

THE
GENERAL BAPTIST MAGAZINE,

REPOSITORY,

AND

MISSIONARY OBSERVER.

VOL. I.—NEW SERIES.
1854.

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P R E F A C E .

THE completion of another Volume of this Magazine, calls for the usual address from the Editor to his readers and correspondents. It is impossible for him to engage in this duty, now for the twenty-first time, without being affected with a sense of the lapse of years, and of the unavoidable change which it produces, both on himself and his friends. Two or three of the Obituaries contained in the present Volume, are adapted to make an unusual impression of this order. That of the revered Secretary of our Foreign Mission, with whom, for near thirty years, he had been on terms of intimacy, who was the originator of "The Missionary Observer," and "whose praise is in all the churches," is a matter which cannot be passed over without remark. His papers often enriched our pages, and his suggestions, ever given in a kindly spirit, were always welcome. The decease, too, of our senior Missionary, Dr. Amos Sutton, is an event which must awaken deep solitudes for our interesting and useful Foreign Mission, not only among its aged friends, but also among the young, the talented, and the devoted, that others may be found who will be "baptized for the dead," and worthily fill their places in a heathen land. To the Editor, it will be a happy event, if, while he has a beloved son who is a candidate for these labours, the pages of this Magazine shall contribute to so important a result.

While nothing can be more evident than that a Denominational Periodical, well sustained, is a bond of union, and as such a source of strength, no fact is more apparent than that in the Denomination union and co-operation are pre-eminently required at the present season. This is true of the body when considered in itself, and its institutions, in relation to the losses which it has experienced. It is also correct when viewed in reference to what is without its pale. Infidelity, worldliness, and irreligion are rampant, and require all the checks that christian influence and a christian press can give. All other denominations of christians are on the alert, and ours must be too, if we would prosper and increase. We believe that our form of doctrine and our rules of practice approach most nearly to the primitive and apostolic order and example, and therefore we are bound to employ every means in our power, the press as well as the pulpit, to strengthen our position, and to sustain the hearts of our adherents, and to extend the walls of our Zion.

Some of our elder and talented ministers, who are able to serve the interests of the Periodical and of the Denomination in this way, have been and are too chary, in our opinion, in the use of their pen. We are far from imputing this to indolence, or to indifference to the welfare of the body; and we therefore invite them, with all frankness, to lay aside their retiring modesty, and to enrich our pages, and animate our readers, with their most vigorous lucubrations. We have often, too, felt somewhat disappointed that of our junior breth-

ren, for whom we have ever cherished a profound solicitude, so few wield the pen of criticism, of comment, or of controversy, in our Magazine. Capable, by their education, their native talent, and their extensive reading, for this service, why should they not perform it for the benefit of others? While we record our own gratitude, and that of our readers, to the brethren whose labours are conspicuous in our Miscellany, we do most earnestly entreat every one of this class, to feel that its columns present to him a legitimate space and means for promoting the unity, stability, and the prosperity of the Denomination to which he is united.

We know that we address a large number of right-minded brethren, whose stedfast attachment to their own Periodical, like that to their own Denomination, has never wavered. To them we say,—Persevere. Let your preference for your own Magazine continue. It will ever be filled with Denominational interest. Use every laudable effort to increase its circulation among our people, and to augment its value by your contributions and suggestions. And to those who neglect their only medium of Denominational intercommunication by the press, we would say, if we could obtain their attention:—You are General Baptists; you are identified with the Denomination. Do you by this neglect show your interest in its welfare? Do you thus encourage your families and connections to identify themselves with your religious connections? Do you thus contribute to the well-being of that section of the visible church which you have espoused? Alas! is not one great reason for the lamentable defection of our families from the Denomination, and from the ways of piety too, to be found in the indifference of their parents to its publications and proceedings?

We are most anxious to encourage our agents in the churches in their efforts to extend our circulation. We wish also to stimulate the Secretaries of our Churches not to permit any event of importance to occur without some memorial of it being recorded in our pages. Let all Baptisms, Anniversaries, Revival Meetings, be conveyed to us in a clear and condensed form, and we promise prompt attention to their publication. Let Obituaries of every worthy person deceased be forwarded. Let them be brief, characteristic, and affectionate. Our readers will be as happy to peruse such memorials as we shall be ready to insert them. Let care be taken to avoid reflections on others, or anything that might give pain. Let our poetic friends not be discouraged; but as they are prone to express their thoughts in rhyme, let them consult with their minister, or some judicious friend, before they venture to commit their verses to the severe criticism of the public.

Solicitous for the credit and usefulness of our Denominational Magazine, we respectfully request our friends in all the churches to assist us in our labour of love. We may then feel that the conduct of their Magazine has more of the character of a pleasure than a task. With best wishes for the blessing of God to descend on all, we commit this volume to his blessing.

Loughborough, Nov. 20th, 1854.

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VOL. I.—NEW SERIES.

JANUARY, 1854.

No. 1.

THE GENERAL BAPTISTS.

“WHAT’S IN A NAME?” Very much. It not unfrequently happens that in the very name by which a party is designated, there is involved many of the strangest and most startling facts in its history and progress. Some names have been originally given by enemies, and at length have become so identified with the parties on whom they were cast as a stigma, that they have been insensibly, or even triumphantly, adopted by themselves. In this case the correct understanding of the name involves an acquaintance with the history of the sect, whether it is political or religious.

In some cases, too, the party has chosen its own distinctive appellation, which in process of time has prevailed over the reproach-term of its opponents; so that the use of the latter has been regarded as a proof either of ignorance or ill-nature.

Illustrations of these statements in abundance might be taken from the names given to religious parties of both ancient and modern times. Good men, sincerely anxious to restore christianity to its original purity, and to follow closely the doctrines and practices of the apostles

and first christians, have not been anxious about any distinctive name they might bear, and have therefore had an offensive one put on them by their enemies; or sincere, though misguided men, earnest in their protest against prevailing corruptions, have been in the same way called by their adversaries by some term indicative of their real or supposed peculiarities. Thus, in modern times, the terms, Quaker, Ranter, Methodist, Puritan, Conventicler, Separatist, and a host of others have been given. We have also names taken from the persons who have been the originators of different sects,—as Calvinists, Arminians, Arians, Socinians, Johnsonians, Sandemanians, Brownists, Wesleyans, Lutherans, &c. So also some terms are taken from the form and order of church government, as Papal, Episcopal, Presbyterian, and Independent. Every one of these terms, as our readers will perceive, involves a history; and indeed some of them cannot be understood without one.

The followers of George Fox were called Quakers by their opponents, but as they chose to be designated by the term “Friends,” it is regard-

as reproachful to use the former name. The followers of John Wesley have now chosen the term Wesleyans, and therefore good behaviour requires that the term "Methodist," given by their foes, and long used even by themselves, should be laid aside. The modern section of this body, having designated themselves "Primitive Methodists," it is not kind to call them "Ranters." So, as the Independents, now calling themselves "Congregationalists," early repudiated the name "Brownist," it has long since sunk into oblivion. The Baptists, themselves, seem to have chosen only half their name, and that from the suggestion of foes. The name given to them in very early time by their enemies, and still pertinaciously used in high church writings, was "Anabaptist," or rebaptizer. They on their part deny that they rebaptize, regarding, as they think justly, the ceremony performed on an unconscious infant as no christian ordinance, wanting, as it does, the authority of Christ and his apostles; but they have been content to retain the latter part of the term—i.e., Baptist—as their distinctive name; a name indeed, the adoption of which is a protest against other communities of professing christians as unbaptized. Hence they describe themselves in their early deeds and confessions as "baptized believers;" and glory rather than otherwise in what was in part originally a term of reproach.

"The disciples were called christians first in Antioch." This name aptly designated the character and profession of the early followers of Christ; while the multiplied denominations of after times, whether given or assumed, are an unhappy indication of divisions and strifes, and do not any of them adequately describe the parties by whom they are borne. Are there no bishops, except among Episcopalians? no presbyters except

among Presbyterians? no churches of the independent order except the Congregationalists? and, many will add, no baptizers except among the Baptists? Surely the approaching period, the subject of prophecy and the object of the hopes of the church, will do away with these invidious and sectarian assumptions. They give, too, to the christian community an aspect of discord which, to say the least, is in a great measure undeserved. Infidels make this multiplication of sects an objection against christianity itself, while they are willingly ignorant that there is, among thoughtful christians generally, a remarkable agreement in sentiment as to the great things of religion, and of profession and practice as to the cardinal virtues. Papists and churchmen, also, ignoring the multitudinous divisions and distinctions which obtain within their own pale, make the number of protestant sects and names an argument in favour of their boasted, though merely nominal, unity. Would that there was some suitable method of obviating the reproach; but though Evangelical Alliances may attempt it, the time seems not to have arrived when this desirable end can be attained.

And now for the term "General Baptist," a name dear to many, yea, to most of our readers, by its associations and import. What is the idea which it conveys to a perfect stranger to our denomination? Does it point us out as earnest believers in the New Testament? Does it mark us as those who strongly contend for the sufficiency of the Holy Scriptures, and against all human authority in matters of faith? Does it indicate that we are believers in the true deity of Christ, and his vicarious atonement; the personality and influence of the Holy Spirit, and justification by faith; doctrines "most surely believed among us?" Does it show that we hold to the congrega-

tional or independent form of church order? Nay, though it refers to baptism, does it tell a stranger, or bear on its face anything definite, about that ordinance? He knows what Baptist means (?), but the term "General," he inquires, "to what does it refer? Do these people baptize mankind generally—i.e., all who ask?" And he requires to be told that it refers to the extent of the atonement; that whereas the Calvinistic or Particular Baptists believe this extended only to the elect, the General Baptists believe that it had a general regard to all mankind; that "the Lamb of God taketh away the sin of the world"; and is "the propitiation for the sins of the whole world." So inapt is our favorite name! And more than this, as it is held by a number of communities that, during the early part of the eighteenth century, sunk into Socinian errors, and are dying of inanition, some who know them will suppose we hold or sympathise with such doctrines, and hence we have to add the words, "of the New Connexion." Far be it from us to cast any reflection on the wisdom or piety of our venerable forefathers of 1770, or on the good men who sometime in the earlier part of the previous century, apparently as a mark of difference from their Calvinistic brethren, submitted to this as their distinctive title, but we have often wished that a more intelligible and perfect name had been adopted.

We do, however, bear the name; and while on many accounts we love it, let us not be insensible to its deficiencies, nor be unprepared to give a full explanation of its meaning to all who may enquire of us, nor be surprised at the dulness of such as need an explanation. Especially let us be ready to show them how firmly we embrace evangelical and apostolical doctrine, and how truly we "look

for the mercy of our Lord Jesus Christ unto eternal life."

The true General Baptist is very much "a man of one book." He looks to the Bible for his instruction, and authority in all things pertaining to religion. He is often consequently somewhat too neglectful of the theological writings of men. Conceiving that Christ and his apostles have left sufficient instruction for his guidance, in the New Testament, and that no doctrine or practice has any authority except as it accords with "this word," he often lives in happy ignorance of the subtle controversies which agitate polemics of every name. The authority of great names is nothing to him. He is, however, often "mighty in the scriptures," having its precepts, examples, texts, and promises, ready for every occasion. He lives on these promises, by "faith in the Son of God, who loved" him, "and gave himself" for him. The decrees of councils, the laws of senates, and the opinions of university doctors, are in his estimation as the chaff of the summer thrashing-floor, in the presence of a single text of Scripture or a precept of Christ or his apostles. Extended theological reading is not therefore his characteristic; though it would be doing injustice to many bearing this name, both of the present and past generations, to represent them as being insensible to the value of profound learning, or unacquainted with the accumulated treasures which exist in the walks of literature and science, and in the works of the wise and good of ancient and modern times. The General Baptist is not necessarily a bigot; he says "grace be with all them that love our Lord Jesus Christ in sincerity," but he cherishes a warm regard for "his own people," and can scarcely conceive how any man, having once

sincerely received the doctrines of the body, can turn away from them, and become either a high Calvinist or a Socinian. If any become "infant sprinklers," (the name he usually gives to all pædo-baptists,) or diverges either to Episcopacy or Popery, he at once feels assured there must be some moral as well as some intellectual obliquity present in the process: the duty of believer's baptism, the baptism of immersion, being in his estimation too plain to be ever misunderstood by an unbiassed mind. The General Baptist, of the Midland Counties especially, looks back with conscious satisfaction on the early churches from which he derived his instruction. They originated in plain men who were awakened by a zealous preacher (David Taylor), employed by the Countess of Huntingdon to preach the doctrines of the Gospel. After being driven from the Establishment by persecution, and compelled by their love to religion and the Gospel to form a church order and polity, as they might be guided by the sacred oracles, they were gradually led by prayer, and the reading of the word, and mutual consultation, to adopt the sentiments and the order now recognized by the body. He rejoices in these apostolic plain men. He sees them appealing "to the law and the testimony," following its guidance, and at length, without the direction of learned divines, either of the Jerusalem Chamber, Geneva, Germany, or Rome, founding their churches on the Apostolical model; and then in 1770, uniting with other churches which they discovered of the same faith and order, in Lincolnshire and London. As a lover of the Scriptures, and an advocate of their supreme authority, he feels that he has no occasion to be ashamed of his origin.

