

The 1849 Diary of Reverend David Jones (1808-1854)

David Jones (1808-1854) was a Baptist minister and editor. He was born in Penrhiw-fach, Llanpumpsaint, in 1808, the son of Benjamin and Esther Jones. His preaching journey began at Ebenezer in Blaenavon, and at the age of 20, he entered Abergavenny Academy. In 1832, he was ordained as a minister of his mother church. Later, in July 1834, he moved to the Tabernacle in Cardiff, where he remained until his passing on November 8, 1854.

During his ministry in Blaenavon, he married E. Thomas of Neath, and together they had two sons. In 1838, he was appointed as a co-editor of "Ystorfa Weinidogaethol" (later known as "Ystorfa y Bedyddwyr") and in 1840, he became an editor for "Y Bedyddiwr." David Jones also published "Udgorn Jubili Cenhadaeth y Bedyddwyr" in 1844, and "Y Drych Blynyddol" in 1849. He is credited with translating "Cydymaith y Bibl" (date not specified), likely from the English version by E. Romeyn of New York. In 1839, he edited the second edition of Enoch Francis's "Gair yn ei Bryd." Additionally, a popular catechism is attributed to him.

Sources:

- R. Evans, "Life and Times of the Rev. David Jones, Baptist Minister, Tabernacle, Cardiff. Also forty of his skeleton sermons," Llanelli, 1885.
- "Geiriadur Bywgraffyddol o Enwogion Cymru," Vol. II, pages 73-75.

Author: Benjamin George Owens, M.A., Aberystwyth (1959)

The following translation has been generated by AI ChatGPT, and while it provides an overview of his life during that period, I cannot independently verify its accuracy.

The Beginning

The annual calendar, including a complete calendar for the year 1849, along with a full view of the epacts for the builders of the calendar throughout Wales, and throughout the world, for the entire 1848. By the Rev. D. Jones, Cardiff.

BRECONSHIRE, etc.

IN THE OLD ASSEMBLY,

Held in Caersws, Montgomeryshire, on the 7th and 8th of June 1848. The Assembly was attended by eleven ministers, and after earnest prayer, Jacob Nicholas, the minister of Caersws, was chosen as the Moderator. Then the letters from the churches to the Assembly were read, from which we understood that peace is increasing throughout all the churches, yet many mourned that nothing of religious interest had been paid to the church, neither in the church, nor in the world in which they lived in the past. Here we learned that Brother R. A. Jones had been appointed to perform the complete work of the ministry in Bethania; Brother L. Roberts, in Machynlleth; and Brother J. Evans, in Llanllugan. But to our disappointment, we were informed that our beloved Brother J. Evans, Llanllugan, had been buried a few days before the Assembly, but we hope that great change has been profitable for him.

IT WAS DECIDED THAT:

1. The Tabor, Brynmawr church will have a contribution in the Assembly, and the delightful spirit of reconciliation will increase between this church and Zion, Brynmawr, which was received with much joy.
2. Permission will be given for delegates from Carmel, Cefn-coed-y-cymmer, and Zion, Brynmawr, to visit the churches this year to collect funds to pay the various chapels' expenses. They should go out in the order they have been named above.
3. Every effort is to be made for our brethren who wish to establish a Voluntary Society to assist Elderly Ministers and make their descent to the grave as smooth as possible.

The messengers are wished not to call in the church. That permission should be given to them.

4. That S. B. Evans and J. Edwards be retained as the officers of the year for the Aid Society for Baptist Missions. If they are willing to do so.

5. That the first Sabbath in August be set aside for fasting and prayer throughout the churches in this Assembly.

6. That the churches are allowed to appoint someone to act as collector for the Orphans' Fund, and to bring their Collections and Subscriptions to the quarterly meeting in Talyllyn, to be held on the second and third days of August next. Whoever has not collected for Machynlleth should do so and send their collections to the quarterly meeting in Talyllyn.

7. That the Letter from the Assembly, written by Brother Jacob Nicholas, be adopted, printed, and sent to the churches.

8. That the Assembly next year be held in Nant-y-ffin, near Talgarth, Breconshire, on the Wednesday and Thursday of the first week of June 1849. The Conference to begin at 11 a.m. on Wednesday.

PUBLIC MEETINGS.

At half-past six in the evening of Wednesday, the brother T. Evans read and prayed, and the brothers E. Brunt, Bwlchsarnau, W. Richards, Penyrheol, and Thos. Thomas, Nantgwyn, preached from Acts 26:28-29, Luke 24:40.

At seven in the morning on Thursday, after reading and praying, the brothers R. Davies Talywern, T. Havard, Maesyrhelem, and James Davies, Tabor, Brynmawr, preached from John 10:28-29, Isaiah 12:3, 1 John 4:10.

At half-past ten in the morning, the brother J. Jones, Sarn, read and prayed, and the Brothers J. P. Williams, Pantycelyn, D. Davies, Dolau, and J. Evans, Parthydwfr, Brecon, preached from Matthew 28:6, Psalm 2:6, Psalm 124:7. Brother D. Davies preached in English.

At two, the brother E. Owens read and prayed, and the brothers Thomas Evans, Jesreel, E. Price preached in English.

There was also a meeting for the children in the afternoon, in which the brothers H. Morgans, Dolgellau, D. Jarman, Pentrenewydd, and T. Williams, Saar, preached and concluded the Assembly.

We hope that both the seed and the crop fall on good ground. The Gymanfa was considered by many to be highly successful. The weather was excellent, and the impressions made by the sermons were powerful. Many people rejoiced and wept at the same time.

It happened that the residents of the Severn Valley, together with the farmers and inhabitants of the surrounding area, showed great respect to the minister and the cause, through their hospitality and readiness to welcome strangers who had gathered for the Gymanfa.

CYMANFAOEDD IN CARMARTHEN AND CARDIGAN.

Held in Felinfoel, on the 6th and 7th of June 1848.

RESOLVED THAT

- I. The letter presented by Daniel Jones be accepted.
- II. Collections to the amounts of the various districts, as usual.
- III. There is to be no collector to go through the churches to collect for a single chapel; but each church is to collect its own amount and send the money to the Treasurer, John Williams, Esq., Carmarthen; or come to the next Gymanfa.
- IV. The following brothers are to be in the committee; John Williams as Treasurer, T. Thomas as Secretary; H. W. Jones, Daniel Jones, John Morgan, John Williams, James Spencer, David Rees, Thomas Williams, Ebenezer; David Griffiths, Edward Williams, Robert Roberts, Swyddffynon, to prepare the money.
- V. Every church is to send some financial aid to the church where the Gymanfa is held, to assist in hosting it.
- VI. This Gymanfa is to consider the statements of the Government concerning the state of Education in Wales, as dishonest, designed to undermine Nonconformity, and aimed at restricting education, and, consequently, to wholly reject financial aid from the government, whether it is to restore schools or to support schools.

VII. This Gymanfa is to highly encourage the principles and goals of the Society for the spread of Education and, generally, voluntary education, and to wholly reject financial aid from the government, whether it is to restore schools or to support schools.

VIII. This Gymanfa is to accept the principles and intentions of the Monmouthshire Gymanfa, to further the purpose of the society above, and to greatly encourage cooperating to further the existence of the institution in North Wales.

IX. The next Gymanfa is to be in Ebenezer, Llangynog.

A Gymanfa

Held in Maenyffos on the 13th and 14th of June 1848.

RESOLVED THAT:

I. The Gymanfa's letter be printed.

II. The Athrofa in Montypwl and Hwlfordd are to collect as usual.

III. The following churches are to collect to pay off their ministers' debts - namely, Crughowel in Breconshire, Llanfyllin in Montgomeryshire, and Treforrest in Glamorganshire. Crughowel is to begin towards the end of September, following the above order. Also, the last two places are expected to send any necessary notices to the Rev. T. E. Thomas, Trehale, near Hwlfordd (Haverfordwest).

IV. A prayer meeting is to be held on the first Sunday in August next, to pray for a more extensive outpouring of the Holy Spirit on the churches.

V. The next Gymanfa is to be held in Beula, as usual.

The following brothers were ordained: Thomas Davies, of Athrofa Hwlfordd, in Marloes and Sandy Haven; Thomas Williams, of Athrofa Pontypwl, in Llangloffan; and Ebenezer Edwards, of Athrofa Hwlfordd, in Penfro.

Additionally, the brothers David Davies, formerly of Sir Aberteifi, established a church in Tabor, and Thomas Thomas, of Penfro, at Honeyborough.

Collections amounted to £131.75 for Drysorfa y Gweddwon, £4.45 for Tundeb y Bedyddwyr, and £9.35 for the Gymanfa. There was a total of 40 churches.

Y GWASANAETH CYHOEDDUS

Tuesday:

- 10:00 - A conference was held by the ministers and delegates.
- 2:00 - Brother D. Davies of Tabor read and prayed.
- Preaching by Brothers W. Reynolds (Felin Ganol) and W. R. Davies (Dowlais) from Luke 24:50-51 and Isaiah 44:3.
- 7:00 - Brother W. Miles (Ty'rhos, Independent) read and prayed.
- Preaching by Brothers T. G. Jones (Beula) and H. Davies (Llangloffan) from Hebrews 1:14 and 1 Peter 1:12.

Wednesday:

- 7:00 - Brother B. James read and prayed.
- Preaching by Brothers B. Thomas (Arberth) and D. Bowen (Penyfai) from Luke 11:13, Romans 5:17, and 2 Peter 1:12.
- 10:00 - Brother T. Thomas (Bwlchygwynt) read and prayed.
- Preaching by Brothers D. Jones (Felinfoel) and H. W. Jones (Caerfyrddin) from 1 Peter 1:16, Philippians 3:8, and concluded with a prayer by Brother D. Davies (Independent) of Aberteifi.

There is an acceptance of a resolution concerning church records, specifically from churches in Sir Benfro (Pembrokeshire).

The most significant deficiency is noted to be the lack of mentioning the preachers and evangelists from the county. The deficiency, however, may be rectified next year, suggesting that some may be left out accidentally.

CYMANFA MON

This year's Cymanfa was held in Amlwch on the 1st and 2nd of October 1848, in a convenient field near the Chapel.

PUBLIC MEETINGS

The first night:

- A prayer by Brother A. Morgan (Dolgellau).
- Sermons by Brothers O. Owens (Rhosllanerchrugog) and D. Davies (Swansea) on John 18:36 and Isaiah 46:1-12.

The following morning at six:

- A prayer by J. Hughes (Belan).
- Sermons by Thomas Hughes (Llandegfan) and Henry Morgan on Philippians 2:12-13 and 1 Peter 1:12.

At ten:

- Brother William Morgan (Holyhead) commenced.
- Sermons by Brothers John Prichard (Llangolwen) and D. R. Stephen (Manchester) on John 3:5 and 1 Corinthians 1:21.

At two:

- A prayer by J. Roberts (Llangefni).
- Sermons by D. Price (Liverpool) and D. Davies on Hosea 14:1-3 and Mark 10:21.

At six:

- A prayer by J. Robinson (Rhydwyn).
- Sermons by D. Jones (Liverpool) and D. R. Stephen on 1 Kings 18:21 and Philippians 4:19.

CHANGES

The following changes were announced:

- Brother Thomas Hughes has given up his pastoral care in Llandegfan and Beaumaris and is open to a call from any church in need of a worthy minister.
- Brother W. Jones has moved from Moria, Gaerwen, to reside in Holyhead.
- Brother Thomas Roberts has been ordained at Bethel, Rhosybol, Capelnewydd, and Pensam.
- A new chapel has been adapted in Caegeiliog.
- Brother Hugh Jones has left Llanfachreth and has gone to Ruthin.

Brothers **Richard Jones (Capel Newydd)** and **Hugh Roberts (Brynsiencyn)**,

Assistant Ministers have passed away.

CYMANFA ARFON

The Arfon Cymanfa was held this year in Pwllheli, on the Monday and Tuesday, the 10th and 11th of October.

DECISIONS

1. The next Cymanfa for this county shall be at Y Garn; the time is yet to be appointed.
2. We are greatly pleased that we succeeded this past year in moving the heavy burden that rested on Port Madog; many churches have been very kind, yet a large burden remains on the shoulders of the few remaining brothers. We earnestly wish that churches which have not yet acted will try this year, and we kindly request that certain individuals in the churches who can, provide more help this year.
3. There was much talk about the necessity of being more active in instructing children in our Sabbath Schools, along with all other conveniences that we can have, in the education and teaching of the Lord. What is taught unaided and unchristianly in connection with the baptism of infants by every party that practices it, is calling very loudly for an effort on behalf of the children that were once given to the saints. We think about this imperatively.

PUBLIC MEETINGS

1. The first evening meeting was commenced by J. Prichard, Llangollen, with sermons by J. Jones, Llanberis, and Owen Owens, Rhos, from James 5:16.
2. The following morning at 6, the meeting started with a prayer by Robert Roberts, Pontllyfni, followed by sermons by John Roberts, Llangefni, from Hebrews 11:30.
3. At 10, the service commenced with a prayer by John Williams, Garn, and sermons by D. Price and John Prichard, from Psalm 68:18 and Matthew 10:19-22.
4. At noon, a prayer by R. Jones, Llanllyfni, and sermons by John Roberts and D. R. Stephen, from Philippians 3:20-21 and Matthew 18:20.

