely printed pages. The diligence, learning and zeal of the editor is very conspicuous in these "augmentations," which cannot fail of affording both information and profit to the attentive reader. We lament, however, that they are not arranged in a more lucid order, and accompanied by a copious index to direct the multifarious contents. The latter defect will, we trust, be remedied at the close of the publication, which is estimated to extend to three volumes; and the former, we doubt not, will be remedied in a second edition, which, we trust, will soon be required.

In the present stage of the publication, it would, perhaps, be premature, had we space, to attempt a critique on the work. We shall only give our readers a brief account of the writings of Arminius comprised in this volume. They are,—1. Three Orations on the object of Theology—its Author and End—and its Certainty. These were delivered by Arminius as introductory to his Theological Lectures, when he entered on the duties of Professor of Divinity in the university of Leyden, towards the close of the year 1603. They were received with the highest applause; and have been much admired for their elegance and piety.—2. An Oration on the Priesthood of Christ, delivered July 11, 1603, when he received his degree of D. D. 3.—"An Oration on reconciling Religious Differences among Christians;" delivered Feb. 8, 1606; when he resigned the annual office of Rector of the university. Disputes then were very violent in Holland between the Calvinists and their opposers; and Arminius, though a leader among the latter, was a sincere lover of peace. He took this occasion, therefore, to persuade his countrymen to suspend hostilities and cultivate mutual forbearance, till the points in debate should be discussed and settled in a general council of protestants; and discoursed largely on the proper method of calling and conducting such a council. His directions and observations discover a sound and discriminating judgment, sincere piety, and an ardent desire to heal the wounds

of the church. Unhappily for his country and for christianity at large, these temperate and prudent counsels were too little regarded, when the Synod of Dort was convened, soon after the death of Arminius, for the avowed purpose of composing these disputes. Mr. Nichols has given us, in copious notes on this Oration, a full and interesting account of the constitution and proceedings of this celebrated assembly; from which it is too evident that a spirit of party and a disposition to tyrannize over the consciences of their brethren had too much influence over the majority of its members. This is no new complaint; but we have not seen it so completely established, and from such apparently authentic documents, as by this author.

4. The next piece in the volume before us is a "Declaration of the sentiments of Arminius, on Predestination, Divine Providence, the Freedom of the Will, the Grace of God, the Divinity of the Son of God, and the Justification of Man before God." Arminius had been often urged by his enemies, who "sought to catch something out of his mouth that they might accuse him," to make a full statement of his real sentiments on the disputed doctrines; but had exercised a prudent reserve, when pressed by parties whose motives he had reason to suspect. He always, however, expressed his perfect readiness to make a full disclosure before competent persons. The contests continued to increase; and the government, with a design to promote the peace of the church, requested Arminius to appear before them and declare his sentiments. He cheerfully complied with the request of his superiors; and delivered this Declaration before the States of Holland, in a full assembly of their lordships, Oct. 30, 1608. It is marked by frankness, modesty, piety, a reverential regard to the authority of the holy scriptures, and an intimate acquaintance with their sacred contents. Mr. N. has illustrated this Oration with copious notes; and both the notes and the text are highly instructive and satisfactory.

5. The volume concludes with, "The Apology or Defence of Arminius against certain Theological Articles," which had been ascribed to him, by those who wished to render him suspected of heresy; and widely circulated both in the Netherlands and in foreign countries. For a long time Arminius, sustained these private attacks with silent patience, in hopes

that truth and innocence would support his character without any public defence; but finding the practice to continue, and the slanders to increase in number and malignity, he was led to esteem it his duty "to oppose their progress by a modest answer, lest his continued silence should be interpreted as a confession." He therefore, published this Apology in 1608; which he introduced with this manly declaration: "In this reply, I will use candour, and conscience. Whatever I know to be true, I will confess and defend. On whatever subjects, I may feel hesitation, I will not conceal my ignorance. And whatever my mind dictates to be false, I will deny and refute. May the God of truth and peace direct me and my hand by his Holy Spirit!

Having thus laid the contents of this interesting, though ponderous volume, before our readers, we shall refer any further remarks, till we are called to resume the subject by the publication of the two remaining volumes. And we shall esteem it a reproach on the numerous professors who adopt the leading doctrines of Arminius, if they do not, by their prompt and effectual patronage, encourage the Editor to hasten the completion of his arduous undertaking, with all prudent dispatch.

As a specimen of the style of the translation, and of the sentiments of the Author, we copy a short extract from the "Declaration;" in which Arminius frankly delivers his own opinion on an important point, on which both he and many of his followers have been grossly misrepresented.

"*The Grace of God.*—In reference to *Divine Grace*, I believe, (1) It is a *gratuitous affection* by which God is kindly affected towards a miserable sinner, and according to which he, in the first place, gives his Son, "that whosoever believeth in him might have eternal life:"—and, afterwards, he justifies him in Christ Jesus and for his sake, and adopts him into the right of sons, unto salvation.—(2) It is an *infusion* (both into the human understanding and into the will and affections) of all those gifts of the Holy Spirit which appertain to the regeneration and renewing of man,—such as *faith, hope, charity, &c.*; for, without these gracious gifts, man is not sufficient to think, will, or do any thing that is good.—(3) It is that *perpetual assistance* and continued aid of the Holy Spirit, according to which He acts upon and excites to good the man who has been already renewed, by in-

fusing into him salutary cogitations, and by inspiring him with good desires, that he may thus actually will whatever is good; and according to which God may then will and work together with man, that man may perform whatever he wills."

"In this manner, I ascribe to grace THE COMMENCEMENT, THE CONTINUANCE AND THE CONSUMMATION OF ALL GOOD,—and to such an extent do I carry its influence, that a man, though already regenerate, can neither conceive, will nor do any good at all, nor resist any evil temptation, *without this preventing and exciting, this following and co-operating grace.*—From this statement it will clearly appear, that I am by no means injurious or unjust to grace, by attributing, as it is reported of me, too much to man's free-will. For the whole controversy reduces itself to the solution of this question, "Is the grace of God a certain irresistible force?" That is, the controversy does not relate to those actions or operations which may be ascribed to grace, (for I acknowledge and inculcate as many of these actions or operations as any man ever did,) but it relates solely to the mode of operation,—*Whether it be irresistible or not*: With respect to which, I believe, according to the scriptures, that many persons resist the Holy Spirit and reject the grace that is offered."

POETRY.

THE MOTHER TRIED.

"Oh! blessed be my baby boy!"

Thus spoke the mother to her child—
And kiss'd him with excess of joy,
Then look'd upon his face and smil'd.

Then as the mother breath'd his name—
The fervent prayer was scarcely said,
Convulsions shook his infant frame—
The mother's only babe was dead!

But still her faith in Him she kept—
In Him who turn'd her grief to joy;
And still she murmur'd while she wept,
"Oh! blessed is my baby boy!"

From the Amulet. 1827.

Missionary Observer.

NOVEMBER 1st, 1826.

General Baptist Missionary Society.

Journal of Mr. Lacey.

THE journal of Mr. Lacey, for July, August, September, and October, 1825, arrived last month: it contains many interesting statements.—We insert the greater part of it.

Lord's-day, July 3rd.—I Preached to the Oreas in the afternoon upon Eternity and the way to Heaven with much delight.—Spoke of the inability of their own depts and shasters to save. That what they were taught there to expect was really no salvation at all, but an endless number of births and deaths. They all admitted this, and acknowledged the superior blessings held out in the Gospel—pardon of sin and eternal life.

The judgment of the people is not blind, but their hearts are hardened and unconcerned, being spiritually dead, and hence the need of the influences of Divine Grace to quicken the dead.—O when shall these dry bones live!—Preached morning and evening in English, and had some pleasure in the sacred employment.

August 13th.—Since I last wrote many important events have transpired connected with our Mission here: the most important is the departure of brother Peggs to Serampore. The Lord has an undoubted right to dispose as he thinks proper of his own labourers. Being left alone, a heavy responsibility seems to have fallen upon me.—O may I have prudence and zeal to discharge it. The instruction of these thousands in the only way of life seems now to devolve upon me, as well as the management of our small English church and congregation, the native schools (town and country), and the English school. I am ready to cry, "Who is sufficient for these things?" however, I hope I venture upon a stronger Arm than my

own, and that I shall be able to do all things through Christ who strengthens me.

I have lately had many very interesting opportunities among the people. One evening, as I was preaching to a large number of people, near the Catjury river, in the Telinga language, speaking of the superior benefits of the Christian religion, a very respectable brahmin came up to me, and said that I did not speak the truth, and would prove it to all. He said he came from Midnapore the other day, and that near that place he he met a respectable jhatree, a brahmin and one who understood the shastras. He had heard my upudace (doctrine) at Pooree, and had received a book which he had carefully read, but that it had bewitched him and he was quite mad. He said he saw him read and then weep, and then rose up and tore his clothes and his hair, and beat his own flesh until it bled: none of his companions dared to approach him, and that he had none to comfort him, and that this was the fruits of reading our books, and of hearing our words; how then could I say if we leave our shastras and become Christians we should be so happy, and enjoy such peace? I asked him whether it would be most pitiful to awake a person who slept upon the brow of a high hill or to allow him to sleep and so fall into destruction? He said, it would be best to shew him his danger. If you saw a man like this man spoken of above you saw a person who, by the light of the true shastras, had discovered his danger, and who, if he continued to read, would be directed to safety; but your shastras permit men to sleep in their sins and fall into hell without awaking them. They seemed satisfied with this answer, and several took books. From the circumstances attending the above relation I think there is reason to believe it is true. O what a blessing if but one poor sinner through

our efforts at the rhatjhatra should be brought to the Saviour. We may never hear of this poor man again, but it will not hence follow that he never found the truth. When his friends and kindred know his mind they will, if possible, detain him from making his case known to any Christian, and probably, if persuasions fail they will have recourse to violent means. O may the light and grace of God be with him, and may our hearts be encouraged by this circumstance. There is reason to believe among the many thousands who crowded the streets of Juggernaut at the last festival that some few were seekers of salvation—this poor man might be one. God grant that he may, and that he may find it. Last evening I rode down the Copper bazar and joined in conversation with several men sitting under a tree. They presently concluded that I worshipped Nerakah (the Invisible). An old brahmin said he worshipped Juggernaut, and paid no regard to Bruma. But he was afterwards ashamed of his speech, and the people laughed at him.

Missionary.—"Brother, suppose there was fruit upon this tree and I should climb up the heart of the tree and you lay hold of the branch, who would be most likely to get it?"

People.—"Sir, you will get the fruit, and he will fall and break his neck."

Missionary.—"Then what folly to seek salvation from a piece of wood instead of God who alone can save." They all concluded it was wise to worship God. I spoke until it was quite dark of the comparative merits of Juggernaut and Christ. The old brahmin went away, saying that the shastras spoke of Juggernaut, and he should worship him. Coming home some women were complaining that they should all die of hunger, for that the rice was now an halfpenny per pound. An old pundit, who some time ago took a levy from the schoolmaster's wages, has been again taken into favour, upon expressing his penitence and paying ten rupees of it back to be devoted to the building of a new school-room. This he has done after much reluctance.

16th.—On Lord's-day had a long conversation with the Hindoos near the Hal-balg chapel; they confessed that mercy was the inool (root), and that whoever had not mercy was not worthy of faith. After this confession they had something to do to clear Juggernaut from the charge of being unmerciful after having eaten the lives of so many jhatrees at the late festival. I maintained that Christ was the merciful, that he came not to destroy but to save men's lives. They maintained that though Juggernaut had destroyed them he had taken them to heaven. Just now some Mussulmen came up and join-

ed me, however I did not thank them, as they always create confusion and anger; they soon became exceedingly loud and violent in dispute, besides, they preach not Christ, which is my object, but their theme is "Mahomet and God." I turned aside and spoke to a few who were willing to hear, and parted with them upon the most friendly terms.—Preached twice in English with pleasure and pain. A few paid good attention, and sometimes inspire us with hope.

On Monday morning had twenty to family worship.—Explained the Scriptures to them and prayed. After worship they met together and talked and asked questions secretly about the worship. It is matter of great surprise to them. O may some good impression be made upon their minds. In the evening visited Teliuga bazar and had a long opportunity with a great number of hearers: I suppose some hundreds, from first to last, heard of salvation by Christ alone. I find it much the best to conduct the dispute in love; this makes a favourable impression upon their minds, and often turns the angry opposer's wrath into mildness and approbation, and he departs disarmed of the prejudices with which he came. I found it so this evening. May I always be preserved from violent offensive words, though it be against the debtas, inasmuch as I am sensible they will do no good.—Continued speaking until late, and the people often repeated "Sahib, etta rhatt:" but I sometimes find it difficult to leave an attentive congregation.—I am confined at home this evening by the heavy rains that now fall in great abundance.—Schoolmasters exceedingly troublesome. We shall be obliged to discharge some.

Lord's-day, 20th.—Brother Sutton arrived from Pooree yesterday with his son that he may have the advantage of the doctor's advice. Surely this branch of our little Mission will be spared.—Preached this morning in English with some seriousness but little liberty. In the evening attended in the Hal-balg chapel; but few natives came, and we had a poor opportunity. Times like these speak loudly against chapels at present. The Hindoos are afraid to come into any house, and particularly where they see an European.

21st.—Had more than thirty natives at morning worship. The study was almost full—a very encouraging sight. One of the number has been several times before.—Read and remarked upon the miracle performed upon the young man possessed of a devil. The hearers paid strict attention, and wondered at the power exercised by Christ.—Observed, in conclusion, that we were all in this manner possessed of sin—that the devil led us about at his will—that none could cast him out but Christ—that He could cleanse

us from all sin.—Then concluded by prayer.—Out in the Boxy bazar and met a good number of hearers, but here the people understand and talk the Hindostanee more than the Oreeh, and so I go there less than I did.

23rd.—A numerous crowd this evening on the large thoroughfare road.—Engaged the whole by conversing with one man, which I find the best way, for all the Hindoos present considered their cause one with his, and they understand much better the drift of the discourse. Some told him that he had better not say any thing to me, for that none could answer the books that I had in my hand, and that my word was theek (strong).—Received a visit from one of our English congregation in the evening. We sung, prayed, and had some conversation upon the state of his mind. He affords us some encouragement, and we hope he has some good impressions. The natives tell us how much he is altered since we have had preaching at Cuttack.—O may our hopes and expectations not be in vain. He dates his serious impressions from a discourse upon the Prodigal Son. How useful a portion of the Divine Word is this: how many have been benefited by it.

28th.—Have obtained tolerable congregations through the past week, and generally in the same place, near the river in Telinga bazar; by this means, some who have not heard before hear the way of life more perfectly. Some, however, from observing our regularity in coming so often become angry, and commence disputing or rather blaspheming with all the fire of persecution in their countenances. The brahmins in the neighbourhood pass by with a malicious sneer. These interested priests are afraid of their influence being weakened, and hence hate to see us instructing the Hindoos. They have reason to fear, for some of the Hindoos freely expose their vile and covetous conduct before their faces, and it is in vain for them to attempt a defence. On Friday and Saturday evenings the people heard with pleasing attention, and many were eager for books.—Several were sent into the country. Surely all this seed will not be spent in vain. O that the Lord would arise and come to his kingdom and take the increase of our labours. We sow in tears, but shall reap in joy! though the fruit to us may never appear in this life.

29th.—Native-school examination held to day.—Better attendance than on the last examination, and the men have obtained better wages. This encourages us to go forward. Some of the old teachers have been discharged, and others placed. Some of the useless country schools have been broken up and discontinued, and we shall now divide the

hamin's labours between the town and country schools.—Received a letter from brother P., requesting his out-fit to be sent immediately, so it seems we are not to expect him at Cuttack again. May the Lord direct him and help us.—Have derived much comfort in reading Witherspoon on Regeneration.—Often doubt the validity of this work upon my own heart, but my hope is somewhat strengthened by some illustrations in the above mentioned little work.

I have just received the following curious note from a native in the post-office: it affords a specimen of native composition in the English language:—

“ Sir,

“ I will thank you to let me know if you got Bengalee and English Book, Dictionary for sell, then you will much kind me to give me one. I will give you the price.

“ I am sir your most obedient

“ Banemanul.”

Soon after I received another, which affords a much better specimen. This also is from a native.—

“ Rev. Sir)

“ I will thank you to let me know the price of Johnson's Dictionary translated in Bengalee as I wish to take one

“ And oblige

“ Your obedient servant

“ Rammoo Baboo.”

The cholera morbus is raging in many parts of the country, and is committing the most destructive ravages. It seems to be most dreadful in Calcutta.

September 2nd.—A letter from brother Penny last evening brought us the heart-rending news of the death of our dear brother Maisch. To us the intelligence was peculiarly sorrowful, as we were so well acquainted and had a mutual love for each other. He possessed a very agreeable and loving disposition, which rendered him beloved by all who know him. A few months ago he was an inmate with us for the recovery of his health. He had a great love for the poor Hindoos, and our bearers were much attached to him, and when we told them of his death they came round us with many tears, repeating his many acts of kindness and familiarity to them. I embraced the opportunity, and spoke to them upon the awful event of death, and they seemed much affected. Brother M. was younger than myself, and hence his death ought to be felt with double force. O may I be prepared to meet my God, and spend an eternal rest with my dear departed brother. How many have I known in this country who have been cut off in the midst

of their days. May I be doubly anxious to fill well this little day of life, and so depart in peace.

3rd.—Brother Maisch's death was improved at our own morning worship, and produced much seriousness and attention in the minds of the natives who attended. We prayed for the widow and family, and particularly for the dear aged parents. A thought occurred to me, shall one of my brethren one day, ere long, pray for my beloved parents and friends upon a like occasion? The Lord knows, and I cheerfully submit to him.

This morning one of the discarded schoolmasters presented the following petition in English:—

“ Most Rev. Sir,

“ With due submission and profound respect I humbly beg leave to lay these few lines before your goodness, and ask your pardon for intruding on your precious time. I humbly beg leave to lay my case before your worship. That I am very much distressed for want of a birth,* and am likewise encumbered with a numerous family; therefore beg you will take compassion on me by favouring me with my former situation as Moodiah schoolmaster, and for which favour myself and family will daily offer up our prayers to the Almighty for your worship and family's welfare and happiness.

“ I am, Sir,

“ Your most obedt. humble servt.

“ Oodieah Schoolmaster.”

Constant rain prevents going out among the people. The rainy season is most unfavourable for exertions of a missionary nature.

Lord's-day, 4th.—Have had some spiritual enjoyment this day, and it has been pleasant to be in the house of the Lord. I hope I can truly say, that to spend one day in the Lord's house is better than spending a thousand elsewhere.—Preached in the morning upon the communion Christians have with the Father and his Son Jesus Christ. I trust I felt the blessings I spoke of. In the evening our subject was prayer. Through the day have obtained good attention, and had some liberty.—Heard Mr. Sunder preach to the Oreas in the afternoon, about the necessity of a new birth. He improves in the Greek language, and I hope he will make a useful missionary. He does seem much interested in the salvation of the Heathen.

5th.—Monthly missionary prayer-meeting this evening. Four or five were pre-

sent. I spoke a few minutes, read, sung, and prayed, and felt refreshed in these exercises.

7th.—Rode down to the river side in Telinga bazar, but had not been long standing before the rain fell heavy, and obliged me to seek shelter in a poor shoemaker's shop near at hand: a number of people followed me, and we continued the conversation with the addition of the shoemaker's family. In the number was a pundit of Bobeneswar. He acknowledged he had sometimes robbed the poor dying jhatrees to and from Juggernaut, though he did not seem to think that particularly sinful; it was a much greater crime, in his estimation, to trample upon the smallest insect. The people were much astonished that our Shastras should command us to love and feed our enemies, and acknowledged how superior they were to the Hindoo shastras in this respect.—Compared Christ with the ten incarnations of the Hindoo books. They came to destroy,—Christ to save. It has not been a good evening, the rain broke up the congregation, and my clothes were wet when I arrived home, which was late; however, I suffered no harm.—Brother Row caught his death from going a shorter distance in the same circumstances. Let me record this as an instance of Divine goodness and preservation.

8th.—Preached to the blind and lame beggars who come once a week, (the rain prevented my going out): subject, A future Judgment: as, when it will take place,—who will be the Judge,—but particularly by what law we shall be tried.—Had much enjoyment in my own mind, and the subject produced seriousness in my hearers, about thirty-six in number.

10th.—Yesterday the rain poured down in torrents all day, and there was no work out of doors. A letter from a friend in Calcutta mentions 200 natives dying daily in that city of the cholera, and that it has thus raged for several weeks past. How awful are the Divine judgements, yet how blind to the Hand that holds the scourge. This terrible visitation commenced among the Mussalmen on the day of an idolatrous festival, and many of them were carried off the same evening. The weather has been fine to day, and I repaired to my old standing in Telinga bazar, and obtained an hundred hearers, that is, at once; how many came and went in the time cannot be said. Commenced with some men who were angling, and a bystander soon inquired whether it was not sinful to kill fish?

Missionary.—“ Would they kill it if you brahmins did not buy it? so does not the apraud (sin) lie at your door?” Attempted to shew them what sin was, and a man cried

* Employment. Situation.

out that the depts would save them from their sins however great they may be.

Missionary.—"Brother, do you worship all the depts?"

Hindoo.—"Yes."

Missionary.—"Brother, if you stand with one foot on one boat and the other foot on another boat what will be the result?"

People.—"Ah, he will be baptized in the middle."