Though this "Assembly of Free Grace General Baptists, formed in the year of our Lord, 1770, with a

design to revive Experimental Religion, or Primitive Christianity, in Faith and Practice," consisted only of some five midland churches, one from Yorkshire, two from Lincolnshire, three from Kent, three from Essex, and two from the Metropolis, (the last ten separating themselves from the Old General Baptists, who were sunk into the cold region of Socinianism,) and numbered only about 1630 members in all; and though the present number of the General Baptists in England includes some 150 churches, and short of 20,000 members, yet he enjoys a good measure of confidence that, small as may be his tribe among the thousands of Israel, it is not without its antecedents and consequents, in "the general assembly and church of the first-born." He is accustomed to argue, and conclude, that after the council held at Jerusalem, as recorded in the Acts of the Apostles, (c. xv.) all the Apostles were General Baptists, as they decided that the Gospel was for the Gentiles as well as for the Jews, receiving by baptism all believers; that so were the primitive churches; that so in corrupter times were multitudes who separated themselves from the degenerated clergy, and church patronized by the State—as the Novatians, the Donatists, the various classes of puritans, the Waldensians, and innumerable communities of sincere christians, who, in various lands, though persecuted and maligned by the papal and dominant hierarchy, have from the earliest times to the present borne testimony to the truth, and suffered for its sake. He feels that it is not to Luther, to Knox, or to Wickliffe, that he is indebted for his light, but to the inspired men at whose feet these men themselves were wont to sit; that the opinions of the Westminster Assembly, the dictum and laws of John Wesley, nor the authors of the 39 articles, are not his guide, but the writings of the

Apostles themselves. He considers, too, that the sentiments he entertains as to the work of Christ, its extent and efficacy, the operation of the Holy Spirit, its graciousness and power, and as to the ordinance of believers' baptism, prevail far beyond the limits of his own pale. In England, the Particular Baptists, many of them at least, are become in their preaching as General as his own. The almost antinomian Calvinism formerly so rife among their churches, has given place to a broader, healthier, more liberal, and, in his estimation, more scriptural doctrine; so that he may at times see General Baptists readily uniting with their churches, and even bearing office in them. So amongst the Congregationalists, and Wesleyans, there are to be found many "of this way," who have been baptized on a profession of their faith, or who hold the propriety of being so; but who from local circumstances, family ties, or other causes, and perhaps an idea of the mere ceremonial and nonessential character of the distinction, are not separated from them. He is not insensible, too, to the concurrent testimony of the learned, both of the Episcopalian and papal communities, to the scripturalness and antiquity of the immersion of believers. He looks across the wide atlantic, and sees there myriads of Baptists, who hold his favourite doctrines, and are such as he can recognize as "the elect of God." In the bold anticipations of his heart, he sometimes sees in the distant future a time when all the world will be of his faith. With the fall of popery he anticipates that all its inventions will be abolished; and then, when all are christians, voluntary professors, and followers of the apostolic rule and order, this will be the issue. His strong faith in God's word leads his happy thoughts to this time. Then the name General Baptist will surely be given up, and the name "christian" will predominate once more, and

Names, and sects, and parties fall,
And God in Christ be all in all;

but not till then.

The General Baptist Churches, though clustering round the points indicated at the formation of the New Connexion, and consequently considerably scattered, maintain by an annual meeting, called the Association, (an assembly composed of ministers and delegates,) a visible and substantial union. They have also local organizations called Conferences, which meet more frequently. Of these the Midland, including the Leicester, Derby, and Nottinghamshire churches, comprises about fifty churches; the Lincolnshire, including also Cambridgeshire, about half that number; the London Conference contains about a score churches; the Warwickshire about a dozen; the Yorkshire about a score; the Lancashire and Cheshire and North Derbyshire together, about the same number. By means of these assemblies the spirit of union and sympathy, and co-operation, is sustained. There are, perhaps, few religious bodies, amongst whom the feeling of oneness prevails to a greater extent than among the General Baptists.

In relation to doctrinal agreement, it is presumed that this prevails to an equal extent. Some approach nearer to what is called moderate Calvinism in their theory than others, and a few deviate considerably from it; but the mass are very much of one mind. They hold firmly the cardinal doctrine that the death of Christ was an atonement offered for the sins of all mankind; that justification is by faith alone; and sanctification by the Holy Spirit. There is little fear of any tendencies towards Socinianism amongst them. There are no ministers of any community who more frequently insist on the dignity of Christ's person, and more constantly expatiate on the efficacy of his atoning work than theirs, and few people who en-

joy these truths more. There may be isolated cases, where self-sufficient persons go off from them to extreme errors, but not in a proportion larger than from other evangelical communities. In earnest evangelical preaching their ministers vie with those of the other section of the Baptists; and they have in their Annual Association become nominally connected with the Baptist Union; but a perfect amalgamation seems undesirable, as the amount of strong and high-toned Calvinism which obtains in various parts of that body, would occasion debates and alienation. The assimilation in spirit and purpose, and the approximation in doctrine, which exists already, should, however, and we believe does to a great extent, teach us to "love as brethren."

As a body, the General Baptists have often had to complain of the neglect or misrepresentation of others. Ignored as to their proceedings sometimes by their brethren of other denominations, and represented as "low," "not sound," &c., when they are not present to defend their views, they have at times had much to try their spirit of forbearance and charity. They have never represented themselves as *THE* people, nor their institutions as *the* Christian Institutions, &c., nor arrogated to themselves the successes of others—they are too truthful and modest for that. But according to their numbers they are as orderly and as respectable, as christian and as useful, for anything we know, as any other class of nonconformists; and as to soundness in the faith, if that means a firm hold on the great doctrines of the New Testament, and a disregard for the authority of men in matters of faith, they are among the soundest believers. There is less of mere philosophizing

and speculation among their preachers than is to be found in any community of which we have any knowledge.

We had purposed to expatiate a little on our public institutions. Our interesting and prosperous foreign mission, our home efforts, our academy, our Sabbath-schools, Tract and Benevolent Societies, and to urge their claims on our readers, but we fear we have already exhausted their patience, and must therefore conclude. We have at times feared for the prosperity of our body; we have feared lest the inadequate support given to the ministry should effectually repel our rising youth who have gifts and qualifications for the work from entering the ministry among us, and thus leave our churches to inferior or doubtful ministrations; we are happy, however, to see for several years past, the prevalence of improved and more liberal views on this subject. We have feared, too, lest the removal of many who have been "pillars" in our temple, and the growing spirit of worldliness and scepticism of the age, should leave us feeble and unprepared for conflict, but we have joy in the thought that God has been better to us than our fears, and in our rising ministry promises "from this time to bless" us.

In conclusion, while we would exhort our brethren and friends to cherish a catholic spirit of christian love to all who "hold the head," we would counsel and urge them to hold fast the simple and great truths of the gospel of Christ, to cultivate the spirit of union and co-operation, and to "stand fast, in one spirit, with one mind, striving together for the faith of the gospel."

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

THE REVIVAL CONVENTION AT LOUGHBOROUGH.

IN our closing number for last year we gave a brief sketch of the proceedings at this gathering, intimating at the time that a more extended report would appear in the present number. We made this promise in consequence of the anxious desire expressed by many at that convention that a full report of the proceedings should appear in our pages, and from being aware that copious notes of the observations then made had been taken, which would be forthcoming for our use. Indeed, the meetings then held were so extraordinary, so salutary in their immediate influence on the minds of all who were present, so full of promise and hope of future beneficial results, that we feel as if we should not be discharging our duty to the great cause of religion generally, and to the Connexion of which this publication is the recognized organ more especially, were we not to attempt to publish some report of what was seen and said, felt and enjoyed, on that hallowed day.

The weather had been unfavourable, but the morning of Wednesday, Nov. 9th, opened with a clear sky, and ushered in one of the finest autumnal days of the season, affording an inviting encouragement to the friends from the country to set out on the journey. Many came by rail from Leicester, Nottingham, and Derby, and the villages along the lines, but more, we believe, came on foot, or in their own conveyances. The place of meeting was favourable to a good gathering, Loughborough being nearly in the centre of the three county towns just mentioned, with many village churches in the neighbourhood.

The time fixed for opening the morning meeting at Wood Gate chapel was 11 o'clock; a few friends having gathered in the place at

nearly half-past, brother Wallis was requested to conduct a prayer service until twelve o'clock, which he did by giving out suitable verses of hymns, and calling upon five of the students under his care in the college to engage; and it would not be right were we to omit to state that this brief devotional exercise of little more than half an hour was conducted with so much propriety of expression and feeling on the part of the beloved young friends who engaged in it, that it seemed to give a tone to the solemn and interesting proceedings of the day. One confession which rose from the heart of one of the supplicants expressed the feelings of many.—“We are nothing, and we can do nothing without Thee.”

It was now 12 o'clock, and a considerable number had entered the chapel during the intervals of singing. Brother Wallis introduced brother Goadby, the minister of the place, to preside; who proceeded to read suitable portions of the Prophecies of Isaiah and the Acts of the Apostles, and then offered a lengthened and comprehensive prayer, in which special reference was made to the care of God for his churches, and the blessings which he had promised in answer to prayer. After giving out a hymn, the chairman briefly stated the object of the meeting as being to confer and pray together on the present comparatively depressed state of religion in our churches, that we might, if possible, realize some improvement. He expressed his satisfaction in the aspect and number of the present meeting, and his hope that every brother would feel himself at liberty to utter any thoughts which might occur to him as useful, with the same ease, confidence, and freedom, as if he was sitting in the social circle, in the presence of only a few confidential friends. He intimated

that he had taken a list of the ministers present, and he hoped every one, whether called on or not, would feel himself at full liberty to give utterance to his sentiments. After a few general observations, in which he alluded to the disappointment he felt that our aged and venerable brother, Rev. J. G. Pike, had been unable to prepare a paper for this meeting, or even to attend it, he called upon the convener to read a brief report of the steps which the committee, appointed at the Hugglescote Conference, had taken with regard to the proceedings at this Convention. Brother Winks then read the following paper.

*“To the Revival Convention at
Loughborough.”*

“Perhaps it may be expedient for me to state that at the last Association, a case was presented from one of the churches to the following effect:—

“Is it not desirable that some attempt should be made to revive and extend vital religion in our churches and congregations? and as the time at this Association, and at the Conferences, is usually fully filled up with their ordinary business, would it not be expedient to recommend the various Conferences to advise the ministers of each district to meet for humiliation before God, and prayer to him that he would graciously direct to the adoption of such measures as shall result in his glory, and the salvation of the souls of men.”

“Whereupon it was resolved,

“That we recommend the various Conferences to advise the ministers in their districts to arrange for such meetings and services as shall conduce to the revival of religion in our churches and congregations.”

“At the September Conference, held at Hugglescote, it was agreed that the Convention for the Midland district be held at Loughborough, on

Wednesday, Nov. 9; and that the ministers at Loughborough and Leicester be a Committee to make the necessary arrangements—Mr. Winks to be the convener; who having ascertained the views of the Loughborough ministers, called the committee together at the College, Oct. 14th, when four of the six Leicester ministers (the others being engaged) were present. Brother Wallis acted as chairman, and the plan published in the Repository for the present month was adopted. The Committee further agreed to request brother Pike, senr., of Derby, to write the paper on “the causes for humiliation and special prayer in relation to the present depressed state of religion,” but on corresponding with his father, brother Carey Pike reported that he assigned several reasons why he could not comply. Brother Carey Pike also intimated that in consequence of this, and as the writer was conversant with the state of religion in general, and of our churches in particular, he might prepare the paper, with which suggestion brother Wallis concurred; but the writer felt that he dare not undertake to prepare a document of such importance; and after much consideration he concluded that perhaps upon the whole it would be better to leave the question of the causes of depression to be stated by the brethren now assembled, who might relate what they had observed to have this tendency in their various stations and positions of observation. And again it was conceived that this mode would prevent mere discussion on any particular points which might be set forth in a written document, especially if that document were not prepared by one whose ripened experience and long standing amongst us were such as to entitle his opinions to unquestionable and general confidence. The writer of this brief report therefore hopes that you will

kindly excuse him in not making the attempt. And he has only further to state, that all the brethren who were requested to deliver addresses at the meeting to be held in Baxter Gate chapel this evening, have expressed their willingness to undertake the service assigned to them.

"In concluding this brief report, it is respectfully suggested that it will be desirable at this meeting to avoid what might appear as if we were presuming to act in the name of the churches, or as if we had any authority, or wished to have any—hence all resolutions of a business-like character might be well avoided, and the conversation take a free course, avoiding also all controversy, intermixed occasionally with fervent prayer by the brethren for the Divine Spirit to guide our deliberations, and bless our souls with his presence. J. F. WINKS, *Sec.*"

The Chairman then called on brother Wallis to address the meeting, who observed, that christians were, or ought to be, witnesses for God in the world. He would mention a few of the things which operated to retard the spread of religion. Low views of the power of prayer. Prayer was not merely a development of the state of our own hearts, or in its influence beneficial to ourselves only. There was an appointed power in prayer which, rightly used, would bring down blessings on others. "Ask and ye shall receive." "The effectual fervent prayer of a righteous man availeth much." "For all these things will I be inquired of by the house of Israel, to do them for them." Our prayers must not be preaching prayers, but short and fervent. Then there was a low appreciation of the privileges of christian fellowship. A low view of prayer will separate us from God; and a low view of fellowship will separate us from the saints, whom we should ever esteem

as the excellent of the earth. Then there were low views of the mediation of Christ, now exalted at the right hand of the Father, ever living there, all fulness dwelling in him, and shedding down blessings on his humble followers. He would only add that many seemed to forget that there were glorious promises yet to be fulfilled. The truth was yet in the word of God, but faith in it seemed to be dead in some hearts. We ought to cherish the cheering conviction that God would fulfil his own word in the spread of the kingdom of his Son in the earth.

"Great God thy sovereign power impart," was then sung; after which

Brother Jones of March being called upon, said, he was often ashamed of his own timidity, but was encouraged by the order and spirit of the meeting. And yet when he looked around him he was affected by the consideration that since he was last in that place many of the then senior ministers had passed away, and he perhaps was now the senior of the ministers present. The last time he was in that place was at the ordination of brother Lacey, and now he too was gone! He hoped he might exhort the younger ministers and students to work while it was day, for he was often humbled when he thought how little he had done for his Lord and Saviour. With regard to the causes of depression, he feared that in the town where he ministered mistaken views of Divine Sovereignty had done much harm. But the God of providence was the God of grace, and there was a perfect analogy in all his proceedings with men. He who will not sow must not expect to reap. We must labour in both cases, and in both cases God will bless us with increase. The fault with us is not the want of places of worship, for we have ample accommodation for all the population; but rather to what some call hyper-cal-

vinism, or a sort of theological fatalism, which pervades the minds of many, and bars the entrance of gospel truths. But we must continue to call upon men to "Repent and believe the gospel," that they may be saved, even if mistaken men should call us "legal." But we are not "legal." We depend upon Divine aid as much as they do. He concluded by saying he thought the present meeting exceedingly appropriate to the times, and prayed the Divine blessing might rest on our deliberations.

Brother Preston of Ashby offered an earnest and appropriate prayer.

Brother E. Stevenson of Loughborough said the conversation was going on in the right direction. He would mention a few matters which he had thought of. He thought there should be a more direct recognition of religion in our family circles. Divine worship there should never be neglected or thrust aside. If all the talk *there* is about the passing trifles of the day our children and domestics will not be likely to receive any benefit. We must not only take religion home *from* public worship, but we ought to take it from home *to* public worship. Our social prayer meetings should be well supported. He had no reason to complain: the prayer-meetings at Baxter Gate were well attended; but it was remarkable that they were composed of young people chiefly. This ought not to be. The elder were directed to go before the younger, and lead them on, but here the young were the leaders in this particular case. Then there were some in easy or respectable circumstances, who either did not attend at all, or but seldom. Neither ought this so to be; for they could better secure and give the time required. He thought, too, that there was not sufficient attention paid by the members of churches to those who joined with us in public

worship; would it not be well to notice them more—take them by the hand and encourage them? We must not only treat them with cold civility but warm affection.