5. At 6 in the evening, a prayer by H. Morgan, followed by sermons based on 1 Timothy 2:5 by Owen Owens, Leviticus 25:10 by D. R. Stephen, and John 1:1.

I received the following from the Reverend R. Jones; I regret that I cannot provide definite answers to your questions, but I will do the best I can.

1. Caernarfon, minister W. Richards; assistant preachers D. Williams and John Thomas; about 80 members; debt of £250.
2. Bangor, no minister; about 80 members; debt of £200.
3. Llanberis, Bethesda, and the Gilfach, John Jones is the minister in the first three; about 50 members in the first, about 30 in the second and the third; about £100 of debt on the last two and some on the third.
4. Pontllyfni and Llanaelhaearn, minister R. Roberts; about 36 members in the first, a little more in the second; there is no debt on any of them.
5. Llanllyfni, Garn, and Capel-y-Beirdd, minister R. Jones; two other ministers have been appointed as assistant preachers, John Williams and W. Evans; the members are numerous.

I received the following from the Reverend R. Jones; I regret that I cannot provide definite answers to your questions, but I will do the best I can.

Llanllyfni has 40 members, a debt of £50, and Garn has 90 members with a debt of £60. Capel-y-Beirdd has 32 members with no debt. Porthmadoc and the Penrhyn have 30 members with minister D. Jones and assistant preacher W. Williams. They paid about £150 of the debt last year, and there is still about £200 remaining.

Pwllheli and Tyddyn Shon have around 100 members, no debt, and Tyddyn Shon has about 50 to 55 members with a debt of about £100. Nefyn, where Brother Thomas Hughes from Llandegfan recently established a presence, has around 80 members, and there is no debt on the old chapel, but they need a new one. Lleyn and Rhoshirwllun have around 40 members with a debt of about 50p. They have built a beautiful new chapel close to Rhoshirwaun, in a place called Dynevor. There are old chapels on Ty'n-y-donen land, in the Botunog parish. There is one in Galltraeth, near Rhiw Mountain, and another in Llangian. The number of members in each of them is small. Lleyn has often been without a minister, but Brother R. Pritchard, formerly from Llwynheody, seems to be settling among them. We hope his ministry will have a positive impact in this needy region.

Now, I have provided you with information about the circumstances of these churches. If I survive another year, I will investigate matters in more detail."

CYMANFA DINBYCH, FFLINT, A MEIRION

This assembly was held splendidly in Denbigh on the 21st and 22nd of June 1848.

On Wednesday, at 7 o'clock, the Reverend Edw. Roberts of Drefach offered a prayer, and the Reverend D. Price of Liverpool preached from Isaiah 9:6.

On Thursday, at 2 o'clock, another united meeting was held, where ministers and delegates from the surrounding area were warmly welcomed. Since there was no settled minister in the town, the Reverend Thomas Jones of Llandyrnog was called upon to take the chair.

Responsible representatives of the churches presented their accounts. A letter was read from the Cefn Mawr church regarding the establishment of an institution in the North, etc. It was decided that delegates would go through all the affiliated churches to the assembly, and it was also decided that the 1849 assembly would be held in Llanrwst, and the meeting concluded with a prayer.

On the 6th, the public meeting commenced with a prayer by Reverend W. Evans of Rhuddlan. The Reverends Ellis Evans of Cefn Mawr, John Edwards of Brynmawr, preached from Dad. xvi, 16, and Eph. iv, 8.

Friday morning, at 6, Mr. Edward Kenrick offered a prayer, and Mr. Griffith Havard of Pontypool, along with Reverend R. Roberts of Cynwyd, preached from Heb. iv, 16, and acts xxi, 16.

At 10, Reverend John Griffiths of Llandudno offered a prayer, and Reverends Price of Liverpool and Prichard of Llangollen preached from Luc. xxii, 42-3, and Heb. viii, 45.

At 2, Reverend Morgans of Dolgellau, Owens of Llanrwst, and Roberts of Penycae offered a prayer, and they preached from Matthew vi, 23; Luke xviii, 24; and Genesis iii, 15.

At 6, Reverend Hugh Hughes of Llanfair offered a prayer, and Reverends Richards of Caernarfon, Jones of Liverpool, and Morgan of Holyhead preached from Heb. xii, 24-26; 1 Tim. vi, 8; and acts ii, 35.

The preaching was powerful and effective. May the assembly, under God's blessing, achieve the intended purpose of its holding.

To bring Denbigh, Flint, and Meirion Soon obediently to the ordinances of King Jesus- To change everyone's life for the better- May the entire church gather in unity.

1. GENERAL MISSIONARY SOCIETY OF THE BAPTISTS Founded in 1792. **Purpose:** "To spread knowledge of Christ's religion throughout the entire world, through the preaching of the gospel, translation, and publication of the scriptures, and the establishment of schools." **Annual expenditure:** Approximately £25,000.
 2. HOME MISSIONARY SOCIETY OF THE BAPTISTS Founded in 1791. **Purpose:** "To maintain and support itinerant and village preaching." **Annual expenditure:** Approximately £6,000.
 3. IRISH BAPTIST SOCIETY Founded in 1814. **Purpose:** "To support itinerant preachers in Ireland, establish schools, and distribute Bibles and Treatises generously there." **Annual expenditure:** Approximately £4,000.
 4. GENERAL BAPTIST MISSIONARY SOCIETY (ARMINIAN) Founded in 1816. **Annual expenditure:** Approximately £3,000.
 5. BIBLE TRANSLATION SOCIETY Founded in 1840. **Purpose:** "To assist in printing and distributing the translations of the Holy Scriptures, from those which the British and Foreign Bible Society has taken under its wing, on the condition that the words pertaining to the ordinance of baptism have been translated to be synonymous with immersion; and, furthermore, to aid in translating and distributing the translations of the Word of God in fidelity and perfection." **Annual expenditure:** Approximately £2,500.
 6. BAPTIST TREASURY Founded in 1717. **Purpose:** "To assist ministers and churches of the General Baptists in Wales and England and to support the education of young men toward one judgment of the pastorate; to provide gifts of books to ministers and students and for other generous purposes (agreeable to the common design) at the discretion of the subscribers." **Annual expenditure:** Approximately £2,500.
-

7. **BAPTIST BUILDING FUND** Established in 1824. **Purpose:** "To assist General Baptist churches in bringing building, improvements, and expansion to their places of worship, having thoroughly researched the suitability of the location, the accuracy of the Trust, and other necessary

details, and demonstrating that the cause is deserving of commendation and support." **Annual expenditure:** Approximately £550.

8. **UNDER THE BAPTISTS** Established in 1813. **Purpose:** "1st, to promote a general union and brotherly love among the ministers and Baptist churches who embrace the common evangelical view. 2nd, to foster a working union in all matters considered serviceable to the cause of Christ in general, and the Baptist name in particular. 3rd, to obtain a general and accurate knowledge of the state of Baptist churches, societies, institutions, colleges, &c., belonging to the Baptists throughout the kingdom and the world in general. 4th, to provide an Annual Report for its dissemination, showing the proceedings of the Union and the state of the cause." **Annual expenditure:** Approximately £110. This Union has Corresponding Members in various parts of the world.
9. **BAPTIST TRACT SOCIETY** Established in 1841. **Purpose:** "To disseminate the truth of the gospel through the medium of tracts or small books according to the views of the writers, such as Calvinists and General Baptists." **Annual expenditure:** Approximately £250.
10. **BAPTIST COLLEGES CAIRNADORE** Established in 1770. **Annual expenditure:** Approximately £1,200. President: T. S. Crisp, Professor of Theology and Biblical Languages: Rev. F. W. Gotch, A.C.

STEPNEY Established in 1810. **Annual expenditure:** Approximately £1,300. Professor of Theology: Rev. W. Jones, Professor of Logic and Metaphysics: Rev. S. Tomkins, A.C.

11. **BRADFORD** Established in 1804. **Annual expenditure:** £1,300. President and Theological Professor: Rev. J. Acworth, A.C. Linguistic Professor: Rev. F. Clows.
12. **ACC RINGTON** Established in 1811. **Annual expenditure:** £470. Theological Professor: Rev. D. Griffiths. Linguistic Professor: Mr. J. Harbottle.
13. **PONTYPOOL** Established in 1807. President: Rev. T. Thomas. Linguistic Professor: Rev. G. Thomas. **Annual expenditure:** £750.

An annual examination and public meetings of this institution was held on May 23 and 24, 1848.

The annual examination took place on the morning of the 23rd at the Academy. The Rev. Thomas Jones of Caerwent was the examiner in Divinity,

and the Rev. H. Clarke, A.C., of Monmouth presided in the linguistic department.

The subjects in which the students were examined in Theology included Christ's works in His state of humiliation, such as His Ministry, His Miracles, and His Conflict with Satan, along with the Work of the Holy Spirit. From the examination, it was apparent that the students had read commentaries on various other subjects and that sermons had also been read in extenso for general criticism by the students. In the languages, they were examined in Hebrew, Greek, and Latin. It was also understood that the students had paid attention to elocution, Medical and Moral Philosophy, and Practical Ethics, and a class had been studying Mineralogy for some time.

The examiner awarded students in the different classes considerable praise. The general feeling was that the progress and improvement of the students were great honors to the zealous Professors as well as to the students themselves.

In the evening, after reading and prayer by the Rev. W. Roberts of Tredegar, the Rev. D. Jones of Merthyr Tydfil preached from Ephesians iii, 1.

On Wednesday morning, the Rev. T. Jones of Caerwent read and prayed. Following this, two lectures were delivered by two of the students: Mr. J. P. Jones on "The Principles of Moral Philosophy in its Relation to Christian Ministry," and the other by Mr. D. Morgans on "Extraordinary Operations of the Holy Spirit." The Lectures were elegantly composed, with the language being eloquent and powerful, and the delivery was impressive, appearing to give great satisfaction to all who listened.

PUBLIC MEETING

In the afternoon, a meeting of the members of the eisteddfod and friends of the institution was held, at which W. W. Phillips, Esq., took the chair. The annual report was then read, from which it appeared that there were 160 Students in the College up to Christmas, and from then until now, 14 more have been admitted. Four left the institution at Christmas—Mr. Edward Roberts, who settled in the pastorate at Pontesbury, Shropshire; Mr. Thomas Williams, at Llangloffan, Pembrokeshire; Mr. Thomas Lewis, at Llanddewi; and Mr. George James, at Llanfihangel Cwmdru, Monmouthshire. Mr. John P. Jones has accepted a cordial call to the church at Bridgend, Glamorgan, and has

commenced his ministry there. Mr. J. P. Jones has been invited to continue his trial. Mr. D. Morgans was given leave to remain an additional year in the institution.

Mr. J. W. Todd was very kindly and generously offered to contribute the entire expenses of his trip to the meeting. The late Mr. E. Harris, Esq., of Caerodor, in his will, left £20 to the institution.

However, despite all, it is understood that the institution is still in debt to nearly £200, which continues to decrease gradually over several years. At the close, Mr. Trend, M.A. from Bridgwater, preached in English.

HOWELL

Established in 1839. Professor of Divinity: Rev. D. Davies. Professor of Languages: Rev. T. G. Jones.

The College now stands truly deserving of its support, and it is unfortunate to see its low treasury. The professors provide their services at almost no cost, and the students live frugally.

It is a shame for Wales to have so many sons raised to high ranks and serving as Principals and Professors in Colleges without having enough to carry on.

The Rev. D. Griffiths, Accrington, is a Welshman, a member (if we may say so) from Ffynon-well-na-buwch in the district of Pembrokeshire and originally from that area. The Rev. T. Thomas, Pontypool, is native to the Cardiganshire area and an original member of the Tabernacle in that place. The Rev. George Thomas, son of a respectable farmer from the Bwlchgwynt area, also known as Blaenllywe, and an original member, we believe, from Bwlchgwynt. The Rev. W. Jones, Stepney, son of Mr. T. Jones, a deacon in the Aberystwyth church. Dr. Thomas Jenkyn, Chief Professor of the Independent College in Coward, near London, originally from Merthyr Tydfil and an original member of one of the churches there. BRIEF OVERVIEW OF THE CURRENT CONDITION OF OUR DENOMINATION AROUND THE WORLD.

After all the efforts that have been made by Baptists old and recent, it will be invaluable for the reader to get a comprehensive view of the situation of Baptists worldwide as the fruit of their labour under God's blessing. Psalm 48: 12-14 states: "Walk about Zion and go round about her: tell the towers

thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." After the most detailed investigation we could conduct for information on the condition of the Baptist Denomination worldwide as the fruit of their labour, we place our fellow contributors in order as follows. First, let's have a look at our own country, our collective kingdom, including England, Ireland, Scotland, and Wales. In England, there are one thousand, four hundred, and twelve Baptist Churches. In Wales, there are one hundred. In Scotland, there is one hundred and eleven. And in Ireland, there are eleven. These numbers are from the various Baptist Churches in these areas.

ESTABLISHMENTS RELATING TO OUR DENOMINATION.

In mission fields: The Foreign Mission; the Home Mission; the Irish Mission; along with the Bible Translation Society.

OUR COLLEGES: Caerodor; Stepney; Bradford; Pontypool; Haverfordwest; Accrington; Leicester.

CHARITABLE SOCIETIES: The Baptist Association for educating ministers, assisting poor churches, etc.; the Baptist Magazine, to assist widows and aged ministers; the Bath Society, to aid aged ministers; the Baptist Building Society, for building chapels; the New Selection of Hymns, to assist widows and orphans of ministers of the denomination; the Western Society, for aiding widows and orphans of ministers.