Missionary.—"You have many depts, and if you expect salvation from them how can you expect you shall be saved? for they are all divided; but you are leaning upon all, and so like a man upon two boats you are sure to fall between; but if you worship Bruma (the Great God) whom I preach to you, like a man on one good boat who parries (arrives) at the opposite shore, so beautifully you will be sure to find salvation: but, learn from the man and the two boats, not to worship more than one God. I preach to you one Saviour, and whosoever believeth on him shall not perish but have everlasting life."

Another Hindoo here objected, and said they worshipped but one in all, for Bruma inhabited all; by Him we saw, spoke, walked, &c.

Missionary.—"Brother, see here is my watch, you hear it goes, and it informs me of the time; and there are some watches made to strike and sing songs, and yet, though full of animation the mystery (watchmaker) is not within: so the powers of our own body are so constructed that by eating, drinking, &c., as my watch by winding up, we are kept in motion. But do you not see that it is not necessary there should be Bruma in us any more than the watchmaker is in the watch? What you worship as God is no God, and cannot possibly save you."

Hindoo.—"O, Sir, your watch must be drawn up, or it stands: are we drawn up? See we go: ah, because Bruma moves us."

Missionary.—"Brother, give over eating and drinking and sleeping, and see how long Bruma will chully (move) you."

After this man had done another came up and entered into conversation, (got a letter with him), and said something about how mankind were to get rid of the guilt of sin.

13th.—Preached on the highway this evening to about sixty hearers at once, with much satisfaction. Returning called upon Mr. D. S., who wished to join us by baptism. Had conversation and prayed with him. He is under peculiar circumstances, being the musician for the plays and balls held by the gentry here, and if he leaves them for religion he may not only lose a considerable advantage thereby, but hazard the loss of his situation. However, I ex-

horted him to trust in the promises of God, and not to fear what man could do unto him. O may he be guided and strengthened to profess Christ.

14th.—Visited Balu bazar again, and obtained a good number, but not so serious a congregation as is desirable. The Hindoos must talk folly, though upon a subject even so serious. Afterwards met Mr. D. S. at my bungalow, and had some serious conversation with him; and from the whole have reason to think there is a change in his heart. His conduct is much altered for the better. He has talked with his employers about becoming religious, and they warn him not to shut the door against himself, that is, to hinder his own preferment. Soon after this he succeeded to a much better situation, which he mentions with gratitude, and seems from the event disposed and resolved to trust all in the hands of the Lord. O that he may, and become a burning and shining light here, where all is night and darkness.

15th.—Much engaged to day packing up depts for England. O may they arrive safe, and be a means of destroying their brethren here, by exciting pity for the poor Hindoos in the minds of Christians. May the blessing of God rest upon these depts! How often is my prayer the contrary of this.

Brother Sutton's boy is very ill, and we fear for his life. O that this branch might be spared to us and the Heathen.

Had a congregation of Englishmen entire this evening, five in number.—A letter from Pooree to day. Brother B. is coming to see us for a few days. O may our hearts be refreshed, and our hands strengthened together.

16th.—Rose early this morning and visited brother P., who is indisposed. Afterwards took an inventory of brother Pegg's goods, with many sorrowful feelings.—Looked at a place for our English school, as the place which we now have will be sold. In the afternoon went to Balu bazar. Engaged first with a Bengalee, who maintained that he was free from all sin: however, he soon departed; for but few seemed disposed to credit him, particularly as he became angry. A great number now surrounded me, and I spoke to them upon the salvation of the Gospel. Some were very ridiculous, and asked, "How is God?" and "What for is Christ? Shew him and we will believe." Thus they desire gods in the likeness of sinful men, the work of their own hands. Some demanded, "Shall we get any rupees if we worship Christ?" &c., &c. Towards the latter end they seemed a little more serious, and I conversed with them upon the indisposition and inability of the depts to save—

upon the disposition and ability of Christ. When I arrived home I found the dear boy was gone—gone for ever from this afflictive world, to join the spirit of his dear mother. His complaint was inflammation on the lungs. Happy voyager! no sooner launched than arrived at the haven! Highly favoured probationer! accepted without being exercised! To thee, sweet babe! the distress and dangers of life were alike unknown! The dear child died upon Mrs. L.'s lap, without so much as a groan or a struggle. O may these repeated mournful circumstances prepare our minds for the same awful change, and may we have as little to fear as this dear babe. O Lord, sanctify this bereavement.

18th.—Much indisposed, and unable to attend to English preaching.—Felt myself warmed and animated at morning worship in Oreh. The passage read was interesting, and very applicable: (the latter part of Luke's Gospel). The people well understood the application of the blind guides, and were exhorted to inquire for themselves. The trees and fruit they also understood, particularly the Maley (Gardener). They all condemned the folly of the man who built his house upon the sands, and applauded the conduct of the other.—Spoke of the depts, brahmins, &c., and Christ the true foundation.

21st.—Brother and sister B. arrived this morning, and have already much refreshed us with their presence. My head has been exceedingly painful, and has deprived me of rest night and day.—A little easier to day, and I trust the worst is over. O may I receive this as well as sweeter blessings with patience, gratitude, and love; assuredly knowing that it is administered by the same kind Hand, and for the same benevolent and gracious purposes. I do feel some resignation; but O to be free from a doubt or a murmur as to the design of afflictions.

24th.—Near forty at our morning worship.—Spoke upon the power of Christ to cast out devils, and to cleanse from sin, for some time, and brother B. concluded with prayer. I am glad the Lord ever put it into our hearts to have this worship: I find much benefit from it both as it respects my own experience and the language, and hope it may prove beneficial to souls.—In the evening carried on the war in the Hall bazar with Mussalmen and Hindoos—spoke of Christ as the only Saviour, and the Mussalmen ran away with their ears stopped, crying out "*I hear not that, Mahommet and Alla! Mahommet and Alla!*" However, the Hindoos stood and heard the comparative merits of Christ and the depts; and several brahmins departed without answering, which not a

little strengthened our cause in the eyes of the Soodrus, many of whom are well able to appreciate the merits of a case. Several Europeans passed, and one stood and heard about twenty minutes. To attempt to make Christians of Hindoos appears strange to them: however, by the foolishness of preaching God will save them who believe; and we have no objection to be reckoned fools for Christ's sake and the Gospel's. Going out this evening I passed a man apparently reading one of our Gospels, and it seemed nearly worn out with using: however, upon closer attention I heard him repeat the name of Juggernaut, Ram, Kristnoo, &c., &c.

26th.—Brother B. preached our quarterly conference sermon this morning in my bungalow, as we have removed worship from hal-balg. Brother B. spoke upon the possibility and probability of God converting the Heathen to himself. How our part is to be performed, namely with diligence and faith: and then the little doubt there is but the work will be done. The whole afforded me much encouragement. Brother B. is a valuable man. O may he and we realize his views and expectations.—Preached in the evening upon the sufferings of Christ, but not with much liberty or feeling.

27th.—A tolerable missionary day. In the morning I spent about an hour and half in Chowdry bazar,—sat down in a large shop, where six or seven persons were seated, and entered into conversation about Christ and the depts; and a large crowd surrounded us. Some opposed with violence at first, but with gentle dealing became mild and more reasonable. Many admitted the truth of what was said without objection. O that the word may take root in their hearts and bring forth fruit to the glory of God.—Spent the middle part of the day with Mr. P., at Felix-place. We were most kindly entertained. Towards five o'clock brother B. and I begged an excuse, and visited Choulenjurge, a large village just at hand; and spent the evening in the streets, declaring to the inhabitants the Gospel of Christ. They attended in good numbers, and were serious, though the children rather interrupted.—Left several books and Gospels among them. One man in this town having heard the way of salvation as revealed in the Gospel, said that this certainly was the best way, but he could not walk in it for the world did not: if the world would then he would. At home our conversation turned upon heaven. Brother B. repeated Doddridge's dream to us, and we longed to lie there. There is Doddridge, Chamberlain, Ward, Martyn, Brainard, Spencer, and many whom we love, and wish and hope to meet again.—

"When shall the day, dear Lord appear
That I shall mount and dwell above,
And stand and bow among them there
And vlew thy face and sling thy love?"

28th.—Two brahmins called and begged hard for a school to teach some brahminical youths. I promised them one if they would bring the youths to Cuttack, but dare not establish more schools in the country. They begged hard for a book, and as they could read well and came from a large village, namely, from Hurreerpoor, I gave them a copy of the New Testament. May the Divine blessing rest upon it. Amen.

Rain prevented going out this evening.—Finished the business of quarterly-meeting to day. The general business has been, Case of Church Discipline.—The best method of Preaching to the Hindoos:—am myself inclined to think the depts should be exposed, and it may be generally done with great advantage in a spirit of love and gentleness; for unless the weakness of their own saviours is exposed they still retain them without a misgiving thought, and so they are but little prepared to receive another: on the other hand, if they in this manner are exposed, a thinking mind would feel its danger, and would be better prepared to receive Christ: and, besides, with what advantage Christ and the Gospel appears when compared with the depts and shastras; as the depts committed abominable sins, and the shastras make excuses for them. Christ was holy, and the Gospel commands men to be so. These advantages cannot appear without noticing the defects. In fact, I cannot see how the Gospel can be preached without. In acting upon this plan I generally commence with the depts and shastras, in as loving a manner as I am able, and I have often heard the people with one accord eagerly demand "Who then shall we believe?" I then speak of Christ and the glorious excellencies of the blessed Gospel.

Brother and sister B. have left us this evening for Pooree. Brother B. could not be prevailed upon to stay any longer, though he could here carry on the war just as well.—Have succeeded in getting Mahantees to teach our schools, and hope we shall soon see a change for the better among them. The difference between the Niaks and the Mahantees is that the former live upon public charity, being astronomers, and so want too much time for begging, while the latter do not, and so are able to devote all their time to the instruction of the children.

29th.—Have had a good deal of hardanubard (controversy) this evening. Several men came, and in their turns advocated their different systems. One man said Christ must be an evil spirit, as he is not to be seen.

Another said we must do that which we were born to do, and so laid the blame of his sins upon God; nor is this sentiment a stranger to this people; it suits them well, and allows them to indulge in every sin, and "What can they do? they were born to do so!" He moreover said, I must be a fool and idiot to maintain the contrary; and the man that is born a sinner must and will be a sinner. He illustrated his observation by asking whether, if I planted a mangoe tree in my garden it would not produce mangoes? or would it produce plantains or any other fruit? I answered, "I am a fool for your sakes, brother; but if I had a mangoe tree in my garden the stock should bring forth fruit as I pleased: if I let it alone, true, it would produce its own natural fruit, but if I thought proper I could cut off the mangoe branches, and ingraft another species, and then the mangoe stock should produce other fruit: so sinners, if let alone, granted, they will bring forth sin, but Jesus Christ came to transplant a new nature in man's heart, and it is your duty to seek this grace, for the kingdom of heaven is come near unto you, and you need not sin and die, and so your continuance in sin is your own fault and not the fault of God, for he desires that all should be saved, neither tempts he any man to sin." The man departed, saying, that we should all walk and be saved in our own way. Some bystanders demanded what witness I could bring for the truth of what I said. I mentioned the miracles of Christ, and read one over to them: with this some were satisfied; one foolish man demanded that I should perform such miracles, and then they would believe. Thus these people seek a sign from heaven, like the Jews. Some have, I trust, heard the way of life and have seen the folly of Idols this evening.—Gave away three books, and left them at rather a late hour.

I think it is our duty to build an English chapel, considering the disposition there is to help in the work. May the Lord direct us right in all things, and bless us.

The other day Mrs. L. received the following note from a person at Pooree, who calls himself her son, because she assisted him with a little English:—

(Direction.)

"To) "Missrs. R. Lacey, Esqr.
" &c., &c., &c.
"Cuttack."

(Contents.)

"To Gracious Mother Lacey Esqr.
" &c., &c., &c.

"Mam

"I have the honour
to give my Respectful Compliments and re-

quest before your honour that the long time ago I got no your good News therefore I have troubled with my heart and always I wish to the God and pray unto him as he can bless you to be made your manifest into this world and also as you will salute me and by your kind I can be artful in English and to talk well.

“ I am your most humble obedient Son

“ Fukeerchundass.

“ Pooree 19 August 1825.”

30th.—Weather doubtful this afternoon, and forbids venturing far from home.—Accompanied Mrs. L. to the Loboro and Boxy bazar schools, which we examined.—Weather clearing up I went into the street and commenced a conversation with a brahmin and two soodries, and numbers soon collected.

Missionary.—“ Brahmin, brother, what counsel have you ?”

Brahmin.—“ Sahib, we have good counsel. What else ?”

The conversation turned upon God. We were agreed that there was but one God, but the brahmin maintained that there were different ways to serve him, and that all the shastras were alike his gift.

Missionary.—“ Brother, can dirty water flow from a pure fountain, or can God, being holy, produce unholy things ?”

Brahmin.—“ No.”

Missionary.—“ Brother, your shastras are certainly not holy, as I can prove to you, and therefore cannot be God’s gift; though I do not wish to hurt your feelings. If your shastras were holy they would have a holy tendency, but among you there is none holy, as you well know. Now if I wash in clean water my body will be clean, if in dirty water, dirty; so if, your shastras had been the gift of God and holy, they must have produced a holy tendency, so much as they are read and known; but this is not the case. The contrary is the case with this Book, it does produce a visible holy effect; it enlightens the mind and destroys its sin: and hence” I continued, that, “ my Book is God’s gift; and if so, your’s is not. Brother you have a judgment: judge what I say.”

Brahmin.—“ Sir, your Shastras are undoubtedly true, and I believe mine is so; they say they are, and my fathers, who were wiser than we, believed them and have obtained salvation, and why should I doubt their truth? Sir, do not blaspheme the shastras.”

Missionary.—“ My fathers worshipped Idols, and offered human sacrifices. Their sons obtained light, and left their bloody customs. And as you must bear your own

sins, examine for yourself, and examine the truth of the shastras and so proceed.”

Brahmin.—“ Sir, we will each walk in our own way, and so salam (I go).”

This man gone, I spoke of the Gospel to an attentive number of hearers, without doing which I always return home with dissatisfaction, however successful I may have been in any engagement. The Gospel is the power of God unto salvation.

I have been translating a tract from the Bengallee into Oreah to day, and hope to have it done in a few days. It is entitled “*What Shaster do you regard?*” and contains some of the evidences of the truth of the Scriptures, and an exposure of the Hindoo shastras. I think it will be an excellent tract for distribution, and wish we had it in good Oreah.

October, 1st.—Had much difficulty to prevail with the people to stay and hear this evening: several ran away, saying, “*I understand not. I understand not.*” At length a brahmin came up, and we entered into conversation, surrounded by upwards of sixty people, who heard with tolerable attention. The brahmins not being able to give answers to what we advance produces a very gratifying effect, and must have a considerable tendency to weaken the Oreas’ faith in their teachers, as they think very much of a person who can give an answer. Many heard of salvation by Christ alone, and the inefficiency of their wooden gods to save, being without Bruma. Some few blasphemed violently, others heard and inquired in a manner that almost encouraged me to think they were not far from the kingdom of heaven. O that these hopes might not be vain and groundless: surely some seed will take root and grow to the glory of God and Christ.

Lord’s-day, 2nd.—Spoke at some length at the morning worship, in Oreah, upon our duty to praise, love, and serve God, who created, protected, supplied, and would at last judge us; and not to give his praise to another. Administered the Lord’s Supper, and held a kind of church-meeting, when friend Ball was received among us. May we be a blessing to him and he to us. We received strength.—Had a very encouraging time this afternoon in the Choudry bazar. Upwards of sixty heard with much attention the living truths of the Gospel; and some among them seemed convinced of their truth. The brahmins were incensed, and departed: which, however, was no disadvantage to my cause. One man took a book and promised to compare it with his own, and follow the truth. I encouraged him to do so, for the truth only could save him.

(To be continued.)

JOURNAL OF A VISIT TO GANJAM, BY MR. BAMP- TON.

December 28th.—Left home soon after sunrise on a missionary journey to Ganjam, and soon saw a number of little places which I thought might be visited by leaving Pooree in the morning and returning at night; and when I thought I was getting too far for that, I would have visited a place to my left, but found water between me and it, which, I was told, as I had not passed it sooner, I could not pass it all, and thus I seemed likely to be kept from most of the places to the first stage. I, however, went to one village, and spent about an hour there, during which I shewed the way of salvation to ten or twelve men. Two of them lived at a distant village: they took books, as did several others. This place is called Sundapore, and is five or six miles from Pooree. The water kept me from a second place which I would have visited; I however, entered a little place called Gwarodee, where I only saw three old women and some children; most of the people were in the fields at work. I asked one woman her age, and she opened her mouth to shew that she had lost her teeth: she did not know her age, but ventured to guess it at five or six score years! I told her that I taught the way of salvation, and, without my prompting her to say so, she said she was a great sinner. As to knowledge of any kind, she thought it was not to be expected of them; for she said they were Boureas, what did they know?

30th.—I was kept in my tent this morning by rain till nine o'clock, a. m.: was a little disappointed in

the detention, and was further sorry on account of a good deal of corn, which is, I fear, in a bad state in the fields. I, however, hoped that it might turn out in favour of my object, and think it did, as I found more people at leisure to hear. At nine I went out into the village, and preached I should think to about thirty persons. Before I left, one man begged to know my name, and when I had got out of the village I was overtaken by another, who begged a book. At Sara I had about nine hearers: I came through another place called Ramsurpore, but could not stop because my hearers like myself had had scarcely any refreshment since morning. I, however, threw down a book or two of the New Testament in the street, and am now writing at Manickpatam.—I have spent much time, the last three days, in what we call here a jungle, i. e. a great deal of ground uncultivated and covered with bushes. I am now close to the narrow part of the Chilka lake: it is here perhaps a mile over, and there is something so Lincolnshire in the scene as to cheer me. During the afternoon I was almost ready to look involuntarily for Thurlby church.—When it is cloudy, and I can do it with safety, I frequently walk, but have some fear of a mutiny among my palaquin bearers, on account of too much work—I was sadly teased last night by musquitoes.

31st.—A rainy morning, and some work in the neighbourhood made me determine to stay here at Manickpatam all day. I walked half a mile from my tent, and saw an old temple very highly wrought, the walls were sculptured and carved all over: it is a massy stone building, and I should be ready to

believe that it may have been built 500 years. I believe there are some figures of Kartiku on the walls; but the most prevalent figure is a beast of some kind, standing on its hind legs with its tail turned between its legs on its belly. There are some figures half human, having the same legs and tail, and something on their heads much like the wigs worn by the gentlemen of the English bar. I afterwards tried if I could learn any meaning of these figures, but the men I inquired of did not know any.—After breakfast I walked into the town: it rained a little, but I got between twelve and twenty persons into a verandah, and preached to them. One of them told me that I had given his son a book at another village; and I have heard here of one man who received a book at Pooree. After talking awhile to these people and giving them books, I went to another village less than a mile off on foot: it contains about twenty-five houses, and I had the pleasure of getting a congregation of thirty or forty persons, to whom I talked a good deal. The most pleasing circumstance is, that though the natives say much that I cannot understand, yet I can generally make those who are pretty intelligent understand me. One of my hearers here was a very respectable man, and often explained what I said to his poorer neighbours, but with a degree of levity which was painful to my feelings: he, however, pleased me better before I left; he made some inquiries about my habits, and among other things asked if I ate fish, and on my saying that I did, he desired a man to fetch me some. Taking the advantage of fair weather, I left before the fish came, but he detained a man I had with me, and sent it after me. Examples of this kind are very pleasing, and especially so as the Hindoos generally are so very selfish.—After dinner I went to a village of fishermen two or three miles from hence: my hearers would have dissuaded me from going, because they said the people could not read. It was, however, admitted that they could hear, and so I went. I walked about for some time without seeing more than two or three men, and I understood that most of the men were out fishing, and almost without a hope of success, I invited the women to come and hear; but it took, and I got several. As it rained, I got permission to enter a large room, in which a man was making a net, and soon had a congregation of I think nearly thirty grown-up persons, and perhaps more than half of them women. They did not seem to think it imaginable that catchers of fish should know any thing; they, however, seemed willing to hear, and I hope I made them understand. It was an interesting season to my feelings, and the day in general has been so. The village is more populous than many, but no one could read. I greatly pity them, and I hope I shall see them again; and though I cannot, in many cases, expect equal success, I shall hereafter expressly invite the women. These poor people have some paltry gods which they confessed did nothing for them, but they would not give them up. One man, before I got into my palaquin, again asked me for something to buy drink; and my bearers, from what they have heard of me, told him that I gave to the sick and lame, and to children, but I would not give to any one else. Before I came to my tent again, I got per-

haps fifteen or sixteen more hearers in Manickpatam.

January 1st.—If I was in England my preaching should have much more of the Holy Spirit in it than it had when I was there; and O that I may in my prayers here remember that if I could speak as clearly as Locke, as forcibly as Demosthenes, and as evangelically as Paul, without the Holy Spirit I should do no good. Besides its being what we call here the cold season: the weather has been for a day or two very favourable, because very cloudy.