The Chairman here stated that when he and brother Burns were in Boston, United States, they heard that the prayer-meetings of the Unitarians were attended by some of the leading merchants of that city, who engaged in the devotional exercises with great fervour and animation. He mentioned this just here, that some of our busy merchants and manufacturers and tradesmen might hear of it, and not allow themselves, as evangelical christians, to be exceeded by Unitarians in willingness to devote their time and talents to the service of their God and Saviour.

Brother Winks observed, that although he had not prepared a paper on the causes of hindrance, he had made note of several, which he would mention now, and as briefly as possible, as they might be suggestive, and draw forth remarks from others. With regard to the general question, those of us who remember the great French war would recollect how the expectation of an invasion operated on the minds of multitudes in awakening a vivid apprehension of eternal realities. Peace quieted our fears, and feeling secure, we turned from arms to arts, and from bulletins to books. Since then Mechanics' Institutes, with Libraries and Lectures, were formed; and lately, those everlasting Concerts were drawing away numbers of the young. The great railway revolution, and its excursion trains and facilities for travel or conveyance produced a great change in the habits of the people. Manufactures were improved and increased, free trade was opened, gold flowed in, and business with its bustle and its dangerous competition, claimed attention and energy. Prosperity followed, and with it refinements,

amusements, and indulgences, not sinful, perhaps, but questionable. The love of many waxed cold. Spiritual exercises were not relished. The world was uppermost. Genteel schools for children were sought, and mixed marriages often broke up religious connections. Enlargement of political liberty and municipal honours had, in some cases, operated unfavourably. The advocacy and support of societies, of themselves virtuous and praiseworthy, like the Temperance cause, had, it was to be feared, drawn off the energies of some from the higher objects of the Gospel. Then, with regard to our own Connexion: the statistics in our "Minutes" for several years past shewed but little increase, and many reports were desponding. It was true that emigration had drained many churches, and the renewed and increasing influence of the Established Church had been felt, especially in some of the villages, but yet he believed no ministers preached the Gospel more plainly, faithfully, and scripturally than ours did; and generally our people fill up their places on the Sabbath-day. How was it, then, we did not prosper as we did some years ago? Some of the general causes he had mentioned had hindered us as well as others. The fact is, we want more spirituality of heart and mind. Each must cultivate personal spirituality, and take it to the social prayer-meeting, each bringing his own lighted brand to feed the flame. Revivals will begin in the prayer-meetings. But they should be well conducted. Some pray too long, and about anything they can think of. This should not be. Five minutes is enough for each, with two verses between. This morning, in about half an hour, five of our young friends so opened this meeting. He would mention another matter. Many of our young people did not seem to know why

we were dissenters, or more, why we were General Baptists. Our fathers were careful in this matter; but it is not so now, or the sale of brother Wood's History of the General Baptists would not have been limited to one-third of the edition. Some, too, in our large towns are very loose in their attachment to us; a better opening for their business, or more fashionable company, will draw them away to places where the death of Christ for all men, and the profession of faith in him by baptism are not preached. Again, if there should be a want of due care in admitting members, we may be hindered rather than advanced. We must be more wakeful and vigilant. The influence of the Establishment is increasing—not the old orthodoxy or modern puseyism, for they will both die out, but the influence of the Evangelical party. Many respectable people loved to go to "church," and come away again quietly. Such a system suited their taste better than our system. But we must not flinch from our principles to please men. Our independent self-government sometimes takes a wrong course, resulting in divisions which are injurious to our reputation, though overruled for good. In large towns where are several churches, there might be seen sometimes a kind of "shopkeeping" rivalry which was unseemly. It was not so in this town. Here, a few sabbaths ago, the members of both churches met under this roof to break bread in peace and love. But he had spoken too long. He would only add, that whatever the state of things around us might be, Eternal Realities remained the same. We must preach Christ's Gospel to sinful dying men, depending on the Holy Spirit to bless all our efforts for the glory of God and the good of men.

Brother Hunter of Nottingham observed that he had not been long in the meeting before he felt the happy

influence which pervaded it. He thought, however, that there had been something of timidity manifested. We ought to speak out, firmly yet kindly. The things referred to by brother Winks might have had an external influence upon us as upon others, but he thought the main obstacles were internal and amongst ourselves. He feared there was a growing spirit of worldliness among some of our members, among whom social meetings were not of a religious character. He had been present at a social party of christian professors, where several ministers were present, but we all separated without prayer; and on his inquiring why, he was told that it would have been regarded as rudeness to propose it. He made no apology for expressing his conviction that the standard of christian perfection, as found amongst us, stood low in some cases. Piety ought not only to be found in the house of God, but in the parlour, and in the counting-house, and in the market-place. Ten thousand blessings would follow in the train of deep vital piety. We should seek to be fully conformed to the image of Christ our Lord and Master. We should not be content with less than being "filled with all the fulness of God." This was our calling and privilege. Yet how many were content with but a small degree of communion with God! He was quite aware how far he came short, yet he followed after; and he hoped all our ministers, elders, deacons, and members would aim at a higher standard of christian attainment. Petty ambition and a paltry love of power was also manifest in some places;—a spirit directly opposed to the plainest directions of holy writ. And what do such gain by pushing themselves forward? Nothing that is worth having; and the injury such conduct inflicts on the cause of Christ is incalculable. The recent disputes

among the Wesleyans have done our people no good. Surely we are democratic enough, when a boy or girl of fifteen has an equal vote with a man or woman of threescore. There ought to be more honour given by the young to the aged, with more deference to their opinions. It is always a bad sign when the aged are not respected. He would only add, that he agreed with the last speaker, that we must continue to preach Christ's Gospel faithfully and fearlessly. He would; and without apology to any man. He rejoiced that this meeting had been convened, and he prayed that God would bless it to all our souls.

Brother Staddon of Quorndon suggested that perhaps some of the deacons or elder brethren present would offer a few remarks. He thought it desirable. But as none responded,

Brother Kenney, of Burton-upon-Trent, stated how much he sympathized with all that had been said, especially with some of the remarks of Brother Hunter. We ought to speak the truth in love. He very much feared that religion had lost its hold on many minds. If it were asked why we are not as we once were, it might be replied, "The fault is with ourselves. We have been too worldly, or too remiss." He had no cause to complain. He had the happiness to be with a people who prized the prayer-meetings; and yet there were a few whom he no more expected to see there than the most unlikely characters. But why should not our meetings for prayer be attended by as many as attend on public worship? Nay, would it not be a better test of the life of religion among a people? He feared, with Brother Wallis, that many formed a low estimate of the power and efficacy of prayer, making it only a secondary thing, to be attended to by some of the members, and the inquirers only. These notions ought

to be broken up; they were very injurious; whilst fervent prayer by crowds of earnest worshippers would bring down the blessings we desire, and exert a salutary influence on all around us.

Brother Buckley, from Orissa, expressed his entire concurrence in the objects sought by the meeting. The immediate hindrances he could not speak of, having been absent for ten years in India, though ever watchful of what was doing at home. This gathering would only do good, however, so far as each individual feels its power and resolves to consecrate himself afresh to God. May we all—Missionaries, Ministers, Deacons, Members, Teachers—share in its hallowed influences! He had heard, for of course he could not remember it, that thirty-eight years since, when religion was in a low state, our fathers gathered before God to lament it, and seek his blessing; when the late Robert Smith of Nottingham preached from “By whom shall Jacob arise, for he is small?” On that occasion, one brother was present who had lately been attempting, with much fear and trembling, to preach the Gospel. He now resolved to persevere. That person, he said, was the father of his beloved wife—brother Derry of Barton, who for so many years sustained, he might be permitted to say, with honour to himself and with benefit to the people, the pastorate of the mother church of our Connexion, until called to the joy of his Lord. He might mention another case—and be excused in referring to himself. He remembered attending a revival meeting at Melbourne, when our late venerable brother Orton of Hugglescote preached, from which he returned with renewed determination to devote his life to God. He prayed that this meeting might produce such results! Let our young brethren lay the claims of Christ to heart. Let each say, “Lord,

what wouldst thou have me to do?”

Brother Gill of Melbourne hoped we should all go away deeply impressed by a sense of our solemn responsibility to God. This was what he wished to feel himself. We were all agreed that a revival of religion was necessary and desirable. It must begin somewhere. Let us each lay the responsibility upon himself. He had been discoursing on this matter to his own people last Lord’s-day morning, and had urged them to be here to day; and he was glad that, though without the aid of rails, between twenty and thirty of them were present. He hoped they would take back the spirit of revival with them. He knew an individual who attended a similar gathering for a similar purpose; when he returned he began to work for God in earnest, and in two years about seventy persons were brought to Christ. May such results follow this meeting! He hoped they would. He felt it good to be here. He believed the Spirit of God was with us. As brother Wallis had said, the great point was, to have right views of prayer—private, family, and social prayer. This would secure the Divine blessing, and the prosperity of the churches would follow. They had upon the whole good prayer-meetings at Melbourne, both on Monday and Saturday evenings; and our brethren in turn conduct them. We have good congregations too, but we want to see more conversions to God.

Brother Underwood of Derby said he came to be silent, but while he mused the fire kindled. He hoped the effects of this meeting would be of the happiest character. We all agree that religion is depressed, and we have the strongest reasons for believing this. But if there be less real religion among dissenters, there is more in the Established Church, in which he believed there was now a greater number of evangelical minis-

ters than there ever had been. In this he would rejoice, even though some of them should preach Christ as those did who troubled Paul. We must be careful of our own ministry. In these days of knowledge-spreading, some of our people would push their ministers forward as public lecturers, especially if they were men of talent. It was not enough for them that the minister was a preacher of the Gospel, he must be a popular orator on science and history. But this is not our calling, brethren. Ministers are men of God. Begin and look all through the Bible, and you will find this. Ministers are pleaders with God. We do not want to be drawn off from this; we want more time to plead and more power to plead: nay, we want more power to plead *for* the people than to preach *to* the people. We ought to say *more* to God, even if we say *less* to the people. He feared many thought too much of the preaching, and too little of the prayer. This ought not to be. All success must come from God; and for this he would be inquired of to do it for us. He feared many professors did not sustain their profession. Some of our hearers seem to be more conscientious and consistent than some of our members. This is a palpable inconsistency, and very injurious. He felt it to be his duty to point out this as a great evil, and an obstruction to the truth.

Brother Carey Pike of Leicester said he too came to be silent; but he would say a few words. He had listened with much interest to the remarks of his brethren. He had feared that there would be some restraint on that brotherly freedom which ought to be allowed in a free conference like this, in which the causes of hindrance were to be pointed out. But he was gratified to find that his brethren felt no such restraint. We want more spiritual intercourse of this kind among ourselves. The re-

sults must be beneficial. One thing he would here mention. Some of our hearers manifest great impatience if our public services of one hour and a half are protracted five minutes beyond the time fixed, as if they grudged giving to the service of God what they would willingly allow, and even enjoy under other engagements. These manifestations of restlessness were distressing to him who conducted the worship, and they were a sad sign of spiritual deadness. He hoped that we should all go home with a fixed resolution to use all our influence in promoting the revival of vital piety.

Brother Cotton of Barlestone observed that he could truly say that he came with the intention of saying nothing; but he had felt deeply interested and edified. He lamented the inconsistencies of some professors; they were as the enemies of the cross of Christ, and often did more harm than the bitterest infidels. Such persons seem as if they had no sense of their individual responsibility to God. They seemed to think that the minister and a few others were to do all, whilst they stood by looking on at their ease. There were scores and hundreds, he very much feared, of such idle professors in our churches. He spoke as a village pastor: for it was in the villages that such worse than lukewarm conduct operated fearfully in obstructing the progress of the cause of God.

Brother Chapman of Longford said that as he belonged to another district he only came to look on and listen: but as he had been called upon, he would just observe that earnest prayer should always be followed by decided effort. Much practical unbelief prevailed in many minds, and hence there were neither prayers nor efforts. Others seemed to pray in earnest with their tongues and then held back their hands, as

if they were afraid they had asked too much. He was afraid many were ignorant—that is, ignorant of what God in his own word required of them. They might be great readers of the light literature that was floating around them, but they were not like the noble Bereans, who searched the scriptures daily. We ought to press upon our people the indispensable necessity of reading the Bible, and especially the New Testament. The foundations of solid piety are laid in close relation with an intimate knowledge of the will of God.

Brother Bott of Barton said his feelings were best expressed in these words, "Come, and let us return unto the Lord; for he hath torn and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth."

Brother W. R. Stevenson of Nottingham observed, that the inconsistency of some of our members was a great hindrance to the hearers. Many of those hearers had been known to say so. He feared, too, that among some of our manufacturers and tradesmen there was not a high standard of morality and integrity. The spirit of competition had lowered it. This had often been mentioned to him by some of the working men, and he partly believed it. In large towns chartists and socialists and infidels have taken advantage of this; and now we find many working men refusing to go to a place of worship which their employers attend. Our town missionaries tell us of these things. He mentioned them in order to show the kind of excuses which many of the working classes

made for not attending public worship. No doubt in many cases they were only idle or vicious excuses. The real cause might be found to lie down deeper in the depravity of the human heart, which is enmity to God. But should not our christian manufacturers endeavour so to act as to leave them without excuse? Might he here say a word on preaching? He thought we ought to enforce the moral duties more than we do; and if we adopted the plan of expository preaching these duties would come up in order. At present there did not appear to be a sufficient distinction between christians and men of the world. If they have advanced their standard, we have not kept far enough in advance of them. We should retire and meditate on these things.

It being now near four o'clock, the time arranged for the meeting to close, the Chairman, after a few words expressive of his thankfulness for the spirit of fervent piety and brotherly love evinced by the brethren in this meeting, whose interest was sustained without abatement to the end, and his assurance that such a conference could not but have happy results, gave out a few verses of a hymn, which were sung, and brother Staddon concluded the interview with solemn prayer.

The whole assembly continued in their places until the conclusion at four o'clock, when tea, with cold meats, was ready in the adjoining lecture-room. Had the meeting been protracted to six hours instead of five, so intensely interested were all present, that we believe they would have retained their seats with pleasure. But punctual to the time appointed the meeting closed. Two sets of visitors sat down; satisfaction and joy beamed from every countenance, and congratulations of warm satisfaction were exchanged. Brother Hunter rose previously to the pouring out of

the tea, and gave out those beautiful lines of Charles Wesley's—

"O that each in the day of his coming may say,
'I have fought my way through,
I have finished the work thou didst give me to do,'
O that each from his Lord, may receive the glad
word,
'Well and faithfully done!
Enter into my joy, and sit down on my throne.'"

which were sung to the lively tune to which they are adapted, with great spirit and harmony.