The annual expenses of the various above-mentioned establishments are about fifty thousand pounds.

Next, we will look at the state of our denomination across America.

The most recent account we have received from the United States of America is as follows: our fellowships their number five hundred and fifty; the number of churches is nine thousand four hundred and twenty-four; ordained ministers' number five thousand two hundred and twenty-four; licensed preachers, one thousand, one hundred, and seventy-seven; and it is estimated that the number of members does not greatly exceed one million.

"Taking the numbers into account, it is evident that Baptists" in terms of judgment, of all kinds in the United States, is less than one-fourth of one percent of the population – as to government.

We take leave from here to see and visit North and South America. Canada consists of two provinces, East and West. There are six associations, one hundred and twenty-six churches, including eight thousand and sixty members. In NOVA SCOTIA and the ISLAND OF PRINCE EDWARD, there are one hundred and fifteen associations, churches, and two thousand four hundred and seventy members. In NEW BRUNSWICK, there are fifty-eight associations, three hundred and sixty-two churches, and seven thousand five hundred and seventeen members. In LOWER CANADA, there are five associations, thirty-five churches, and eight hundred and ninety-eight members. In UPPER CANADA, there are four associations, one hundred and thirty-four churches, and five thousand one hundred and fifteen members.

It is estimated that, in the four provinces of Canada, there are one hundred and twenty-two ordained ministers. In NEWFOUNDLAND, there are seven associations, fifty-eight churches, and about two thousand members.

In the United States of Mexico, there are four associations, twenty-six churches, and over three hundred and fifty members.

In CUBA, there are four churches, and about fifty members.

From the WEST INDIES, there are about one hundred churches and two thousand members. Among these, there are no associations.

In BRAZIL, there are no churches. It is estimated that the number of members in this country does not exceed two hundred.

It is of great significance and is a source of great joy to see the advancement of the Baptist denomination among so many tribes and nations.

The efforts of our denomination are seen and felt around the world, and its growth is a testament to the blessings of God.

In NEW BRUNSWICK, there are fifty-eight churches, including seven thousand five hundred and seventeen members. In NEWFOUNDLAND, there are seven associations, fifty-eight churches, and about two thousand members.

In the United States of Mexico, there are four associations, twenty-six churches, and over three hundred and fifty members.

In CUBA, there are four churches, and about fifty members.

From the WEST INDIES, there are about one hundred churches and two thousand members. Among these, there are no associations.

In BRAZIL, there are no churches. It is estimated that the number of members in this country does not exceed two hundred.

It is of great significance and is a source of great joy to see the advancement of the Baptist denomination among so many tribes and nations.

The efforts of our denomination are seen and felt around the world, and its growth is a testament to the blessings of God.

Regarding the situation of our denomination in Europe, in France, there are fourteen churches, including two hundred and twenty members. In Prussia, Hamburg, and other German regions, there are eighty churches, including nearly a thousand members. In Denmark, there are eight churches, including five hundred members.

In China and Siam, there are five churches, including about a hundred members. In Burma and neighbouring places, there are thirty-eight churches, with over a thousand members.

In Africa, there are six churches, including two hundred and twenty members. In the African Islands, there are two churches, with about a hundred members. In Australasia, there are thirteen churches, with three hundred and sixty members. In Oregon, there is one church, with twenty members.

In India, there are only two special missionary fields under our Foreign Mission the places sanctified by the labours of Carey and Knibb, in line with other withdrawn missionaries, left to their labour forever.

In the account given in the closing of our American periodical, we find the following regarding the India Eastern Division: "Of churches, there are three hundred twenty, with members totalling twenty thousand and sixty."

From the above summary, it appears that the total number of our churches is around one thousand, nine hundred, and fifteen, and the number of members

is around two hundred thousand, three hundred and twenty-nine. Overall, the Baptists around the world are numerous. However, it is important to note that the Baptists are not as knowledgeable in terms of their numbers as in England or America. There are many Baptists in Bohemia and Transylvania, among other countries in Central Europe, whose numbers, affiliations, and members would be much higher if their knowledge was sufficient to provide specific information.

The regions of the Western Indies include Jamaica, the Bahamas, Trinidad, Honduras, and Haiti, where there are many churches. Jamaica alone has five hundred and seventy-six churches with over forty thousand members. In the Bahamas, there are sixty churches with nearly three thousand members. In Trinidad, there are twelve churches with about nine hundred members. In Honduras, there are eight churches with over six hundred members. Haiti has about ten churches.

Time has been recognized as blessings from God. Psalm 48:12-14 states, "Walk about Zion, go around her, count her towers, consider well her ramparts, view her citadels, that you may tell of them to the next generation. For this God is our God for ever and ever; he will be our guide even to the end." With utmost dedication, we have delved deeply into examining the condition and work of the various affiliated institutions within our denomination on the vast expanse of America. These include the associations, societies, colleges, and more.

Our goal was to lead our readers to marvel at the number and activities of the various related institutions within our denomination. However, the circumstances have led us to open these fields before us in the present. Dear readers, the facts tend to teach us very important lessons; they urge us to acknowledge the Lord's blessings in the achievements made both locally and globally. We can confidently say, "This has come from the Lord; it is marvellous in our eyes." Yet, at the same time, we are bound to humbly recognize our own inadequacies and our lack of energy that has been evident in both our local and foreign efforts.

The land remains largely unclaimed by us, and through the offerings of His people, under the guidance of His Spirit, God has been moving our cause forward. The consideration of this has engaged our thoughts vigorously with our work and made us eagerly desire the Lord's blessing on our labour.

Many of the Lord's blessings have followed us as a denomination from the days of John the Baptist until now, and we have suffered for Christ, as well as worked for His cause. We can say, "From the Lord, this has come, and it is marvellous in our eyes." Yet, in our trials, we find ourselves prone to white-wash and embellish our own accomplishments, and it has become necessary for the truth to make itself known and impose on us the fact that we must become lowlier in all other things. There remains much land not yet possessed, and through the offerings of His people, God has been steadily moving our cause forward, and the consideration of this engages our thoughts and makes us desire the Lord's blessing.

The Lord's blessings have been following us for a long time, but there are still many obstacles to overcome. We are guided by the Lord's assurance, "He who began a good work in you will carry it on to completion until the day of Christ Jesus."

The source of the power of our denomination comes from God, and if we are united in faith, purpose, and work, the cause will continue to grow. Our contributions to God's work will always bear fruit, and the Lord's blessings will be upon our efforts.

Our denomination has been influential around the world and continues to experience growth. The Baptists have a rich history, and it is our duty to recognize and appreciate the Lord's guidance in all our achievements and endeavours.

In India, a Baptist was the first martyr who was allowed to preach the gospel in America. In 1836, the laws abolishing human slavery were passed in the United States. In the first place, the Baptists were instrumental in sending a petition to Congress for the abolition of slavery, but it was the British Baptist, William Knibb, who finally struck the chains of the Indian slaves who had long suffered and languished.

The endeavours of our denomination in India and abroad are endless, as numerous heroes and heroines have contributed to the cause. Their dedication and efforts are to be commended and remembered. In the past, we have seen numerous victories through the selfless and tireless labour of our denomination's missionaries, and we trust that God will continue to guide us on this path.

In the field of Baptist missions, our early leaders were exemplary. In the United States, the Baptist denomination sent the first missionaries. It was the Baptists who had the honour of being the first to send the gospel to foreign shores. The history of missions has shown that the Baptists were the first to go out as missionaries. Adeniran Judson, a Baptist, was the first person to go to the Burmans. God marvellously used him to strike the chains of the Indian captives and those enslaved by false religions.

We find that the Baptist movement began in England. The Baptists have seen remarkable progress and have contributed to the growth of the denomination. The role of our Baptist leaders, missionaries, and societies has been pivotal in shaping the course of our denomination.

In England, Baptists are known for their dedication to the cause. Their faith has been instrumental in overcoming many obstacles, and God has moved mightily through their efforts. Baptist history in England is rich and vibrant.

From this point, we turn our attention to our denomination's condition and work across the wide expanse of America. This includes the associations, societies, colleges, and more.

William Fox, Esq., a deacon in a Baptist church in London, who collaborated with Robert Raikes in 1786 to establish our Sunday Schools, which have since been of incredible benefit to the world.

Our denomination has also made efforts to translate the Word of God into languages spoken by people around the world. Our missionaries have translated the word of life into more than fifty different languages. It can be said that more than half of the world's population has heard the word of God in the languages they understand, thanks to the dedication of our denomination.

These achievements are not mentioned in a boastful manner but only to demonstrate how God's guidance has been suitable for bestowing His blessing upon our denomination's work. We are encouraged to continue and increase our faithfulness to the cause of Jesus Christ.

We will be faithful in life and death, and then we will receive the crown of life.

EXTRACT FROM LETTERS OF THE ASSOCIATION

TO THE CHURCHES.

MORGANWG,

ON UNITY AND COOPERATION IN FAITH, BY THE REVEREND

B. EVANS, HIRWAUN.

I. Let us consider the NECESSITY of Unity and Cooperation.

II. How we may ATTAIN Unity and Cooperation.

III. The INFLUENCE or the BENEFICIAL EFFECTS arising from Unity and Cooperation.

IV. We will endeavour to show the necessity of Unity and Cooperation. We do not believe that much needs to be expounded on this point, as our concern is to consider what we understand in terms of its relevance to a unique and general cooperation. However, we aim to bring forth what we understand of its relevance to a more specific and broader cooperation, but we will not overwhelm ourselves in elaboration, considering that only what can be understood is imposed upon us, and that is as much as we can deal with.

1. The Commandments of the Scriptures. The Scriptures signify unity and cooperation among the people of the Lord in unique matters, and every time one commands, the other understands. Considering that if there is unity among Christians, cooperation will also be present; and if there is cooperation, there must be unity. We should keep our eyes on both sides, as the Scriptures encourage unity and cooperation, which are logical and rational. And, as one side brings commandments, the other side has understanding to interpret them.
2. The Example of the Church in the Apostolic Age. We are ready to confess that this is the time when Christians have been the most Christ-like and most faultless, from their planting until now. Indeed, this hatred that has been brought about at this time caused excellence to be abundant during that time, and as we have seen, it was excellent. So, there is hatred that caused superiority during that time.
3. The Imitation of the Primitive Church. We propose imitating the ancient church. Yes, it is appropriate to be useful and commendable to copy

their actions, as they were the exemplary ones. When people see, hear, and perceive what is lovely, good, commendable, pure, and honest, they follow them and practice them. Hence, we should desire and be eager for the same thing.

4. The Law of the New Covenant. We have considered the old covenant in terms of the many commandments, which are countless and unmanageable. In the new covenant, there are just two commandments, which are "Love the Lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbour as yourself." This new law is easier and lighter to bear. This law can also be considered as a rule for unity and cooperation.

Behold, in principles, and the cooperation of all obstacles energetically in spreading these principles throughout the world. As needed for perfecting the unity and cooperation, that religion of the Son of God may become magnificent and glorious; this certainly shows that there is indeed a great need for such things again to achieve the same purposes. However, to our sorrow, we find ourselves falling far short of these matters when comparing ourselves with the primitive Christians.

3. The necessity also arises from the enemies we must oppose, including hatred, power, and countless adversaries we must face. We cannot consider ourselves too sectarian when we tell you that we, as a Christian denomination, are the most hated by everyone. Most of the kings, princes, and wealthy of the world, for the most part, are against us. We face the opposition of the Roman Catholic, Lutheran, and Calvinist priests, along with many ministers from different religious denominations, and all their efforts are focused on eliminating our ordination of baptism and the way it is administered.

We have hundreds and thousands of parents grumbling about us because we insist on the importance of fulfilling non-scriptural and superstitious traditions on infants. And, since we hold the truth purer than others, we must expect a greater backlash from the "accusers of the brethren." With all this, we have obligations and temptations, and a world to resist. From this worldly standpoint, it is appropriate to say that we have enough enemies to withstand, not standing against each other; and not only that, but we desire to see greater unity and cooperation from our congregants.

4. The necessity can be seen again among the Lord's people, although they are united. If they are children of the same Father, the family of the

same servants, the workers of the same master, the travellers of the same road, the leaders guided by the same Spirit, and the heirs of the same promise, it is necessary to show that they have enough enemies to stand against, not each other, but rather to call for more unison and the most harmonious and righteous cooperation.

5. Not to repeat the necessity of all those things mentioned earlier, we can agree, as it is the best testimony of our sincerity and seriousness in our desire for this unity, by considering all the things we have said. Here are the reasons we have felt, which we have already expressed, for cooperating and uniting the religious, sober, and righteous people and for promoting the same cause and interest among all:

- For the glory of God, the Father, Son, and Holy Spirit.
- For the good of our church and the prosperity of the cause of the gospel, for our nation, and for all people.
- For the honour of Christianity.
- For the comfort, peace, and joy of our souls.
- For the welfare and happiness of our Christian brothers.
- To provide a helpful example for other denominations.
- To counter the errors of our adversaries.
- To promote cooperation and unity in various churches of the Lord.
- To fulfil the Great Commission and to extend the Kingdom of Christ.
- To testify our love for one another.
- To serve as a defence against the accusations of those who wish to make us appear evil.
- To avoid stumbling blocks and hindrances.
- To promote Christian excellence and holiness among us.
- To fulfil our role as the lights of the world.
- To be a blessing to all nations."