January 2nd.—Lord's-day evening. This has been more of a missionary Lord's-day than any other I have spent, and perhaps I have not spent a more comfortable Lord's-day in India. I set out at half-past ten in the morning, and was travelling and preaching till I believe after six at night, without eating or drinking. I shall most likely feel worn out after a bit, but at present I do not. I have felt more ease and liberty and animation than I ever did in preaching to the natives before. I have been engaged at six places, Allapatam, Gopenatpore, Bagomoondy, Balapatna, Segoda, and Satapare. My hearers in these places, taking the above order, were about thirty, twenty, forty, ten, twenty, and an hundred. My way of collecting the people is to go into a village, introduce myself as familiarly as I can to the first man I meet, and tell him I am come to give him and his neighbours some information. He often asks what about? and I tell him to call his neighbours, invite myself as many as I see, and some of my bearers are usually employed in the same way, so that I should think I usually get the greater part of the men who are at home. In the first

village I began by asking some questions about the Toolee Plant, a pedestal fir, which was just by. I said, "Do you pray to it?" and they replied, "Yes." I then added, "Does it hear you?" and they said, "No." Then said I, "Kee phol auche?" (that is, what fruit is, or in plain English, of what use is it?) and they replied, "Keeche phol na." (that is, it is of no use). Then said I, "Can Juggerna hear you?" and they said, "No:" and the easy inference was, his worship is useless, and you cannot be saved by it. Some brahmins assented to all this; from which I passed on to the sufferings of Christ for us, and the proof that his religion is the true one: which are my common subjects. After I left them I went to Gopenatpore, which is very near Allapatam, and found that I had a number of the same hearers; so instead of repeating exactly the same things, I addressed them on repentance, or, as I think, it is more properly called in our Bengalee and Orissa Scriptures, a change of the mind; not however forgetting my old topics. The women at the different places peeped at me from behind the walls, but that was all. At Allapatam I pointed to a stone, and said, "If you pray to that can it hear?" and a man who had a mind to save the credit of their stone idol boldly asserted that it could: some of them will do so. So I said to the people, "Have you an insane man in the town?" they replied in the affirmative. "Do you fetch him," said I to one of my own men, "and we will ask him." The poor fellow, who thought me in earnest, was walking off to seek for him; but it afterwards appeared that the people had misunderstood me, and there was no crazy man: so I said "Well, send me a

child," and a fine boy about twelve years old was put forward; to whom I said, "When you talk to other boys do they hear you?" and he replied, "Yes." The next question was, "If you talk to my stool will it hear you?" and he said, "No." It was then asked, "If you talk to that stone will it hear you?" and the boy said, "No." I looked very hard at the man and we left the subject.

The last place I preached at is the same as that in which I was employed last night, where I found a similar assembly, and I believe many of the same persons. They sat, as the Hindoos commonly do, in what we should perhaps call the gypsy fashion, but they almost formed an oval, with the middle clear: they were three, four, or five deep. I was at first afraid they might be assembled for business, and then I should not have thought it proper to intrude; but a man without told me they were not, so I got my stool, placed myself among them, and inquired what they were assembled to talk about, to which they replied, "Sook and Dook, and Balak and Beebahe, and so on," that is, pleasure and pain, and children and marriage, and such like things. I then asked how many there were of them, and they said about a hundred: I then asked how many would remain in twenty years, which question they said they could not answer; I said not more than twenty or thirty, and, as they admitted they were sinners, and that sinners went to hell, I intimated that it would be a sad thing if so many of them went to hell so soon. I added that I came to shew them the way of salvation, and then proceeded to preach Christ to them. Before I left, I asked if they ever considered what

would become of them, and the reply was, "some did, and some did not: all," they said, "would not think." I seriously advised them all to think, and left them; and now, Lord, as I have often said,

"Water thy sacred seed,
And give it large increase;
Let neither fowls, nor rocks, nor thorns,
Hinder the fruits of peace."

My servant is just come from where the people are assembled, and he says that after all it is a meeting for business. Possibly they may be considering whether they shall deprive a man of cast, or whether they shall receive a man into the cast again. I once saw a smaller assembly at Cuttack, and was told that two brothers, who had lived together, could not agree, and this was a meeting to determine how the property should be divided.

January 3rd.—Morning. I am now crossing a part of Chilka Lake, perhaps five miles wide. There are at least two little islands in the Lake, inhabited by fishermen: possibly I may visit one of them to day. A man yesterday followed me from Allapatram to the next place when he asked to say one word, and on my expressing my readiness to hear him, he said I had been talking about the evidence of my religion. Now he had lost a son by death, and if I could return him he would believe. I told him that I could not do any thing of the kind: and some of the people seemed pleased to think that I was set fast. I however told them, that having offered sufficient proof nothing of that sort was necessary; and I told the man that if he believed in Jesus Christ, as I hoped his son, who was only six or seven years old, was in heaven, he would there see him again. I have often felt pain on account of the indifference

manifested by the people. When I left them yesterday, however, several of my congregation at Sepagoda accompanied me to my palanquin, and on my going one of them said, "Sahaibor poprai ambor koosolo haioo," that is, The gentleman upon, my peace let be.—Evening. Considerably weary. I have spent the day in traversing an island in Chilka Lake, and have been engaged in my work five times in four different villages, called, Jonkoonda, Puroda, Goorbae, and Nooapore. It has not been on the whole a comfortable day; though I have been favoured somewhat with animation and feeling in addressing the people.

January 4th.—I felt a degree of hoarseness this morning, which led me to think that perhaps it might be better to do considerably less to day than usual; it however wore off, and I was engaged five times. My last place was Abunda, where my tent is pitched for the night. Here I had twenty-six grown-up hearers: probably there might not be a man belonging to the village absent; and I was enabled to address them with very considerable seriousness, and obtained the general attention to an address of some length, which I hope was understood and felt. I dwelt upon the certainty of many of them dying in a few years, and going either to heaven or hell: on the great importance of thinking on the subject, especially as their anxiety was engaged about things of much less importance. I mentioned a number of things as being sinful, to which they consented; they also admitted they were themselves sinners. I then insisted on their being in danger, and pointed to Christ as the Saviour: insisted on his miracles in proof that God was with him:

—stated his sufferings and death, with their design; and exhorted to faith. An objector presented himself, but (what some of them do not) he waited till I had done, and then I was enabled to dispose of his objection with perfect facility. I told him, however, that I did not wish to give him uneasiness, or to dispute for disputing sake, but if truth was his object I was willing to talk with him; I however called upon all to hear what I said in reply to his objection: and it is natural to suppose that he was rather discomposed. I exhorted the people, as I often do, to examine Christianity impartially, and by all means to reject it if it proved false, but to receive it if otherwise; and so left them. It is very true, as Chamberlain says, "That in many cases it is much easier to silence than to convince them."

January 5th.—This has been rather an unpleasant day. A good part of the day my spirits have been very low. I addressed twenty persons, or upwards, pretty soon in the morning at Murdo, but could see that they were uneasy on account of the cold. In the cold season we wear such clothes, as we should in England, and the light dress of the natives would most likely soon end our days. This is an inconvenience in the morning, and then, late in the day many of the men are in the fields.

January 7th.—I have to day been a good deal indisposed, but hope a night's rest will be a means of setting me right again. In order to reach Ganjam before the Lord's day I have come further to day than usual, and passed a few villages at some distance without visiting them.

January 8th.—Arrived this afternoon at Ganjam. I had a pret-

ty good opportunity at Poyage this morning with about twenty men. I led them to acknowledge the sinfulness of various practices—then to acknowledge that they were sinners, and in danger. I then gave a brief relation of Christ's sufferings, death, and resurrection; assuring them that they must believe in order to be saved: and illustrated faith by the dependence of children on their parents. After which, according to my usual manner, I related some of the miracles as a specimen of the rest; and insisted on them as evidence that the Christian religion is Divine. They did not introduce their idols nor did I. I gave them books; and in the course of the time I was with them wrote the name of Jesus Christ on the ground with my finger to assist their pronounciation of it, as I pretty frequently do: and before I left a man who had seen my pencil requested the use of it to write the name of Jesus Christ on a blank part of his book: I was apprehensive he would break the point, and so wrote what he wanted myself, and left them, mutually endeavouring to pronounce the name of Maha Proboo, that is, the Great Lord.

I went to Kollonhar, where I found no men, but persuaded three or four old women to come out and listen. It was difficult to make them understand any thing; but a man who was passing from a neighbouring village, and who understood me pretty well, assisted me. I tried to make these poor creatures familiar by talking about their familiar things (business), and such things as they were most likely to understand. It was a fishing village, and they confessed that they were sinners because they killed fish. They have a temple nearly in the form of a beehive, but I think not so large.

I asked who made it, and was told the potter made it. The object of worship I learnt was made of earth, and by one of themselves!! They told me that they offered it a little rice and milk and a fowl once or twice a month. I fear they did not understand the way of salvation; and several of these lone people seem to think ignorance inseparable from their circumstances, and I think were averse to attempt to exercise their minds in order to understand anything. After this I talked awhile to I think eight men in a field.

January 9th.—Lord's-day. I was engaged in Ganjam four times about fifty minutes each time, and each time had from twenty or thirty to forty or fifty hearers. One man (I believe of the Sarrea tribe) asked whether my system made any difference in favour of brahmims. To which I replied, that as God gave the sun to enlighten both brahmims and soodres, and as he equally sent rain on the land of each, so he equally loved the brahmims and soodres, and equally desired the salvation of them all; and the illustration happily served to sweeten a truth, not I suppose in itself very palatable, so that all expressed themselves pleased.

In one place, on my asking a poor man devoted to the worship of a stone, whether it could hear or not, a Mussalman, with more zeal than they usually evince, took up the question and told the poor creature that a man could hear, but said he, "What can a stone hear?" I asked him whether a man could be in his right mind who said that a stone could hear, and my Mahomedan coadjutor said, "No."

January 10th.—In the morning I went to a part of the town which is approached at this season of the

year by a number of ships, which carry away great quantities of rice to different parts of the country. Mats are spread on the sand, and numerous vast heaps of rice lie on them ready to be taken on board, some of it in the husk and some out. As a great deal lies out all night a little of it is covered with cloth, and some of it with mats, but the greater part is not covered at all. Whether covered however or uncovered the owners have one common way of knowing whether any has been stolen or not, and it is this, they put various patches of moist sand upon every heap, each patch perhaps half the size of a man's hand, and these patches are all stamped with a little board cut for the purpose, so that no heap can be disturbed without its being known. I saw some of them measuring rice, which they did with very great facility. The measure was a pot, containing perhaps one or two pecks, and each pot had two persons to fill it; the man who managed the pot first plunged it into the heap and a woman at his left hand, who had just before plunged in a basket, immediately emptied her basket and made the pot run over, which the man immediately threw down, and the operation was repeated again and again with great expedition. The measure was always emptied into an oblong square cloth, which was held by two men for the purpose, and they tossed the corn over immediately to another heap. Some shipwrights were at work building a vessel: I ascended to see their work, and the foreman, quite in the English fashion, asked me to give them something. I inquired how many there were of them, to which it was replied "Twenty:" and I gave them a rupee: after which I sat down on

the shady side of the vessel and preached to a good many people. In the evening I wandered out, intending to preach. My attention was attracted by a distant building, which proved to be the Roman Catholic chapel. I went to it but every door and window was so fastened that I could not see any thing of the inside. In the verandah however lay a cross twelve feet long, as if set up *high*, the transverse beam was about six feet long and placed between two and three feet from the top, and quite at the top was a board about two feet long bearing, in large roman letters, J. N. R. J. On my going away two men appeared and stated themselves Christians: they were brothers, and perhaps their grandfather might be born in Portugal, but they are, in appearance, as completely Hindoos as anything can be imagined. One of them presented himself, like many of the Hindoos, with nothing on but the cloth about the middle, called a Douty, and the other, like many of the others, had also a cloth about his shoulders: they both speak some English and better Orissa than I do. I invited them into the bazar, where I meant to preach, but before we reached it we came to the house of another of their number, where I staid till dark. These people's priest left a year ago, and one of the number, who is a little European in his habits, reads prayers in Portugese on Sundays. I wish to see them together, and talk to them before I leave, but am afraid I shall not get them.

In the course of the day a man came to my tent and told me that he was not a sinner: I took hold of his shoulders and familiarly shaking him said, what do you never tell lies? he then confessed that he did

and that he was a sinner, but he said that I having touched him all his sins would go!! An able brahmin also came begging, and I advised him to work. As he could get nothing of me, he went to my bearers, and I thought I heard them very wisely preaching the same doctrine.

January 11th.—I have been engaged among the people three times to day: one of the opportunities closed with a long disputation, and a better than usual. A man came up and made a common objection or two, which I answered in my usual way; and he said I was right. A brahmin, however, who appeared to be a shrewd fellow, and who was behind several other persons, seemed desirous of carrying on the dispute; on which I invited him forward. He pretty clearly saw into what is necessary to prove the truth of Christianity better than any other Hindoo with whom I have been engaged, for not satisfied with merely seeing that admitting the miracles Christianity must be true, he saw the necessity of substantial evidence that they were really wrought; and I told him that I was glad to hear what he had said, for feeling our ground firm we met every objection without fear; and if our religion would not stand against the strongest objections that could be raised against it, it was worth nothing. And before I came quite to the point, I said, there were wonders related in their shastras, and begged leave to ask what evidence there was of *their* being really wrought? I instanced in the Monkey Hoonoo-man carrying eight mountains, each sixty miles round: one on his head, one on each shoulder, one under each arm, one in each hand, and one on his tail. I said, though

the shastras accounted for this by representing the monkey such a monster as that every hair of his body was as large as a mountain, Yet certainly this was not like the common works of God; whereas, as they manifested at once goodness and power, the works of Jesus Christ were. And as to the evidence of this monstrous story, I asked him when the events took place, who saw them, and who wrote them.

He fixed this period long before the creation of the world; and I observed that we could not know much of what was done hundreds of thousands of years ago. Now the miracles of Christ, I said, were comparatively recent; and if he were acquainted with literary matters, he would know that they were admitted by writers of the same age, and even by the very enemies of Christianity. I said I did not wish to make him uncomfortable, but I must reply to what was urged against me, and this was generally admitted. He rather proudly returned a book which he had taken, but I hope felt that the pillars of Christianity would not be easily shaken.

(To be continued.)

General Baptist Missionary Society.

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THE
GENERAL BAPTIST REPOSITORY

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BRIEF MEMOIR
OF
MARTIN LUTHER,
THE GERMAN REFORMER.

(Concluded from Page 407.)

THE Roman Pontiff, not contented with this bold assertion of his own power, determined to silence this troublesome monk, who had ventured to dispute his pretensions. With this view, he adopted every method of conciliating the elector of Saxony. He sent his chamberlain to that primate with a golden rose, which he had solemnly blessed: a present which he conferred annually on some potentate as a mark of peculiar favour. The elector had formerly solicited the pope in vain for this bauble; but it now came too late: as his confidence in the papal power either to bless or curse had greatly diminished. Instead therefore of receiving it personally in public, he coldly ordered it to be privately delivered to his proctor. The papal messenger failing thus with the prince, applied himself to Luther, with whom he held many friendly conferences; treating him with great respect, and severely

blaming the errors and precipitation of Tetzal, in the sale of indulgences. This kind treatment made a deep impression on the generous spirit of Luther. He wrote a submissive letter to the pope, dated March 12, 1519; but the haughty Leo slighted these advances, and the contest became daily more warm and determined.

Indulgences were the first object of Luther's disapprobation; but when these impositions were defended by the authority of the pope, he was compelled to examine the ground and extent of that authority. This was a delicate subject; but his mind was too intrepid and independent to check the course of his investigations. He was thus soon led to deny the supremacy in matters of faith claimed by the bishop of Rome, and to declare the holy scriptures to be the only standard of christianity. This he did, at first, in a manner the least offensive to the Roman pontiff, for whom he professed the utmost respect. A dispute however which he had with the popish champion, Eckius, at Leipsic, June, 1519, urged him to greater decision, though he still continued to exempt the pope from the errors which he exposed. These he attributed to his ecclesi-

astics, and represented as abuses of the catholic system which ought to be removed.

The pope however incited by the clamours of the enemies of reform, and alarmed at the rapid spread of the doctrines of Luther, published a bull against him, dated June 15, 1520; in which he condemned his opinions as heretical, false and scandalous. Luther himself, also, was admonished publicly to renounce his errors and to burn his books, within sixty days, on pain of being denounced as an heretic; and, together with all his followers, punished as such. The bold reformer perceiving that this bull cut off all hopes of a reconciliation with the papists, laid aside all reserve, and boldly denominated it, "The execrable bull of Antichrist." Soon afterwards, he published his renunciation of the Romish church, which he declared was the kingdom of Babylon; rejecting her sacraments and defying her power. He proceeded further; and, as the pope had ordered all his books to be burnt, he assembled the students and inhabitants of Wittenberg, Dec. 10, 1520, and in the presence of a vast assembly, cast the bull of the pope, together with several of his edicts into a large fire; exclaiming, "Because thou hast troubled the Holy One of Israel, let eternal fire trouble thee." From this time, he refused any connection with the church of Rome; which he openly called "the mystical Babylon," and its sovereign, "Antichrist."

The doctrines of the reformation made rapid progress, and soon extended themselves into the neighbouring states, where they were patronized by several powerful nobles. This induced the emperor and the other princes of Germany, who still adhered to the old profession, to

consider what steps could be adopted to stop its progress. To this they were strongly incited by the pope and his prelates. In the following spring, therefore, Luther was summoned by an imperial mandate to appear personally, within twenty-one days, and give an account of his doctrines, before an assembly of the states of the empire at Worms. He received from the emperor at the same time a passport, dated March 5, 1521, securing his personal safety. He instantly prepared to comply; but his friends, reflecting that similar letters of safe-conduct had been given to Jerome of Prague and John Huss, at the council of Constance, notwithstanding which they had been siezed, imprisoned and burnt, expressed great apprehensions for his safety, and earnestly entreated him not to venture on the journey. Their fears were increased when the diet had ordered his books to be publicly burnt, before his arrival; and thus condemned him unheard. His principal friends therefore, as a last resource, stopping him at a village only a few miles from Worms; renewed their intreaties with still greater vigour, and besought him not to rush into evident danger, by putting himself into the power of his avowed enemies. He heard their remonstrances, and thanked them for their friendship; but added, "I am lawfully called to attend this assembly; and thither I will go, in the name of the Lord Jesus, although I knew that there were as many devils there to resist me as there are tiles on the houses in Worms."

April 16, he arrived at Worms, and four days afterwards was called before the assembly, at which the emperor presided. A large heap of his books were piled on the table; and his old antagonist, Eckius, be-

ing the speaker of the diet, proposed two questions to him, in the name of his majesty—"Whether those books before the council, which had been dispersed throughout the empire under his name, were really his; and, whether he would recant the doctrines they contained, and revoke what he had written, or would adhere to his sentiments and defend them." To the first inquiry, Luther instantly replied, that "the books were written by him, and he would not disown a single sentence in them, unless they had been altered since he wrote them." As to the second question, he observed that, "considering the various and momentous subjects on which the books treated, it would be presumptuous for him to say, without previous deliberation, whether he would wholly defend them, or recant any part of their contents; and he therefore requested time to prepare an answer." After some consultation, he was allowed a day for this purpose; and ordered to give his answer on the morrow. The next day, being again brought before the assembly, and the questions repeated, he, in a respectful but manly speech, stated his willingness to be instructed by the word of God, which alone he esteemed the unerring standard of divine truth; and, requested to be shewn from that infallible guide, that he had maintained any error: affirming that then he would cheerfully recant, and be the first to burn the books which contained it.

Eckius blamed this reply as evasive; and insisted upon a direct answer, whether he would or would not revoke his heresies. Luther immediately replied, "As your majesty and your honours require a plain and direct answer, I declare and profess, as resolutely as I am

able, without hesitation or equivocation, that, unless I am convinced by testimonies of scripture, and by fair argument, for I believe not the pope nor his general councils, which have erred many times and contradicted themselves, my conscience is so strictly engaged and bound by the scriptures and the word of God which I have alledged in support of my opinions, that I cannot, and ought not to revoke any part of my writings; since it is neither lawful nor godly to do any thing against our conscience. Here I stand; and have nothing else to say. God have mercy upon me!" To this firm and decided speech, Eckius returned a railing answer, and the assembly broke up. The emperor in a few days published his determination to pursue Luther and his adherents as heretics, and use every method to suppress them; yet he declared that he would not violate the safe conduct which he had granted to Luther. And, though the ecclesiastics were very urgent in persuading and intreating him to crush the heresy by cutting off its author while he was in his power, he nobly replied, "If faith can be found no where else, it ought to be found in a Roman emperor." He however employed several of the most eminent prelates to converse with Luther; and endeavour either to persuade or frighten him into compliance; but that intrepid divine steadily adhered to his refusal to recant any of his tenets, till they had been proved erroneous by the word of God.—They at last asked him what method he would recommend them to adopt in order to calm the contentions which then raged; and he replied, that the best advice which he could give them was the advice of Gamaliel to the Jewish rulers,— "Refrain from these men and let

them alone; for if this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it." Finding him thus inflexible, they reported their success to the emperor; who ordered him immediately to leave Worms, and limited his safe conduct to twenty-one days. He accordingly set out, April 26, accompanied by his friends, and by one of the emperor's officers, to protect him from danger and prevent his preaching on his journey.

His departure was quickly followed by an edict of the diet, declaring him and all his followers outlawed; ordering him to be seized wherever he was found, after the expiration of the twenty-one days allowed for his return; and commanding all his books to be burnt. This edict alarmed Luther's friends; and the elector of Saxony perceived that it would not be in his power openly to protect him from such potent assailants. But he adopted a measure which effectually preserved him from their rage. He employed some noblemen in whom he could confide; who disguising themselves in masks, seized Luther on his return from Worms, and conveyed him privately to the castle of Wartenberg. This service they performed with so much address, that neither his friends or his enemies knew, for a considerable time, what had become of him. His principal disciples however were at length apprized of the place of his retreat; but the papists were so puzzled that they employed wizards to discover it. In this fortress he was provided with every comfort; and employed himself in writing several able tracts; which served greatly to strengthen his cause and confound his opponents. In this retreat, which he called his *Patmos*, he also commenced the translation

of the scriptures into the German language, which he afterwards completed and published. This work was well received and contributed more to the establishment of his doctrines than all his other writings.