Here we must pause. We leave our readers to indulge their own reflections on what we feel we have imperfectly reported. The proceedings at the evening meeting at Baxter Gate, together with the very excellent ad-

resses then delivered by the brethren appointed—copies of which we hope to receive from them this month—will again fill up a large space of our succeeding number. But we dare promise our readers that the perusal of them will afford our friends an increase of the edification they may have enjoyed from the perusal of the above rough notes of the morning meeting. When we have furnished these, we may then indulge a few reflections on the leading characteristics of these meetings, which were certainly the most interesting and hopeful we ever were privileged to attend.

AN EXTRACT OF A SERMON,

Preached in Zion General Baptist chapel, Salford, on Lord's-day morning, September 11th, 1853.

BY B. WOOD.

LET us request you to consider the nature of the prophet's exhortation to the house of Jacob, "O house of Jacob, come ye, and let us walk in the light of the Lord." We observe

1. That the term light is often employed in scripture to represent conversion. In this sense the apostle Paul uses it, when he tells us that his work was to "turn" men "from darkness to light, and from the power of Satan unto God," Acts xxvi. 18. The prophet Isaiah, contemplating the success of the gospel in the conversion of the Gentiles, with astonishing elevation of mind and majesty of expression, says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1—3. In the gospel of John our ears are

greeted with the cheering announcement that Christ is the *light* of the world; and they who follow him shall not walk in darkness, but shall have the *light* of life.—John viii. 12. While Zacharias, filled with the most extatic joy, affirms that "the day-spring from on high hath visited us, to give *light* to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."—Luke i. 78, 79. Paul also, in his Epistle to the Ephesians, reminds the christians at Ephesus, that they "were sometimes darkness," that they had been in a dark depraved state, "but now," says he, "are ye *light* in the Lord: walk as children of *light*."

Now, all the foregoing passages of Scripture have a reference to that delightful change that takes place when a person is justified, regenerated, and saved. Before we proceed any further then, it is essential that we should ascertain whether *we* have been brought out of darkness into the marvellous *light*

of God's reconciled countenance. Because, before a person can exult in the forgiveness of sins, his sins must be forgiven. Before an individual can rejoice in the blessings of adoption into the family of God, he must be adopted into that family. And so it is with reference to this light. Before a man can walk in the light of the Lord, he must be brought out of darkness into the light of the Lord. These remarks are very important, and ought not to be lost sight of; because there is an awful possibility of a person taking up the profession of christianity, of going through the baptismal stream, and of becoming identified with the church militant on earth; and yet at the same time being in a state of spiritual darkness.

Presuming, dear brethren, that you have been brought out of darkness into gospel light, we proceed to exhort you

1. To walk in the light of faith. It is your duty to walk by faith, and not by sight. It is true that God's people are a happy people: that they enjoy great blessings, and have in possession "that love which irradiates creation" with its refulgence, "sparkles in every dew-drop, and blossoms in every flower;" but notwithstanding they are not always upon the mount. They are surrounded with trial and difficulty, adversity and affliction, temptation and tribulation. Clouds of darkness overshadow them. They find trouble and sorrow; and are sometimes heard to exclaim, Ah, I shall one day perish by the hand of Saul. But is all this any proof that they are not the children of God? By no means. The three Hebrew worthies were as much the children of God when in the midst of the furnace as before. But it required great faith to lead them to think so. And so it is with the christian in our day; he may be almost overwhelmed with trial and difficulty, but by walking in the light of faith he can say with the prophet, "Although the fig tree shall

not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord; I will joy in the God of my salvation." Hab. iii. 17, 18. I will ever "trust in the name of the Lord, and stay upon my God."

But the christian is called upon to walk in the light of faith with reference to many important subjects contained in the Scriptures of truth. The introduction of sin into our world is a mysterious and abstruse subject. The incarnation of Jesus Christ, the Holy Trinity, these, and many other kindred subjects connected with our holy religion, are "hard to be understood." They cannot either be explained or comprehended. Not even by such men as Newton and Locke; men possessing giant minds. But does it follow that because these mighty themes cannot be fathomed by us, that we are not to believe in them. O no; we are to walk by the light of faith; we are to exercise an implicit confidence in the declarations of the Almighty; and to say with the immortal Chillingworth, "Propose to" us "anything out of the Bible, and enquire whether" we "believe it or no; and seem it ever so incomprehensible to human reason," we "will subscribe to it with hand and heart, as knowing that no demonstration can be stronger than this, God hath said so; therefore it is true." Walk in the light of faith. But

2. Walk in the light of knowledge. The Bible is the eternal antagonist of ignorance. It everywhere deprecates ignorance and eulogizes knowledge. Of the latter it says, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than of fine gold. She is more precious than rubies; and all the things that thou

canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."—Prov. iii. 13—18. Such is the teaching of Scripture with reference to knowledge. Now it is important that christians above all others should walk in the light of knowledge. They occupy a highly responsible position. On them devolves the onerous duties of training the rising race, and of enlightening the public mind upon subjects the most momentous and interesting. But how can they discharge those duties unless they be properly qualified? How can they teach others unless they themselves are taught? How can they communicate that to others which they do not themselves possess? O! brethren, walk in the light of knowledge. Study the Holy Scriptures, and in studying the word of God you will, as opportunity affords, have to study almost every thing that is known; chemistry, astronomy, geology, and natural philosophy; in fact all the sciences throw light upon this blessed book, the Bible. What a wide field there is open before you; and if you will walk into this field, especially you Sabbath-school teachers, you will come every Lord's-day morning laden with the delicious fruits which there in "plenty grow," and your youthful charge will receive those fruits at your hands with avidity; and presently you will see them growing up before you in scriptural knowledge, something like the tall cedars in Lebanon. Walk in the light of knowledge; do not be content with always being babes in religious knowledge, but grow in grace, and in the knowledge of Jesus Christ.

3. Walk in the light of holiness. Be pious, good, pure. Now we find that God has commanded his people to be holy, saying, "Be ye holy; for I am holy."—1 Peter i. 16. And in

the economy of the gospel he has provided for the holiness of his people. He has "opened a fountain to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1; and we are assured by the apostle John that "If we walk in the light as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. We find, also, that Christ has prayed for us that we might be holy,—*"Sanctify them through thy truth; thy word is truth."*—John xvii. 17. It is the will of God that we should be holy, "For this is the will of God, even your sanctification."—1 Thess. iv. 3. Christ is able to make us holy. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. With these commands, prayers, and provisions before us we must see at once how incumbent it is that we should be holy. That we should *cleanse ourselves from all filthiness of flesh and spirit; and perfect holiness in the fear of the Lord.* Walk then dear brethren in the light of holiness, for "without holiness no man shall see the Lord." *Be ye holy in all manner of conversation and godliness; keep yourselves pure.* Hate and flee from sin, as you would from the face of a serpent. Ever remembering, "Thou God seest me." But

4. Walk in the light of obedience. "Ye are my friends," said Christ, "If ye do whatsoever I command you." The word of God contains many important commands with reference to christian duty; there is one class, however, that we wish more particularly to refer to on the present occasion. That class of commands are those that refer to the duty of christians labouring for the honour of God, and the glory of his kingdom. It is very important that we should keep this class of commands before our

minds; because, there are many professing christians who fold their arms and sit themselves down in the church as though they had nothing whatever to do; now, nothing can be more fallacious than this; no sooner does a man become experimentally acquainted with the truth as it is in Jesus, than the Saviour orders him into the vineyard, *tells him to occupy till he comes; to work while it is called to-day; for the night cometh when no man can work.* The Saviour says to one, instruct the rising generation; to another, carry the silent messenger of mercy from house to house; to another, visit the sick and the dying; to a fourth, preach the gospel; and to every one he says, "Whatsoever thy hand findeth to do, do it with thy might." It is at the peril of your souls if you omit it. As then you will answer it at the day of Judgment, we exhort you to walk in the light of obedience.

One grand reason of the success of king Saul was, because "there went with him a band of men, whose hearts God had touched."—1 Sam. x. 26; and while these men worked unanimously with him, he prevailed. The same may be said of Joshua; while the people that were with him were characterized by honesty, unity, and devotedness to the work in which they were engaged, then Joshua prevailed; no opposing influence could impede his triumphal march; but when a covetous, dishonest, lying Achan got into the camp, the consequences were most disastrous. O, Brethren, if you have any love for your own souls, for the souls of the perishing thousands around this vicinity, for the honour of God and the glory of his kingdom, walk in the light of obedience. Be what you profess to be; live to God and for God; spend and be spent in his service. Bring your concentrated energies to bear upon the one great object, viz., of winning souls to Christ; and if you will thus present yourselves to God as a living sacrifice, depend upon it, God, even our God, will bless

us; and cause his face to shine, and sinners will be saved. But

III. We come now to suggest a few motives to induce every member of this Zion to walk in the light of the Lord, and thus comply with the prophet's exhortation, "O house of Jacob, come ye, and let us walk in the light of the Lord."

The first motive that we present for your consideration is, that your own personal happiness will be secured. Only picture to your minds an individual walking in the light of faith, knowledge, holiness, and obedience; why it does not appear possible that such an one can be otherwise than happy; because he attends to the very duties, adopts the very means which God has ordained to promote happiness, while every object by which man is surrounded loudly proclaims happiness is not in us. Faith in God, religious knowledge, gospel holiness, scriptural obedience, with one simultaneous voice affirm happiness is in us; and hence the man who walks in the light of the Lord, must be a happy man.

Another motive that we offer to your notice is, that the interests of God's cause will be promoted in the world. Brethren, who are the persons who live, labour, and sacrifice for Christ? Are they those who possess little faith, who are mere babes in religious knowledge; whose hearts and lives are anything but holy and circumspect; and who every day disgrace their profession by their reckless indifference to the high commands of the Son of God? Are these the men whom God uses as instruments to turn sinners from darkness to light, and from the power of Satan unto God? By no means! But mark you, they are the persons whom Satan often uses to impede the progress of God's work—as witness the ten spies. Those ten men had little or no faith, very little divine knowledge, no holiness, and no disposition to keep God's commands;

and as a legitimate consequence of their barrenness in all these respects, they brought an evil report against the land which they had searched; saying, it is a land that eateth up the inhabitants thereof. Such men as the ten spies, then, are not the individuals

whom God uses to carry on his cause in the world. But on the other hand, those whom God uses are such men as Caleb and Joshua; men possessing indomitable courage: wise, holy, and obedient. "Walk in the light of the Lord."

THE JEWISH SANHEDRIN.*

FROM the frequent reference made to this council in the Gospels and in the Acts of the Apostles, and the notorious enmity shown by its members individually and unitedly to our Divine Lord, to those who had been healed by his power, and to those whom he sent forth, some account of it may not be uninteresting.

The *origin* of this council is involved in obscurity. The Jewish Rabbins, and after them Grotius, that Goliath of literature, as Chalmers calls him, Selden, and Lightfoot, have strenuously maintained its lineal descent from "the Assembly of Elders" established by Moses in the wilderness, Num. xi. 16—17. They contend, that if this assembly were needed during the life of Moses, much more was it needed after his death; that it was a similar body called together by Joshua at Shechem, Joshua xxiv. 1; that the elders, who outlived Joshua, spoken of in Judges ii. 7, were members of this council; that the Psalmist refers to its existence in his day when he talks of "the thrones of judgment," Psa. cxxii. 5; that the "princes" whose authority the king recognized as superior, mentioned in Jer. xxxviii. 4, were the chief men of the Sanhedrin; and that it is to the same assembly our Lord refers, when he says, "The Scribes and Pharisees sit in Moses' seat," Matt. xxiii. 2.

* As the Greek word uniformly employed by the New Testament writers in speaking of this council is *συνοδριον*, and as in the Mishna, Treatise xxxiii., the same assembly is called the *Sanhedrin*, we have thought it right to adopt this orthography.

It has been argued in favour of a more modern origin, that there is no reference made by the Jewish historians to such a council in the time of the judges and of the kings, which would be like writing a history of Rome without mentioning the senate, or a history of England without any allusion to the Parliament; that it could not have been possible, if such an authoritative council had existed, for the people always to have followed the king in idolatry, to have done that which was right in their own eyes, when there was no king, or for the kings and judges to have acted, as they frequently did, in so despotic a manner. The silence, therefore, of the whole intervening history, from Moses to Ezra, is considered fatal to the lofty pretensions of the Rabbins, as to the Mosaic origin of the Sanhedrin.

Some few have pointed to the Roman consul, Aulus Gabinus, as the founder of the Sanhedrin; but the courts he established at Jerusalem, Jericho, Gadara, Amathus, and Sapphoris were lesser Sanhedrins, in imitation of the great Sanhedrin already in existence.

On the whole, then, we may conclude that the Mosaic assembly of elders suggested to the Jews after the captivity the idea of a civil and ecclesiastical court, which some one of the Maccabees, by whom the Jewish polity was re-organized, Judas or Jonathan, succeeded in establishing.

The members of the Sanhedrin were (1.) the chief priests (*αρχιερείς*), or those who had been high priests, who in

the latter period of their nationality ceased holding their office till death, and the heads of the twenty-four courses; (2) the scribes, (*γραμματεῖς*), those skilled in the Jewish law, and hence called lawyers, (*νομικοί*); and (3,) the elders, (*πρεσβυτεροί*), who were princes of tribes, or heads of family associations. The high priest for the the time being was *ex officio* a member of the council; but the scribes and elders seemed to have been elected by the ruling executive authority. In latter times, however, it being deemed an honour to be a member of the council, and public morality having become corrupt, admission was frequently obtained by bribery.

The qualifications for members of this council, as stated by Jewish writers, are curious. They must be religious, and learned in arts and languages. Some add, in their fanciful attachment to the number seventy, they must understand seventy languages! They must have some skill in physic, arithmetic, astronomy, astrology; and be acquainted with what belonged to magic, sorcery, and idolatry, that they may know how to judge of them. They must be without maim or blemish of body; men of years, but not extremely old, because such are commonly of too great severity; and they must be fathers of children, that they might be acquainted with tenderness and compassion. They must be neither money-lenders nor gamblers.