In order to lead our readers to consider the number and actions of the various institutions belonging to our denomination, on the broad continent of America: the churches, the associations, the colleges, etc., etc. But circumstances demand that we should open these fields of labour at present.

Beloved readers, the facts appear to us so important that we call upon you to recognize the Lord's hand in the achievements that He has accomplished domestically and abroad. We may say, 'This has come from the Lord, and it is marvellous in our eyes.' Yet, at the same time, we find ourselves in danger of falling into an indifferent and self-indulgent spirit concerning our cause, which we profess to be more important than any other. There is much land still to be

possessed; and by the fervour of His people, under the blessing of His Spirit, God has been pleased to bring His cause forward and urge the consideration of His name among us."

If you would like me to continue with the translation or have specific portions you'd like to know about, please let me know.

Great, let's continue with the translation. Here's the next part:

The achievements of our denomination from the days of Baptist Carey to our present struggles to be fully established as the Baptists of the first century in America are doubtless known to most of our readers. We do not need to dwell on the details, but simply point out how God has seen fit to carry His cause forward, and the consideration of this we bring home with us in relation to the work, and with an earnest prayer for His blessing on the work."

3. It is essential for us to be zealous for the purity of discipleship, and personal piety in our churches. Not for the sake of wealth, knowledge, relative feelings, or for anything else, but rather may your personal piety always be an example to the Gospel of Christ. Do not allow in your midst a minister, preacher, or an ordinary member of any type, whose character is contrary to the Gospel of our Lord Jesus Christ, because this will create division, strife, and disagreements among them. We are told that we should have a duty to be like-minded. We should consider "one another's welfare," "in harmony," "thinking the same thing," "bearing with each other in love," "sympathizing with those who mourn," "rejoicing with those who rejoice," "being of the same mind and spirit," "earnestly contending for the faith of the Gospel," and "praying for all the saints" – and think without doubt that the complete unity and cooperation is necessary. If we set our eyes on our churches, we see that evil and ungodly men of this kind are the most common, and they have caused quarrels, conflicts, and divisions within them. Isn't it wonderful if they are allowed in the churches, they will bring about unity and cooperation? We hope, brothers, that what we need will always be seen through the blessings of our Lord's Gospel and considered, as "Is Christ's doctrine that you are interested in in your church?" If there is no other custom, may there be "an Assembly, or a leader." May we understand that "God is not the author of discord, but of peace, as in all the saints' assemblies."
4. We need to understand the necessity that arises from the wickedness, power, and number of the enemies we must face. We can't estimate us too harshly when we say we, as a denomination of Baptists, are the most

reviled by everyone. We have kings, princes, and the wealth of the world, most of all, against us. We have Popish, Lutheran, Calvinistic priests, of different religious denominations, who have all their energies to annul the ordinances of baptism and the mode of administering it among us. Thousands and millions of parents accuse us of neglecting to perform unscriptural traditions on babies, and because we hold the truth to be more important than anyone else, we are likely to be told by those proud of the idols that we are "enemies of the brethren." And with all of this, we have temptations and seductions that are especially tempting. With all that, God requires us to make every effort to maintain unity and cooperation; and we "will never refuse undivided attention, (we will) have no ritual, no gossip, no rivalry, anger, competition, division, or some similar monstrous sins." Be willing to be subjected to the following principles: unity, patience, forbearance, humility, honesty, hospitality, kindness, gentleness, self-control, and several such virtues.

5. It is necessary for us to be zealous for our principles. This saying has had too much prominence and respect among us: "Truth is on our side, and we will achieve by doing more, for God will bless the truth." Brothers, no matter what is good, acceptable, and beneficial to religion, give them a hearty welcome, and from the depths of your hearts plead for them. For true unity and cooperation to be achieved, may you always reject judgmental and judgmental spirits, remembering that one of the main virtues of "outstanding wisdom" is, that it is "gentle."
6. We need to have a resolute spirit. Many of the conflicts and disagreements in the churches have been caused because we are, to some extent, deficient in this spirit; and because hatred and malice exist, many things that would have been glorifying to God and beneficial to the religion of our Lord Jesus Christ have been rejected and removed from us. For this reason, many necessary things are preached, "confession of peace," and "union of the entire Church" are looked upon as revolutionary and forgotten about in the heat of enthusiasm and the clamour of the crowd. Let's remember the old saying: "Truth is on our side, and what will we do, we must use what God blesses." The truth is, we will use what God blesses. But we must remember that the truth should be used with faith and diligence and abandonment of the spirit, and we must strive to keep purity and diligence. If we want to be seen in the future as a denomination with enough strength, we will learn how to separate important things from trivial things, so we won't waste time on trivia.

7. We need to have an established testimony. Who have been more successful in promoting the truth than the apostles? And when did the truth succeed more than in their time? But the success should be attributed mainly to them, not to our party, zeal, or efforts. But through great zeal and efforts, our preachers have not been able to defend and support our doctrine for the entire apostolic age. It is often said that thousands, if not hundreds, of Baptists in Wales receive monthly publications that have no influence on us and leave those who defend our principles in the dark after they have been written and published. It is strange that they are allowed in the churches; they will bring unity and cooperation to us? We hope, brothers, that whatever we need will always be seen in the blessings of our Lord's Gospel and considered. As for "Is Christ's doctrine of union," you must remember, brothers, that the "doctrine of union and cooperation" is necessary, and you should make every effort to achieve it. Remember, "God is not the author of division, but of peace, as in all the assemblies of the saints."

Influence or Benefits of Union and Cooperation,

1. They are certainly capable of bringing comfort and harmony to your assemblies. As if there is strife among you, it will surely affect the harmful effects of conflict, confusion, and mental restlessness in your minds; thus, on the other hand, if you are in unity and cooperation with each other, you will have comfort, joy, and mutual peace in your consciousness: "For this is our joy, which is the testimony of our consciousness that in simplicity and purity of conscience, not in fleshly wisdom, but by the grace of God, we have conducted ourselves in the world, and more towards you."
2. You will not be weak, although you are attacked by your enemies, and you will not retreat and win the field from them all. That is one of the reasons given for Christ's victory over his enemies; that those who are with him are not only "CALLED" but also "FAITHFUL," Rev. xvii, 14.
3. Through this, God will receive the rightful glory from you. Much fruit is required, and its glory is fair, and not small, by everyone: "Herein is my Father glorified, that you bear much fruit," John xv, 8; (Compare J. W.) "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven," Mat. v, 16.
4. You can, with great certainty, determine that there will be success in religion among you. If every kingdom, house, and city divided against

itself shall "NOT STAND and fall"; it is also believed that it is "TRUE" that their success is in jeopardy, and that the question is "VAIN." Therefore, make every effort to be successful and live together. Don't let "strife and rivalry" come in and have no relationship with "wisdom from above." Then, in unity and cooperation, there will be a blessed "peaceful fruit of righteousness" among you. If you do so, let me tell you with the utmost conviction that I believe that the time will come when you hear from the mouths of all of you these words: "Great is the truth and it prevails."

5. And finally, you will be likely to resemble the honourable part of the church that is at the end of their journey. Oh, how fortunate it is to be similar here to the brothers who have been perfected. Those who possess in common the same principles, the same country, the same language, the same work, and the same purpose, without one turning against the others. Let there be, therefore, unity and cooperation in every point to which ministers, deacons, and all members of our churches, in general, will have access, so that there may be good news about the beneficial effects obtained through all your assemblies: "If inquiring about Titus, he is my companion and co-worker towards you; the brethren, messengers of the churches, they are, and they glorify Christ. Therefore, show them the proof of your love, and of our boasting about you in the sight of the churches," 2 Cor. viii, 23, 24.

May success attend.

ON THE LORD'S DAY FOR SUCCESS. BY THE REV. O. MICHAEL, BLAENAVON.

CHRISTIAN BROTHERS, —

This year, the Convention encourages you to expect success in religion.

Religious success, brethren, of every success, is the most important of its results, the most enjoyable, and the one, as a result, that should be most striven for. Included in religious success are important things, such as being important to lay it before the public, more than hiding it is all the other successes. Commercial success is important; but what is its value in terms of raising and evangelizing to eternity? Numerical success is important; but what is glory, a kingdom, to the glory of the heavenly work? And, as the most important things are there in worldly success, there is no corresponding success to it. But although religious success is the most important of all, it is not the subject of the research and pursuit it should receive. Men commonly say in these days, "There is no place in our land." A voluminous thing is success

in commerce; but what is its importance during eternal salvation and evangelism? Great is the number of ingenious pursuits, but what is its weight in spiritual health? National success is important; but what is glory, a kingdom, to the glory of the work of God? And, since the most important things are there in worldly success, there is no corresponding success to it. But although religious success is the most important of all, it is not the subject of the research and pursuit it should receive.

ternion, the success of the convention and your encouragement to expect it from the Lord for religious success.

Brethren, the highest point of the spiritual thermometer is the sight of the Ark of the Lord, from where one should seek. This slight success, brethren, encourages us to expect from the Lord for religious success.

The memory of the ardent believer is recalled when contrasting the long-awaited expectation of the success of the Lord in religion. Remember, brethren, "A time earlier, at the end of the thirteenth year of the Lord," - when he said, "People: many were to the mountain of the Lord, and he would teach us in his ways." When men and women, tender-hearted, withdrew from the crowd of listeners and they went to the meeting of the brethren to ask, "Brothers, what are we doing as survivors?" The old man would be beaten by a multitude of men and women, and they would go to the Lord Jesus, testifying that they had died to sin and risen to the new life of godliness through their simple godliness of voluntary baptism. Remember that time in contrast to its time, when, "Each spoke to his neighbour about success," for praying for it and supplicating for it through supplication. Again, the congregation only gets to praise the "gill canad," but not to dance to the bugle; for then they disputed and did not dance; for when we have only once or twice in a year to double the busyness, in which the congregation will cheer "gill canad"; except at the weekend, when they in a mood, they separated, and a few to their places, and they in the market; and when it will only once or twice in a year to double the business, in which the congregation will cheer "gill canad," in which case we dance; in which there is a combat to be had. We, the sheep, break, and we do not dance, and they will break it from us, against the lamb in the air, and it will not be there, except to dance, in which case they clash, and a unit to their place, and we in the market, and when we will only once or twice in a year to double the business, in which the congregation will cheer "gill canad." The results of the memory and contrast will be, the crowds will be excited, the aisles will be cleared, the earnest Christians will tremble in their place, fear

before the sight, their tears will open, their lips will overflow, and the Lord's work will come to life in the assembly of the years!

Secondly, the difference between seeing the brightness of the church and the bright vision of the convention, encourages us to expect from the Lord for religious success. It was wonderful to see the church scene in full activity; the joyful sight was to look at the field covered in green, and the sign of a slowly moving wagon over all of it, with the horns of oxen straight and the clods of fields glittering, the world above and over the skirts of the road. And joyful was the feeling when asking for a congregation's assistance at the end of the month to pull a full net of fish to the shore! But in the afternoon, the success of the convention and your encouragement to expect it from the Lord for religious success.

The memory of the ardent believer is recalled when contrasting the long-awaited expectation of the success of the Lord in religion. Remember, brethren, "A time earlier, at the end of the thirteenth year of the Lord," - when he said, "People: many were to the mountain of the Lord, and he would teach us in his ways." When men and women, tender-hearted, withdrew from the crowd of listeners and they went to the meeting of the brethren to ask, "Brothers, what are we doing as survivors?" The old man would be beaten by a multitude of men and women, and they would go to the Lord Jesus, testifying that they had died to sin and risen to the new life of godliness through their simple godliness of voluntary baptism. Remember that time in contrast to its time, when, "Each spoke to his neighbour about success," for praying for it and supplicating for it through supplication. Again, the congregation only gets to praise the "gill canad," but not to dance to the bugle; for then they disputed and did not dance; for when we have only once or twice in a year to double the busyness, in which the congregation will cheer "gill canad"; except at the weekend, when they in a mood, they separated, and a few to their places, and they in the market; and when it will only once or twice in a year to double the business, in which the congregation will cheer "gill canad," in which case we dance; in which there is a combat to be had. We, the sheep, break, and we do not dance, and they will break it from us, against the lamb in the air, and it will not be there, except to dance, in which case they clash, and a unit to their place, and we in the market, and when we will only once or twice in a year to double the business, in which the congregation will cheer "gill canad."

The results of the memory and contrast will be the crowds.

Let there be harmony within the churches. Do not allow yourself to indulge in the subtleties of division and the discord related to the discipline of your church for the sake of wealth, knowledge, personal feelings, or anything else; instead, let virtuousness always be prevalent, and your joy will be fitting for the gospel of Christ. Do not tolerate discord among you, whether it involves a minister, preacher, or an ordinary member, whatever the situation may be, if their character is inconsistent with the gospel of our Lord Jesus Christ, because of the enemies of the churches, the defilers of God's temple, and the blemishes and stains in your love-feasts are ever present. Recognize, therefore, that virtue and propriety in the discipline of the churches are the foundation of unity and cooperation; and "if anyone is contentious, (let him know) that we have no such custom, neither do the churches of God," I Cor. xi, 16. and what other effects should be expected to diminish from religious success for us to consult with their interpreters? There are parties that will be pleased and others who will fight with every success; but the outcome is that the most faithful are those who centre their trust, strength, and glory in Christ alone. Here is an ancient sign that marked Christ alone: "But some of the evangelists made known this concourse, when they saw that there was no deceiving and achieving things for them, but to show the relevance of their relations. They did that for the descendants of Jewish tyrodinids. They emphasized Christ, and from a delightful and poetical sermon, they sang and praised the joys of heaven, and when singing, a great chorus of better singers "Glory to the highest God, and peace on earth, goodwill among men! Then salvation was obtained for the world, through the atonement of the great Arian."