About this time, Henry VIII. of England, having a high opinion of his own polemical abilities, and being then warmly attached to the court of Rome, wrote a book against this reformer, with much acrimony, if not with strong arguments. The king presented his volume to the pope, who was, or affected to be, greatly pleased with it, declared it must have been composed under the immediate inspiration of the Holy Spirit, and conferred on the royal author the title of "The Defender of the Faith:" a title which his successors retain to the present day, though they have long renounced the faith which Henry defended, and embraced that against which he wrote. Luther, however, was by no means awed by the rank of his opponent; but answered the English monarch with as much freedom as he would have answered the most obscure monk. When blamed for treating a crowned head with so little courtesy, he replied: "It ought not to be considered a great matter, if I affront and treat sharply an earthly prince who has dared to blaspheme the king of heaven in his writings, and to insult his holy name with the bitterest lies. But God will judge his people with equity."

Luther continued concealed at Wartenberg till March 6, 1522, when, weary of inactivity and fearing the imprudence and precipitation of some of his disciples, he appeared openly at Wittenberg, and resumed his functions in the church and in the university. He

continued diligent and indefatigable in the discharge of his official duties; but these were only a small part of his avocations. He was incessantly engaged in defending the reformation from the attacks of its adversaries, directing the operations of its votaries, and superintending its progress. He had the satisfaction, during the remainder of his life, of contemplating the mighty revolution which he had been so instrumental in accomplishing; and observing the rapid spread of the truths which he had taught.

In 1524, he laid aside the friar's habit; and June 13, 1525, married Catharine de Bore, a young lady of twenty-six, who had, a few years before, eloped from a nunnery. This marriage was severely censured by his enemies; and even his friends thought it ill-timed: as the elector of Saxony had recently died, and the affairs of the protestants wore a gloomy aspect. He, however, vindicated his conduct; was very partial to his consort, who he said had been given him of God in answer to prayer; and declared that his principal motive was to give a proof of his sincerity in preaching against the celibacy of the priests. This wife, who appears to have been a really virtuous and amiable woman, brought him three sons and two daughters. They all survived their father; and several of their descendants were living in good reputation in Germany, at the close of the seventeenth century.

Reverence for his character increased with his years; and his influence became almost unbounded. His advice was solicited by the neighbouring potentates, not merely in the concerns of religion, but also in affairs of a political and secular nature. A dispute had arisen re-

specting certain boundaries amongst the nobles of Mansfeld, his native province; and he was requested by all parties to assist in settling it. Though in a weak state of health, he yielded to their importunity. He set out for Isleben, the place of his birth, in January 1546; where he was honourably received and entertained by the government. He was able to attend to the object of his journey, till February 17, in the evening; when he was attacked by a complaint in his stomach, to which he had been subject. He retired to rest, and slept till midnight; when he awoke in extreme pain, and was sensible that his dissolution was near. Several of his friends were called into his chamber, and witnessed his last moments. About nine in the morning, perceiving his strength rapidly sinking, he commended himself to God in this devout prayer, "My heavenly Father, eternal and merciful God, thou hast manifested to me, thy dear Son, our Lord Jesus Christ. I have taught him; I have known him; I love him as my Life, my Health and my Redemption, though the wicked have persecuted, maligned and injured him. Draw my soul to thee." He afterwards repeated thrice, with seriousness and fervour, "I commend my spirit into thy hands; thou hast redeemed me, O God of truth. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He then lay silent a short time, and calmly expired.

The inhabitants of Isleben were very desirous that the remains of their illustrious townsman should be deposited among them; but the elector of Saxony ordered the body to be conveyed to Wittenberg,

where it was honoured with a public funeral, and attended by princes, nobles, and dignified ecclesiastics, together with all the professors and students of the university, and a vast concourse of mourning disciples from the city, the country, and distant parts of the empire. His friend and co-adjutor, Melancthon, delivered an appropriate address, on this interesting occasion; and a tomb, with a suitable inscription, was erected to his memory by the university.

The papists rejoiced very indelicately at his death; and circulated many absurd reports respecting the manner of it. About a year after his decease, the emperor and his troops were in possession of Wittenberg, when a soldier struck the effigies of Luther, which were placed in the castle-church, two strokes with a dagger; but was immediately checked by his sovereign. On being urgently pressed, by the Spanish officers in his army, to order his tomb to be demolished, and his bones to be dug up and burnt, the same prince magnanimously replied, "I have nothing further to do with Luther; he has henceforth another Judge, whose jurisdiction it is not lawful for me to usurp. I war not with the dead, but with the living:" and forbade any violence to be done to his remains, on pain of death.

The works of Luther were collected after his death, and printed at Wittenberg, in seven volumes, folio. They are chiefly controversial and expository. His commentary on the Galatians was his favourite production.

This eminent man possessed strong mental powers, warm affections, and undaunted courage. He was plain, and, occasionally rough, in his language; and sometimes too

positive and overbearing in his decisions. But, when we reflect that a single obscure monk had been made the instrument of delivering so many states from the most abject spiritual thralldom, and inflicting a wound on the usurpation and tyranny of the church of Rome, from which it will never recover, we cannot wonder, if the amazing success which had crowned his efforts, should, at times, cause him to esteem himself raised above his fellows, and to expect that his opinion should be received as an oracle. He was certainly a great and a good man; but, like all the sons of fallen Adam, he was liable to imperfection and sin. Though he illustrated clearly, and ably defended, many essential truths of the gospel, yet he could never fully lay aside the prejudices of popery respecting the Lord's supper; and his manner of opposing those who had formed more correct views on the subject, discovered too much of a spirit of domination.

His chief excellences were a rectitude of principle and a stern integrity that induced him always to profess and defend what he esteemed to be truth, whatever sacrifice it required; and an intrepidity of soul that despised danger in the cause of his Maker. This intrepidity arose, not from any vain conceit of his own merit or ability; nor was it the blind hardihood of a mind incapable of appreciating danger, or ignorant of the strength and malice of his enemies: it sprung from a full and correct estimate of the wisdom and power of the Almighty to protect and succeed his own cause. His views of himself, as a christian, were low and modest; but his confidence in the faithfulness of his God was firm. In a letter to one of his most intimate

friends, he observed, "I am much weaker than you in private conflicts, if I may call those conflicts private which I have with the devil; but you are much weaker than I am in public. You are all distrust in the public cause; I, on the contrary, am very confident, because I know it is a just and true cause, the cause of God and of Christ, which needs not to be abashed. But the case is different with me, in my private conflicts, where I feel myself a most miserable sinner, and therefore have great reason to look pale and be humble. Upon this account it is, that I can be almost an indifferent spectator amidst all the noisy threats and bullyings of the papists. If we fall, the kingdom of Christ falls with us; and if it should fall, I had rather fall with Christ than stand with Cæsar." "If the cause be bad indeed, let us renounce it. But if it be good, why do we make God a liar, who has promised to support us? Does he make his promises to the winds, or to his people?" To another correspondent, he wrote thus: "That kings and princes, and people rage against Christ, the Lord's anointed, I esteem a good sign; indeed a much better one than if they flattered. For it follows upon this, that He who dwelleth in the heaven laughs them to scorn. And if our Head laughs, I see no reason why we should weep before the faces of such beings."*

* We have given this rapid sketch of the personal history of this eminent divine, as prefatory to a *Brief Account of the Rise and Progress of the Reformation*, which, at the suggestion of several judicious friends, we propose to introduce into the next volume.

CHRISTIAN MORALS.

PARENTAL DUTIES.

(Continued from Page 415)

Further, the common arts of reading, writing and arithmetic are very helpful in conducting the affairs of this life with propriety and success. Other parts of learning might be usefully added; but these are essentially requisite in the present state of education. Without them a man's progress is impeded at almost every step. A parent therefore who neglects to instruct his children in these useful, though elementary, branches of knowledge, does not properly provide for their future advantage and credit among their associates. And it is a pleasing reflection, that so many means of acquiring these useful arts are now presented to the poor, that the most indigent parent may, with proper application, obtain the privilege for his children.

The extent of literary education must depend on the means of the parent and the future destination of the child. Those who occupy the middle rank of society will, of course, feel a propriety in carrying the instruction of their youth to a greater length than the poor, who depend on their labour for subsistence; and there are many professions which require those who pursue them to be well acquainted with language and science. Indeed when we reflect on the great advantages, both of a civil and religious nature, which persons, in every rank of life, may derive from a general acquaintance with literature and a cultivation of the mind, we conceive that those parents who, either through an ill-judged economy or

a weak indulgence, suffer their offspring to remain in ignorance, are very defective in the discharge of that duty which both reason and scripture enjoin. But we are persuaded, that these cautions are much less necessary now than in the days of our grandfathers. Then indeed many passed through life unacquainted even with the first elements of learning; but, in the present day, the zeal and success with which the subject of education has been patronized, affords us pleasing hope that such instances will in future seldom occur.

There is yet another duty incumbent on parents, connected with the providing for the future temporal welfare of their children. When a youth has been properly instructed in business and prepared for it by a suitable education, it will generally require some expence to enable him to commence it with advantage. Even to a mere mechanic, tools are necessary in the prosecution of his daily task; and to one who is designed to move in a higher station more capital and credit are requisite to place him in a situation to conduct his concerns with comfort and success. It is the duty of parents, on occasions like these, to lend their assistance as far as a prudent regard to their own credit and the interest of the other branches of the family will permit. The apostle has declared that "children ought not to lay up for the parents; but parents for their children"; and reason teaches us that, unless in very extraordinary cases, the property of parents naturally and justly descends to their offspring. And a due "portion of the goods that fall to them" brought forwards to the assistance of young persons at their first setting out in life, is often of far more essential advantage to

their future prosperity than a much larger sum would be in future years, when death obliges the parents to relinquish the possession of it. It is one of the excellences of the great Parent of the universe, that "he giveth his children their meat in due season:" let earthly parents endeavour to imitate his conduct.

But there is a strong demand for discretion and caution in the discharge of this obvious duty. When a young man has completed his preparations for any business or profession, he is too frequently eager to embark in it. Being inexperienced, he is little acquainted with the unforeseen disappointments and reverses to which human affairs are exposed, and therefore very sanguine in his expectation of success: and being, as youth generally are, very confident in his own abilities, he presumes that he shall be able to steer his course so skilfully, as to avoid those rocks on which the want of vigilance or talent has driven others. He is also ambitious of appearing to advantage in the world, and of making a figure amongst his associates. Thus, without any intention of injuring his friends, he is led to expect them to venture a larger part of their property than the dictates of sound prudence would justify: and if his extravagant expectations are disappointed, he is ready to complain of improper treatment. Parents themselves also are sometimes too prone to act with undue precipitancy. Willing to gratify their children, of whose abilities and character they do not always form the most accurate estimate, being, perhaps, in some instances, not wholly free from the ambition and vanity which animate the young folks, they are tempted to advance their property or engage their cre-

dit in a manner that entails embarrassment and disgrace on their declining years. For, what are the usual consequences of these imprudent measures? The young man, setting out in life in a style above his condition, with the precipitation and want of foresight natural to youth and inexperience, plunges into expenses, and ventures on speculations inconsistent with his real circumstances; and is frequently soon obliged, either to make a full stop and injure his creditors, or to adopt retrenchments, disadvantageous to his interest and injurious to his credit.

Now if, instead of this inconsiderate and hasty proceeding, a youth, at the close of his apprenticeship, would spend a few years in a subordinate station, under the superintendance of experienced men, it would be highly beneficial to his future welfare. His knowledge of business would be continually increasing, his property regularly augmenting, his connections and acquaintance daily enlarging, and his character acquiring more firmness and respectability. In such a situation, he would be prepared to watch the leadings of divine providence, and to seize a favourable opportunity of commencing business for himself, on a scale suited to his circumstances. And, by the blessing of heaven on his industry, economy and good conduct, he might reasonably hope gradually to extend his dealings with advantage and safety. Thus every desirable object would be attained without any one being overburdened. Such a course, though less dazzling, would ultimately prove much more successful than the imprudent one too often pursued: and that parent, who encourages his son to adopt it, and lends him seasonable assist-

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ance in carrying it forwards, confers a more essential and lasting benefit than he who injures himself by injudicious efforts to raise him, at his outset in life, above his real station.

This doctrine, we well know, will not be agreeable to many of our youthful readers; and may, perhaps, be esteemed even by some parents as over-cautious: but much reflection and long observation, have convinced us, that it is founded on reason and confirmed by experience. "Make haste slowly," is a maxim of human prudence, well deserving the serious regard of every one; especially in the season of youth, when the passions are strong, and self confidence nourishes presumption. The wisest of men has assured us that, "He who hasteth to be rich hath an evil eye; and considereth not that poverty shall come upon him." "He that maketh haste to be rich shall not be innocent."

Our observations on this part of the subject having been confined chiefly to the case of *sons*, we propose, in a future number, to consider the duty of parents to provide for the future support and comfort of *daughters*: after which that most important of parental duties, the *religious education* of children, will claim the reader's attention.

Lladshew, JACOBUS.
Nov. 1, 1826.

ON
CHURCH FELLOWSHIP.

In reply to a Query.

Sir,
IN the number for May of the present volume is a Query in these words: "Did the Ethiopian eunuch join any Baptist

church when he was baptized by Philip? or, did the evangelist require that he should?" If nothing more appropriate has come to hand, the following remarks, in answer to it, are at your service.

We are not expressly informed, in the account we have of the eunuch's baptism, Acts viii. 26—39,—as to either of these inquiries. The question, therefore, if settled at all, must be determined upon circumstances and general reasoning. One thing is clear on the subject, that if he joined any church, he joined a Baptist church; in as much as, at that time, none of any other kind existed. But, perhaps, your correspondent does not mean to enquire whether he joined a Baptist church, as distinguished from any other; but whether he joined any christian society. Concluding this to be his meaning, we shall meet the question in this view.

Another circumstance seems pretty evident, and may, I apprehend, be safely concluded on, viz. that, if the evangelist required him to join a christian church, he did join one. It cannot fairly be supposed that Philip would require him to do what was improper or impracticable; or that, in his circumstances, the eunuch would disregard a reasonable and practicable injunction. The two enquiries, therefore, resolve themselves into one. There is no necessity to consider them distinctly, the same answer applies to both.

In determining the question, it is proper to consider what is intended by joining a church. This implies, on the part of the candidate, his giving himself to God's people as a fellow member with them, to enjoy the same privileges, and to be obliged to the same duties; and, on the part of the church, their reception of the candidate with the same views. The term, "added," includes both ideas, and sometimes the whole circumstance of joining a church is expressed by it—Acts ii. 41. Sometimes the union is expressed by the candidates "giving themselves" to God's people—Acts ix. 26; and sometimes by the latter's receiving them—Rom. xii. 1. Religious fellowship is of such a nature, that in entering into it, christians must give themselves to, and accept of, one another. No person can properly become a member in opposition to his own consent. He must be a volunteer in it; and act from a conviction of its being a privilege and a duty. On the other hand, no individual can have a right to force himself into a church, and become a member, but by its consent and choice.

It is true, a church has no right to reject persons of a proper character. If the Lord has received them, his people ought; and to receive them in the way he has appointed. But then they must judge of their fitness, and admit them or not, as their character shall seem to warrant. For, in entering into church fellowship, there is a mutual compact; a stipulation on the part of those who join, and on the part of those to whom they are joined.

The application for fellowship may be personal, by letter, or by the medium of a friend; and the reception of members may be by the church in its united capacity, by its minister, or by its representatives. The usual manner, according to scripture, was for the church, in its united capacity, to admit them; but circumstances may sometimes occur, in which it may properly admit them through the organ of its minister or representatives. That the eunuch did not in person apply immediately, on being baptized, to any church for fellowship, and was not in its united capacity, admitted, is evident; for he proceeded on his journey towards Ethiopia—Acts viii. 39. That he applied by letter, and was received, is not probable; but, that he was admitted by Philip, the minister and founder of the church at Samaria, as a member of that society, is not, perhaps, unlikely. It is true, he did not immediately, if ever, fill up his place in that church; but that is no proof that Philip did not admit him. It is very possible for a person to offer himself for fellowship, and to be admitted a member, who, for want of opportunity, may never sit down at the Lord's table with the people that receive him.

We cannot certainly be positive that he directly joined any church. From the preceding remarks, it appears very possible for him to have done so; and to some it will, perhaps, seem highly probable that he did. Others, no doubt, will view the matter in a very different light, and think it clear he went on his way rejoicing, without joining any christian society. The enquirer must be left to form his own judgment.

But should the negative be admitted, what is the inference to be drawn, or what the practical lessons to be deduced for christians in the present day? Your correspondent had probably an eye to something of this; otherwise his enquiry is useless, and unworthy of notice. Two questions then may here be asked: Admitting he joined no particular church, what influence ought his example to

have on us in the present day? and in what particular state would he be placed in future life, having been baptized, but not admitted into fellowship?

1. As to the first of these questions, it may be asked, Would such an example justify a person who, in the present day, having been baptized, should refuse to unite in christian fellowship? Supposing his circumstances similar to those of the eunuch, it might; but not else. With no propriety would it be made a precedent for persons differently situated. This would be a strange perversion of scripture; a surprising instance of wresting it to a hurtful purpose: proceeding from the grossest ignorance or the most headstrong perversity. Our Lord enjoined his apostles to preach the gospel to the world; to baptize those who should believe, and afterwards to teach them to observe all things whatsoever he had commanded. Consequently their union in christian fellowship was supposed. How else could the apostles fulfil the latter part of the commission; teach them all things their Lord had commanded? In conformity with the injunction, they proclaimed salvation to the nations; and baptized and formed into religious fellowship those who were converted.—Acts ii. 41.—iv. 32.—&c. &c.

Union with God's people in religious fellowship is dictated also by christian feeling and a regard to spiritual edification, as well as rendered imperative by Christ; and the example of the apostles and first christians. When the mind is renewed, as it is in every true believer, love to the brethren is produced. A christian is born again; old things are passed away, and all is become new. He belongs to a new family,—the family of God. God is his Father in a new and important sense. The children of God are his brethren; and it is a natural dictate to love them, and to desire their fellowship. If a man does not feel this attachment and desire, where is the evidence he is one of them, that he is born of God? He does not bear the family likeness. The distinguishing characteristic of a believer, love to the brethren, is not found in him. If he is a christian at all, he is one in the lowest rank.

Union with christians is dictated likewise by a regard to spiritual happiness, and the prosperity of the soul. That the people of God may watch over each other in love; bear one another's burdens; comfort and edify one another; have the ordinances of the Lord's house adminis-

tered among them; be under the direction and care of christian pastors and teachers; and thus make advances in their christian vocation—has religious fellowship been ordained by their compassionate Saviour. "When he ascended on high, and led captivity captive, he gave gifts to men. To some he gave to be apostles; to some to be prophets; to some to be evangelists; to some to be pastors and teachers: for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ."—Eph. iv. 8—13. If, therefore, a christian consult his interest as well as his duty, he will covet a place in the Lord's house.—His language will be that of the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psalm xxvii.

4. A sheep is the safest, and in the best plight, while united with the flock, and under the superintendance of the shepherd. A scholar makes the best progress when he is properly entered in the school, enjoys the instructions of the master, is regularly at his post, and diligent to improve his advantages. So the sheep of Christ are safest when in his fold; his disciples are improving most rapidly, when in his school. The person who, from an apprehension that the Ethiopian eunuch did not join a christian church, should, though in entirely different circumstances, consider himself justified in not joining any, is to be pitied. His piety, at best, is doubtful; and his perverseness, in making such an use, or rather abuse of scripture, is extraordinary.

2. Admitting that at his baptism the eunuch did not join a christian society, what may we suppose was his particular situation in future life? Was he a non-descript; a kind of half christian; partly in the church, and partly out? In what light shall we view him? In whatever way some may act in modern times, there is no reason to suppose the pious Ethiopian continued in such a state. The probability is, that on arriving in his own country, he published the doctrines of the gospel according to the knowledge he had of them, and was instrumental in forming a society of christians; and that thus he joined a Baptist church. This supposition is in itself in the highest degree, probable. The eunuch was a pious character before his con-

version; he had been to Jerusalem to worship, a distance, probably of nearly a thousand miles; and returning, whilst sitting in his chariot, was reading the Holy Scriptures; and, after his conversion and baptism, he went on his way rejoicing. Such a man, on reaching his native country, was not likely to remain silent, respecting Christ and salvation. And as he was warm and fervent in his feelings, the word of truth delivered by him, especially considering his rank, and the extraordinary influences which in that age accompanied the word, cannot well be supposed to have been without saving effects. This, which in itself appears so probable, is confirmed by the tradition of the Ethiopians, and the ancient ecclesiastic writers. See Doddridge's note on Acts viii. 39, in his Family Expositor. Thus the eunuch does not appear to have remained unconnected with a christian church a longer time than circumstances rendered unavoidable; supposing he did not join any at the time of his baptism, a circumstance which cannot be positively determined. He not only joined in christain fellowship, but, under God, was probably the means of forming the church of which he became a member. Let those, whose circumstances resemble his, if such there are, imitate his example.

Before closing these remarks, allow a word to be dropped on another point.—A person may offer himself for fellowship and the church agree to receive him or not, either before or after his baptism. An idea has been entertained in some quarters, that churches have properly nothing to do with the baptizing of candidates; that this is the minister's province; that he should baptize at his own discretion; and, that afterwards application for membership should be made.—Whether, the querist in the present instance is inclined to this idea, and considers the case of the eunuch as countenancing it, does not appear. In some instances, no doubt such a scheme may properly be acted on: possibly Philip acted upon it in the instance under consideration. But his circumstances were peculiar; he was sent forth as an evangelist to preach the gospel, and to baptize the converts. This was the case with the apostles and missionaries. Where the gospel is first preached to a people, and there is no society formed, persons must be baptized before their case is laid before a church, if they are unbaptized; as at present no church exists.