The Sanhedrin was the great ecclesiastical and civil council, the highest tribunal in matters of faith, without whose sanction no one could be acknowledged as having a divine commission. It is noteworthy, however, that John the Baptist, in answering the questions proposed to him by its officers, showed little respect for its authority, John i. 19—27; and that neither our Lord himself, nor any of his disciples, paid any deference to its ecclesiastical pretensions. Peter, and the other apostles, asserted clear-

ly enough that its claims to forbid or sanction religious teachers was a mere human assumption, since when the Nasi, on behalf of the Sanhedrin, asked them, "Did we not straightly command you that ye should not teach in this name?" the apostles all answered, "We ought to obey God rather than men."—Acts v. 28, 29.

This council took cognizance of all capital offences against the law; and had, originally, not only the power of inflicting punishment by scourging or imprisonment, but by death. Criminals capitally condemned were executed in four different ways: by strangling, burning, slaying with the sword, and by stoning. On the subjugation of Judea by the Romans the power of dealing with capital crimes was taken out of their hands; but they still retained the power to excommunicate, to beat with rods, to imprison, and seem to have directed the movements of synagogues beyond Palestine.—Acts ix. 2.

The Sanhedrin met, say the Jews, in a rotunda, half of which was built without the temple, and the other half within. Josephus refers to some building near the temple, and on Mount Zion, as the place of meeting. Modern writers have affirmed that the Sanhedrin at first sate in a room in the cloister of the court of Israelites, called Gazith; but that afterwards they removed to other places. Once, in the New Testament, we read of them assembling hastily at the palace of Caiaphas, Matt. xxvi. 3.

The council sate in the form of a semicircle round the Nasi, or president, who was the high priest then in office. On his right hand was the Ab-beth-din, or father of the council; and on his left, the Chikam, or wise man, perhaps the most learned among the doctors of the law. At each end was a secretary; one registered the votes of acquittal—the other of condemnation. To this custom, probably our Saviour referred, when, speaking of the last judgment, he says, that he

will "set the sheep on his right hand," in order to be acquitted, "and the goats on his left," in order to be condemned.

The proper period for sitting was all the time between the morning and the evening service. According to the Talmud, capital causes were prohibited from being heard in the night. The institution of an examination, the pronouncing of sentence, and the carrying it into execution on one and the same day were also forbidden. The reader will mark how illegal, even according to Jewish law, was the trial and condemnation of our divine Lord.

Before we conclude, it may be as well to mention that Talmudical writers speak of smaller Sanhedrins, composed of twenty-three persons, instead of seventy, which heard and determined petty cases, two being fixed at Jerusalem, and one in every city of 120 inhabitants. That both the smaller and the great Sanhedrins existed in the time of our Lord is inferred from the fact, that the Great Teacher, by "images taken from these two courts, in a very striking manner represents the different de-

grees of future punishments, to which the impenitently wicked will be doomed, according to the respective heinousness of their crimes. 'But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the *judgment*; and whosoever shall say to his brother, Raca, shall be in danger of the *council*, (*τῶ συνέδριῳ*); but whosoever shall say, Thou fool, shall be in danger of the fire of Gehenna.' Matt. v. 22. That is, whosoever shall indulge causeless and unprovoked resentment against his christian brother, shall be punished with a severity similar to that which is inflicted by the court of judgment, or the lesser Sanhedrin. He who shall suffer his passions to transport him to greater extravagances, so as to make his brother the object of derision and contempt, shall be exposed to a still severer punishment, corresponding to that which the Sanhedrin imposes. But he who shall load his fellow-christian with odious names and abusive language, shall incur the severest of all punishments, equal to that of being burnt alive in the valley of Hinnom." J.

SCRIPTURE NATURAL HISTORY.—THE PALM TREE.

THERE is no subject in the whole range of natural history which has attracted the attention, or engaged the research of the learned, more than the *Palm Tree*. Ancient writers of distinction, and modern travellers of great fame, have alike occupied themselves on the subject comprising the history and importance of this very peculiar tree; while the numerous references made to it in the sacred Scriptures, prove it to have been in very high repute in those countries in which it grew, and at the periods of time referred to. Cruden pronounces it one of the most famous of all the trees of the forest.

The Palm Tree is a native of the East, in some parts of which it flourishes abundantly. It grew plentifully in some districts of Palestine; so much so that it became an emblem of that

country. On the coins struck by Vespasian, after the conquest of Judea, that land was represented by a disconsolate female sitting under a palm tree. In the Greek coin of his son Titus, struck on a like occasion, the same country is emblemized by the figure of a palm tree, from which a shield is suspended. Sichem, on the coins of Domitian, and Sephoris, a town of Galilee, on the coins of Trajan, are similarly represented. Pliny also calls Judea, *palmis inclyta*, "renowned for palms." Jericho, in particular, was called "the city of palms," (Deut. xxxiv. 3,) because it anciently abounded in palm trees. And though these trees are not now either plentiful or fruitful in other parts of the Holy Land, yet there are several of them at Jericho still. Tadmor, a city built

in the desert by Solomon, (1 Kings, ix. 18) was probably so named from the palm trees growing about it, as it was afterwards by the Romans called *Palmira*, or rather *Palmira*, on the same account, from *palma* "a palm tree."

The Palm tree always grows near water. When the English troops landed in Egypt, in 1801, to expel the French, Sir Sidney Smith assured the soldiers, that wherever palm trees were they would be sure to find water, and so it turned out; upon digging they found water so near that the roots of the tree came within its reach and derived benefit from it.

The fruit produced by the palm tree is called date, and hence sometimes the tree is called "date tree." The fruit grows below the leaves in clusters, and is of a sweet and agreeable taste. The tree bears fruit in its sixth or seventh year, or if reared from a kernel in its sixteenth; arrives at full vigour in thirty years—bears fruit seventy years—every year produces fifteen or twenty clusters of dates—each cluster weighing fifteen or twenty pounds—the whole yearly fruit weighing perhaps three hundred weight.

So exceedingly valuable is this tree that there are no portions of it that are not pressed into the service of man. It is said that there are three hundred and sixty uses to which the trunk, branches, leaves, juices and fruit are applied. The leaves, when in perfection, are from six to eight feet long, and when spread out, are of considerable breadth. Of these a good covering is formed for their houses, and other similar purposes. A considerable part of the inhabitants of Egypt, of Arabia, and of Persia, subsist almost entirely upon its fruit. They boast of its medicinal virtues also. Their camels feed upon the date stones. From the leaves they make couches, baskets, bags, mats and brushes; from the branches they manufacture cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor, and the body of the tree furnishes fuel. Thus every part of the tree is useful.

The palm tree is beautifully straight. Much of its gracefulness and beauty

consists in this. So tenacious is it of maintaining a perpendicular position that although heavy weights be laid upon it the straight form of the tree cannot be changed; it will neither bend down or grow crooked. It also grows to an amazing height—reaches one hundred feet. A large tuft of spiring leaves, about four feet long, adorns the top, like a splendid evergreen crown, which never falls off but always continues in the same verdant state. And although the tree attains to a species of perfection about thirty years after it has been planted, and continues its unfailling vigour seventy years after, bearing fruit the whole time, each succeeding year, a period of no less than two centuries measures the term of its existence. Nor is this all. It sends forth from its roots a wood of young suckers, and when the palm is cut down, its roots, if transplanted, will send forth shoots which, in six or seven years, will bear fruit. The Greek name of this tree, *Phœnix*, connected with this fact probably gave rise to the fable of the *Phœnix* dying and rising again from its own ashes.

The palm tree is thus one of the most beautiful and expressive objects in the whole vegetable creation. Its height, its straightness, its large verdant leaves, its abundance of pendant fruit, its longevity—all contribute to render it a most beautiful object to the sight, and an emblem to express with force and elegance, qualities which generally command admiration.

The sacred writers frequently refer to the palm tree as an emblem to illustrate and adorn their writings. How apt and how beautiful is the illustration of the Psalmist, "The righteous shall flourish as the palm tree; he shall grow like the cedar of Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age: they shall be fat and flourishing."—Psalm xcii. 12—14. As the momentary prosperity of the wicked is compared to the transient verdure of grass, so the durable felicity of the righteous is here likened to the lasting strength and beauty of the *palm tree*. But chiefly is the comparison applicable to that Just One, the King of Righteousness and Tree of Life; emi-

nent and upright; ever verdant and fragrant; under the greatest pressure and weight of sufferings still ascending towards heaven; affording both fruit and protection; incorruptible and immortal. To represent the righteous in their connection with angels there were figures of *palm trees* and cherubim, alternately mingled in Ezekiel's visionary temple, for "upon each post were palm trees."—Ezek. xl. 16. A branch of the palm tree was carried before the Roman conquerors, on their return in triumph from battle, as an emblem of victory. The allusion to this is beautifully made by John, "I beheld, and lo! a great multitude, which no man could number, of all

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and Palms in their hands."—Rev. vii. 9. And, with the same design in view, to symbolize the triumph of our Saviour, the victory which he should achieve over the enemies of God and man, branches of this tree were carried before him on his way to the city of Jerusalem; "On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of Palm trees, and went forth to meet him, and cried, Hosannah, blessed is the King of Israel that cometh in the name of the Lord."—John xii. 12, 13.
Measham. G. S.

STRIVE TO MAKE HOME HAPPY.

Don't let a fretful, fault-finding disposition destroy your domestic happiness; for as sure as you do indulge a morose and cross temper you destroy your own comfort and the comfort of all around you; the influence of your example will be felt for generations. Let there come one cross, discontented spirit into a family, and it will turn a happy home into distress and confusion; for even sickness is not so distressing, where there is cheerfulness and patience, as the constant contention of a fretful and impatient spirit. The little ones of the household are generally influenced by the example of the fretful and cross. When they are spoken to in a cross manner, they soon pass it along, and a little brother or a sister is soon treated in the same manner. And if their influence ended in their childhood it would not be so bad, but it does not—except with their death. It is the duty of *each one* of the family to make home happy; but it is the special office of a woman to make home the happiest place on earth. In all the relations of life, as a wife, mother, daughter, sister, let cheerfulness reign.

The spirit of kindness is glorious in the aged. When we look on the cheerful and resigned countenance of a good, kind *grandmother*, we cannot but love and venerate her; and although she may not be able to do much with

the hands to benefit the household, yet by imitating the Lois of old, she may do much for the family. While she relieves the mother of some of her pressing duties, she interests the little ones, and gains their affection, and renders herself a blessing to all.

In the *mother* nothing can be more beautiful than a meek and quiet spirit. There is no adorning compared to it. The mother who possesses such a disposition can do more for the lasting well-being of her family, although she may be feeble, than the cross, impatient spirit, even if she possesses the power of Hercules. The one throws around her a halo of love and joy, and makes her home happy; while the other scatters mildew and death.

In a daughter, a gentle, cheerful and quiet spirit is a crown of beauty. It is a pearl that renders the possessor more lovely than the richest jewels or the most costly raiment could make her. She has a kind word for all. The little ones look up to her for example and encouragement; they put confidence in her, knowing that she is always gentle and obliging; and the encouraging smile of the gentle sister will stimulate the brother to good and noble actions. Let every member of the family, male and female, strive to make home happy, and they may render home a "sweet home," even a heaven upon earth!

REVIEW.

JOURNAL OF A CRUISE AMONG THE ISLANDS OF THE WESTERN PACIFIC, including the Feejees and others inhabited by the Polynesian negro races; in Her Majesty's ship, *Havannah*. By JOHN ELPHINSTONE ERSKINE, CAPT., R.N. *With maps and plates*. 1853. *John Murray, Albermarle St. Royal 8vo. pp. 488.*

THE testimony of an impartial witness is of importance. It presents objects to the mind free from the colouring which is inseparable from prejudice or predilection. The reader feels his confidence proportioned to the supposed impartiality and honesty of his author. And when, if there be a bearing, it is known to be against the excellency or importance of the object exhibited, and there are many good things reported nevertheless, he feels that he is bound to give full credit to such representations. Such is the character of the present work. Its author may be freely acquitted of having any strong regard to evangelical religion; indeed, if he has sympathies they are rather of an opposite kind; yet he is led in giving to the public a journal of his visits to the islands of the Western Pacific, to furnish incidentally the most encouraging and satisfactory account of the labours, and the successes of the missionaries of the cross. We have read this bulky volume with deep interest.

We propose to give an outline of his cruise, and to enliven our narrative by occasional extracts from our author.

Captain Erskine was appointed in 1849, by Sir George Grey, to inspect the Islands within a large range from New Zealand. The groups visited, including the Friendly Islands, the Navigator's Islands, the Feejee Islands, New Hebrides, New Caledonia, Loyalty Islands, and Soloman's Islands.

"On this cruise," says the Captain, "no scientific object was contemplated beyond

the examination of any anchorages, not previously known, which might be hastily surveyed; the encouragement and regulation of our trade being that alone proposed." He does not in his journal propose to give a history of these islands, "but simply to furnish such an account by an eye witness, of their present state, as may assist some future historian in tracing the progress of improvement, or alas! of extinction, among the varied and interesting tribes of this extraordinary portion of the globe."—p. 4.

The *Havannah*, with its complement of men and stores, left New Zealand in June 1849, and proceeded eleven days in a north-easterly direction, when they reached Savage Island, about 19° south, and 170° west; so called by Captain Cooke from the ferocious character of its inhabitants, with whom, however, they had a little traffic. Two days after they reached the Samoa, or Navigator's group, among which Mr. Williams established a mission in 1830. Several mission families reside there. "They have made considerable progress among the people, a large proportion of whom are professing christians, and for several years, a stranger may consider his life and property as safe in Samoa (as the natives term the whole group) as in any part of the world."—p. 9. The captain speaks favourably of the printing press, schools, books, &c., connected with these islands. He thinks, however, that the population is diminishing.

A very lengthened and circumstantial account is presented by the Captain of his visits to these Islands, their chiefs and the missionaries. They arrived at the easternmost Island, Manua, on the 8th of July, "On approaching the north-west point, the first village was discovered, offering the enchanting prospect with which all previous visitors to Polynesia have been so impressed—an effect we afterwards found rather increased than diminished on a closer acquaintance.

The elliptical, open habitations of the natives were nestled among the trees; some plastered and whitewashed buildings (the church and missionary's house) being most conspicuous." An American deserter, with two natives, came in a canoe to the ship, and described the natives as being very kind to him, and "hospitable to all strangers; but the day being Sunday, which is strictly observed, they would not come off either to visit or trade with us." The Captain went on shore. The people, missionary (Mr. Hunkin) and chief, received him courteously. It being near service time, the captain returned to his ship, after receiving from the missionary some history of the mission, and proofs that cannibalism had existed to a recent period.