Evangelists from Canaan: Read and meditate, and when these words come to your mind and hearts, you will be able to say that you are cheering for old men like Polio.

Gwyllwis Cr•• ty'n glid. She was part of one mission to establish. It was the sign to cause participation to involve many such acts. However, as I tell you; after a heavy thirst for almost a halter and alcohol, he stood up from his feet and the act stood during everything without being divided in pieces because the sight judgment was to be blinded by him, though I was not, nor was another, seen by him. And a strange thing it was that nothing of the supernatural could pay for it. Then, like circumstances related, remember past prayers.

deacons, brothers, and faithful sisters, each year the tumultuous tide of this world's vanity swallows up many of their officers, breaks them, and casts them into destruction and loss. Hell, gapes wide, allowing them to be tempted and

weakened by its jaws. The politics of this world, like an unfeeling lover, seeks to remove true religious rewards and treasures from its devout embrace or to rob them of their rewards by rejecting its offerings, as the wife of Bill will do enough work to keep her suit relentless to injury, her outfit and head. And the time comes to limit our letter and our turn to notice these things, everyone one by one, but it is, however, a shared responsibility, I expect you, O Lord, for eternal success.

We note here some of the prerequisites, in the manner of some of the practices through which our churches can expect the Lord for religious success. They are trust and rely on the Lord for it. We must admit that our churches have been established in a New Testament sense of form and creed, doctrine, and practice; our confession is that we can expect the Lord for success, for His promise is our foundation, and his unwavering providence is the basis of His commitments. Because His promise is a covenant, and his solemn vows are the basis of His promises. The core of His promise is His mercy and his fulness, "As the rain and the snow come down from heaven, and do not return there, but water the earth, make it come out, and grow, so will my word that I send, it will not return to me, but it will accomplish what I please, etc. We can, and we rely on the Lord for the rain, and success will follow.

When expecting the Lord for religious success - "His cooperation, faithful worship, and cleanliness in worship; and the result will be that, although small, success will come. It is the multitude, the majority, that acts most effectively with religion if it has it, but that has never been received - it is a remarkable fact, from the days of the apostles to the present day, that a few instrumental instruments of God to establish and maintain as much true faith as is on the earth today. Therefore, brothers, make every effort to keep in mind the circumference of our arrival, "so that they may be one, so that the world may believe that you sent me." Consider the two ways of understanding religious success:

1. Righteous, perfect, and entirely from God, in the highest degree in the centuries, at least in the eyes of its people, and that in unshakable faith.
2. Lesser and recent success; that is, in the centuries, at least in the eyes of most people, and it is their custom with each other.

However, what should be complied with measurable and acceptable obligations is this:

1. Clarity. The expectation and belief in trust and its feeling is a straightforward work. The simplest way to view it, and a good offer, would be to choose religious success.
2. Standards. Clarity should be implemented, and it should be reasonably secured through the powerful force of grace. Religious success involves

their paths, and to motivate them to be successful, their paths must be good standards, which the Lord seeks to establish.

3. Dimension. Regarding being perfect, the expectation and belief suggests that it implies its imperfection, and that is something dimensionless. Religious success, although you remember that you are not confident, is a comfort to everyone who is responsible. This is during the common period in front of us.
-

First is, "They will all be one" - the second is, to believe that the world is [in] Jesus Christ.

4. Be vigilant in continuous attack with all the forces of angelic ministry on the "stronghold of the enemy." Whether the world is in its youth or in its age; if pagan, in its heathenism: even if they have learned, in their inscrutable and complex theories, attack fiercely on true believers, beware of the scorns of the invasions of the present attack, and turn the frontlines of the magnals on the foe's wings, and defeat the cannonballs and Christian fireballs without speech, and to that castle it remains to be confirmed--we remember, "The weapons of our warfare are not fleshly, but powerful through God, overthrowing castles for the Lord, casting imaginations to the Lord, and every height that exalts itself against the knowledge of God, obeying Christ."
5. Adhere to the principles of the New Testament, where "the only potent God has given to save and reform." This is the only criterion that can be said about them, which exists in them is more significant. We know that the moral world as an earthly place is full of temptations, which, although it may not occur to some people, are deceitful, and are used by religious hypocrites to save, as they say, it's to the extent; and the first deceiver of these snares is against the gospel, like a pure gospel of the New Testament. We mention some of them for the sake of profit. There were, if not, they should teach people to abstain from foods and drinks before they could expect a blessing of the coming harvest through the gospel; * Last-day sanctification is being handed to the human gods. It is proclaimed that general national teaching reforms people, that it is not so much that I would, and the world would lie in evil, if the Bible is not opened, until "the eyes of men are opened and turn from darkness to light" by the Gospel. No way should be given to the evil one like this, but we stand at "what we heard from the beginning." So let Zion put on the glory of the Lord, rise in the enemy's territory, let the nations see its light, and give them the pure gospel. There will be true religious success, and not cowardice, which will be a defence of all the world.

There is no reference here to atheism.

The earliest service that the Lord received from humanity was the family worship, so He was first worshipped under the shadow of the trees of the Garden of Eden. The Patriarchs, too, in the beginning of the flood, established their altars and offered their sacrifices on their family altars. In the illustration given to us in the Book of Genesis, which contains a brief history of nearly two thousand five hundred years, there are several references to family worship.

If you'd like to continue with the next section or have any specific questions or requests, please let me know.

Not long after leaving the Ark, he constructed a lasting illumination to guide us through the religion. The religion had been considered valuable, as it placed living windows on which the knowledge could be read. He thanked the wise for that, and then he named himself a stone. As Lord, he built a great foundation, and in the sky, miraculously, the religion came to rest closest to his ownership. There, he could bend and observe through the watchers, because through rips, minds were cautious; untouched by anyone lately. But after inspiring the Great Spirits, before the short care of all the gods of this world, they worked many hours to retrieve the religion from the Lord; to gain the godliness of God, who could return the religion, to complain about the rings, and to call for enlightenment; to learn about God's requests, about tracing, and about writing signs, those that shine like bright candles in the religious congregation; and to care and expect on the Lord as the gates rise.

Godfrey his altars upon the earth, which had been recently cleansed with water, and he took from every clean animal, and from every clean bird, and offered burnt offerings on the altar. The faithful's father in all his travels, wherever he set up his tent, there also the altar was placed, and he called on the name of the Lord.

In this way God glorified himself: "For I have known him, he will command his children and his household after him to keep the Lord's way, to do justice and judgment..."

The reason and the scripture coincide to bring out the point that the most suitable person to serve at the altar of the family was the patriarch, as it is the most suitable person for the family. In ancient times, the head of every family had a threefold relationship, as a prophet, priest, and king. As a prophet, he taught his family about God and humanity. As a priest, he served at the family altar, he was the one who blessed his offspring. As a lawgiver, or king, he commanded his children and his family to keep the Lord's way: his government at the same time was very effective in making his family conform to his rules.

Servants as well as children should participate in the instructions given in these family altars, if they have been placed by the Ruler for a term under your care. It is not suitable for master's to rule over the conscience or to put their own thoughts in the place of the gospel, rather, they should teach the truth as it is in Jesus and persuade them to flee from the wrath to come through a profession of the gospel, and through giving themselves to the Lord in a public profession of His name.

It is easy for someone to obtain a belief that this man is contributing to a religion other than the very principle, although he is widely spreading the gospel to foreign countries, he only gives very little, if anything at all, for the support of religion at home. There is no argument to be applied to those who want to be masters everywhere except in their own minds, and to put themselves in the forefront of the gospel, rather than the gospel itself, but to teach the truth as it is in reality as it is in Jesus; and to persuade them to flee from the wrath that will be, through a voluntary acceptance of the gospel, and through dedicating themselves to the Lord in a public profession of His name.

"Perhaps he did not have enough time to make himself known to his family when he had come to the shelter, and he was lost in the forest." It is natural for us to love our descendants, as it is unreasonable to consider our heritage to be a big mystery written by nature in any way of revenge. Therefore, if we consider a person seriously, when we pray for himself, we have no place (without being inspired) to suspect his sincerity and purity, while his children are attacking his ethical behaviour from all angles of philanthropy. The seriousness of the family altar service, which makes us fear the Lord, will soon appear, stubbornly remaining in the mind, and permeating everything else. Whether it is for his king, his country, his parents, his friends, or any of the people he prays for, it becomes a matter of deep concern. We are distressed by the harshness of the terrible disease, and the absence of the supreme shepherd, which we know is the essential spirit of prayer, and that is the medicine for this.

The childless and rebellious children of the Lord, who are accustomed to being born in light, not in the dark, are eager to bring it to the light. There was a man not only a stepchild, but also a stranger to his gracious Father. We for that reason are persuading as follows: If pleasant means are the most suitable ones to correct enemies, and to make them friends; therefore, the person should never have a means to govern the stranger who is tied to him by ties of intimacy. He must, therefore, bring himself to know the philosophy of the corner of the gospel. Defeating an enemy without harming him is a noble reflection of God. So, we are not to defeat an enemy in the wrong way, as they are our neighbours. * * * God, who is love and charity, will save them. The light will dispel the dense darkness, and the absence of love for the world is thus perceived.

...but rather use this blessed rule regarding "overcoming evil with good." Many who believe in the scripture do not understand this rule, and if a person in a simple way looks at the behaviour of some of them, it will appear disgusting to good children, who could otherwise be led to the light. Encouragement is given to such behaviour that is full of hypocrisy to human feelings and hostile to the divine law that God has written in the hearts of parents.

To establish this truth further, let us leave aside a philosophical view of it. Some constructions resemble seeds for problems, or deep questions, in moral studies as well as in geometry or in transcendental mathematics: some, because they are not opposed to their nature, often pass by quickly as very insignificant.

The truth we are trying to establish rests on these two constructions. The first is: Similar things attract and are attracted by similar things. The second is: Opposite things are attracted by opposite things. The firmness of this construction is verified by ten thousand witnesses throughout the animal kingdom as well as in the animal and vegetable kingdoms. There is a correspondence between the king and the king and between the queen and the king, but a more particular or dual correspondence exists. The only natural correspondence between the father and the son is like; and between the daughter and the mother, there is the general or dual similarity. Love generates love; and hatred generates hatred; evil is overcome by love; and love is extinguished by hatred as fire is extinguished by water. If constantly these two bring about combat, of which the only result is to quench the other, while one overcomes hatred, and the other love, these two (affections) can be reconciled, but only in the person to whom hatred is to be reconciled by love and hatred overcome by hatred as water is extinguished by fire. This has

always been, and will always be, true for men, women, and children. Lastly, when raising children, and practicing discipline towards them, you must take care whether your words will incite them to love, fear, obedience, your salvation, your subjugation, your fear, your honour, and your hopes. Let your words be strong, and, unless something prevents it, that they may be carried forward more than your actions; and the children shall be surrounded by fear and admiration, and by temptation, their relationship and your kindness, trust in your efforts, supplication, prayer, and peace, and your supplication will be turned against you.

...but some will feast on them and turn them into the gentle and humble virtues if they manage them, they will become flexible and harmonious.

"Fathers, do not provoke your children to anger, but raise them in the discipline and admonition of the Lord."

To clarify the truth about the sufficiency of the gospel, it will be of service for us to consider its divinity; for all God's constructions are perfect, and His laws complete without any deficiency. This is evident in nature. All creation, in its various classifications, is under the rule of His powerful law, and they are sufficient to fulfil all the purposes of His establishment. God has placed perfect laws for the government of the world, its elements, and heavenly bodies, without any deficiency from among them to set it right. Consistency is the characteristic of His laws. Nature is the mirror of His ordinances. If the law He gave were sufficient to maintain the nature in order, strength, and harmony, would His wisdom require any more regulations for man? If God has given laws to inanimate things, that are consistent and perfect, how much more would He need to set a sufficient rule for man? If God has given laws that are as fitting to inanimate and irrational things as these, what more rational rule would He require for man? If God has given the most appropriate law for the things that are inanimate and foolish, would His wisdom require any more suitable regulations for man?

What kind of government is this? Nature proves by its consistency that the wise, powerful, and wonderful providence of God is sufficient for its establishments. If the law and the regulation that God gave were sufficient to govern the great creation of the elements and creatures, why would His wisdom need another regulation for man? If God gave a law suitable to ordinary and ordinary things, because this method passes by, how many more rational regulations would be necessary for one who is higher and who has a

soul? If God has given laws as suitable for common and perishable things, would He need additional regulations for man?

It is enough, without any other. We find him to be so wise that he does not lack arrangements, powerful enough to maintain the perfect law of creation, flexible and harmonious with the rules of his creations. We find him wise, without any other. We are going to establish it in the installations, so diligent that it can lay down the perfect law for man's immortality. He himself, without anything else. We compare him to the sun in the natural world, the presence of which is sufficient to give light, warmth, and life to all, and to call forth all kinds of beauty and growth.

When he comes into view, all stars recede and flee, and disappear. The synods of magnificence and their brightness vanish. We see that he is enough for himself, without anything else. We compare him to the sun in the natural world, the presence of which is sufficient to give light, warmth, and life to all, and to call forth all kinds of beauty and growth.