But, when societies are formed, and re-

gularly organized, the case is altered.—These have to regulate their own concerns. The pastor is one with them; a part of themselves; and so far as his labours respect them, and souls are converted among them, it is most orderly and scriptural, not that he should first baptize the converts, and then the church determine as to the propriety of receiving them; but, that pastor and church in conjunction should, at the same time, determine as to their fitness for both baptism and church fellowship. Indeed, where there is a fitness for one there is for the other; and baptism is the inlet into the church. The candidate surrenders himself to Christ and his people in that way; and the most proper time for a church to determine on the reception of its members is, in ordinary cases, before they are baptized. Were the other method followed, much inconvenience and confusion would be the consequence. Sometimes the minister would baptize persons that the church considered improper for admission. In such cases, they would, in deference to the judgment of their minister, and from a desire not to hurt his feelings, be tempted to admit those whom they deemed improper characters; or they would run a risque of offending him, by refusing the admission of those whom he had baptized. Thus contention and alienation would ensue. Between pastors and churches, where the closest union should exist, would be discord and strife. Two separate interests would arise: and a class of persons would appear, whom it is difficult to describe as to their religious character, viz. the persons baptized by the ministers of Christ, on a profession of faith, but not admitted into christian communion. Such a plan, most certainly, can never, for any length of time, be acted on. If ministers baptize without the consent of the church, they must admit into fellowship without its consent. To give the minister the power of baptizing, and the church the power of admission is absurd. It has neither scripture, reason nor expediency in its favour. Though the apostles and evangelists baptized on their own responsibility before churches were formed, we have no account in scripture that, after churches were formed and organized, the pastors of them acted in this manner. On the other hand, it appears from the epistles sent to the respective churches that each transacted its own affairs: that the ministers did not act without the members nor the members without the ministers. This applies to the ordinances, as well as

discipline in general, 1 Cor. xi. 2. 1 Pet. v. 5: consequently to baptism. There may, perhaps, be cases in which it may be expedient for a christian pastor to baptize a person without consulting the church, and leave the case of admission into fellowship to be afterwards determined.—But such instances can but rarely occur; and so far from constituting the general rule, are an exception to it.

Whether in any of the foregoing remarks the particular circumstance of doubt, or otherwise, in the mind of the enquirer, and which induced him to propose the question, is met, is uncertain. If not, and he will be more explicit in stating it, with your leave, though these observations have been extended to so unreasonable a length, your present correspondent will not be unwilling, a second time, to take up his pen. In the mean time, he recommends to the querist, and to your readers in general, seriously to peruse such passages as the following, I Tim. i. 4. 5.—iv. 7. 8.—vi. 3. 4. 5. 2 Tim. ii. 14. Eph. iv. 14, 15, 16. 2 Pet. iii. 16, 17, 18, &c. &c.

Aug. 23, 1826

J. W.

VARIETIES :

INCLUDING

HINTS, ANECDOTES, &c.

HEBREW SLAVES.—One common mode of defending the system of negro slavery in our West Indian colonies, is to refer to the state of slaves under the Law of Moses, as sanctioned by that divinely inspired legislator. A pamphlet appeared, a few years ago, which throws considerable light on this important subject.—The author asserts, and defends from scripture and the Jewish writers, the following propositions. “Servitude was in Judea altogether voluntary, or else inflicted as a judicial punishment. It was, in either case, only temporary; and always cancelled by gross ill-usage. The civil and religious privileges of slaves in Judea, whether strangers or Hebrews, though different, were equally secured to them. The law of God assured to slaves, equally with their masters, a full participation in every religious and civil privilege belonging to their class. The state of servitude implied no personal degradation: but servants and freemen formed one social body, the members of which were continually interchanging.”

The acquisition of slaves by other means than voluntary surrender, or judicial sentence, was esteemed by the Hebrew law, man-stealing, and punished by death: which punishment was also inflicted on any one who concealed or sold a slave.—No stranger could be retained as a slave in a Hebrew family for more than a year; unless he embraced the faith of his master, and so became entitled to all the privileges of a Jew. No Hebrew could be sold for a longer period than till the return of the sabbatical year; consequently the longest period for which slavery could be imposed, was six years. At the expiration of that term, the master was obliged, not only to set him at liberty, but also to furnish him liberally from his flock, his floor, and his wine-press: and if the slave was married when he entered his master's service, he went out with his wife and family.

The good treatment of the slaves among the Hebrews was secured by strict laws. Whoever smote his slave of either sex, so that they died, was put to death; and if, in consequence of his master's blows, a slave lost a limb, that is, as the Jews interpreted it, received a wound which left a permanent effect, or a lasting mark, he was immediately entitled to his liberty.—Servitude being only temporary, protected the bondmen from any ignominious marks of slavery: and many passages of scripture prove the confidence, respect, and even affection, with which they were treated by their masters.

Strangers or bondmen were all invited to worship the true God in the Court of the Gentiles, or “house of prayer for all nations.” That magnificent edifice was expressly devoted to their accommodation in divine worship; and, by the established laws of the nation, the Jews were required, exclusive of the weekly sabbath, to devote one year in seven, besides the year of jubilee, to the religious instruction of their bondmen.

Yet these bondmen are asserted to have been similar to the negro field-slaves in our West Indies. Let every reader, who has the means, make the comparison and judge for himself.

THE USEFUL TRACT.—A French translation of the Tract, intitled “Serious Thoughts on Eternity,” found its way into the shop of a wealthy manufacturer of a town in the south of France, in which there was not a single protestant. He took it up, and read it. It alarmed him; and he read it again. It was the first

book of the kind that he had seen; and his attention was greatly excited. In this Tract, were several references to the New Testament. This too, was a book which had never fallen into his hands, and he felt a strong desire to possess one.— He searched all the shops in the town in vain; till he called on a bookseller, who had received a few copies from a protestant clergyman at a distance, with the faint hope that they *might* meet a purchaser. He now read the Tract again, and compared it with his Testament. He was awakened to a serious concern for his immortal soul, and the New Testament became his constant companion. At length he thought within himself:—Are there none that are concerned for these truths? He concluded that the individual who had sent the New Testaments must surely feel their importance. He made the necessary inquiries, and ascertained the clergyman's address. On this discovery, he wrote to a friend who resided in the same town, and requested him to call on that pious minister, and inform him that he had seen the New Testament, and wished to correspond with him on its contents. This overture was gladly accepted, and a long and interesting correspondence ensued. The manufacturer's heart was touched by the Holy Spirit; and his mind gradually opened to a knowledge and enjoyment of the gospel. He left the Romish church, and became a devoted servant of the Lord Jesus. By a letter lately received, it appears that he had sold, at reduced prices, in the town where he resides and its adjacent villages, eleven hundred New Testaments, and distributed several thousand religious Tracts. He had been also the means of awakening the attention of many of his friends to a concern for their souls; and amongst others, of two Romish priests who, though they have not left the catholics, are active and earnest in exhorting their parishioners to read the scriptures. "Behold how great a matter, a little fire kindleth!"

DISAPPOINTMENTS.—"Being disappointed in the success of their projects, is wont to put men, as they conceive, into a woeful case. But why so? Why, let me ask thee who art so discontented upon this score, didst thou build much expectation upon uncertainties? Didst thou not foresee a possibility that thy design might miscarry? and, if so, why art thou not prepared to receive what happeneth? Didst thou refer the business to God's disposal? If not, thou deservest to be

crossed. If thou didst; then be consistent with thyself, and acquiesce in his determination. What is thy loss? Is it of thy care and pains? Would it have been much better if thou hadst been careless or idle? But hast thou not, in lieu of them, gained some wisdom and experience? Hast thou not, if thy attempt was reasonable and worthy, exercised thy courage and industry? Hast thou not, by thy defeat, gained an opportunity of expressing equanimity and patience? If thou improvest thy disappointment, thou art a gainer by thy loss; thou dost more than conquer by thy defeat. *Dr. Barrow.*

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

SEPT. 23d, 1826, Mr. SAMUEL SMALL, Wine-merchant, Nottingham, departed this life. He was born, in the year 1793, at Boston, in Lincolnshire: his father and mother both being members of the G. B. church, at that place. When he was about ten years of age, he had the misfortune to lose both his parents: his mother dying first, and his father in about three months afterwards. He was thus left an orphan, together with two brothers and three sisters; all of whom, through a kind providence, have been brought up to years of maturity.

He had an early conviction of his own guilt, and of the necessity of receiving Christ as a Saviour; and, was enabled, through divine grace, to make, and to keep, the pious resolution that, let others do what they would, he would serve the Lord. When he was about eleven years of age, it pleased the all-wise Disposer of events to visit him with a very severe illness; in which, after much conflict with satan and his own corrupt heart, he was constrained to cry out, under a manifestation of the divine mercy, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." He alluded to this blessed experience more than once in his last illness: observing, that he never had since enjoyed such a sense of the pardoning love of God, as he did at that time.

The Lord in the course of a kind providence, brought him to Nottingham; where, although he had originally been trained up to the farming department, he commenced business, as a wine and spirit merchant. Finding that providence smiled upon his exertions, he was often heard to express a doubt, lest the prosperity of his body should surpass that of his soul. He prayed to be kept in a low and humble frame of mind; and how far those prayers were answered, is best known to that numerous circle by which he was surrounded.

In the year 1820, he was baptized, and joined the G. B. church in Stoney-street, Nottingham: and Mr. Pickering, who preached his funeral sermon, from Psal. xxix. 9. observed that, "During the short time of his union with the church, there was nothing elicited, which in any way affected his character as a man, or his deportment as a christian." January 22d, 1822, he married Miss Ann Truman, second daughter of Mrs. Martha Truman, of Bulwell-wood Hall, near Nottingham. He received her as a wife from the Lord; and they lived together in those bonds of mutual affection, that ought ever to distinguish and adorn the marriage state.

The complaint which removed him from this world to a better, was a simple fever, brought on, it is supposed, by the improper use of the shower bath. The symptoms, which at first were slight, continued to increase, without any intermission, till within a few hours of his death. He was, through the greater part of this time, in a state of delirium, which precluded him from that intensity of suffering, that would have otherwise been his lot. He had, for several years past, been accustomed to alarming attacks of pain and stupor in his head; and this disease, there is no doubt, caused him to fall a more speedy sacrifice to the fatal complaint. In the early part of his illness, his mind was in a very agitated state. His sins, as he observed, rose like mountains before him; "Yet," he would remark, "the blood of Christ is able to wash them all away." But it was not always that he could use even such language as this: there were times when he could not apply a single promise; when his soul seemed to be all darkness and all confusion. During these moments, he much lamented his want of zeal in the christian course, and his occasional neglect of family devotion, from a too great anxiety after the concerns of this world. He saw his nothingness before God, and mourned over it.

But the Lord, who frequently brings the greatest darkness where he is about to shine with the brightest splendour, at last arose as the Sun of righteousness with healing in his wings; and dissipated all those clouds of doubt and unbelief which enveloped the mind of his dying servant. He made him to see the king in his beauty, and to confess his presence, at a time when his tongue was unable to perform its office. His brother, a few hours before his death, observing that he was rational, put to him this most solemn and important requirement. "Brother, if you feel Christ precious to your soul, lift up your hand." He immediately raised his dying arm, with an energy that surprised those who were present. He seemed pleased that the question was put to him; and in a few minutes afterwards, it was repeated, with the same result. As his countenance indicated the pleasure he felt in bearing his last testimony to the power and mercy of his Saviour, the interesting question was asked a third time; when he, with much apparent satisfaction, lifted up both his hands. Thus, though his powers of speech were lost, and his flesh and his heart were fast failing him, was his soul enabled to magnify the Lord, and his spirit to rejoice in God his Saviour. Thus was the promise verified, "I will never leave thee nor forsake thee." He died soon afterwards, precisely a quarter past one in the morning.

By his death, society has lost a valuable member. He was, in every sense of the word, a sincere man; and ardently loved to behold it in others. As a christian, he was enabled, so to let his light shine among men, that they seeing his good works were constrained to glorify his Father who is in heaven. As a husband and father, he was faithful and affectionate. As a friend, he was kind and constant. To the poor he was uniformly benevolent. "Blessed are the dead that die in the Lord. Yea, saith the Spirit; for they rest from their labours, and their works do follow them."

CONFERENCES.

OCT. 5, 1826, the SOUTH LINCOLNSHIRE CONFERENCE was held at *Wisbeach*; when Mr. Wigg, of Leicester, preached, in the morning, from 1 Pet. i. 12.—Mr. Binns opened the conference with prayer, and

the following cases were consider'd. The Rules for the proposed Widows' Fund not being prepared, that business was defer'd to the next conference.—The G. B. church at Friar-lane, Leicester, was, at its own request, after mature deliberation, admitted into this Conference.—A case being presented from one of the churches respecting the legality of the chapel-deeds, Messrs. Binns, Bissill and Butters were requested to examine them. In the evening, Mr. Lilly opened public worship by prayer, and Mr. Bissill preached, on the blessedness of the righteous, from Rev. xiv. 14.—The next Conference to be at Long Sutton, Dec. 13, 1826; when it is proposed to attend the business of Conference in the morning; to hold a missionary meeting in the afternoon; and to have a missionary sermon in the evening, by the Secretary, or in case of failure by Mr. Jarrom.

HAMPSHIRE AND WILTSHIRE CONFERENCE.—May 14, 1826, Messrs. Mead of Downton, Brand of Portsea, Hall of Lyndhurst, Prosser of Salisbury and several other friends assembled at Downton, to consider the propriety of establishing a Conference of the G. B. churches in these counties; when it was determined to make

the attempt. Mr. Brand was appointed Treasurer, and Mr. Hall, Secretary.—It was recommended to each church in this district to make an annual collection for the Home Mission; and the Treasurer was requested to write to the several churches and explain the nature and importance of that institution. The case from Newberry being considered as very important, Mr. Mead was advised to lay it before the ensuing Association; and Messrs. Mead, Brand and Hall were requested so prepare a list of proper persons to be Trustees of the Newberry Meeting House. Arrangements were made for supplying the new G. B. place of worship, which was to be opened on the following day at Salisbury; when Messrs. Brand and Hall were appointed to preach.

Aug. 16, 1826, this Conference assembled again at Lyndhurst, when Trustees were nominated for the New Meeting House at Salisbury; and the friends at Newberry were advised to form themselves into a distinct church, as soon as they conveniently could. Messrs. Mead and Ashly were requested to make the necessary arrangements for this purpose. The next Conference to be at Portsea, in Christmas week. Mr. Hall to preach.

THE SEASONS.

THOUGHTS ON THE CLOSE OF THE YEAR.

I've seen the beautiful flowers of Spring
Bud, blossom, and decay;

I've heard the sweetest warblers sing,
And watch'd them flit away.

I've seen enchanting Summer rise
Fresh from her rosy bed,
And scatter, through the humid skies,
Rich fragrance as she fled:—
But, ah! she too, so fair, so gay,
In smiles and blushes pass'd away.

I've seen, when yellow Autumn, too,
Pour'd from his plenteous horn
Fruits of each varied form and hue,
And floods of ripen'd corn.
While over nature's changing face
A thousand varying dyes
Have breath'd inimitable grace,
And mimic'd western skies:—
But, ah! I've seen his fruits decay,
And Autumn too has pass'd away.

And now dread Winter, stormy sire,
Begins his cheerless reign,

And the rude heralds of his ire,
Wild bluster o'er the plain:
Lock'd in his cold and chilling arms
Creation seems to die;

And wither'd are her blooming charms,
When gaz'd on by his eye!
Yet Winter shall not always stay;
Stern Winter too will pass away.

Nor shall life's dark and wintry storm
Eternally endure:

Death shall dissolve this mortal form,
And lead to scenes more pure;
Where changing seasons are not known,
Where storms can never come:—
That place the Christian calls his own,
His blest inheritance, his home.
Most priz'd because 'twill ne'er decay:
His Spring shall never pass away.

Missionary Observer.

DECEMBER 1st, 1826.

Report of the General Baptist Missionary Society, FOR THE YEAR 1826.

WHEN the first Missionaries of the Gospel landed in the British Isles, they doubtless seemed a small and feeble band, yet few and feeble as they were, at length they triumphed over the superstitions of ages, and the powers of darkness; and became the harbingers of eternal blessings to immortal myriads. The flame they kindled still continues to burn; and its splendour has cheered many while passing through the dark night of time to the bright day of eternity. The stream, from the fountain they unsealed, has swelled into a river, and conveys the waters of Life to multitudes that else would thirst and die. The first un-noticed British Church has spread its branches over all the land: the little one has become a thousand, and the small one a strong nation! Who then hath despised the day of small things!

During the year that has departed since your last anniversary, the efforts of your Society have been continued, to benefit the population of Orissa. Those efforts, indeed, are still weak and few, compared with the wants of that population. "The idea that for thousands upon thousands of years idolatry has enslaved the inhabitants of that country is dreadfully overwhelming; but faith in our immutable Saviour affords the cheering hope, that small as is the little band there engaged, and weak as are our efforts, yet, they form the advanced guard of an army of the Prince of Peace; which shall one day conquer every opposition, and captivate every soul, and triumphantly exclaim, "Thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of his name, by us, in every place!"

In a brief review of the Mission, with which Mr. Peggs has favoured your Secretary, and most of which will be embodied in this Report, he offers some observations on the field of your labours in India.

ORISSA, a Province of the British Empire in India, is peculiarly interesting, as a scene of missionary labour. It is the Palestine, the holy land of India. The glory of its famous depta, Juggernaut, is celebrated through the whole Hindoo population. His name, Juggutur Naut, the lord of the world, intimates that he is lord of lords, among the innumerable assembly of Hindoo deities. The Province is connected with all Hindoostan; and myriads annually resort to its famous temple at Pooree. At Jajpur is the Hindoo Styx. This, brethren, is the lot of your inheritance: a blow at heathenism here is

“a blow at the root.” A Missionary, like the heroes of Greece and Rome, glories in selling his life as dear as possible. As a Society we came late to “the help of the Lord, against the mighty;” and are sent upon an arduous engagement. We have sat down before the proud towers of the Moloch of the East; “the weapons of our warfare are not carnal, but mighty through God,” and a humble confidence in his almighty power and faithfulness, we believe the Scripture shall be fulfilled, “The fortress of the high fort of thy walls shall He bring down, lay low, bring to the ground, even to the dust.” “So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his strength.”

“In taking a review of the exertions of your Missionaries, in this benighted Province, it is natural, first, to direct your attention to CUTTACK, as the station which they first occupied. Cuttack is the principal city in Orissa, and was once a place of grandeur and magnificence. It is 250 miles from Calcutta; and is computed to contain 40,000 inhabitants. Previous to 1822, when your brethren arrived, no Missionary ever resided there. It is pleasantly situated upon the banks of the Mahanuddy and Catjury rivers, by which it is nearly encircled.

“Brethren Bampton and Peggs, with their wives, and the native Christian, Abraham, arrived at Cuttack February 12th, 1822. Mr. Bampton continued here till September, 1823, when he proceeded to Pooree. Brother and sister Lacey arrived in the December following. Preaching in English morning and evening, on a Lord’s day has been continued from the commencement of the Mission; and the brethren Rennell, Mordich, Sunder, and D. Santos, have been baptized, and added to the infant church. Mrs. Rennell and her sister, with Abraham and sergeant Ball, baptized in other parts of India, have likewise united with the brethren and sisters. Three chapels have been fitted up, which, with the native school-rooms, form valuable places for preaching and talking to the Heathen. Thousands of Tracts and Gospels have been distributed, and ‘there is no small stir about this way’ excited among the people.”

The church book at Cuttack, at the close of 1825, would stand thus,

<i>Members.</i>	<i>Baptism, etc.</i>	<i>Present State.</i>
Mr. PEGGS, Mrs. PEGGS,	} Arrived February 12, 1822,	} Left Cuttack July 15, 1825. Embarked for England Nov. 11, 1825.
Mrs. RENNELL, Miss GEORGE,		
Mr. RENNELL,	} Baptized at Cuttack, April, 1823.	} Died November, 1825. The first convert.
Mr. LACEY, Mrs. LACEY,		
Mr. MORDICH,	} Baptized at Cuttack, Octo- ber, 1824.	} Born at Ganjam.
Mr. SUNDER,		
Mr. BALL,	Baptized at Cawnpore.	Dismissed from Serampore.
Mr. D. SANTOS,	} Baptized at Cuttack, Octo- ber, 1825.	} A Portuguese.

With this brief view of the state of the church at Cuttack, may be connected Mr. Peggs' remarks on the Missionaries there.

"The direct missionary labours of the brethren and sisters have been of various kinds. They come in contact with the European and Hindoo British, Hindoo and Moussalman, rich and poor, old and young, the dying and the dead: I say the dead, for attention to their interment has shown the Missionary and Christian characters, in a humane and beneficial point of view, to the Heathen, who are implacable, unmerciful, 'without natural affection.' At home, in the hot and rainy season, they are employed in instructing the natives, who resort to them for books, medicine, employment, alms, &c.; in visiting the schools; in speaking to the people under the shade of a banian tree, in a veranda of a house, or temple; or, like Paul at Athens, disputing in the bazars, or markets, daily. The cold season, from November to February inclusive, is the only time when journies can be taken. Then they have been out for four, or ten, or twenty days together, either in a boat, or in a palanquin. Like the Prophet of old they have more honour abroad than at home; and the eagerness of multitudes to see them and obtain books is very grateful. In April a great annual festival is held at Bobuneswer, between Cuttack and Pooree, when myriads may be addressed with ease and advantage. But our record is on high, and we hope that 'God, who is not unrighteous to forget our work and labour of love,' will ere long give his word to have free course and be glorified."