The next day they arrived at Tutuila, and the natives in canoes crowded round the ship, and the captain, to amuse the fine-looking natives, made his soldiers perform various military evolutions, &c. So kind and good were the inhabitants, that the Captain says, "On our part there was a general feeling of regret in parting with these people, who are certainly the most agreeable to deal with of any I have ever seen in a similar condition. That this has been owing, in a great measure to their communication with a good class of white men, and to the teaching of the missionaries, no person who reads the opinions of the first discoveries of these Islands is likely to deny." M. de Bougainville, in 1768, thought them dishonest; La Perouse, in 1787, describes them as barbarous, assassins, &c.

They came next to Upolu, and cast anchor off the town of Apia, when Mr. Pritchard, the British consul, and Mr. Williams, (son of the lamented missionary) American consul, came on board. Among other matters recorded here, the Captain mentions "wrecking." "In July, 1846,

a British schooner having been wrecked on the reef near Apia, and plundered by the people of the neighbourhood of several articles, these were not only recovered by the exertions of Mr. Pritchard and the missionaries, but the natives submitted to a fine of 300 dollars, or an equivalent in cocoa-nut oil, imposed by the Consul on his own authority. * * * It may, indeed, be doubted if, on many parts of the coast of civilized England, an affair of the kind would have been so easily and satisfactorily settled." A variety of details are given, relating to wars, trade, visits, &c., into which we cannot enter. There are, however, one or two scenes of which a glimpse must be presented. Take the following:—

"Sunday, 22nd July.—After our usual service on board, I went in the afternoon to the chapel on shore, to see the children's singing school, taught principally by Mr. Pritchard; and heard them sing several Psalm and other tunes very fairly. There were upwards of a hundred, of all ages up to eighteen. * * * * *

As soon as their examination was concluded, the general afternoon service began, Mr. Mills preaching on Charity, from 1 Cor. xiii. and giving out his text first in Samoan and then in English, for the benefit of the strangers. How he treated his subject, of course I have no means of knowing; but the spectacle of this worthy divine—in the same dress, and using the same forms and gestures, as in a presbyterian pulpit at home—preaching in an unknown tongue (the native Scotch accent still to be detected) to a congregation owing what knowledge of Christianity they possessed to unpretending men like himself, who had come, regardless of selfish considerations, from the other end of the earth to impart it, struck me forcibly, causing me to feel increased respect for the body to which he belongs, and toleration for opinions in which I differ from them. The congregation was composed of between three and four hundred, of both sexes, all seated cross legged—the attitude of respect—and retaining the same during the service, whether singing, praying or preaching. Most of the men wore shirts, but all had the flowing robe of native cloth. Most of the women, young and old, wore the hideous bonnets, and all the tiputa, covering the bosom."—p. 94, 5.

A number of important general facts and observations as to the previous habits of the Samoanese, their present state, language, &c., are given; but we hasten to follow Captain Erskine to the Friendly or Tonjan Islands. These, which are numerous, are intersected by a line 20 S. and 175 W. The Havannah neared the most easterly, Vavau, after five days sail, on July 30th. Without tracing the course of the Havannah, or giving any notice of the Captain's numerous observations, visits, &c., we shall content ourselves with two or three extracts that refer more especially to the missionaries and their work. As to the missionaries, (Wesleyan) he says,—

"I am, indeed, bound in justice to remark, that in respect to their treatment of the people here (Tongatabu) and at Vavau, the gentlemen of this mission do not compare favourably with those of the London Society in the Samoan Islands. A more dictatorial spirit towards the chiefs and people seemed to shew itself. * * * The missionaries seemed to live much more apart from the natives than in Samoa, where free access is allowed at all times. —p. 131.

The chief, George, was very anxious to be taken under the protection of the British crown, hoping, thereby, to escape a repetition of French-Tahitian protection. The heathen party having already adopted some French priests, with a view of holding out against his authority. Captain Erskine justly observes, that such an intrusion of sectarian bitterness reflects badly on the Catholics.

"The mission premises (Tongatabu) and chapel are similar, but somewhat inferior in finish to those in Lifuka and Vavau; and a new building for an institution for native teachers, and a school for children on the Glasgow system—to conduct which Mr. Amos arrived two years before—had been erected a short time since. Twenty young men were already attached to the Institution as pupils of the higher class, and upwards of a hundred children attended the school, which we were informed was gaining much in popularity from its combining amusement with instruction."—p. 141.

The history of the sandal wood trade is disgraceful to humanity: no respect for justice having been shewn by the British and American people, and a serious loss of life incurred in consequence. It is hoped ere now that this traffic is placed under better regulations. The French Missionary as well as the English was visited. A curious tale is told of a vagrant Englishman, to whom the orderly society of Tonga was distasteful. "The restraint of living among a christian community was evidently too great for him, and he lauded the society and disposition of the heathen part of the population over those of the converts."

We pass on reluctantly to the Feejee Islands, leaving unnoticed many things in the history of the Tonjan group worthy of note.

The visits to the Feejee Islands, to the New Hebrides, New Caledonia, and the Loyalty Islands, present so many points of interest, that we shall be unable to condense them within any reasonable space, we therefore reserve our extracts until a future number.

MISS CORNER'S SCRIPTURAL HISTORY SIMPLIFIED; *in question and answer; for the use of schools, &c.* Revised by JOHN KITTO, D.D., F.S.A. *Dean & Son, Threadneedle Street.* 12 mo. pp. 296.

THE names and deserved reputation of the two persons given in the title page to this book are a strong presumption in its favour. Nor were we disappointed in our expectations by a perusal of the work itself. Printed in good type, and presented in an attractive form, it gives an outline to the events of Scripture History, both of the Old and New Testaments, and of the chief events in relation to the Jews in the space between. We cannot conceive of anything more perfect of its kind. The parent or teacher who uses this book with his children or class, will be sure himself to derive as well as impart pleasure and instruction.

OBITUARY.

MARY YATES.

"All this, and more endearing still than all,
Thy constant flow of love that knew no fall;
Ne'er roughen'd by those cataracts and breaks,
That humour interposed too often makes;
All this still legible in memory's page,
And still to be so to my latest age,
Adds joy to duty, makes me glad to pay
Such honours to thee as my numbers may,
Perhaps a frail memorial, but sincere,
Not scorn'd in heaven, though little notic'd here."

Sometimes the hand of parental tenderness is tremblingly engaged in erecting a monument to the memory of a lamented son or never-to-be-forgotten daughter. At other times filial gratitude and affection are anxiously striving to construct some suitable, though inadequate memorial of a father's kindness or a mother's love. The former duty, arising unexpectedly, and from an apparent inversion of the natural order of events, is usually discharged with grief and tears! The latter, being more coincident with customary views and anticipations, may possibly be attended with a considerable amount of pensive pleasure:—

"Adds joy to duty, makes me glad to pay
Such honours to thee as my numbers may."

This biographical notice of a departed mother, is sympathetically dedicated to all who knew her, by her only surviving son.

Mary Yates was the daughter of John and Elizabeth Smith. She was born at Barlestone, near Market Bosworth, Dec. 10th, 1778. Her father, who was a millwright, removed with his family to Loughborough, for the convenience of business, when Mary was about five years old. Her mother, being a decided General Baptist, even in a season of severe persecution, they at once resorted to the sanctuary belonging to that class of people. After the lapse of a few years, Mary became a blooming young woman, and her character being untarnished she enjoyed the confidence and esteem of all who knew her. In course of time she learned the art of dress-making; and displaying superior taste and skill, she was soon surrounded by a large circle of friends who found her abundant employment.

Amidst all her secular engagements, however, she did not lose sight of spiritual duties and pleasures, but regularly filled up her place in the house of God; and when a Sabbath-school was commenced in Wood Gate chapel, she cheerfully identified herself with it, as one of the first teachers and friends of that interesting institution. Having, at length, become savingly acquainted with the Lord Jesus, she made a public profession of attachment and allegiance to him. Mr. Pollard baptised her and

received her into the church; and it may truly be recorded that she "continued steadfastly in the apostle's doctrine and fellowship, in breaking of bread and in prayers."

In 1807 Mary Smith was united in marriage with Thomas Yates, Baptist minister, then of Hinckley. She removed of course to her husband's residence, and ministered in no small degree to his comfort, by an assiduous attention to the manifold duties of her new and responsible position. Her partner had a retail business as well as a pastoral charge; he had buried a former wife, and was left with two young children; so that the relations and engagements into which she had entered would be numerous and onerous beyond all dispute. In 1813 the G. B. church at Hinckley, Shilton, Thurlaston, &c., agreed to effect a division of its members into two or three separate societies. Shilton and Thurlaston were therefore allotted to Mr. Yates, and Hinckley, with some neighbouring places, retained their connection with the other pastor, Mr. Freeston. To Thurlaston Mr. Yates then removed, with his wife and family, consisting, at this time, of three little ones by the second marriage, the youngest of whom—the writer of this memoir—was an infant about twelve months old. In this quiet and interesting village about equi-distant between Leicester and Hinckley, the next nineteen years of Mary Yates' life were spent. There another daughter and another son were added to her family.—there she experienced several severe attacks of affliction, and there she was called to mourn the loss of a lovely little girl, about eighteen months of age. Notwithstanding all her sufferings, however, she rendered very essential service to her husband in the management of his little shop. She was also much concerned for the welfare and prosperity of the Redeemer's cause. She was characterized by urbanity and generosity towards christian people in general, and towards ministers of the gospel in particular, "esteeming them very highly in love for their works' sake." "A meek and quiet spirit," with a conciliating and obliging demeanor, rendered her truly respectable and estimable to all who knew her, and occasioned considerable regret when the period of her sojournment at Thurlaston was coming to a close.

In 1832 Mrs. Y. removed to Leicester, Mr. Y. having previously engaged a shop in that town, and most of their children being located there. The business at Thurlaston was now entirely relinquished; though Mr. Y. retained his official connection with the G. B. church in that village

for several years longer. At Leicester, Mrs. Yates became a regular hearer and communicant at the G. B. chapel, Dover street. In the grave yard connected with that place of worship the remains of her mother were deposited, about the year 1835; and in 1839 the corpse of her youngest son was conveyed to the same resting place. Dover street chapel was now regarded as her spiritual home, and she continued to frequent it till the infirmities of advancing age incapacitated her to do so, occasionally giving a plain intimation that, when her days on earth should end, she desired to lie by the side of her mother and her son, and not to be taken to the newly-made cemetery.

Her last affliction was heavy and lingering. It was borne, however, with christian patience, and alleviated by "the hope of the gospel." Being somewhat of a diffident and doubting turn of mind her peace was not so "perfect," and her joy was not so "full," as might have been desired. Still she had many comfortable thoughts of Jesus as her Saviour, and of heaven as her home. On one occasion she repeated those well known lines of Doddridge with strong emotion:—

"Jesus I love thy charming name,
 'Tis music to my ear;
 Fain would I sound it out so loud
 That all the earth might hear.

Yes, thou art precious to my soul,
 My transport and my trust;
 Jewels to thee are gaudy toys;
 And gold is sordid dust," &c.

Her aged partner was undefatigable in his attentions to her. Her children endeavoured to "smooth her passage to the tomb." Her adopted son and daughter were as kind and generous as her own offspring, and many other friends, both in and out of Leicester, displayed all the sympathy and rendered all the aid which could be reasonably desired. It would gratify the writer to put the names and the doings of several upon record; but as this might on some accounts be deemed objectionable, he must endeavour to be satisfied with this general acknowledgement of their goodness.

On Monday morning, March 7th, 1853, about half-past one o'clock, Mary Yates departed this life, aged seventy-four. On the following Thursday she was interred in the place of her choice. The Rev. J. C. Pike officiated at her funeral by reading several very appropriate portions of scripture, delivering a suitable address, and offering a sympathetic prayer. On the following Sabbath evening her funeral sermon was preached, by the Rev. J. C. Pike, from Rev. vii. 13, 14.

Some of the most prominent traits in Mrs. Yates' character were these,—Gentle-

ness, Affection, Generosity, and Confidence in God.

1. *Gentleness*.—There was nothing quarrelsome or litigious in her disposition; she could bear provocations and injuries as quietly as most, and it was no fault of hers if she did not "live peaceably with all." She had very tender feelings, but a love of peace, an instinctive delicacy, a sense of christian propriety, and a calm assurance that "the Judge of all the earth would do right," prevented those ebullitions of passion and those grievous manifestations of resentful feeling in which many professors of religion, alas! are accustomed to indulge.

2. *Affection*.—Towards her children perhaps this was *excessive*; and towards all with whom she had to do it was habitually and abundantly displayed. She loved the blessed God supremely; and the followers of Jesus had a high place in her regards, "because they belonged to him."

3. *Generosity*.—She was emphatically "given to hospitality." She was ever ready to share her bread with the hungry, her raiment with the naked, her money with the poor, her knowledge with the ignorant, and her religious privileges with those who were destitute of them. It is well known that of late years her means for doing good were *very limited indeed*; but the "willing mind" was as manifest as ever. And "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

4. *Confidence in God*.—"The Lord is my shepherd; *I shall not want*." was a very favourite sentiment of hers. In seasons of her greatest perplexity, she had a pleasing persuasion that "the Lord would provide." Nor was she disappointed. The Lord did provide. He raised up friends and helpers even *beyond her expectations*; so that at the very close of life she found *many, many* reasons for gratitude and praise. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."

Our confident belief is that she "died in the Lord," and that she is "blessed" for ever. May her aged partner, with all her children and friends, be "found of God in peace."

GEORGE MANN, the subject of this notice, was born at Barton, in the County of Norfolk, in the year 1779, of ungodly parents. When young, he was deprived of his father by death, and such was the tenderness of his mind at this early period, that he has often been heard to express with tears the widowed state of his mother, and the destitute condition of his sisters, as to the means of their support. At length,

a situation was obtained for him, and he was sent to service. Nothing particular occurred in this part of his life, save that not being religiously trained, he lived like too many around him,—“without Christ, having no hope, and without God in the world.” Having arrived at years of discretion, he entered into the marriage state, and soon afterwards began to attend regularly upon the means of grace, amongst the Wesleys; and whilst listening to a sermon by the late J. Linay, of Lynn, from Acts xvi. 25, and a few following verses, the Spirit of God carried conviction to his heart, and he retired home, and fell on his knees, and poured out his soul to God in strong cries and tears for pardon and peace, through the atoning blood of Christ. Nor did he plead in vain: his soul was filled with joy and peace through believing in Christ. And now, having experienced a gracious change of heart, “old things passed away,” &c.; old companions were forsaken, the maxims and customs of the world were abandoned; in fact, all things became new. This change exposed him to much persecution; but his confidence in God was unshaken, and he was enabled to go on his way rejoicing. He at once united in society with the Wesleys, in the year 1810, and about the 31st year of his age; and many sweet seasons he enjoyed in fellowship with them, and was very consistent in his walk and conversation while among them, which was about fourteen years. One day, while engaged in his usual avocation, a tract was sent him by Mr. Ratcliff, a General Baptist, who had come to reside in the village, on Believers’ Baptism by Immersion. This tract he carefully and prayerfully read, and soon became convinced of the importance of attending to the ordinance in the scriptural way, and of treading in the footsteps of his Redeemer. His promptness in obeying the Saviour’s command, arrayed against him a host of foes, and he had to contend with much opposition, both from the world and those with whom he had been in fellowship. The feelings of his mind were expressed in that hymn commencing,

“Well, now my ignorance I see,” &c.