Equal in His boundless wisdom, in His universal dominion, in His celestial nature, He is the Source of all His creation, and He is in everything. Only by finding Him can we be wise. Just as the gospel in the human world is self-sufficient, He is also self-sufficient. It's in His provisions, answers, directions, and supports, for every person, everywhere, in every age and condition.

"Remember, it is to God that we are entrusted to guard His gospel, as God's ways are always wise, and His measures are appropriate. He has given His word to be guarded by us in the best place and the safest one, to foster faithfulness to His gospel. We can see this in His divine ordinances. When we think about the art of education for the nation, the method that is suitable for instructing future generations is placed in the most fruitful location for action.

Many places national government under the regime to fulfil the duty of good government and are happy in the likelihood that they are taking it into their own hands. While we rejoice in successful education, we should look carefully at the fact that it is essential for the safety of the state against civil dissension. To be right in government means harmony of soul, which is most important, because a disagreement in this matter can result in painful consequences. Discord is not simple opposition; it is harmful and destructive, bringing harm, and a curse to the peace and happiness of the soul. Paul describes discord as a cancer, which is small at the beginning, gradually increasing, and fatal in the

end. So, the principles of discord are harmful, they sting, or devour, until the bites become deadly. The aim of discord is the destruction of unity. The abundance of discordant spirits is the main entrance of deception, and its corruption. The true course is unison, the harmony of the soul, which is of the highest importance, as in this matter doubts vanish like dark shadows. They do not make the splendours of the soul disappear, but they bring disgrace to the abundance of joy, peace, and happiness of the soul. Division is the aim of discord. The abundance of this unity of spirits is the main entrance to deception, and its corruption. The correct course is unity, the harmony of the soul, which is of the highest importance, as in this matter doubts vanish like dark shadows. They do not make the splendours of the soul disappear, but they bring disgrace to the abundance of joy, peace, and happiness of the soul. Division is the aim of discord. It brings great shame and contempt to this. The abundance of unity of spirits is the main entrance to deception and its contamination. If we were to return to the rise of discord, the reason we get for that was that they did not have their governments governed by the Scriptures. "Hymenaeus and Pilatus have swerved from the truth, saying that the resurrection has already happened." If they were to accept the teachings of unity, they fell from the apostolic doctrine, the very essence of resurrection. The reason, they said, that they rejected it was because "they are ignorant of the Scriptures and the power of God." Paul anticipated the rise of discord in the days of the apostles...

"The sinful man, and his unrighteous, corrupt, wicked, and destructive actions, clearly show that he is lacking the reflection of God. This wicked one has infiltrated many by means of the Papal Church, having the right to establish religious laws for its members. Why did he embark on such actions through Satan with all his power, signs, and miraculous deceit, and all kinds of unlawful deceit? From where did this wicked system, which was to be the most effective instrument of the devil to destroy and damn the souls of men, come from? The reason they have for "they did not have a love for the truth." Their aversion to the gospel is the reason for the destroyer's attack on his offspring. In the year 1760, a soldier named Richard Brothers, a native of Newfoundland, claimed to have visions from heaven and predicted future events, including the downfall of the Stuart dynasty and that he would have the right to wear his crown. Many were foolish enough to believe and follow him. He was defended by lawyers in Parliament; not long before he was proven to be a fraud, convicted, and imprisoned. In 1779, in America, one Anne Lee, a woman who claimed that she had received divine revelations and seen the heavenly host, that she was the woman of Revelation, xii, 1, who was clothed with the sun, and the moon

under her feet, and would never die. She had followers, but like others, she stumbled upon her grave, and her deception was discovered. At the same time, one Jemima Wilkinson claimed that her soul, in distress, went to heaven and was given a commission by Christ, to warn the world of coming events, along with the secret mysteries of man's salvation, that she was immune to diseases, and that she was immortal. After deceiving many, she died. Mrs. Buchan, in Scotland, in 1783, claimed that she was receiving revelations from heaven that she was the mother of the promised Shiloh and that she would give birth on October 1, 1814. She had followers who witnessed her birth. We mention these people as examples of delusion, and to demonstrate how many souls are led astray by the leadership of the written word. We could name many more who are still in existence, saying they are receiving revelations from heaven, in caves and secret places and on the hills and in the wilderness. They travel to every kind of delusion. "Wicked men and deceivers will grow worse and worse, deceiving and being deceived.""

"In considering the development of this sect, we should remember that it is the twofold word of the only character of Christendom. Its test of true religion is the truth of holiness. We must decide our religious faith personally. Many men have been and are, in the world, and have remained in the Diw church, and they know that their name is in the Book of Life, and they did not come to this judgment through the testimony of the word. They came to this knowledge, they claim, by dreams, visions, or some peculiar revelation in some dark or secret place. Delusion and fanaticism are everywhere. Finally, everyone is forbidden to make an undue conversion to Jehovah's witnesses. Men have taken, and continue to take, unlawful liberty with the word of God, to turn it and shape it to answer their opinions and their sinful prejudices. They have been willing to take the lawless freedom with God's word, to twist and shape it to fit their hopes and their unclean reverence. They have been unfaithful. The way to be lenient, is not to do everything they ask. On the other hand, Jehovah's witnesses add to it, by absurd and wild traditions and deceptive practices in their religion. This work is foolish, evil, and dangerous. "For I testify to everyone who hears the words of prophecy in this book, if anyone adds nothing to these things, God will add his plagues which have been written in the Book of Life; and if anyone takes anything away from it, God will take away his part from the book of life, and from the city of saints." (Rev. xxii, 18, 19)."

MON AND ARFON. ON SEPARATION. BY THE REVEREND ROBERT JONES, LLANFYFNI.. Surely, dear brothers, you have received many various pieces of advice in the numerous greetings sent to you from year to year, and we hope

that you don't simply discard them unnoticed. The important subject we intend to address this year is Separation. Separation is indeed a specific command given by the Son of God to all who desire to associate with Him as disciples. Matthew 16:21; Mark 8:34; Luke 9:23. Our tool for separation to ourselves is an extraordinary command. It is proven in.

It's clear that we have something out of place; that Satan is asking for something unreasonable. Otherwise, there would be no need for separation. Nothing but the Son of God calls for Separation, because his nature is perfectly holy, so there is no least blemish in Him. Individuality is the great sin that came into human nature in connection with rebellion. When God created man initially, He created him in perfect holiness, the man's nature wholly disposed to God in his whole heart, and his neighbour as himself. When man rebelled against God, he went into self-exile, hating God and disdaining all creation. Individuality is very evident in Cain when he said, "Am I my brother's keeper?" Individuality becomes more apparent in every sin, but Separation exposes it, reveals it in every grace and activity. What is pride but individuality in self-glorification? What is a separatist spirit but an attitude of self? What is self-indulgence and unmercifulness but pampering self-indulgence? On the other hand, all grace tends towards Separation. What is self-denial, but self-negation? What is evangelical faith but going out of ourselves, trusting entirely in the merit of another? What is humility and godliness to God, but giving up self in us and living in the Lord instead of a person? Moreover, we offer, brothers, to speak a little about the importance and significance of Separation, concluding with some encouragement.

1. We should surrender our own will entirely to God's will. It is almost impossible for us to serve God in an acceptable manner without taking our government under God's will. It is abominable for us to serve God with revealed will of God as a rule of our service. Matt. xv, 9. To sin and mock God is to mock the command, "Thy will be done on earth," if we are to have our will on the ground. It is better for many men who are willing to admit that they can find a way to prove the obedience of their obedience to God's revealed will. Oh! How proud they are! and ambitious to be used more than they are to separate themselves, to keep His commandments. Oh! It is very difficult to accept our will so that we can obey Him more, to obey God's command, as we can repeat in haste like the apostles, that we cannot do anything against the government as well, in contradiction

When considering the lowly position of the twelve disciples who followed Christ, we cannot help but be amazed at how often they met humiliation, neglect, and disgrace from the world. We should be careful not to be thirsty for the fame and glory of this world. Those who thirst for worldly honors and self-glory make themselves an easy prey to Satan and place themselves in the greatest obstacles in their way to be honest followers of the Son of God. Therefore, brothers, let us engage humbly in serving God in an acceptable manner without taking God's revealed will as the rule of our service. Matt. xv, 9. To scorn and mock God is to scorn the command "Thy will be done on earth" if we are to have our own will on the ground. It is better for many people who are eager to admit that they can find a way to prove their obedience to God's revealed will. Oh! How proud they are! and ambitious to be used more than to separate themselves, to keep His commandments. Oh! It is very difficult to accept our will so that we can obey Him more, to obey God's command, as we can repeat in haste like the apostles, that we cannot do anything against the will of God. We should also strive to submit ourselves entirely to His revealed will so that we may obey Him. against the rulers of this world. We must be content to submit to the governance of others as much as we ourselves can achieve an obedient attitude. It is important to aim to serve God in an acceptable manner without taking His revealed will as a rule for our service. Matt. xv, 9. To scorn and mock God is to scorn the command "Thy will be done on earth" if we are to have our own will on the ground. It is better for many people who are eager to admit that they can find a way to prove their obedience to God's revealed will. Oh! How proud they are! and ambitious to be used more than to separate themselves, to keep His commandments. Oh! It is very difficult to accept our will so that we can obey Him more, to obey God's command, as we can repeat in haste like the apostles, that we cannot do anything against the will of God. We should also strive to submit ourselves entirely to His revealed will so that we may obey Him.

5. Surrendering to our worldly desires. There is a strange tendency in people to seek approval from God through some imaginative nonsense of their own. This was the main obstacle on the Jews' way to reach Christianity. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. x, 3. Therefore, Israel did not obtain what they were seeking because they sought it by works of the law rather than through faith in the Son of God. Rom. xi, 7; and Phil. iii, 30-32. One of the main actions of the Holy Spirit on the minds of those who keep this selfishness is to lead them to humble themselves to

achieve salvation and the glory of Christ alone. The best virtues are to humble oneself in achieving this and not mixing them with man's glory. The grace of God and the glory of Emmanuel become precious things so that they cannot be mixed and glorify man. With complete surrender, we will be honoured by God for our salvation, as well as enjoying comfort to our souls like lost sinners. The gospel looks in no way better on one person than another, it does not set one obstacle on the way more than the other. "He who believes in the Son of God (let his prior sins be as great as they may be) is not condemned; but he who does not believe (let his good works and virtues be what they may), he is condemned already because he did not believe in the name of the only begotten Son of God." John iii, 18, 36.

6. Self-denial is necessary - that is, not to be excessive about everything in our way and our selfish tendencies; Submit to everything we can do, without sacrificing principles and conscience, to help each other in everything. As the Apostle says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." Rom. xv, 1, 2. How delightful it would be if all our churches were so wide that all their members spread more of this heavenly spirit! How delightful it is to see brothers and sisters serving each other in love, surrendering to each other in the fear of God, and striving in every matter to be useful and beneficial to one another!

7. Self-sacrifice is an excellent virtue in this matter, just as the Apostle Paul said, "I became as a Jew to the Jews, that I might gain the Jews; to those who are under the law, as under the law, that I might gain those who are under the law; to those who are without the law, as without the law, that I might gain those who are without the law. To the weak, I became as weak, that I might gain the weak. I have become all things to all men, that I might save some." 1 Cor. ix, 19-22; x, 32, 33.
8. Self-humility is crucial; we should avoid being ambitious for positions and honour within the church, for it will hinder us from humbly serving one another. The Apostle Peter speaks of humility among leaders in the church. "Neither as being lords over God's heritage but being ensamples to the flock." 1 Peter v, 3.
9. Self-denial of revenge is essential. "Recompense to no man evil for evil. Provide things honest in the sight of all men." Rom. xii, 17. The spirit of vengeance must be entirely foreign to us. We should never take revenge, but be kind to one another and to all men. "Dearly beloved,

avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if your enemy hungers, feed him; if he thirsts, give him drink; for in doing so, you shall heap coals of fire on his head." Rom. xii, 19, 20.

10. Self-abandonment to the love of God is paramount. The highest degree of humility is to surrender oneself completely to God and love Him with all our hearts. We should give Him our worship and love God in the same way we love ourselves. "Thou shalt love thy neighbour as thyself" (Matt. xxii, 39). Thus, we will attain the summit of self-denial by turning our thoughts from ourselves and the world to God, loving Him above all.
11. Self-devotion to the service of others, both spiritually and temporally, is important. We should help others in their physical and spiritual needs, not seeking our own comfort, but the benefit of our fellow Christians and fellow men. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi, 2). Let us open our hearts to others and help them spiritually and physically, as it pleases God, never putting our comfort before the welfare of others.

These principles of self-denial and self-surrender are of great importance for Christians. They help create unity and love among believers, strengthen the church, and reflect the life and teachings of Christ. By following these principles, we can truly live according to the example set by our Lord and Saviour.