These brief statements present a general view of the exertions employed at Cuttack for diffusing divine truth: a more detailed account cannot, however, fail of affording increased gratification. "Preach the Gospel to every creature," was the benevolent command of the Holy Saviour, and valuable as are other means of communicating sacred knowledge, this mode remains unrivalled in importance. To this the Missionaries have directed much attention; nor have they laboured in vain. Their preaching in English has been productive of important good. In reference to this, Mr. Lacey writes,—

"There is reason to believe that several are under Divine convictions. I went to see one of them the other night, and found him living in a new house, which he had been enabled to build in consequence of having left off drinking and feasting, through the influence of our preaching: he had a comfortable study; in one corner, which, he said, he never visited, lay a number of novels, that charmed his taste before, but into which now he never looked. He asked me to commence family worship for him, and promised to continue it if he could. These are good signs: I hope he will be led on to know Christ. He is a person of influence, and would do us much good. I cannot neglect our English worship while we have such encouragement; neither would you recommend such a step."

While the Missionaries cannot forget those who speak the language of Britain, their grand object is the diffusion of the Gospel amidst the perishing millions of India. Mr. Lacey, in a letter to an intimate friend, furnishes some interesting information respecting the means he employs to effect his benevolent designs. After referring to the opposition of some of the shrewd and wary brahmins, he adds;—

"The poor have the Gospel preached to them, and the way of Life opened to them; and being divested of those interested motives to opposition, found in their priests, they

see the superior nature of the Gospel, over their own system; and among these the great work may be expected to commence. Among these I labour with much pleasure. I have every day a considerable portion of missionary labour, independent of the weather, but when it is fine I generally spend, say two hours, out among the people daily; this is as much as can be done, besides other opportunities and engagements. You will be gratified to hear how I conduct these opportunities, and I shall give you a relation.—We dine about three o'clock here, by four our dinner is over; from that till five I am disengaged, as is proper, before the important business of the evening: about five I call my horse, as the sun is sufficiently low, and ride down into some popular place, generally a market place, and here, without ceremony, dismount, and commence conversation with the first native that seems disposed to stay; or if there should not be a likely person passing by. I ask the next shop-keeper a few questions, and so a congregation very soon collects around me. It however requires an introduction before you can commence preaching to them; for besides the circumstance of the natives never being addressed upon serious subjects, they are generally too timid to hear with very good prospects. They fear an European, and whatever he may say to them they will almost always answer, yes, because they dare not contradict: this they will do about their own shastras and gods; but have not the least conviction of the truths they acknowledge. I generally therefore endeavour to banish all this fear, by a familiar conversation for a few minutes; and this emboldens them to speak their minds, and defend their gods to the best of their ability: and under such circumstances I conceive the truth most likely to take effect. It is a mistaken idea that it is best to silence the people, and keep up that dread which they have of an European. These obstacles removed, I generally endeavour, first, to show them that the gods they worship cannot save them. This is done by exposing their *theft, murder, adultery, lies*, and much more, of which they are all guilty, and which few of the Hindoos deny; by exposing their own inability to save themselves; for none of them, like Christ, were volunteers in the sufferings they underwent. The Hindoos acknowledge that what is sinful is, to use their own expressions, baptized in their own sin, and so cannot bear the sins of others. They generally, however, endeavour to avoid a defeat in this way, by observing that the deotas are incarnations of God, and that therefore what God does, though it would be sinful in us to do, cannot be sinful in him; that like any foul substance made pure by fire, so is what God has done, made holy because God has done it; and thus they make God the Author of all evil, as well as good; and clear the deotas. This is almost an universal objection: I have generally, however, convinced them of its fallacy, by observing that, a house divided against itself could not stand, and if God is the author of sin, why does he forbid sinful practices, and punish it where it is practised. I then speak at large of the holiness of Christ, and of his love. While speaking of this the Hindoos generally listen with attention, and I have seen them in tears:—of his desire and ability to save them, and prepare their minds to enter heaven.—The superior blessings Christ will bestow upon his followers, &c. You will observe that we cannot well preach to the Heathen in discourses, as you do to professed Christians in England; it would all be mystery to them. Preaching in the street is not the only means we have of spreading the knowledge of Christ; we have, in addition to this, worship in our own house every morning, and have from twelve to twenty who regularly attend. I cause them to sit down on the study floor, then I read a portion of the Scriptures in Oreeah and make some observations upon it, and then close with prayer in Oreeah. In this manner they understand astonishingly well, and give us much encouragement. I frequently hear them, while my eyes are closed in prayer for them, expressing their wonder to each other. Besides this, we have our family worship in Oreeah, and I sometimes accustom myself to the language in private; and so all our exercises are in Oreeah, except when we have English worship. My dear Ann always takes her part in conducting these opportunities: sometimes she reads, and at other times prays.”]

In another communication, Mr. Lacey refers to the satisfaction he finds in his work; mentions the attention with which he is at times heard; and relates an anecdote pleasingly illustrative of the power of Christian mildness to silence and disarm opposition.—

“I know that you will be glad to hear that, though imperfectly indeed, I am able to declare to the poor Hindoos the unsearchable riches of Christ. I feel my heart much engaged in my work, and hope the Lord will smile upon my feeble efforts here as he sometimes did in my native land. I feel encouraged when I recollect that it is the good pleasure of the Lord to manifest his power by the most feeble instruments; hence I think

I have some encouragement. You would be pleased indeed to see my congregations; sometimes, perhaps, fifty or sixty poor black people standing around me, listening to my relations of the love of Christ to sinners with the greatest attention and seeming concern; and you would be ready to say, surely they feel the force of the truth, and will certainly leave their vain Idols. I sometimes think so myself, and hope some one surely will come forward and acknowledge that Saviour, the truth of which he seems to admit. But O the blindness of an Hindoo's heart! he will depend upon a stick, a stone, a brahmin, a string of beads, or twenty things more, still more miserable and impotent than these, rather than renounce sin and depend upon Christ. I do not recollect having been much more affected than I was last evening, at the condition of a man with whom I had been conversing in the bazar: he came up to me, a violent opponent, and spoke very severely and angrily. I gave him time to cool and spend all his fury, and then, as affectionately and lovingly as I could, asked him several questions, as these, O my dear brother, I am come here to preach good tidings to you; I love your soul, and desire your happiness; I do not want to blaspheme your gods, or give you any sorrow, and therefore why are you angry with me? I do not want you to believe, if what I say is not true: but brother, what is truth? How shall we obtain pardon? How shall I get to heaven? You have praised your wise men; but are they not divided in their opinions? one says I must do this; another, the other; and as many fathers, so many are their ways; and, as are your wise men, so are your brahmins; one says, go to Juggernaut; another says, go to Gungasaugur; another sends me to Benares; another, to bathe; another, to count beads; and another sets me to worship himself. Now, brother, what shall I do? Where shall I go? There is only one way: which is it? The poor man could say no more, but stood speechless; I let him stand a few minutes, and I saw the tears starting from his eyes, and was about to declare to him the only true way, when his friends, seeing his situation, forcibly dragged him away."

Almost eighteen hundred years ago, the greatest of Apostles declared that he determined to know nothing save Jesus Christ and him crucified. Through all succeeding ages the doctrines of the cross have been effectual for rendering lost man safe and happy; and these are the doctrines on which your Missionaries delight to dwell. One of them observes,—

"The doctrine of the atonement for sin, by the blood of CHRIST, was made known; I think it most important to have this part of our message dwelt on strongly and clearly. I generally endeavour to do this myself, and always advise Abraham to do so; he sees the folly of Idols, and can well expose them, and does most effectually. But this is but the smaller part of what we have to do; in the blood and cross of Christ lies the power to save the souls of men."

It is a subject of much satisfaction, that in addition to the Hindoo brother, Abraham, who has been for some time in the service of the Society as a native labourer, Mr. Sunder, who was baptized at Cuttack, has commenced public labours, and promises to be very useful.

POOREE or JUGGERNAUT, the second station occupied by your Society, next demands attention. The remarks of Mr. Peggs respecting this station may interest the friends of the Mission. "Pooree, situated on the Bay of Bengal, 300 miles from Calcutta and 250 from Vizagapatam, the nearest southern missionary station. It is celebrated for the famous, or rather infamous, temple of Juggernaut. Here Hindooism appears in its most horrid aspect; entailing poverty, nakedness, misery, death, and the most appalling exposure of the dead. Its Suttees, entitle it to the name of *valley of the son of Hinnom*, and the numerous skeletons and skulls, whitening its vicinity, to that of *Golgotha*. Here Mr. Bampton, with the native Preacher, Abraham, formed a Station, at this great emporium of Idolatry, Sep. 18, 1823. In this arduous field our brethren labour with diligence and

zeal. Vast numbers of Tracts and Scriptures are distributed; and the impression made upon the public mind by the Gospel, shews that the leaven works, and will work. No Europeans attend English preaching. The Lord's Supper is weekly administered, and thus the faith and patience of the little church is preserved."

Pooree is a station distinguished by importance and by difficulty. The opposition there made to the Gospel is most determined, and the Missionaries who struggle against this opposition deserve, IN NO COMMON MEASURE, THE SYMPATHY, THE ESTEEM, AND THE PRAYERS OF THE FOLLOWERS OF THE LAMB. Of Mr. Bampton, the senior Missionary at this station, it may be confidently said, that, perhaps, no living Missionary displays a spirit more apostolical than he. Of his station he observes,—

"I often read the journals of my brethren, and think they justify the conclusion, that for wicked and bitter opposition to the Gospel there is no place like Juggernaut. I preach a good deal, and often pray for the people. May Divine Power subdue them: certainly nothing else can. The more wealthy of the people are the worst. I certainly think, from all that I read, that Orissa is the worst part of India, and Pooree the worst part of Orissa. Between this and other parts of India is no comparison. There is nothing like a preparation for the Gospel here. My only hope is in the power and grace of God, and as I know that they are sufficient, I labour in hope, and through Grace I think of continuing to do so, so long as I am able to raise my voice."

Mr. Bampton's statements respecting the opposition he encounters furnish an affecting picture of the depravity and blindness of the human heart, that can be so averse to all that is holy, just, and good.—

"I have generally been three or four hours every day in actual contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are commonly necessary to dealing with my poor people, for there is generally a great deal among them that is very provoking. I frequently tell them that it is a regard to their welfare that leads me to do as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. The people often call after me as I go about. One cries, 'Juggernaut, Juggernaut!' another, perhaps, says, with a contemptuous smile, 'Wont you give me a book:' soon after, perhaps, a third says, 'Sahib, I will worship Jesus Christ;' and a fourth exclaims, 'Juggernaut sevarreekoo joy!' (victory to Juggernaut the ruler.) My brethren who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life that are not very pleasant, yet, in comparison of what many have met with, all this is trifling; and the man who would shrink from it would have cut a sorry figure indeed at Jerusalem, Derbe, Philippi, and various other places, 1800 years ago. Among these poor infatuated people, I fear that the utmost propriety in spirit and demeanor would be no protection from very frequent insults. In spite of the most affectionate addresses of which I am capable, and in the midst of them the people, in malicious derision, shout, 'Juggernaut, Juggernaut!' and seem determined, as it were, with one heart and voice to support their Idols, and resist Jesus Christ. I hope He will, ere long, act for himself, and then floods of pious sorrow will stream from the haughtiest eyes, and the grace now scorned will be sought with successful earnestness."

Few instances of persevering opposition perhaps excel what on one occasion Mr. Bampton encountered.—

"When one is a little disordered, as I am now with a cold, or one's spirits are in any other way depressed, one enters painfully into the meaning of the phrase, 'cruel mockings.' With an awkward man or two, this evening in a considerable assembly, I was driven to the alternative of following them wherever they chose to lead me by their questions, and then hearing very offensive remarks made upon my replies, or else to be determined not to be diverted from some one point, and I chose the latter; but they had

their revenge, by shewing me that if I would not go their way I should not be permitted to go my own. I sat down to read to myself, in hopes of tiring out some of the worst; but they annoyed me by one and another of them coming and reading aloud a word or two at a time from the Testament in my hand. I then walked backwards and forwards a few paces, and attempted to keep up my spirits by singing; in this the children mocked me, and several sly attempts were made, I believe, when my back was turned to drive the cattle upon me. The consequence of the whole was that I did very little during the evening; but I kept my post as usual, till it was almost dark; and I am glad I did, for I think if they could by insults make us move sooner that we intended they would absolutely hunt us up and down the town till they drove us home."

Though thus exposed to insults and contempt, Mr. Bampton has, through Divine assistance, been enabled to pursue, with unabated zeal, his benevolent labours. In a communication to a friend he observes,—

"If the violent partizans of Juggernaut imagine that either clamour or bitter reproach will deter me from preaching the Gospel among them they have formed a false estimate of my character, or else I have formed a false estimate of it myself. Though I have sometimes thought whether it was wise to attack the strongest holds first: if, however, the result be not a failure, it may resemble a blow at the heart. I am in the hand of God, and if he say, *go hence*, I must go; but I hope the poor Hindoos will find a friend, and the Idols an enemy, wherever my lot is cast.

"On the whole, I never was so happy in the ministry before, and I never was so much given up to it. Except a newspaper I read nothing that is not closely connected with my work; and though this people oppose, opposition strengthens the spirit that contends with it; and the Lord being my helper I shall doubtless be a match for them: and the time may come when they will find me out a little more. I do not wonder at a spirit of opposition shewing itself, for besides what Abraham does, the people have what English Preachers would call four or six short sermons every day in different parts of the holy town; so that, as my pundit once said, they have nothing but Yesoo Kreest, Yesoo Kreest, Yesoo Kreest."

Of the nature of his public labours, at this difficult and important station, Mr. Bampton has furnished an interesting description.—

"A precise Englishman would say, we had strange meetings. 'The Preacher always has his hat on unless he finds it more pleasant to take it off. Sometimes he stands, sometimes he sits, and most commonly does both several times in the course of a single opportunity. Sometimes he tries to conciliate by assuring the people of his good will. Sometimes he states truth. Sometimes he defends it. Sometimes he persuades. Sometimes he expostulates. Sometimes he attacks and exposes error. Sometimes he is ridiculed and scurrilously abused by men who, to obtain a paltry sum of money, would, perhaps, abjectly prostrate themselves before him on the ground. Sometimes he hears this without emotion, but at other times it is only a sense of duty that prevents his returning railing for railing. Sometimes a number of persons listen to him for a few minutes together, and at other times, though a considerable number is present, only two, or three, or four will hear what he is saying. Sometimes he goes on from one thing to another, as he would with other people; and at other times he repeats again and again the same sentence, till he enforces attention to it. Sometimes his voice is interrupted by the hurry of his congregation; and now and then they follow him with their 'hurree bol, hurree bol!' after he has left them.' The greater part of this is repeated again and again every day, and it is consequently incumbent on the Missionary at Juggernaut to buckle on his armour before he goes out, and expect to need the whole of it: and he ought to be supported by the fervent prayers of those that sent him forth.—'Who is sufficient for these things?'"

Intent upon the everlasting welfare of the poor Hindoos, Mr. Bampton sedulously labours to deserve their affection and esteem. He remarks:—

"For the esteem and confidence of these poor people I should be willing to give £10,000 if that sum were at my disposal: and it is my opinion that mixing familiarly

with them, and assuming habits like theirs is one proper way of seeking what I wish for. My object is to conciliate the people in order to promote their salvation; and, defective as I am sure I feel myself in zeal for this great object, I also feel, as I have oft times told the people, that I should not hesitate to cut off my own head if it would in that respect be of any use."

On another occasion your devoted labourer observes,—

"Since I came from the Quarterly Meeting at Cuttack, the people have sometimes been very abusive, but for the last few days they have been much better than usual; which is owing, I believe, in a considerable measure to my having happily hit upon a better mode of addressing them. I always endeavoured to treat them kindly; but owing to some cause or other we generally got into some dispute. At present, however, I generally introduce myself to them by saying, 'Well, brethren, how do you do? and how do your families do? The Hindoos are my brethren: and when it is well with them I am glad; but when it is ill with them I am sorry. Desirous of your welfare, I am come to show you the way of salvation.' I then proceed, and tell them something about the way of peace. One advantage of beginning thus is, that during an address thus begun, I have more friendly feelings in my own mind, and another is, that it helps to conciliate the people. Not indeed that it will always succeed. We have not a few here who will not listen to the voice of the charmer charming ever so wisely."

It must gratify the friends of this zealous and laborious Missionary, to be informed that notwithstanding arduous and perpetual labours, his health is mercifully preserved, and his soul intent on that growth in grace, which is the best qualification for distinguished usefulness. He remarks,—

"The last season has been, I think, unusually warm, but the warm weather suits me, as I think it does some of my Calcutta brethren, better than the cold: bathed as it were in perspiration, I feel myself alive. Some of my friends say that I run great hazards; but the fact is that I never enjoyed better health. When the sun is up I have generally so much exercise in talking, and walking, and riding, as to keep me in a state of perspiration; which I believe contributes to my safety. If exposed to the sun without exercise, I believe it would be much worse. I have some hopes that the Lord is gradually preparing me for usefulness, and that something will be done here in spite of Juggernaut and all the powers of darkness. O that we may be emptied of selfishness. In my best frames I am much afraid of selfishness; for God can scarcely be expected to work by men who are not disposed to give him the glory of what he does."

A formidable and distressing obstacle to the spread of the Gospel at Juggernaut arises from the Pilgrim Tax. This tax, which is levied on pilgrims at the gate of the temple, is partly appropriated to the support of its idolatrous worship; and hence, in the view of the Hindoo, renders the Government of India the supporters of the worship of the Moloch of that temple. The subjection of India to Britain is doubtless, next to the introduction of the Gospel, the greatest blessing that Country ever enjoyed; and the highly respectable Authorities, to whom the management of Indian affairs is entrusted, display an honourable zeal to promote the welfare of the land they govern; yet the apparent sanction, which in some cases Hindooism receives, has a most injurious influence on the best interests of India. Scarcely a day elapses in which objections to Christianity are not brought forward in consequence of the Pilgrim Tax. Mr. Sutton makes this assertion, and Mr. Bampton unites his testimony to the painful fact.—

"Some of the most common arguments, employed in favour of Idolatry, are conveyed in the following questions.—'If Juggernaut be, as you say, nothing, then why do so

many people come so far to see him? If Juggernaut be nothing, why does the Company take so much money of the pilgrims, at the entrances of the town? As there is a Providence, I certainly think, with Mr. Ward, that the British Power has more to fear from its connection with Idolatry in this Country than from any thing else. A man actually said to me, a few days ago, 'If the Government does not forsake Juggernaut, how can you expect that we should?' Certainly, these arguments discompose me more than any others; and they are urged (I mean the Government's connection with the temple) every day, and perhaps, several times in a day."