On the 3rd Lord’s day in June, 1824, after a sermon on the occasion by Mr. Rogers of Fleet, he was buried in baptism, and became a regular attendant upon the services that were held at Mr. Ratcliff’s, in connection with the General Baptists; and, after the removal of Mr. Ratcliff from Magdalen, he opened his house, which was duly licensed for the worship of God, where preaching was carried on for about eight years, when it became necessary to erect

a house for the Lord; and by their united efforts, and the blessing of God, that object was accomplished. From the time our deceased brother joined the church to the day of his death, he was a faithful, unflinching advocate of the doctrines and practices of the Baptists, and was capable of giving a reason for the hope that was in him, with much propriety. Some time previous to the close of his life, he was the subject of severe afflictions, which caused him frequently to vacate his seat in the sanctuary, which he had long occupied with pleasure, and profit too. It might be said of him that he truly loved the house of God. The mortal tide was ebbing fast, and a little before Christmas he was confined to his house, which convinced his friends that his end was near. In this, his last illness, he was patient and resigned, and was enabled to rest his soul on Christ, the rock of ages. In this hour of trial, he felt the support religion was calculated to afford, “He knew whom he had believed.” On being asked whether he had cause now to repent embracing the Saviour, he exclaimed, “No, no, no.” On being told that Christ would be with him, and make all his bed in his affliction—that he would never leave him, he replied, “Yes, bless his name, he says ‘Lo! I am with you always.’” His pastor, on visiting him, uniformly found him in a very happy state of mind; his confidence in Christ unwavering—his consolation great, and his prospect for heaven unclouded. Being asked at one time by his minister whether he should pray with him, he replied, “Yes, yes, all prayer.” On asking God to strengthen him for the conflict with the last enemy, he exclaimed, “He will;” and to the entreaties that prayer might be heard and answered for the salvation of his family, he uttered hearty amen’s. The last week in January he suffered much from shortness of breath; but Christ was precious to his soul. On Monday the 31st he changed for the worse, and continued gradually to sink. His minister and a friend visited him, and at this time he expressed his confidence and joy in God. On being asked whether they should pray with him, he said “Yes, yes, all prayer.” It was a solemnly impressive time. We affectionately committed him to the protecting care of God; and there seemed to be a sacred influence fill the room—on a sudden he burst out, and with energy said, “Weep not, my brother; be of good cheer, only be faithful and we shall meet in heaven. My Master will not leave me.” We left him to the care of God; and about nine o’clock the same friend visited him again for the last time on earth. He seemed to have great difficulty in breathing, but no mur-

mur escaped his lips. His anchor-hold was firm in Christ; and though speech began to fail, his stammering tongue spoke the Saviour's praise. About ten o'clock he called his family round his dying bed, and took an affectionate farewell of them, and especially warned his son to flee from the paths of sin, and earnestly exhorted him to seek the possession of religion. Being exhausted, he bid him farewell. He was perfectly sensible till the last. Just before he died, his voice returned with surprising strength, and he exclaimed, "Is this dying? Can this be death? Surely I shall be worse than this? Do the ungodly die like this?" On his son-in-law raising him up in bed, he resigned his soul into the hands of Jesus, without a sigh or groan, a little after one o'clock in the morning, Feb. 1st, 1853. He was interred the following Lord's-day, when his pastor delivered an address to a crowded audience. Mr. Somers preached his funeral sermon at Magdalen, from 2 Sam. xiv. 14; and at Stowbridge by his pastor, from Psalm cxvi. 15.

MR. JOHN WOOD.—During the last two years the church at Smarden has been seriously diminished, and discouraged by removals, emigration, and death. In 1851 we were deprived of our senior deacon, Mr John Wood. He had been a member of the church thirty-four years—was a man of useful capabilities, especially in the business affairs connected with the cause. In the erection of our new chapel, in 1841, he took a prominent and laborious part. The affliction which brought him to the house appointed for all living was of a truly distressing character, but was endured with christian patience and resignation. When in the most extreme agony his language was gratitude and praise for all the dealings of God towards him and his family. He has left in this vale of tears four daughters, three of whom are decidedly pious, and consistent members of the church. Our departed friend was enabled to give up all for Christ, and to cleave to and trust in Him alone as his only and all-sufficient Friend and helper in the time of trial and death. Believing, he could rejoice "with joy unspeakable and full of glory." In this happy state of mind our friend was taken, as we have reason to hope, to a better world, in the 63rd year of his age.

Also on Feb. 4th, 1853, we lost by death an old disciple and mother in Israel, Mrs. HOSMER, the widow of the late Mr. Joseph Hosmer, who was many years a member and useful deacon of the church, and a most decided friend of the New Connexion. Mrs. H. commenced her christian course in the days of her youth, and continued nearly

63 years a consistent and highly esteemed member of the church of Christ, to the services and interests of which she was at all times ready and pleased to devote her time, capabilities, and a liberal portion of her worldly substance. For diligence and activity in business, delight in the company of the godly, punctual attendance on the means of grace, and kindness to christian friends, she was remarkable, and often excited the astonishment and admiration of those who witnessed her cheerful readiness to serve and oblige. During some of the last years of her life, she became the subject of increasing infirmities, and physical, and at times mental prostration, by which for some time she was kept from the house of God, the place of her greatest enjoyment. Her affliction was endured with christian meekness, and a quiet waiting to know, and yield herself to, the will of her Heavenly Father. Our dear friend was released from the trials of a long life in the 77th year of her age. Her remains were committed to their resting place in the burial ground belonging to the church, and her death was improved by her pastor, who selected for the occasion the words of the great Apostle, Acts xx. 24, "That I might finish my course with joy."

Last April, on her birth-day, aged 27, Mrs. HARBVEY, of Hawkhurst, the youngest daughter of T. Rofe, pastor of the church, was snatched from all her earthly connections, by the strong and relentless hand of death. This is a truly painful bereavement. An affectionate husband, with two dear little ones, are left behind to feel the loss of one so dear, and so much needed in this world of danger and sorrow. It pleased the Lord to take dear Anne, the infant, after she had been spared to us nearly eight months. Both are deposited in the General Baptist ground, Smarden. The death of Mrs. H. was improved at the time of the interment, by our highly and deservedly esteemed friend, the Rev. W. Gridsby of Staplehurst, of the Independent denomination, who is at all times ready to render us assistance when needed.

Since the above mentioned death we have experienced a most distressing bereavement in the death, by typhus and brain fever, of Mr. WILLIAM CHILDREN, a friend and member to whom we were looking for many years of help and usefulness, on account of his favourable age and apparent health and strength; yet in the midst of all that appeared hopeful and promising he was prostrated and torn from his family and the church. Several who needed his help are left to mourn their loss. Such are some of the trials and discouragements by which we are afflicted, and often cast down, yet we still hope in God for his promised help. THOS. ROFE.

INTELLIGENCE.

LINCOLNSHIRE CONFERENCE.—The Lincolnshire Conference was held at Peterboro' on Thursday, Dec. 15th, 1853.

In the morning the weather was extremely unfavourable, and the congregation being small, an interesting prayer-meeting was held instead of the usual preaching service.

In the afternoon there was goodly gathering of ministers and friends, when it was reported that fifteen had been baptized since the last Conference, and that nine remained as candidates.

We regret that from an unusual number of the churches no reports were received.

The correspondence in reference to the case at Whittlesea having been produced and read, after a lengthened conversation it was resolved,—

That this Conference, while it feels pained to hear of the recent disturbances at Whittlesea, is glad to receive from Mr. Lee an acknowledgement of the liability of the church to pay their proportion of an existing debt of £100.

The next Conference was appointed to be held at March, on March 15th, 1854. Brother Jones of Spalding to preach in the morning. In the evening the attendance was pleasing, and a discourse was delivered on Phil. iii. 8. THOMAS BARRASS, Sec.

ANNIVERSARIES.

BROMPTON.—On Lord's-day, Dec. 11th, 1853, we held our chapel anniversary, when three excellent and impressive sermons were preached by the Rev. J. Sutcliffe, of Staley Bridge; at Brompton in the morning, from Exodus iii. 2, 3, and in the evening from John iii. 16; and at Northallerton in the afternoon, from Zach. vi. 13, "He shall bear the glory." The sermons were replete with deep religious interest and enjoyment, and will be long remembered.

On Monday, 12th, a social tea meeting was held at Brompton, after which very interesting addresses were delivered by the Revs. J. Sutcliffe, W. Stubbings, J. Harrison, (P.B.,) of Bedale, T. Yeo, and Mr. Dawson, (Indep.) of Northallerton, Mr. S. T. Atty and Mr. Stokell. Of the tea meeting it may be said, that it far exceeded our most sanguine expectations.

The origin and progress of the General Baptist church at Northallerton and Brompton, for whose use the above chapel has been erected, was raised by the self-denying labours of our pastor, Mr. W. Stubbings, who supports himself by a day-school, and preaches six times a week,

at Northallerton, Brompton, and Romanby, that all our efforts may be employed to remove the debt of Brompton chapel, (which is conveyed in trust for the New Connexion of General Baptists) and that we may be enabled to erect a chapel at Northallerton, and thus be placed in a position to support a minister. We hope the appeal made to our brethren will not be in vain. Any donation, however small, will be thankfully received; and may be sent by a Post Office Order, to our pastor, William Stubbings, Northallerton, Yorkshire. ¶The church would present their grateful thanks to the friends who have contributed, viz.,—March, Sutton Bonington, and Rothley. Signed on behalf of the church,

T. HUNTON, }
H. MOORE, } Deacons.

PORTSEA, *Clarence Street*.—On Monday evening, Nov. 21st, 1853, the church and congregation connected with the above chapel celebrated the nineteenth anniversary of their respected pastor, the Rev. E. H. Burton, by a tea party, upon which occasion there could not have been less than 500 persons present. The chair was occupied by W. Bilton, Esq.; the business commenced with prayer by the Rev. Mr. Rust. During the evening the following gentlemen addressed the meeting:—The Rev. Messrs. Meadows of Gosport, Isaac of Petersfield, Haslett of Landport, Arnott, Kust, and Mr. Henderson. The warmest expressions of respect and attachment towards Mr. Burton fell from the lips of every speaker, which were most heartily responded to by all present. The Rev. Mr. Burton, in a long speech, expressed his gratitude for the kindness and confidence displayed by his church and congregation, and very feelingly acknowledged the pleasure he experienced at seeing so large an assemblage present upon an occasion so personally gratifying to himself. During the evening the choir performed some anthems which reflected great credit upon all concerned, more especially upon the persevering industry and talent of Mr. Wheeler the conductor. It is gratifying to know that a spirit of unity pervades the church. The chapel is always well filled, and on Sunday evenings positively crowded. In the densely populated locality in which it is situated we are happy to learn that the usefulness of Mr. Burton's ministry is rapidly advancing.—*Hampshire Indept.*

LOUGHBOROUGH, *Woodgate*. *Centenary*.—On Lord's-Day, Dec. 11, two sermons were delivered in this place, commemorative of

the commencement of the G. B. cause in this place, one hundred years ago. In the morning, Rev J. Goadby, the pastor of the Church, gave an historical retrospect of the Church in this place and neighbourhood, the substance of which will appear in our next number. In the evening, Rev J. P. Mursell, of Leicester, delivered an eloquent discourse, from Hosea viii. 11, 12, on the value of a divine Revelation. Collections were made at the close to defray the expense of various improvements in the old chapel.

BAPTISMS.

LONDON, *Commercial Road*.—In August last eight were joined to the church, having first given themselves to the Lord and then to his people, according to his word. It was a very pleasant and profitable service. On the last day of November ten persons were baptized in the name of the Lord Jesus; some of them were young; one was a daughter of one of our most active members—a branch of the “Dan Taylor” family. There were also a husband and wife, who had long lived in the ways of sin—but had, by Divine grace been brought to see themselves as sinners, and the Lord Jesus as an all-sufficient Saviour. They were given as an answer to prayer by some pious relatives, and should make us all more anxious to bring our friends who are unconverted to Jesus. Others are enquiring, and we hope soon to see these scenes renewed. Our pastor gave a most excellent address on the occasion.

SALFORD.—On Lord's-day, Nov. 27, one believer put on Christ by baptism, who, along with three from other churches, was received into the fellowship of the church the following Lord's-day. May they all endure to the end. R. G. B.

HEPTONSTALL SLACK.—On Saturday, December 3, at three o'clock, p.m., nine persons submitted to the baptismal rite, in the presence of numerous spectators: and the same day our minister gave them the right hand of fellowship. The season was truly one of refreshing from the presence of the Lord.

BROMPTON.—On Lord's-day, Nov. 20th, one person, from Romanby branch, was baptized, after a sermon by Mr. Stubbings, from Matt. iii. 13—17, and publicly received into the church at Northallerton on Lord's day, Dec. 4th.

STOKE-UPON-TRENT.—On Tuesday, Nov. 22nd, three persons, two males and one female, put on Christ by baptism, after a very solemn and suitable discourse by the Rev. J. G. Pike of Derby, Mr. Pedley of

Wheelock Heath, administered the ordinance. This being the first time the ordinance of believer's baptism had been administered in Stoke for many years—perhaps during the present generation—a very large number were attracted to witness it: our new chapel was crowded, and numbers who could not get inside stood round the windows.

The sermon, from John xiv. 23, was very impressive and convincing; the powerful appeals of the venerable preacher apparently made a deep impression on the hearers. May this be the beginning of better days, and may the great Head of the church smile upon us and bless us.

T. M.

LOUGHBOROUGH, *Barter Gate*.—In the commencement of November we baptized two persons, and on the first Sabbath in December they were received into the full communion of the church, at the Lord's table. This was felt to be an unusually happy season.