1. Self-devotion to the true evangelical unity. Self-devotion to the unity of the true gospel and true Christianity, which would be an honour to God and a blessing to mankind, is of paramount importance. The divisions and sectarianism that exist among us, and within the various parties, create obstacles that hinder the work of Christ and His kingdom. The apostle Paul rightly said, "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you" (1 Corinthians 1:10). Self-devotion to the unity of the faith is a command that should be binding on all who believe in the Bible. We should be diligent in maintaining the unity of the Spirit in the bond of peace (Ephesians 4:3).
2. Self-devotion to humility. We must be careful not to be overly concerned with the fame and honour of this world. Christians should look at the glory and honour of this world as things too weak to offer their Redeemer. Those who thirst for worldly honour and self-glory make themselves easy prey for Satan, and they place some of the greatest obstacles in their own way to be honest followers of the Son of

God. Let us, brothers, strive to reconcile pleasing God and doing His will, and go forward in our duty with humility and without envy, honour and dishonour, one as the other.

3. Self-devotion to the advantages of the world. When considering the humble circumstances of the twelve disciples who followed Christ, we cannot help but wonder that they were too willing to separate from worldly comforts and avoid the world. We should refrain from using any controversial and dubious means to gain wealth. We should also generously contribute to causes compatible with the success of the Gospel. Brothers and sisters, "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, 'I will never leave you nor forsake you'" (Hebrews 13:5).
4. Self-devotion to worldly desires of the flesh. It is necessary to cut off the right hand and pluck out the right eye. We should discipline the flesh by crucifying it together with its affections and lusts. Mortification and self-mortification are the crucial words of the apostle, "For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live" (Romans 8:13). "Therefore, put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness" (Colossians 3:5).
5. Self-devotion to the sensual desires of those who war against the soul. This is a reference to the need to avoid the sinful desires that war against the soul. The text also mentions the importance of self-devotion to humility and how Christians should be known for their humility and submission, following the example of Christ.
6. Self-devotion to goodness. It is crucial to be willing to labour and suffer pain for the sake of the Lord's name. The text emphasizes the need for self-denial and self-surrender to Christ and His service. It encourages believers to be diligent in their work for the Gospel and to strive for unity and holiness.
7. Self-devotion to self-denial. This is about not being overly concerned with everything in our way and our own tendencies. We should resist self-indulgence and self-satisfaction and strive for unselfishness in all things. The text also points out that we should be willing to work for the Gospel's sake, even if it involves pain, for the sake of the Lord's name.

These principles highlight the importance of self-devotion to Christian unity, humility, avoiding worldly desires, and self-denial, all of which are essential for living out one's faith as a Christian. Self-devotion plays a central role in Christian faith and is a form of love, unity, and virtue. It enables believers to

come together as one and act together for the highest purpose: to love God and love their neighbours.

1. Self-devotion to the nation, even at the cost of a dignified position. For the sake of the Son of God and the Gospel, He willingly took on the most difficult task and the greatest sufferings for His sake. The illustration the Apostle provides of the sufferings of the old saints is powerful: "Some were tortured, not accepting deliverance, that they might obtain a better resurrection. Others had trial of cruel mocking's and scourging's, yes, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebrews 11:35-39). We should remember that they chose these things rather than turning away from God in disobedience.
2. Let us think further about the example of the Son of God. Although He was the shining glory of the Father and the true image of His Person, He humbled Himself, taking the form of a servant, and was obedient to the point of bearing the cross. He gave up His glory willingly, even when mocked, and even when He did not defend Himself against accusations of sin. Oh, dear brothers, may we look to Him until we become more like Him!
3. The final encouragement we use to compel you to self-devotion is the eternal reward that the faithful will receive. Some good brothers, although few, have been extremely devoted in denying themselves everything for the sake of the Gospel. Their devotion is often evident in the way they suffer insults from their fellow believers. Oh, dear brothers, may we look to them until we become more like them!

The text emphasizes the importance of self-devotion, referencing examples from the Bible and Christian history. It highlights how followers of Christ should be willing to make sacrifices and deny themselves for the sake of the Gospel and God's glory, just as many saints and faithful believers have done throughout history.

4. Unfaithfulness to His promise as not the least obstacle to obtaining union, but much less knowing than it is to be disobedient to God. "Hence, we should not be negligent of the grace and blessing we have received from the Lord," as written in Hebrews. The labour of self-devotion is greatly rewarded in heaven. "So that ye receive not the

reward of self-denial, cast not away your confidence in God, and love which ye have had towards His name." The more extensive our self-devotion - the labour of our love in this world, the more extensive will be our glory in heaven. "And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." The great reward will show the value of a life of devotion! This is a powerful incentive to redouble our zeal in the service of our Lord! The suffering sheep, who have been in the desert, in mountains, caves, and dens of the earth, will be rewarded gloriously in heaven!

Oh, let us not trust more in God and labour more for Him. Noble friends, allow us to compel you to engage vigorously, so that each of you shows the same diligence and faithfulness for the full assurance of hope until the end. Let you not be sluggish but followers of the old holy forefathers who, through faith in the Lord and patience in suffering, inherit the promise of eternal life.

Dear brothers, do we not have a great reason to lament that we have so much self-devotion and zeal? Are we far from the perfect image and faithfulness of our leaders, as shown in this picture? May our story of our failings lead us to the throne of grace to acknowledge our sins and cry earnestly to the living God. Let the Holy Spirit sanctify our sanctuaries and our churches. With determination to reform, may we decide to pray for the help of the Holy Spirit, who will sanctify and renew us. Thus, our candles will shine before men, and God, in the outcome, will be glorified.

Finally, brothers, we have no other conclusion but your obedience to God and His grace, which can build more and give to you as an additional inheritance in the future, and fervently pray for the help of the Spirit of the living God. May the Holy Spirit sanctify our sanctuaries and our churches, so that we will be more self-devotional and bear the fruit of good deeds. In this way, our light will shine before men, and God will be glorified in the result.

Farewell, brothers. There is no doubt that your obedience to God and His grace, which can build more, will give you an additional inheritance in the future. Therefore, be vigilant. May God's peace be with you. Amen.

"DEATHS OF MINISTERS, etc.

"Where are your fathers?"

THE REVEREND DAFYDD JONES, TREFDRAETH, PEMBROKESHIRE,

Born in the year 1772, in the parish of Llanfairnantgwyn, Pembrokeshire. His parents, John and Martha Jones, were members of the Baptists at Ebenezer in the same county. He drew our attention for the first time as a member with the Independents in Llandovery, but due to circumstances related to baptism, he was baptized at the age of twenty-five in Strad-ddyfodog by Dafydd Oliver. He was ordained in Sewn, Merthyr, in the year 1796 when he was twenty-four years old. T. Evans, Caerleon; J. Her, Bassaleg; and J. Lewis, Llanwenarth, officiated on the occasion. In the year 1802, he moved to take care of the Baptist church in Trefdraeth. In 1804, he married Martha, the widow of J. Francis, Cilgwyn, Tyddewi, who was very devout and caring for him until her death.

He lived a long and highly productive life, passing away at the age of seventy-three, and was buried in Caerfai, near Trefdraeth, on the 29th of September 1846. His brothers H. Davies, Llangloffan, and David George, Jabez, officiated at the funeral. His living son, the Reverend Titus Jones, Neath, penned a Memoir in his memory in May 1847.

"By my delight, I will rest content and to the beloved DAFYDD JONES, he departs My sweet brother, wholly drilled, And my tears will run without ceasing; A strange desolation trembles around me, Everywhere I look, in every moment, And I, like a lonely bird, pour out With an insufferable longing to the ground. I journey onward with lamentation and concern for the Lamb's pasturing When I saw my brother resurrected, In beauty, honour, and splendour, His body taken from prison To the shining, resplendent city, And his soul is united in an instant Without a lasting separation."

THE REVEREND T. MORRIS, NEWPORT-ON-USK

A remarkable man in his day and age was this one, and as he often used to say of himself, "A little lad from Carmarthenshire." He was born on the 10th of February in the year 1786, in Meidrim village, Carmarthenshire. He was brought up by trade as a carpenter; he was baptized in the River Areth near Llandeilo-fawr, in the same county, when quite young, by Moses Williams, minister of Pontbren-Areth, and others. But due to religious differences (as he mentions), Morris moved his membership to Cwmifor, which was nearby. He began preaching in Cwmifor when he was around 17 years old, and his first text was Matthew 7:24-27. But when he was about 21 years old, he

accompanied Timothy Jones, Cwmpedol, and visited Brycheiniog, Monmouthshire, and Glamorgan.

On the 12th of May 1809, he married Mary, the daughter of David Jones, a deacon in Cwmifor Baptist church. Mr. Morris and Mary had six children - three sons and three daughters. During the thirty years from when he began to preach, he had diligently spread the Word of Life in the area where he lived, holding meetings in the surrounding districts.

On the 19th of July 1810, he was ordained as a minister in the Baptist church at Penrhiwgoch, Carmarthenshire. He remained in this ministry for seven years. During this period, Penrhiwgoch grew extensively, and Saron, Porthyrhyd, and Sittim were built.

On the 26th of May 1817, he moved with his family to Newport-on-Usk to take charge of the Baptist church in Charles Street in that town. He laboured here diligently and fruitfully for almost fourteen years, and, oh, he passed away from there before his time! When conversing with him shortly before his death, he said, "If you were to move from where you are, and if you were in Cardiff for as long as I was in Newport the first time, you would find it just as hard to move elsewhere, even more so than I did, though I hope that I have done some good in all of these places." Morris moved from Newport to Caerodor, from there to London, then to Ben-y-garn, Pontfaen, Caersalem-Newydd, the PH, and Courtwn. Finally, he moved to Newport-on-Usk once more, to take care of many people who had turned away from Charles Street due to some disagreement.

Morris and his friends constructed a beautiful chapel in town, which they called "Y DEMI." There are many members here, greatly in need of a diligent and humorous minister. Morris preached his final sermon in "Y Deml" on September 13, 1846. Despite being ill, he did not deteriorate quickly; on November 4th, in the same year, his soul flew to the bosom of his God. Morris was a very intelligent man, both in mind and body, as well as one of the most popular preachers of his day. However, he was modest.

Mr. Morris left behind a widow, three sons, and two daughters. He was blessed to see them all follow the Lamb, and his youngest daughter was the last he baptized. He also had the pleasure of seeing them all except the youngest in honourable and pious circumstances before he left. It's clear that

he found no greater comfort in old age than being tenderly cared for by his family.

On the 10th of the month, a large congregation gathered to accompany him to his long home in the cemetery at Bethesda, Basaleg. His body was carried from his home to the church by the deacons. Then he was read and prayed for by Rev. T. Kenvyn, Pisga, and Rev. Timothy Thomas, Basaleg, preached a lively and encouraging sermon that made every feeling tremble, and every eye weep.

The eulogy was delivered by Rev. D. Jones, Caerdydd, to the English-speaking audience, and concluded with a prayer. The congregation was then directed in an orderly procession by the ministers to Basaleg. There was a hearse, and then a morning hearse carrying the family. There were four carriages following, and the remaining brethren were last. The entire church and ministers wore mourning clothes, and the spectacle through the Basaleg district was impressive, majestic, and confirming what Rev. D. Edwards, Pontypool, said in Bethesda, "Morris was very popular in his lifetime, and his death was equally popular—popular in his life, popular in his death."

The respect that the residents of Basaleg and the surrounding areas showed toward Morris was such that they came to meet him as he went to rest among them. They ordered the workmen at Ty-dyfi all came to stop working on the Sabbath so that they could devote themselves to the solemnity of the agreement. On the 15th of the month in 1847, he was laid to rest. Of the three hundred residents of Cillanhwch and Basaleg, who were congregated here, and a hundred other names whose placement remains a civil matter, they did not engage in violent threats against the police who came with surveillance on the day of Mr. Morris's funeral. "They will not fear!" Their eyes, as they led Mr. Morris to rest, were as if they were leading him to a place to sleep.

Mr. Morris's grave in the cemetery, Basaleg, is near the Bethesda cemetery, where his body was laid in a grave near the entrance in 1847. A stone was placed there by his students at that time, and it can be seen today, yet it will not be removed.

The life and death of Mr. Morris served as a true testament to the sort of men who placed their souls and bodies in the Lord. He was very clear in his faith, and his descendants were indeed wise. A good, modest, and joyful man was Mr. Morris. Nothing from the history of the life of the church and his own deeds can be seen except by a careful friend, but he doesn't tell of some

women he passed by without giving them a word, like the word that should be said.

Morris and his friends constructed a beautiful chapel in town, which they called "Y DEMI." There are many members here, greatly in need of a diligent and humorous minister. Morris preached his final sermon in "Y Deml" on September 13, 1846. Despite being ill, he did not deteriorate quickly; on November 4th, in the same year, his soul flew to

All to attend the funeral, which took place that day for the sake of Mr. Morris. The funeral itself was conducted by the members of the church. They arrived there by carriage, and the hearse and carriages reached the area on the Sabbath, according to the arrangements made by Rev. E. E. Jones. Once they arrived, the Rev. D. Edwards of Pontypool, Coedduon, and others gave suitable addresses for the occasion. In Welsh and English, Rev. T. Evans of Benla addressed the crowd, and next to the outer enclosure Vaughan by the burial place, the funeral service took place among the mourners. There was much weeping and tears of hundreds.

There is a splendid monument to Mr. Morris in Bethesda, Basaleg, where he rests in a calm sleep. It marks the beginning of a day when the earth and the heavens shall pass away.

MR. WILLIAM WILLIAMS, CWMBRAN, MONMOUTH, NEAR PONTYPOOL.

He was born in the year 1761, in a place called Twyn-y-Cwmbbran, the parish of Llanfrechfa, in the Red Valley, near the spot where the Rev. Benjamin Francis was born. When a boy, he joined the Baptists at Darenfelen, near Nantyglo, in the county of Monmouth. He was baptized in 1780 by Rev. David Edwards of Pontypool. He was a member and a preacher, beginning to preach at Trostant, and continuing with some breaks until the last few years of his life.