Among the horrors that the reign of Satan entails on India, no practice is more horrible than the crying abomination of Suttees. It is to be lamented that the voice of the Christian public has never been raised against these murders, and that the mild and beneficent Government, which heaps so many blessings upon India, should still permit their perpetration. In the vicinity of Juggernaut's temple these infernal rites are conducted with atrocious cruelty. A fire is kindled in a pit, which becomes as it were a dreadful emblem of the pit of hell, and into this flaming pit the widow leaps. It has been frequently observed, that had the Marquis Wellesley continued to govern India, these flames would probably have long since been extinguished; but, alas! they still burn. To the members of this Society it must therefore be a source of the purest gratification, that one of their Missionaries has lately had the distinguished honour of rescuing a widow from the burning pile; and *while rescuing one, has shewn how practicable it is, with ease, to rescue all.* This circumstance occurred on Friday, October 28, 1825, and took place in the immediate vicinity of the idolatrous temple. The details respecting this event possess no common interest.—

"On Friday, October 28, we were informed that there would be a Suttee in the afternoon. Brother B. wrote to the different Europeans at the station, thinking that some from motives of curiosity or humanity might wish to attend, but no hope could be entertained of saving the poor woman, as we were told that she had already burnt her fingers in order to prove her fortitude. Brother B. declined going, having seen one Suttee, and being so disgusted at the horrid scene; and from what he then saw, and did, feeling persuaded that it was in vain to attempt to save the wretched victim, he despaired of doing any good. I however felt a desire to witness the horrid work, that I might speak from experience, and two military gentlemen having expressed their determination to go, at about half-past four we set off towards the spot where the Suttee was to take place: the name of the place is Swergo Dwar, or The Gate of Heaven; a place thickly strewed with human skulls and skeletons of Juggernaut's adorers. About a furlong from the pit we ascertained, from the noise of the tin-kettle drums, &c., that the woman was approaching. In a few minutes a vast concourse of people made their appearance, shouting and beating their drums, &c.; even little children were employed in this unholy work. In the centre of a crowd we discerned the destined victim, surrounded by a slight hoop of bamboo, so that she might walk clear from the press. She appeared to be under twenty years of age, and of an interesting appearance. Round her person was wrapped a white cloth smeared with turmeric; under her right arm she carried a handy, or earthen pot, containing a little rice, a piece of cocoa nut, one or two other trifling things, and some fire to throw into the pit, this was from Juggernaut's temple: in her left hand she held some pice (halfpence) which she was to distribute to the bystanders. Her jet-black hair was smeared with ghee and other greasy substances, and decorated with flowers and gaudy ornamented paper: round her neck was a large rope nearly as thick as my wrist, and one or two smaller ones: thus attired, she looked the picture of all that is degraded and wretched. Before her stood one of Satan's high priests with two paltry pictures of Juggernaut, which he was very anxious she should look upon continually. Altogether, I never saw any thing so infernal.—The barbarous indifference of the multitude to every feeling of humanity—the thoughts of an awful eternity—the idea that the poor creature before me would soon rush, thus polluted with Idolatry, into the presence of an aw-

ful God, who hates sin and abominates Idolatry—the multitudes who evinced so *savage* a pleasure in the bloody work—and the malicious countenances of the principal actors in this wretched scene, rendered more horrible than ever by the interruption, altogether so pressed upon my mind that the feeling beggars description. But what could be done! something must be attempted. We bid the people stop. I got off my horse, and the two Europeans came near with their elephant; I made my way to the woman, and found she was quite intoxicated; there was a strange wildness in her appearance. I looked at her eyes, turned up the eyelids and found them very bloodshot and heavy: the woman could not utter a syllable distinctly, all that could be understood was, ‘Juggernaut,’ and ‘koosee,’ meaning, I suppose, Juggernaut is my pleasure. A thrill of horror ran through my veins: her youth—her destitute condition, for she had not a friend even to ‘give her fire,’ viz., light the pile—her total insensibility—and the general horror of the scene, induced the mutual feeling that she was about to be cruelly murdered. We thought the law protected us under such circumstances, and determined to rescue her. The people looked at us amazed; the crowd soon thickened upon us, and assumed rather a formidable appearance; but there was no time for parley, we put on a determined aspect, and insisted on her being taken back, urging that she was quite intoxicated: this many of them admitted, but still retained their hold of the hoop by which she was enclosed, and urged that it was her wish to burn, and that it was Juggernaut’s pleasure: we however insisted upon her being taken back till she was sensible. Captain G. and Lieutenant M. behaved nobly, they charged a few servants in their employ to keep off the people; they soon gave way without making any further resistance, and left us in charge of the woman and the principal actors. I should observe that the Daroga (head police officer) was absent. I then mounted my horse and rode before, the road was made through the crowd by the servants and a few idle seapoys who attended as lookers on, the officers followed the woman on their elephant till they saw all was safe, and then returned to the pile. I rode before the crowd and the woman towards the Police-officer’s place of confinement: in my way I met with brother B. and surprised him with what was done: he accompanied me to the prison, and delivered the woman into the charge of the Daroga, who was much surprised and disconcerted at what was done, but was obliged to attend to Captain G’s order to secure the woman. All seemed consternation. I am sure that I wondered at our success, Bampton seemed to wonder more; the people seemed thunder-struck, and exclaimed, ‘Now you have done something!’ others said, ‘This is merciful!’ and indeed among the thousands of spectators not a sound of disapprobation was heard, or the least confusion excited. The woman herself kept saying, as well as we could understand, ‘This is well done! you have broken my purposes:’ she was however quite stupefied. What may be the result we know not, or whether we shall be able to save her is quite uncertain; we know, however, it might be done with the most trifling interference on the part of the Magistrate. Her husband’s corpse is already consumed.

He adds,—

“On Tuesday the Judge, much to his credit and honour, determined that the woman *should not burn*. May God overrule it to promote his own glory, and for the putting out for ever these flames which hell itself has kindled. O that this circumstance may be the harbinger of this happy consummation! How easily might it be done! Only think, that three individuals, at the very worst place in all India, without authority, and without the least disturbance, and without giving offence to any except three or four individuals immediately concerned, have succeeded in saving this wretched woman from the devouring flames!”

Juggernaut is doubtless one of the strongest holds, that Satan has on earth, and the horrors of his reign are no where so conspicuous, so horrible as there. Buchanan unveiled some of its scenes of death and misery; but it remained for the labourers, employed by your society, to drag to light scenes more horrible than those he witnessed; deaths more frequent, desolation and woe more appalling. The strength of Satan’s empire in that modern Golgotha, renders faith in the Divine promises and dependence on the Holy Spirit’s aid peculiarly necessary for Missionaries and their supporters: but such is the horrid nature of that reign, that every spark of human feeling, and every

principle of Christian benevolence, urge the necessity of persevering missionary labours there.

In the annals of the miseries occasioned by the baleful reign of Idolatry, there are few records so appalling as those which relate the scenes the Missionaries witnessed at Pooree during the Rut Jhattra in 1825. Mr. Lacey writes,—

“ All the Missionaries in India ought to come to the *Rut Jhattra*, as here is afforded the best opportunity of spreading the knowledge of the Gospel, by preaching and distributing books. Our strength and abilities have been devoted to the instruction of the people in the way of salvation by faith in Christ. I think for near a month past we have been out among the people twice every day, perhaps for not less than three and four hours; and as there has been no scarcity of numbers here, the books we have received have many of them been distributed, and many have heard the Gospel from us, which we trust will be carried to every corner of India where the *deptas* have established themselves. O that they may fall before Him in whom there is no sin or darkness at all. In this view, Pooree is a station of the utmost importance, even were it occupied only for the *Rut Jhattra*.

“ The gentleman who keeps the gate, and who in consequence will be allowed to be the best judge of numbers, told me that not less than two and a half lacks of pilgrims entered the town. The greater part of this immense number was women, and among these many seemingly poor and very old, who being turned out by their inhuman children, came to end a life of wretchedness and misery near their favourite idol, from dying near whom they had been taught to expect heaven.

“ It is impossible to form any thing like a proper estimate of the sickness, disease, and death among the people. The principal scourge, I think, was the cholera morbus. Before the Jhattra commenced the people were so numerous that provisions became dear, and the *pundas*, lost to no advantage, raised in proportion the price of the *prusad*, and this could not be obtained by many. It, however, was the staff for the greater part; but when the idol commenced the journey to the other temple, this staff was withheld, and so thousands upon thousands were destitute of the means of life. Hunger was not all, but the town was so filled that there was no shelter from the damp, and rain, and heat, by night and day. Many died of no particular complaint, but of mere starvation. The mortality did not appear much before the 16th of June. On the evening of that day I think I found four cases of the cholera. On the 18th it had much increased, and the streets began to exhibit them; but on the 19th it was exceedingly bad; for the day before, viz., the day the idols mounted the cars, the rain began to fall, and more came on the 19th, and on the 20th, and for the three next days, as though the signal curse of God rested upon the people, it fell in torrents, and without intermission. At this time the scene had reached its height, and was truly shocking and distressing on every hand. In every street, corner, and open space, in fact wherever you turned your eyes the dead and dying met your sight. On the evening of the 19th I counted upwards of sixty dead and dying, from the temple down to the bottom end of the hospital, leaving out the sick that had not much life; and at a corner opposite the hospital, on a spot of ground 12 feet by 12, I counted ten dead, and five sick and near death; and several whose cases were more hopeful, and whom we had conveyed to the hospital. This was the case while there were several sets of men in active employ, carrying out and burying the dead, and these were rendered more efficient through the activity and authority of the *Koodah Judge*. You will perhaps now think, that if the streets were thus crowded, what must the various *Golgothas* be! I visited but one, and that was that between the town and the principal entrance, and saw sights I shall never forget. The small river there was quite glutted with them, and the wind had drifted them all together, and they were a complete mass of putrifying flesh. They also lay upon the ground hereabouts in heaps, and the dogs and birds were able to do but little towards consuming them.”

Referring to the scenes she witnessed, Mrs. Lacey says,—

“ Pages would not be sufficient to detail the miseries of the deluded worshippers of Juggernaut. The poor pilgrims were to be seen in every direction dead and in the agonies of death, lying by fives, tens, and twenties, and in some places there were hundreds to be seen in one place. Mr. Lacey counted upwards of ninety, and in another place, Mr. Bampton counted an hundred and forty. In the hospital I believe I have

seen thirty dead at once, and numbers more in the agonies of death, and even the living using the dead bodies for pillows."

To assist in relieving the miseries of the wretched pilgrims, during this fearful visitation, orders were sent from Government that money should be given to the sick, and the missionaries were solicited to become the almoners of this bounty. In consequence of this offer Messrs. Bampton and Lacey undertook a journey from Pooree to Cuttack, that they might relieve at least a part of the crowds of wretched, dying pilgrims. Mr. Lacey's account of this journey is affecting in the extreme. More ample extracts than reports of this kind usually contain, cannot be unacceptable. He states,—

"June 25th.—This morning we commenced our journey of mercy. We left Pooree about five o'clock in the morning, with a few cloths, medicine a good quantity, and money. We had brandy to prevent the effects of the effluvia arising from the dead and decaying bodies. The dead for four miles from the gate were very numerous, presenting painful and shocking spectacles. O what a waste of human life was here: some on the road among the mud, and some actually scarcely distinguishable from it. Some under sheds, into which they had crept from the rain, but mostly thrown into the narrow canal or grip formed on each side the road by taking away the earth to raise the road. Here I saw them lie by four, five, six, seven, eight, nine, ten, eleven, twelve, and fourteen, and more. I tried to keep account, but could not without detaining the bearers, the bodies lying on each side, and many of them just under the bank: a great majority of these were entire, not being touched by the birds or beasts, except that they were deprived of their eyes, which is generally the case almost as soon as the spirit departs, and is always the first part attacked by the birds, and often the head is quite skeletonized before the body is broken. The smell arising from these was extremely offensive, and particularly when the bearers happened to change shoulders near them. Some were, by some means, carried beyond the grip into the field, and there their skeletons lay, watched by the dogs and vultures, jealous of each other. A great majority of the sick that I relieved on our first stage, were females almost without exception; deserted by their friends, who had left them not a pice, and no good cloth, and sometimes none, and many of them many hundred miles from home. I found much difficulty, even with the help of a Birknidawy, to make the people render me any assistance, and was frequently obliged to clothe the naked, helpless female, with my own hands. The by-standers, when this was the case, would generally say, 'How holy is this!' but it was a holiness in which they would not more than this concern themselves: this would have given me much more satisfaction; though it is well to obtain a good name, particularly as it may redound to the honour of Him who has sent us. The first stage I had several good opportunities of recommending the merciful Gospel of Christ to good numbers, who could not deny, from seeing our employment, that I spoke truth. They wondered, and seemed to admire: O may they feel the truth of what they acknowledge. O may the truth run far and be glorified.—At Sutobatier we found a great number of diseased, poor, and miserable objects: we secured the assistance of a Daroga, who from first to last rendered much assistance. The people did not all at once understand our errand; but, after visiting a few houses, the tidings spread, and they literally began to carry their sick and lay them, if not at our feet, on the road side on which they judged we should pass. We separated, brother B. took the opposite side, and I that on which stood our palauquins. Not many houses passed, I found five sick in a large place much like a barn; some I relieved without much hope, some would, I think, be benefited. I relieved many with money, generally poor old Bengallee women, left by their inhuman children to die at Juggernaut. This place was soon filled, and after attending to the poor and sick, I preached to them the Lord Jesus Christ, the great Physician of souls, and never did I speak in India with more pleasure or feeling, and I never recollect, seeing the people more affected under the word: big tears fell from the eyes of several, and particularly one old man, while relating to them the love of Christ. I spoke of the unmerciful nature of Juggernaut's religion, and exhorted them to turn to Christ, who had loved them, and had sent his servants to their relief, and to instruct them in the way to heaven. O that this word may not be lost, this feeling not be vain. Coming away from here, they called me the father and mother of the kuugallees (poor and wretched). I gave away a few books here, but not many.

“ Attended a few more cases, and then we dined under the Junedar’s roof, upon plants, pines, milk, and biscuit, and then departed amidst the good wishes of most. In every village there is a golgotha; here was one, we passed close by it, well stocked with bodies: I could not count them. The inhabitants informed me that eight or ten died daily here. Let us take half this number, and then, how many! how awful!—Proceeding towards Piplee, our second stage, we had numerous distressing cases: two more particularly drew my attention at this time. A young woman lying on the grass by the road side, bad of the cholera: the ground was quite wet, and she had no clothes, or friends, or means of procuring food. As we came up she called for water, and seemed angry that none had regarded her cry. I raised her up, and found she had considerable life in her: she said, ‘ I have asked water of as many as have passed, but none have heard me, none will give me water.’ When she opened her eyes, and saw a Sahib, she seemed surprized, and I think this did her much good. I gave her two pills, and some brandy to warm and stimulate her, and afterwards mixed a little more brandy with a portion of water to wet her mouth and throat. The people carried her upon the dry ground, and she put on a new cloth which I gave her; I also gave her half a rupee. These things made a great impression upon her mind, and I am sure she felt grateful, and furnishes a refutation of, ‘ The Hindoos are destitute of gratitude.’ She would have fallen at my feet, called me her father and mother, the true and merciful Obatar, and when I came away she said, ‘ If you leave me, what shall I do; I have none but thee.’ I could procure no place for her to lie in, and fear the damps would hurt her. The other case that I referred to, was a body that lay by the road; the ravens, four in number, had made an incision on both sides of the back bone, from the shoulders downwards, that would contain three fingers. Just as I passed by, they were pulling at the flesh, and drinking the blood as it flowed; and, awful to behold, the poor creature was still alive, and feeling the keen pain arising from the blows of the birds, moved his uppermost part, as the head and shoulders, and the motion frightened the ravens away, but they went not far, and immediately returned to their meal.

“ *June 26th.*—Rose early this morning, not much refreshed, owing to the unbearable heat, clothes, bed, and all quite wet with perspiration. We separated different ways, to relieve the distressed, and preach the Gospel to the poor. My conductor led me to several places containing four, five, and six patients, and in the same miserable retreats I found many destitute and starving. In one place, much like an English barn, we found several cases: at one end was a man rejoicing for the safe delivery of his wife of a son; near him was his companion weeping over his wife, who was in a burning fever: gave her some senna. In the opposite end found three ill of the cholera, and four others quite broken down for want; they declared they had not eaten any thing for several days, which I quite believe, not from what they say, but from their appearance, and the great probability of its truth. They had not a piece to buy food, and who among the Hindoos, even to save their lives, would give them any? I asked one of these who he was: he answered, ‘ Maha raja (great king), a pochim (a western).’ ‘ Who have you with you?’ ‘ None but Rani.’ ‘ Have you any thing to eat?’ ‘ Nothing but the name of Ram.’ I told him Ram had no pity for him, but that Jesus Christ had sent me to help and relieve him, and then I presented him with a rupee. He looked astonished, and fixed his eyes on me some time, and then, with tears in his eyes, fell down at my feet. I told him it was not me but Christ, that he must look to and praise. Relieved the rest with medicine and money, and departed.”

In the chequered scenes of this world the dealings of the Most High are often obscure. “ God moves in a mysterious way;” clouds and darkness are round about him. The Society has seen this exemplified in the early removal to eternal rest of Mrs. Sutton, one of its most valuable female labourers. Many a female heart has glowed with holy desire to benefit suffering India, but perhaps none with a desire more fervent than hers; and few, if any, have appeared more qualified than she was for a work so important. Referring to her and her partner, a Christian friend of another denomination, wrote to her Secretary: “ Their zeal and sense of obligation to the Society which supported them knew no bounds. We have very seldom indeed seen a female in our view more adapted for usefulness in this country than Mrs. S., and we felt towards her and her husband the

highest regard and esteem.”—But she is gone: she left England influenced by that devotion to the cause of her Lord which every Missionary should feel. To a most intimate friend, unbosoming herself, she observed: “I always feel that I have only a life to lose, only a body to be tormented by man, and my adorable Master has engaged to take all the care upon himself. I may not be permitted to reach that long-sought place; but in this case, would you repine, I trust I should not, except for the sake of souls, for I trust I should be able to say, ‘To me to live is Christ, to die is gain;’ come life, come death, still we shall say, ‘The Lord hath done all things well.’” —Doubtless he has. Her mourning partner observes, that she was satisfied to die for the Heathen, and in almost her last sensible moments exclaimed, “Let it be known that I never regretted my choice.” She does not regret it now. O may the zeal and love which animated her heart more abundantly inspire the breasts of thousands.

BERHAMPORE.—This town is a military station, a few miles inland from Ganjam, about 70 miles from Pooree. No Missionary ever resided here. The Orah language, with some variations in pronunciation, is spoken to a considerable distance, probably 100 miles beyond the station. Mr. Sutton visited the place at the latter end of December, 1825, and from the encouraging circumstances presented to him, it is very probable he would remove thither in January or February. Thus in the first four years of the Mission in Orissa three important stations are probably occupied.

Should Mr. Sutton have fixed at Berhampore, it is highly desirable that as speedily as possible he may have a fellow-labourer established at Ganjam.

SCHOOLS.

At both Cuttack and Pooree, Schools for the instruction of the rising generation have been established, but no minute recent account has been received respecting them. The last exact statement received from India is as follows,—

STATEMENT OF NATIVE SCHOOLS.

CUTTACK.	Boys.			Girls.			VILLAGES.	Boys.			Girls.		
	G	A	W	G	A	W		G	A	W	G	A	W
Boxy Bazar.....	0	1	9	0	0	8	Bulabudrapoor...	5	10	4	0	0	0
Palton or Lough- borough.....	0	0	4	2	2	7	Gurajatea.....	0	0	6	0	0	10
Mr. Charles's....	3	8	7	1	0	2	Gooanlee.....	11	3	11	0	0	0
Bankee Bazar...	1	2	13	0	2	8	Gursye.....	0	0	5	0	0	11
Telinga Bazar...	0	0	1	5	3	3	Kokolah.....	0	0	15	0	0	12
Nymsie.....	10	3	14	0	0	5	Boolokodindah...	3	2	15	0	0	6
Jangery.....	7	4	4	0	0	3	Routrapoor.....	2	6	14	0	0	0
Baptist's.....	4	4	13	0	1	2	Kajpatrah.....	4	3	15	0	0	0
Bakarabad.....	3	0	0	3	3	4	Poolapookra....	3	6	8	0	0	0
Mission.....	0	2	15	0	0	0	Kontapatra.....	9	7	6	0	0	0
Chondra.....	0	0	2	2	1	5	Bedanasse.....	1	2	8	0	0	17
Night School....	0	6	14	0	0	0	Munchaswer, } London.....}	0	3	4	0	0	20
Mousalman.....	0	0	20	0	0	0	Barepoor.....	3	5	10	0	0	0
	28	30	113	13	12	47		41	47	121	0	0	76

“In explanation of the above, it may be necessary to say, the scholars are divided into three classes:—*Gos.* the Gospel Boys; *Aun.* the Aunaudaseya Boys, so called from reading a paper of Scripture texts; and *Writ.* the Writers who are learning the letters and numerous combinations. The terms of teaching the first class are, for every scholar six annas per month; the second two annas; and the third two annas. The Girls’ Schools are generally paid at the rate of one rupee for three Girls, with the addition of an annual present for the Boys, to make the situation worth having. In the Boys’ Schools where there are a few Girls, we pay them generally better for Girls than Boys. The Masters are paid for the average attendance, and their wages vary from three to five rupees per month. It is difficult to say what is the average attendance at all the Schools; of the 390 Boys, and 148 Girls, if 400 of the whole number attend pretty regularly, it is as much as we expect. The regular time of attendance is from six to ten in the morning, and from three to dark in the evening. The plan of study is, the first hour Arithmetic; second, reading the Gospel; third, committing it to memory; and the fourth, writing it on the ground or leaf. The second class read the first two hours, and write the other. We feel much the want of elementary books. The elementary tables have been printed for us by the Calcutta School-Book Society; a small number of which have arrived: The Serampore Copy-Books, agreeably to the urgent advice of the Secretary, have been translated into Oreeh, and are now in the press. An Easy Reader would be a very valuable addition to our scanty series of Books; and the pleasing Tales, or Fables, of the Calcutta School-Book Society have been thought of for adoption.”

At the time this statement was given, the Missionaries were thinking of discontinuing some of the more distant Schools, over which they could not exercise sufficient superintendance. In reference to the Schools, Mr. Peggs observes,—

“It may be proper to state, that a Day-School was attempted at Cuttack, the proceeds of which were to be devoted to the Mission. After some months it failed; but the necessity of it was happily superceded by the liberal establishment of the Free-School above referred to. Some assistance to the funds of the Society has been afforded by a very small Boarding-School, and one boarder was with the Missionary at Cuttack in 1825. Thus from different sources more than £120 sterling annually, has been raised the last year or two for the objects of the Mission. May every coming year see increasing exertions in the inhabitants of India to promote its evangelization.”

“The Schools at Cuttack and Pooree are assembled at the Missionaries’ house on the first of the month, for a public examination, and an annual examination at the commencement of the year has been adopted at Cuttack, which has been honoured by the attendance of several European ladies and gentlemen. Many of the children read the Gospel pretty readily, and repeat a Catechism lately printed in Oreeh, from the Bengalee. The Schools are valuable as preparing the infant native mind to read and hear the Gospel with attention and less prejudice than their fathers, as a means of constant contact with the people, and in effect as affording native chapels for the declaration of the Gospel. Thus a native School frequently becomes like ‘the School of Tyrannus,’ in which ‘Paul disputed daily.’”

A circumstance, which must excite regret in the minds of the supporters of the Orissa Mission, is the lamented necessity of the return of Mr. and Mrs. Peggs to England. For some time the health of Mr. Peggs had appeared in a declining state; he still, however, struggled against the influence of the climate, but at length found it necessary to leave Cuttack, the immediate scene of his labours. For a few subsequent months he remained at Calcutta or Serampore; but health not returning, the decided opinion of various medical practitioners was that necessity required his quitting India. Some documents on this subject, which will appear in the Appendix, have been laid before the Committee, which fully satisfied them that Mr. Peggs had acted consistently with the dictates of duty in thus leaving India and re-

turning to England. Here it is trusted he may for a time, while recruiting health, effectually promote the interests of the Gospel in India, and should his health be completely restored, it may be hoped that the indications of Providence will direct his future destination. While the Society is called to lament the early removal of one beloved labourer from the field of her exertion, and to regret the return to England of another brother and sister, it is gratifying that those who continue in India are favoured with health.—The very last letter received says, “We are all very well.”