As a youth, he and his friend, our late brother Daniel Evans, who joined him in the ministry, together with a few others of their own standing, left their respective homes to seek a church at Crumlin. They were successful in finding one, and they and some others formed a church in 1781. In a short time, they were able to build a chapel at the Hafod, about a mile from Crumlin.

Williams left Crumlin, and while he was a deacon of our old brother's church in Swansea, he moved there and, with several others, formed a church in 1796. This caused him to travel a great deal and take on much trouble.

He was always known to be a strict man and a disciplinarian. He helped to establish many churches and was always strict in requiring them to abide by the New Testament. He was a preacher, deacon, and an elder.

His bodily health was maintained to a very advanced age, and even then, his mind was clear. In 1813, he was able to travel, preach, and return. He continued to be a preacher for several years after that.

About two years before his death, he joined his old church in Cwmbran, which made him very happy and relieved him of much trouble. Now his head is covered with grey hairs, and he has been weary for a long time. He joined the old Baptist church in Cwmbran in 1843, and he died there, and they found him in their midst, at peace and filled with joy.

As a Christian, he lived an upright and godly life. "The man was a stranger to vice," in the language of his biographer. In the community where he lived and was best known, his life was seen as a model of Christian integrity and godliness. There is no doubt that he enjoyed a happy life in Christ, and he always seemed happy when at home.

Now his corpse is cold, the man who was like a stranger to vice has passed away, and the city that was a resting place is no more. His memory is cherished in the church, among the saints, by the truth, and by the word. And when the earth and the heavens shall pass away, the grave of Mr. Williams shall be seen, and he shall appear in the bosom of his God.

"Though I have a refuge, But the wounds of the Lamb are pure Despite the deceptive power of deceit Life was protected."

"After several months of weariness, on the 2nd of February 1847, he passed away gradually, and by the Chapel in Cwmbran they buried him in Jesus. He was buried there, and E. Evans, a purposeful preacher, delivered the last sermon from Salm cxviii 7-8 with the name D.B."

"The Memorial to Him, see BAPTIST, March"

"THE REVEREND THOMAS KENVYN"

"On the first day of Ra... Reverend Thomas Kenvyn, in 1844, died at 52 years of age, near Pontypool. The Baptists of Pisga were unable to consecrate their

devoted pastor for the past five months for his betterment, and until around the middle of the hour, he had been living. On his deathbed, he shed a great deal of innocent blood and expiated many of his sins, though he was under his care for many years, his great family, and the most concordant church, and the more than commended minister, revealed the long-lasting respect and love of the pastor and long-standing caretaker. The brother Kenwvn was ministered by his colleague in his youth with his demeanour as a kind and grateful man, showing the good manners of his father, with grace that he had received to give to his house, and the brothers followed him up with religious offices and prayer. On the 29th of March 1859, a large crowd gathered to accompany him to his long home in Bethesda, Bassaleg. There was a bier at his house and the funeral bier following, following. The sight was very humble and magnificent, and the words and tears of hundreds. His brother, Mr. J. Davies, Tabor, prayed in English, and finished with prayer. Then the brother's hosts and co-workers, such as Mr. S. Price, Abercarn..."

The text appears to be a mix of prose and verse, with some abbreviations and unclear text. If you have specific questions or need further assistance with certain parts, please let me know.

"Sychan, and Mr. Jones, a minister of the Independents in Farteg. Mr. Jones and Kenvyn came to the neighbourhood at the same time; they lived peacefully, harmoniously, and friendly until death; and it can be said in respect to Mr. Jones that he was a faithful and kind friend to the beloved brother in his distress. But, alas, our dear friend in his grave, and the sad sight that was on the crowd as they accompanied him to his long home when he had to leave them, remains engraved in my memory. May God of heaven watch over his widow; his sons and daughters, let them know God as their heavenly Father. PARCH. JOHN JAMES, PENYBONT-AR-OGWR, MORGANWG. He was born in Aberystwyth, Cardiganshire, on August 29th, in the year 1777. He was accepted into the Baptist church in that town at his fourteenth year. After he had been in the habit of addressing the church in its Weekly meetings, he was allowed by the church and his minister, the Rev. T. Evans, to exercise his gift more publicly. Soon after Mr. Evans, he was ordained co-pastor with the Rev. Samuel Breeze. He was at that time very lively and energetic; and he visited no fewer than seven neighbouring countries. Feeling a great responsibility to support his family; as he had not at this time over forty pounds a year, he accepted the call of the church he had newly formed in Monmouth, in the county of Monmouth, where he removed in 1817. After labouring in this place with success for over ten years, a severe trial occurred, the death of his only

Son, which had such an effect, especially on his beloved wife, that it forced him to change his residence; and thus, by the providence of God, he took charge of the chapel unopposed at Penybont-ar-Ogwr; he moved there in 1821. The enlargement of the chapel here was very soon required, which cost £500, and a large and active Sunday School was established."

This translation should provide you with a clearer understanding of the content. If you have further questions or need additional assistance, please feel free to ask.

"Morganwg from his beginning to his death. Two weeks before his death, he preached twice. On January 30th, 1848, at the age of 71, he passed away. A faithful and diligent minister, if the years of his life were prolonged to 50 or 60, he would be considered. Around two o'clock on the afternoon of Friday, February 4th, a large crowd and ministers gathered at his house to accompany his remains to the place of his long home. Before the procession started, the mourning crowd was addressed by Rev. J. Lawrence, Llanilltyd Fawr, in a deeply moving and solemn manner, and he concluded with a prayer; and after a short while, the procession proceeded in an orderly manner towards the chapel; the hearse was preceded by the undertaker, along with many ministers and preachers of various denominations. The services at the chapel began by reading and prayer by Rev. D. Jones, Cardiff; Rev. W. Jones, Cardiff preached in English; and Rev. D. Davies, Swansea, in Welsh; prior to the address by the esteemed minister, from 1 Corinthians 15:10. The sermon was very effective and edifying; thereafter, the congregation was addressed at the graveside by Rev. J. Evans, Cowbridge, in a solemn and instructive manner, and he concluded with prayer.

At 10 o'clock on the morning of Saturday, February 13th, Rev. D. Jones, Cardiff, preached his funeral sermon at his chapel from Phil. 1:21-23.

The renowned servant of Jesus slept, - In the holy field of angels he rests James has gone on his journey, while the angels unceasingly sing. IOAN GLAN OGWR.

Alas, his long life has been shortened, To the end, His pains and sorrows; His dwelling is now in a better land, In a country without sorrow. RHYDDERCH MORGANWG.

I understand that our brother John Evans, Cowbridge, is about to publish a memoir; I am sure that it will be well received by hundreds."

This translation should help you comprehend the content more clearly. If you have further questions or need additional assistance, please feel free to ask.

"DIVERSITY IN THE WORLD'S POPULATION.

It is estimated that there are 966 million inhabitants in the world. Of this number, it is said that Europe comprises 153 million, Africa 106, Asia 500, America 150, and the Islands of the Pacific 7.

If they are divided into twenty parts, there will be five parts Christian, six Mohammedan, one Jewish, and maybe one Pagan.

Christians are most numerous in Europe and America, somewhat in the southern part of Asia, and few in Africa.

Mohammedans are numerous in Asia, Africa, and the south-eastern part of Europe.

Pagans are numerous in Africa, central America, some in Asia, and a smaller number in northern Europe.

Consider the number of people who have ever lived on the Earth since the creation of the world, and it is estimated to be only a few years ago, at 132,000,000,000.

POPULATION OF EUROPEAN KINGDOMS.

Austria 36,950,000

Baden 1,207,000

Bavaria 4,371,000

Belgium 4,000,000

Denmark 677,000

Flanders	4,199,845
Great Britain & Ireland.	27,000,000
Greece	1,722,000
Hanover	3,000,000
Holland	3,550,000
Portugal	14,907,000
Prussia	56,000,000
Russia	4,650,000
Sardinia	1,705,500
Saxony	12,286,000
Spain	17,692,000
The Pope's Territories	
Sweden and Norway	4,482,722 S
Switzerland	2,500,000
Turkey	10,462,000
Two Sicily's	7,696,000
Wurttemberg	1,703,600"

"The United States of America includes more than 17,069,530 inhabitants. When looking over the simple list, we see that the great defender is the kingdom of England, with its seven million on one side and more on the other, sitting quietly amid the turmoil and noise, and offering themselves as a model of government to the world!

NUMBER OF PARISHES, POPULATION, AND LENGTH AND BREADTH OF COUNTIES IN WALES.

The number of parishes in Wales is measured at one hundred and twenty-four; the length, from Holyhead to Cardiff, is one hundred and fourteen miles, and the breadth, from St. David's Head to Prestatyn, is fifty-five miles. The population of Wales, from one end to the other, is one million and seventeen thousand."

THINGS TO KNOW. Deed of Covenant - The annual deed of covenant is an obligation to donate a specific amount of money at least six months before the end of the year. When, due to unforeseen circumstances, a donation becomes unaffordable within the year, the deed may be changed.

Quarter Sessions - The Quarter Sessions are held in the first week of March, the first week of June, the first week of October, and the first week of December each year.

Overseers of the Poor - Overseers of the poor are to be elected on the 25th of March, and their election will take place for four consecutive days starting on that date.

Guardians - Guardians of the poor are to be elected on the 30th of March.

Voters' Notice - On the 20th of June, the Overseers of the poor are to post a notice on the door of the parish, specifying the names of persons entitled to vote.

Payment of Rates - Rates must be paid by the 5th of April before the 20th of May, unless the person who pays them loses his right to vote in the counties and boroughs. The last day to claim a right to be registered as a county voter is on or before the 31st of August.

Registration of Voters - Overseers must register electors in corporations and counties by the 31st of August and place the lists on the doors of the churches the first Sunday in August.

Attestations - The last days to claim an attestation for voting are on the 25th and 29th of August.

THE MEETINGS, YEAR 1619

The meetings held this year in the following places and at the times below:

- In Morgannwg, at Soar, Rimini, on June 19th and 21st.

- In Mynydd y Garreg, Trosnant, Pontypwl, on May 29th and 30th.
- At the Old Association, in Nantylfili, Glantawe, on June 5th and 6th.
- In Penfro, Benla, on June 12th and 13th.
- In Caerfyrddin and Ceredigion, at Ebenezer, Llangunnog, on June 5th and 6th.
- In Mon, to be held at the usual time, in the place known as such.
- In Caernarfon, at Y Garn, at the usual time, as noted.
- In Dinbych, Flint, and Meirion, at Llanrwst, on June 20th and 21st.

SECRETARIES OF WELSH ASSOCIATIONS

- In Morgannwg (Glamorgan) - D. JONES, Cardiff.
- In Mynwy (Monmouth) - I. HILEY, Esq., Farteg.
- In Yr Hen Gymanfa (The Old Association) - J. EVANS, Brecon.
- In Caerfyrddin (Carmarthen) and Ceredigion (Cardigan) - T. THOMAS, Newcastle Emlyn.
- In Penfro (Pembrokeshire) - H. DAVIES, Llangloffan.
- In Dinbych (Denbigh), Flint, and Meirion (Merioneth) - HUGH JONES, Ruthin.
- In Caernarfon - ROBERT JONES, Llanllyfni.
- In Mon (Anglesey) - W. MORGAN, Holyhead.

PERSONAL COVENANT WITH GOD

I trust that every reader of the DRyCH will adopt into their hearts and lives the personal covenant below, and that it will be enough for their eternal life:

I, A.B., do this day willingly yield myself to the Lord forever. I do give Him my heart to be His temple, my body to be His instrument, my soul to be His own, my lips to glorify Him, my tongue to confess Him, my will to obey Him, my members to serve Him. In every person I trust as in His blood I wash, in His grace I am made strong, in His words I meditate, in His commands I delight, in His promises I trust, for His strength and grace I pray. With this intention, I will live for God and trust in His goodness, rely on His strength, and call Him my Father, Son, and Holy Spirit, angels of heaven, and witnesses of my covenant.

Isaiah 26:4; Psalm 119:106; Psalm 6:12. Keep me, O God, from all kinds of evil and corruption; always keep me. Bless me.

KIND REQUEST TO ALL BAPTIST FRIENDS: PLEASE RESPOND WITH THE FOLLOWING INFORMATION FOR THE COMING YEAR OF 1849.

We kindly request that a representative from every church send me a letter detailing the following:

1. The baptisms in the past year, including those who repented, returned, were received, were dismissed, and those who passed away.
2. The name of the chapel and the minister.
3. The year the church was established and the year the minister started serving there.
4. The number of members and the number of those who attend the Sunday School.
5. The remaining debt on the meeting house.
6. The number of branches connected to the church, and their names.
7. The number of assisting preachers and their full names, etc.
8. The age of the minister.

This information is extremely important for us to include in our connection with the "MINISTERIAL TREASURY."

NOTE: If the minister of each church, or someone else, could provide a short description of the church for the year, including what is necessary, such as improvements, successes, or any individuals who made a useful contribution to the church, it will be appreciated, along with your initials as the correct author of it. A short letter like this, sent from every church throughout Wales, can be considered a proper record and provide details of interest for anyone to read it correctly in connection with the "TREASURY OF THE MINISTRY."