The Missionaries strongly express the sense of the necessity, the absolute necessity of the Holy Spirit’s influence to prosper their varied labours. Let all the friends of the Mission earnestly implore the blessing. The barren deserts of India will never be fertilized without its vivifying and refreshing showers. The language of the Missionaries on this point is so strong as to deserve the most serious attention of their friends. Mr. Bampton wrote to a friend :—

“I have sometimes felt discouraged, but I have gone among the people thinking I might possibly this evening succeed in leading some one to think somewhat favourably of the Saviour, and I know not how happily such an impression may terminate, or, rather, how happily it may increase and spread. Perhaps we do not look enough to God; the work is his, and he must do it, or the Hindoos will never be anything but what they are; I am persuaded that almost all of us need to feel this more: and when we are prepared to feel ourselves the mere staff in his hand, the mere tools with which he works, he may bless us. I assure you, my dear brother, that the omnipotence of God is to me an encouraging consideration: when the stupendous obstacles to their (the Hindoos) conversion are compared with the power of God, they shrink into positive insignificance, and we expect great things.”

I wish our Ministers would preach much on Divine influences, for I am sure the Scriptures say much about them; and I think this would lead the people to pray for them more fervently. If I had to address any advocates for ministerial power to convert sinners, or for the power of the Gospel apart from Divine influence, I would say, ‘Come to Juggernaut, and if that do not change your minds you are incorrigible. In the power of God is all my hope, and I know not why it should not be exerted here, I pray that it may, I hope that it will, and I hope that I shall have grace to say, “Not unto us, not unto us, O Lord, but unto thy name be the praise.”’

Mr. Lacey writes on the same subject,—

“Pray for us for the influence of the Holy Spirit.—This is what we want, and without this we can do nothing. I daily am more convinced of this truth. I have seen the people confounded in their gods, I have heard them acknowledge the infinite superiority of Christ over their deities; I have seen them much affected, yea, in tears, under the preaching of the Gospel: but, alas, what is all this without the Holy Spirit to change their hearts, to enlighten their minds, and to render the word effectual.—Pray for us.”

The Society needs more Missionaries. The Missionaries call for more. One of them says,—

“Dear brethren, enlarge the place of your tent. Take in Ganjam and Berhampore on one side of Pooree and Cuttack, and Balasore, Midnapore, and Tumlock on the other. A concentration of effort appears most natural and effective. Let us arise and build in all these places, and God will be with us.”

Another writes,—

“The principal things wanted are *more labourers*, and the *influences of the Spirit of God*. The people want to hear about Christ: for how shall they believe in him of whom they have not heard; and how shall they hear unless Missionaries be sent. The harvest truly is great, but faithful labourers are few. Let us, dear brethren, in our clo-

wets, families, and churches, pray the great Lord of the harvest, that he would thrus more labourers into his vineyard, and that he would pour out his Spirit upon his people.'

On the happy effects of your benevolent labours in supporting the Orissa Mission, various remarks might be brought forward from the communications of your Missionaries. Besides the direct and eternal good that has been effected, in the conversion of different individuals, much good of a minor, yet not unimportant kind, has been accomplished. Light has been diffused where 'all was infernal darkness; the mild and benevolent spirit of the Gospel has been displayed, and brought into contrast with the apathy and selfishness, and cruelty of Hindooism. When referring to some of these cruelties and those benefits, Mr. Sutton observes,—

“ We relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene we have been called to witness where we could afford no relief,—many a poor creature we have dismissed with a partial assistance, under a full persuasion they would soon want again and die,—and many a scene of death have we endured, and turned away a heavy overflowing heart from many a dying fellow-creature without a friend, without God, and without hope—the victims of a wretched superstition, and exchanging one scene of misery on earth for another infinitely more miserable in hell.”

On the diffusion of Gospel light in Orissa, Mr. Lacey writes:—

“ The day of the Lord is approaching, for even in India it cannot but be observed; it is to me apparent from two reasons, particularly: first, the people begin to hear and think about Jesus Christ; and his claims upon their regard is evidently a topic of discussion with many of those Hindoos who have any knowledge about him: the character which he presents to their minds, and the blessings which his Gospel holds out, leave them no room for objection; and, generally speaking, the objections made are either to hold off some charge made upon them as sinners, or else in favour of their own debtas. To Christ they seldom object: the knowledge of the Redeemer is evidently spreading, and the subject is imposing itself upon the people's minds. The other particular is, that the enemy of God and man begins to rage, and his agents among this people begin to be exceedingly suspicious shat this new religion will at length prevail. The suspicions of some of the more sensible Brahmins can hardly be conceived: but what can they do against the arm they oppose?”

In addition to these observations from your labourers now in India, may be added some interesting remarks by Mr. Peggs on this encouraging subject,—

“ It is natural to ask—What appears the state of the public mind in India relative to Christianity. As a general question the answer is decidedly favourable. It is not noon-day in Orissa; the sun has not risen, but “ the day-spring from on high has visited us.” The Government of India is now very favourable to the propagation of Christianity. A lack of rupees, or £10,000, is given annually to promote education. Public institutions in India are liberally supported. The Heathen begin to see that the Sahib has a religion, and he wishes him to embrace it.—This is “ a new thing in the land.” But to confine attention to Orissa, and that which relates to its welfare. Education is encouraged by the European residents. Government has commiserated the state of the dying pilgrims of Juggernaut, and made the Missionaries the almoners of their bounty: and what is more important, the Pilgrim Tax and Premium System is publicly and impartially discussed at the seat of Government, and will soon, it is anxiously hoped, be suppressed; Juggernaut will then, through the powerful effects of the Gospel in the Country, like the black Pagoda, the famous city of Delphos or Stone-henge, be ere long neglected, and

its walls and history 'buried amidst the wreck of things that were.' Much general knowledge of Christianity is spreading. A few incidents may be mentioned. In Mustreleor one native has said, referring to the worship of the Great Spirit, 'Then Juggernaut will be eaten by ants.' Another being asked what his atonement was, replied, 'A cloth, or according to my ability.' Being told God did not want a cloth, he immediately referred to the blood of Christ, as the proper atonement. A man, endeavouring in vain on a certain occasion to make one of the Missionaries smile, observed, 'When the people believe, Sahib will laugh.' The same man said of some School-children, 'What they learn they will teach their fathers and mothers.' In a parting address to a School-Master, the man said, 'I believe in Christ much in my heart.' Many such expressions are like the rays of 'the infant sun trying his beams athwart the gloom profound.' Even the determined opposition of some against the Gospel, shews its influence among the people. The Master of the English School is lately married, and has brought his mother and brother from Calcutta, and is thus, it is hoped, permanently attached to the Mission. May he prove very useful. Abraham, the native Preacher, was married by Mr. Yates, to the daughter of a converted Jew of Serampore. His character of his wife, on arriving at Pooree, is thus humourously given by Mrs. Bampton in a letter to her sister: (Abraham uses he for she, the pronoun being the same in Bengalee, Oreeh, and Hindostanee): 'He believe, Sir, if he stopped little day longer Dr. Carey baptize him. Mrs. Ward love him in a good manner. He saw read Hindostanee, Bengalee!' The first four years of the Mission in Orissa, I saw the four original members strengthened by four others from England; encouraged by the addition of four others baptized in different parts of India, and favoured to baptize four others."

Of our late brother Rennell, 'the first fruit' of Orissa, Mr. Lacey says, in a letter dated Nov. 19, 1825,—

"Mr. Rennell, the first fruits of our Mission, is now just upon the point of death. I am constantly visiting him, and he is *dying in the Lord*. Thus are we, a feeble part of the Church Militant, dismissing a member to the Church Triumphant above. Let it not be said that our Mission to Orissa has been in vain, since by our ministry here one soul is entering into glory, and several more are candidates for it. No. It will not appear in vain when the great day of the Lord shall come. God will succeed the labours of his people."

During the past year, a small addition has been made to the number of the Society's Missionaries. In November Mr. T. Hudson was set apart for missionary labours, at Nottingham. The services of the day were of a highly interesting kind. In January arrangements were nearly completed for Mr. and Mrs. Hudson to sail for Jamaica, but a friendly offer of a free passage having been made, by Mr. Angas, a zealous and enlightened friend of the Missionary Cause, their departure was for a short period delayed. In April they sailed, in the *William*, from Cowes, a vessel belonging to Messrs. Angas, having the pleasure and advantage of the company of several other Baptist Missionaries, whom the liberality of these Gentlemen was also providing with a passage. Soon after the last anniversary, Mr. J. M. Cropper was admitted as a Missionary Student, and has during the year assiduously applied to studies preparatory to the important work to which he aspires.

During the past year much has been done to promote a Missionary spirit in the Churches more immediately connected with this Mission. About seventy missionary meetings, besides other public services, have been held; and the collections on these occasions form above a third part of the income of the Society.

The contributions that form the income of the Society for the year are as follows,—

	£.	s.	d.		£.	s.	d.
Allerton.....	0	7	0	Leicester Carley Street.....	2	8	6
Ashbourne.....	6	5	0	Doverg Street.....	6	14	0
Ashby Mensham and Pack- ington.....	34	8	10½	Archdeacon Lane..	22	7	2½
Barrowden.....	16	2	0	Lineholm.....	6	18	0
Barton and Barleston.....	46	10	1½	London, Commercial Road..	38	8	0
Beeston.....	28	15	7½	Suffolk Street.....	3	0	0
Belper.....	9	13	9½	Longford.....	41	9	0
Berkhampstead.....	31	0	6½	Long Whatton.....	3	0	0
Birchcliffe.....	14	18	0	Loughborough.....	107	16	6½
Boston.....	47	11	0	Louth.....	11	13	0
Bourn.....	5	18	0	Mansfield.....	17	19	0
Broughton and Hose.....	27	2	6	March.....	25	1	6
Burnley.....	4	0	0	Melbourne and Ticknall...	54	12	7½
Burton-upon-Trent.....	13	4	6	Nottingham, Broad Street.	97	6	5½
Butterwick and Crowle.....	10	0	0	Stoney Street	110	15	9
Castle-Donington Sawley } and Shardlow.....	56	12	2½	Newbury.....	9	10	0
Cauldwell.....	13	2	2½	Ollerton.....	2	5	0
Chesham.....	46	19	7	Portsea.....	24	0	0
Coventry.....	5	1	5½	Queenshead.....	18	13	4
Derby.....	76	1	6½	Quorndon.....	31	1	0
Downton.....	11	10	10	Retford.....	20	0	0
Duffield.....	11	9	6	Rothley.....	9	11	6
Donation from Mr. Peggs..	31	10	0	Salisbury.....	2	12	6
Edmonton.....	8	14	0	Shore.....	0	9	9½
Female Association.....	33	11	7	Spalding.....	30	0	3
Fleckney.....	4	17	0	Sutterton.....	11	2	8
Fleet.....	20	15	0	Sutton Bonington.....	0	10	0
Gedney Hill.....	3	5	10	Syston.....	6	18	6
Gosberton.....	8	18	2	Tydd, St. Giles.....	5	12	6
Halifax.....	4	19	8	Whittlesea.....	0	14	6
Heptonstall.....	19	19	0	Wirksworth and Shottle...	26	6	2
Hugglescote.....	18	14	0	Wisbeach.....	25	10	6½
Ilkston.....	38	0	0	Wolvey.....	16	0	0
Kirkby Woodhouse.....	10	14	7½	Yarmouth.....	2	12	0
Kirton.....	6	12	10	From the profits of Repos- itory.....	12	10	0
Knipton.....	1	19	6	Sundries.....	3	17	0
Leake and Wimeswold....	31	7	6½	Interest.....	25	11	8

The friends of the perishing Heathen may perceive, with a degree of regret, that the income of this year is not equal to that of the preceding. There is reason to believe that had the whole which has been raised for the Society been duly paid into the Treasurer's hands, the income would have suffered little, if any, diminution. It is therefore earnestly requested, that all the Associations will, in the current year, be careful to remit the amount of their contributions to this most sacred cause to the Treasurer, before the 25th day of June, 1827.

From Austrey, Billesdon, Birmingham, Broadstairs, Chatteris, Kegworth and Diseworth, Hinckley, Isleham, Lincoln, Norwich, Macclesfield, Peterborough, Sevenoaks, Shilton, Smalley, Staleybridge, Sutton-Ashfield, Thurlaston, Warsop and Woodhouse, your Treasurer has received no remittances; and from Sutton-Bonnington and Lyndhurst, only a small sum, instead of the regular annual contribution. In some if not all of these places subscriptions and collections have been continued for the Mission, but the amount was not remitted to your Treasurer in such time as to be introduced into his accounts.

The friends of the Society may observe that its expenditure is approaching near to its income; and there is reason to apprehend that the exertions now employing for sending out several more Missionaries, will soon not merely require all which the Society can raise, but probably speedily exhaust every farthing of the balance now in hand.

On former occasions allusion was made to the important exertions of our female friends. The Society owes much to their activity, and indeed to that of the collectors in general; and so much depends on their continued and increased exertions, that they are entreated to strain every nerve, to employ every energy, in upholding and enlarging the funds of the Society. On this subject the energetic language of Mr. Lacey, in reference to one female collector, deserves to be regarded and remembered by all.—

“O let her not cease nor be weary to pluck souls from death!—Let her remember her own sex, expiring upon the funeral pile!—She is endeavouring to quench those appalling fires.—Let her remember the helpless struggling female infant, dying from the bloody knife, in the hands of its father, or exposed to the sharks by an unfeeling mother, who stands a gratified spectator while the tender limbs of the infant she has borne are torn asunder by the devouring jaws of the rapacious monster!—She is engaged in promoting a system that will turn these monsters of parents into lambs:—that will spare the lives of these helpless infants. But what are these motives!—what if she quenches funeral piles!—what if she prolongs the lives of infants!—what if she soothes the dying moments of the aged, abandoned by their unfeeling offspring!—what is all this! great indeed considered abstractedly, but comparatively nothing: she is labouring to send that Pearl which will enrich the immortal soul!—to make known that Saviour that can save to the uttermost!—to plant the glorious hope of heaven in the breast of thousands of poor, dejected, dying Hindoos! She is pointing them to the way and gates of immortal bliss; which, without exertions of this sort, must remain unknown to them. To save a soul, how Godlike! To alleviate distress, how benevolent!”

The almost boundless field for Missionary labour which the world presents, calls for zeal far more fervent, and exertions far more strenuous than have ever yet been cherished or employed. Christians have done but little compared with what they ought to do; they have rather given this GREAT CAUSE the crumbs that fall from their tables, than indulged the self-denying liberality inculcated by their Great Master. The language of an eloquent Member of the British Parliament, applies with too much correctness to almost all the wealthy professors of the Gospel; and the sentiments it expresses on the inadequacy and weakness of Christian exertions, applies equally to most in humble life. Christians do little compared with the sacrifices love to God and love to man demand, and with what duty declares they ought to do: “I will,” said the speaker, “put the case to myself; ‘you are a professor of Christianity; you avow your belief of the truth, and admire its doctrines; you enumerate the blessings which He gives who gives you all things; and you count among them all, that greatest of all, his inestimable love in the redemption of the world! You

know that charity is the inseparable fruit of true faith; and you know that this charity seeks, above all things, the salvation of the souls of men. What do you do? You subscribe your two or three guineas a year. The conversion of 800,000,000 of souls! there is the object to be accomplished, and there is the sacrifice you are prepared to make for it! Were I to say in the ordinary business of life, 'Such an object is my grand concern; to that object I direct all my powers; on that my very soul is centered, and I give my two and forty shillings a year:—such professions would be counted but an idle mockery, when compared with such feelings and inadequacy of exertion.' Your object is nothing less than the diffusion of the everlasting Gospel, that very object which employed the powers and called forth the anthems of the angelic host, who announced the Saviour's birth and sang their Creator's praise for bestowing such a boon on fallen man. Let not this object, whose effects will run parallel with eternity, be denied your every effort. Let your Missionaries, who in India are intreating the Hindoos to be reconciled to God, plead with you to support the cause in which they are embarked. Sutton and Lacey both address you. The former says, after mentioning a victim who died beneath the wheels of Juggernaut's car,—“When, when shall the Gospel stop the wheels of this bloody car and sink its infamous memory in oblivion? When shall the blood of these victims call forth the united energies of mankind, and arouse the feelings of humanity, and awaken Christian zeal to demand with a voice and perseverance that will not be denied, that these scenes of blood shall be tolerated no longer: or when shall Christians feel as they ought on this subject, and supplicate the King of kings with such importunity and sincerity that the windows of heaven shall open, and pour forth that Divine energy which shall change the hearts of those who delight in these scenes of damnation, and transform them to the likeness of the compassionate Redeemer. Oh England! my Country! my Country! I often look to thee with tearful eyes, and aching heart; and think, when shall thy sons and thy daughters be willing to leave all for Christ, and go forth into every corner of this wilderness-world to plant the Rose of Sharon, and change this moral wilderness into the Garden of the Lord. When shall the cruel reign of Satan have an end, and the peaceful, the happy religion of Jesus bless the world? Come, thou glorious Conqueror! and subdue the nations to thyself. Amen.”

Mr Lacey, after contemplating the horrors of the Car Festival, turns to his English friends, and implores more help from them.—

“I saw ninety bodies unburied, lying in less than two acres of ground: some swelled to an enormous size, and being quite naked, were exceedingly shameful and disgusting. The feeling of horror the sight produced will never leave my imagination. Many of these were females. O ye British females, behold this sight! and think no more about travelling miles to collect a penny for their relief.—You collect not for us, but for these objects: let this thought stimulate you tenfold: for yet, What is done? And let the Christian, surrounded with comforts and superfluities, behold this scene, and then he will not think a pound per year much for the Mission Fund.—Let the

middle classes, yea, let the poor in England think of this, for they are kings and queens, they are rich in comparison of what most of these were, and they will think a penny per week no sacrifice, and must feel compelled to do more than this. These, that here have fallen, had, most of them, no friend; or, if they had, they deserted them in the hour of affliction and death—no food to eat—no medicine to cure the raging disorder—no kind sympathizing hand to soothe them in life's last moments; these thus died, far from their homes, their friends, and families, without even one comfort. O that we could transport our friends here, how soon should we have more Missionaries in Orissa. And O that we could paint the scene, but language fails me. Standing surrounded by ninety of my fellow creatures I can do little but think and weep. O Britain, stretch out thy hand to thy wretched brethren and sisters in British India.—Here they lie for want of thy aid. All Missionary Societies could do more than double they do. O that my own Christian friends did all they could. We hear too much about the efforts they are making, as though it was a favour conferred upon the Lord, and duty was out of the question; but do not these dead bodies call, loudly call, 'Come over and instruct and save us.—We die!—we die!' O may I hear this voice, 'I will devote my powers and health to the good of these dying people.—Lord help me to perform.'

Your Committee cannot perhaps more appropriately conclude this Report than by quoting a few more lines from the communication of Mr. Sutton, on the present scenes and future prospects of Orissa.—

"Wherever I turn my eyes, the mouldering skeletons of the half-devoured carcasses of Juggernaut's deluded worshippers harrow up my feelings: and here, thought I, for thousands of years have these scenes of death and abomination insulted the Majesty of heaven, and called for the curse of the Almighty upon these idolatries. I could not help exclaiming, 'How long Lord, Oh how long ere the power of the wicked one is subdued:—ere in the place where Satan's seat is, the true worshippers shall worship thee who art a Spirit, in spirit and in truth.' Ah how changed will be the scene when the peaceful, the happy religion of Jesus shall have caused this waste howling wilderness to blossom like the Garden of the Lord: when the proud temple of Juggernaut shall be laid low in the dust, and its contemptible idols, which have enslaved millions upon millions of immortal souls, shall be consigned to oblivion. But now, alas! I turn with a sickening heart to the multitudes who are flocking by me to get a sight of these images of wood; and now they pass from me full of the damnable persuasion that a sight of their adored block has taken away every sin. Another and another crowd succeeds in endless succession, and still there are more to come. Many that are now around me have travelled a dreary pilgrimage of 1500, or, perhaps, 2000, miles from the distant parts of India, thus to obtain salvation; and now they have to return the same weary steps, without money, without clothes, and almost exhausted with fatigue. But few will hail again the place that gave them birth; for them no home will smile, no wife or children welcome their return. But what is this to them! they obeyed

Juggernaut's pleasure in coming to see him, and now, if 'tis his will they will die and go to heaven. Such is their language. I feel a blush for Christians overspread my countenance while I write. Can Idolaters thus sacrifice every comfort, and even life itself to enter upon a long and dreary pilgrimage, to obey the imaginary pleasure of their idol; and shall Christians, with their infinitely more glorious prospects and unspeakable obligations, be backward in the service of their God and Saviour, and think any little sacrifice too great. Oh no! Away with such a spirit; be but half as zealous as these Idolaters, and these pilgrimages shall soon cease; these proud towers crumble into dust, and the blessings of redeeming love enrich deluded India. But ere that Gospel spreads in Orissa, perhaps many a valuable Missionary must consume his days in unwearied labour and fatigue, uncheered and unknown.—Many a departed brother must mingle his dust with the burning sands of Hindostan. But what then: our labours will be eventually crowned with success. Immutability itself is pledged for the universal triumph of the Cross. **EVEN SO COME LORD JESUS.**