OPENINGS, &c.

STOKE-UPON-TRENT.—This neat and substantial edifice was opened for divine worship on Lord's-day, Nov. 13th, when two appropriate sermons were preached by Dr. Burns of London; in the morning from 2 Chron. v. 13—14; and in the evening from Acts xxviii. 30.

On the following day a tea-meeting was held in the chapel, the attendance at which quite astonished the most sanguine of the friends. The place was well filled twice, those who had first sat down retiring to make room for others; altogether nearly 500 partook of the refreshing beverage; and many returned unable to gain admittance. After tea, H. Wileman, Esq., presided, according to previous arrangement; and stirring and animated addresses were delivered by Mr. Pedley, Wheelock Heath; Rev. G. Needham, Audlem; Dr. Burns; B. Walker, Esq., Nottingham; L. J. Abington, Esq., Hanby; Rev. I. Preston, Ashby; and Mr. Gathorpe, Tarporley. Mr. Walker at the close of his speech generously presented a second subscription of £5 to the building fund.

The services were continued on Lord's-day, Nov. 20th, when the venerable J. G. Pike, of Derby, preached in the morning, from Isaiah xix. part of 20th verse, —“And he shall send them a Saviour, and a great one; and he shall deliver them.” In the evening, from Daniel xii. 2, 3. In the afternoon of the same day the Rev. E. Stevenson of Loughborough preached, from Phil. i. 27. The attendance on these occasions was not large, except the evening services, when the chapel was well filled in every part.

The opening services were concluded on Monday evening, Nov. 28th, with a lecture by L. J. Abington, Esq., of Hanley, on "Arabian Antiquities; or, a Cry from the Rocks of the Desert on behalf of the veracity of the Sacred Scriptures." On this occasion the chapel was well filled; and the lecture was a very able and deeply interesting one, shewing that the inscriptions on the rocks in the neighbourhood of Mount Sinai were records of the principal events which befel Israel during their sojourn in the wilderness, &c; indeed the substance of this lecture would form a very suitable and instructive article for the pages of this magazine.

The collections, together with the profits of the tea-meeting, amounted to the liberal sum of £63 14s 6d, exclusive of the £5 mentioned above, and also a donation of a like amount from Rev. I. Stubbins of India, per Rev. J. G. Pike.

The chapel is a neat and substantial brick edifice, with stone cornice, and window and door architraves. It is in one of the best localities of the town, and capable of accommodating about 300 persons; it has no gallery, but is sufficiently lofty to admit of one being erected when needed. The baptistry is lined on the sides with Minton's patent white tiles, and the bottom thereof with light buff. It is supplied with water *gratuitously* from the "Potteries Waterworks Company."

There is sufficient land to enlarge the building at any time, or to erect school-rooms.

The total cost is not at present ascertained; but is expected to be about £750, including land, gas fittings, &c.; towards which, with the help of kind friends, we have now raised about £320.

In conclusion we beg to remind the readers of the G. B. Magazine of our Bazaar for the liquidation of the heavy sum at present on the building. This Bazaar is intended to be held at Easter next; and contributions of useful and fancy articles are most respectfully solicited. Should any friend who reads this feel disposed to help a few humble, but we hope sincere and devoted disciples, either by sending articles for the Bazaar or contributions by post office orders, or postage stamps, any donation, however small in itself, will be most thankfully received and promptly acknowledged by

THOMAS MINSHALL.

CRICH.—THE very neat and substantial gallery recently erected in the General Baptist Chapel, Crich, was opened to the public on Sunday, Nov. 27, when two very impressive and eloquent discourses were preached by the Rev. Evan Davies, of Riddings; that in the afternoon from Gal. vi. 9;

and that in the evening from Matt. xxv. 21. On the following day a public tea meeting was held, after which very interesting addresses were given by Mr Jeffries, (the Chairman) Rev. E. Davies, Mr Higdon and Mr Bush. During the progress of the meeting the chairman opened and read a note from J. Smedley, Esq., of Sea Mills, containing a cheque for £10. towards defraying the expenses of the erection; and on a vote of thanks being moved to that gentleman, for his munificent donation, the entire audience rose from their seats, to give expression to their gratitude. It is needless to enlarge upon the benevolence of one whose "praise is in all the churches." The extent of his christian liberality may be inferred from the fact that he gives away the entire profits of an extensive Hosiery and Cotton Manufactory. The collections, with the proceeds of the tea, (the trays being given,) together with Mr. Smedley's donation, amounted to the very handsome sum of £25; which, with previous subscriptions, will only leave from £8 to £10 unpaid; and this we confidently hope soon to realize. "And let us not be weary in well doing, for in due season we shall reap if we faint not."—Gal. vi. 9.

FORMATION OF A NEW CHURCH AT LONGTON, IN THE STAFFORDSHIRE POTTERIES.—The effort originated by Mr. H. Wileman, late of London, to establish a Baptist church at Longton, has already been crowned with encouraging success. In July last, the Town Hall which he hired for the purpose, was opened for divine worship by Mr. Goadby. The room is well adapted for the object, being spacious and lofty, and able to accommodate a considerable number of hearers. The services hitherto have been mostly conducted by ministers connected with the Midland Conference. The congregations have been, and still are, very encouraging; nor has the Lord's blessing on the labours of his servants been withheld. A tract was printed and put into circulation, answering the questions, Who, and what are the Baptists? for in that neighbourhood little was known about them. After a time several that had become regular hearers, and that had received spiritual benefit, desired to confess their Lord by being buried with him in baptism. At the same time several persons that were members of Baptist churches, but who were prevented by residing at Longton, from enjoying intercourse with their distant friends, desired to be united in church communion. It was, therefore, determined, without more delay, to gratify their desire by forming a new church. This event took place on

Wednesday, Nov. 23rd. On the preceding Lord's-day, Mr. E. Stevenson of Loughborough supplied the pulpit in the Town Hall, and preached two interesting and instructive discourses. The next evening he, in conjunction with Mr. Pike of Derby, by Mr. Wileman's desire, conversed with five candidates for baptism—a sixth was prevented from meeting them. They were gratified with the account given by these friends of their views and christian experience, and cordially approved of their being admitted to baptism and church fellowship. On Tuesday evening these six candidates, and three received by the church at Stoke, were baptized in the new baptistry of the chapel there, then used for the first time, and presenting a strange sight to many that were present, from a neighbourhood where probably the ordinance had never been witnessed before. The congregation was very numerous, and on the whole orderly, while many were very attentive. Mr. Pike preached on love to Christ, and obedience as its fruit—obedience displayed in attention to his ordinances, as well as in other ways; and showed what, according to the New Testament, were the mode, and the subjects, and the importance of baptism. Mr. R. Pedley, minister of Wheelock Heath chapel, then baptized the nine candidates. A short chorus praising the Lord was sung in each case after the officiating minister had pronounced the baptismal words. The congregation then dispersed. Those who love the Saviour will pray that many such scenes may be witnessed in the new chapel at Stoke.

On Wednesday evening, the church at Longton was formed in the Town Hall. The minister who preached at the baptism conducted the service. The number uniting to form the church was seventeen. Six of these were friends baptized the preceding evening, four were members of Mr. Wileman's family, and seven others were, or had been, members of various Baptist churches, but now residing in that neighbourhood. The friends purposing to unite on this occasion, sat in front of the pulpit. A discourse was delivered on the privileges of members of the church of Christ, and on their duties to their Lord, to each other, and to the world around them. They were then requested, if they wished to unite as a church in christian fellowship, and if they promised, with the Lord's help, to be faithful members of his church, to express this by each holding up the right hand. When this was done, special prayer for them as a christian church, was offered up—prayer that abundant blessings might descend on them, and that the church then united might be a blessing

to many through distant years. After this the Lord's supper was administered to those who had now professed their union with each other, as the disciples of Jesus, and to a few members of the sister church at Stoke, who united with them on this solemn occasion. Some of those thus forming a new church, had been for years the followers of the Lord; others were the fruit of the Divine blessing on the preaching of the gospel in the Town Hall.

The formation of a christian church, in the midst of a population of perhaps twenty thousand persons, is not a light or unimportant event. Many in future years may probably be gathered into connection with it and into union with its Head. Many in the enjoyment of such union may be trained up to join the triumphant church in heaven. Nor is it too much to suppose, that perhaps for centuries such a church may be the centre of light, and the source of streams of salvation to numbers that are yet unborn. Christian churches now exist that have existed for two centuries or more; and in their case all that has now been supposed has doubtless been realized. How important is the establishment of another christian church, and how earnestly should christians pray that the establishment of that at Longton may be a blessing to the dwellers there for ages yet to come. Thus will the efforts of those who laid the foundation, who were the first stones in the spiritual building, be blessed and prospered long after they have finished their course and entered into rest.

MISCELLANEOUS.

LONDON, *Commercial Road*.—On Monday, Dec. 5, we had a tea-meeting to consider the propriety of reducing the chapel debt, which presses very heavily upon us. Our beloved pastor took the chair; when it was proposed by one of the brethren that £500 should be cleared off during the next two years. This was warmly responded to, and nearly £200 was promised by persons present; and we have no doubt that the amount will be raised through the kindness of many friends who have a high regard for this place of worship, and the friends meeting there—it being the first church of General Baptists in London, formerly under the pastorate of the venerable Dan Taylor. If there are any country friends who may please to assist us, we shall be glad of their help. J. B.

BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS.—The testimonials of the examination for Dec., 1853, given by J. B. Nelson, M.D., G. Wallis, Head

Master of the Government School of Art, Birmingham, and Rev. Dr. F. Watts, Professor of Theology at Spring Hill College, to the efficiency of the teaching, and the attainments of the pupils at this insti-

tution, are of the most flattering kind; and warrant the hope that the Rev. T. H. Morgan, of the Shirland Hall Institution, will realize his most sanguine expectations.

POETRY.

"OUR FATHER,"

I SEE him in the glorious sun,
That lends such light to earth and sky;
That paints them both with beauteous tints,
To glad the heart and fire the eye!

I see Him, too, in moon and stars,
That shine on earth serenely bright;
That seem to whisper "Hope" to man,
For day succeeds the darkest night.

Obey the precepts Jesus taught,
And, when the storms of life are o'er,
The star of faith shall guide thee home,
To dwell with him for evermore!

I hear him in the gentle wind,
That seems to say, with still small voice,
"It is 'our Father' mild and kind,
And all His children should rejoice."

I hear Him, too, when winds blow loud,
When thunders roar and tempests rage,
And feel he is a God of power,
And all our griefs he can assuage!

Is this our Father? love and might
So blended there? Oh, let us raise,
From humble minds and hearts all pure,
A long, loud song of ardent praise.

MAN GOING TO HIS LONG HOME.

BY MR. HENRY FLETCHER.

THERE are the homes of childhood,
Radiant with mirth and glee;
No shadow on this glorious world,
An infant's eye can see.

There are the homes of boyhood,
Lighted by dreams of youth;
Ere yet a false and sinful world
Hath marred the sound of truth.

There are the bridal homes,
Where hope and love preside;
And life's full current bounds along,
Checked by no adverse tide.

Then come the homes of parents,
Where olive branches flourish;
A father's care, a mother's love,
These young plantations nourish.

There is the old man's home,
Whose sun is in the west;

Where tottering steps, and drooping age,
Point to the land of rest.

The long, long home is reached,
Man lays him down to die;
And yet the falling christian sees
Another home is nigh.

That home of many mansions,
That house not made with hands;
And bright, through every future age,
The heavenly building stands.

Father of love prepare us
For this our lasting home;
And then our closing prayer shall be,
"Lord Jesus, quickly come."

"ARISE, SHINE; FOR THY LIGHT IS COME."

ARISE and shine! awake and sing!
Shake off the chains that bound thee!
The glory of the Eternal King,
O Zion! shall surround thee.

Though darkness over all the earth
Hath stretched her sable wing,
A living light, of heavenly birth,
From out the midst shall spring.

Thou in its radiance clothed shalt be,
The dazzled world surprising,
And Gentile kings shall crowd to see
The brightness of thy rising.

While distant tribes, in glad accord,
With gold and incense come;
Thy sons and daughters from abroad
Shall hasten fondly home.

City of God! supremely blest!
Thy foes are vanquished now;
And they who once thy sons oppress'd,
Low at thy feet shall bow.

No more shall rise within thy land,
The voice of pain and woe,
No more the spoiler's ruthless hand
Shall lay thy altars low.

Lo! he hath heard thy mourning cry,
He hasteth to deliver,
And every sorrow, every sigh,
Shall flee away for ever!

MISSIONARY OBSERVER.

NOTES OF VISITS TO THE CHURCHES. YORKSHIRE.—No. 2

MY public labours in Yorkshire commenced at BRADFORD, on Lord's-day, August 21st. Preached morning and afternoon at Prospect chapel, and in the evening at Bethel chapel, Infirmary-street. In the morning, from Matt. vi. 6, the subject of closet prayer was enlarged on, and the importance of connecting prayer with all that we did for the advancement of the kingdom of Immanuel, was urged on the attention of the people. The afternoon text was John vi. 37, and in the evening the theme of discourse was the awakening appeal of the prophet to a slumbering church—"Arise, shine, for thy light is come," &c. When the labours of the day were closed, I could say with Whitfield, "Weary in the work, but not weary of it." On Monday evening I addressed the young people at Prospect chapel, and was glad to see that all were present, and appeared interested with the details given. On Tuesday evening the united Missionary meeting was held at Bethel chapel. The attendance was gratifying. Mr. Sole, minister of the place, presided, and Messrs. Horsefield, Hardy of Queenshead, (with whom I was associated at Wisbech, and whom I had not seen for fourteen years) Taylor of Allerton, Thompson (Presbyterian), and Stevens (Independent), with myself, took part in the service, which was deemed a very interesting one. The Presbyterian friend, in proposing a resolution which I seconded, to the effect that the goodness of God to the Orissa Mission should encourage its friends to continue and increase their efforts, candidly confessed his ignorance of Orissa and the Mission, but said that as the resolution embodied a general principle—that the more gracious God was to us, the more we should work for him—he should speak to that point. Intelligent and respectable ministers ought, in my judgment, to know something about Orissa, its idolatry and its missions; they should not be ignorant, that for thirty

years the servants of Christ have been labouring to do, what Buchanan hoped some christian institution would,—“undermine that hateful idolatry, and put out the memory of it for ever.” The Independent brother remarked that he had listened with intense interest to all that had been said—that he had never before listened to such facts as some that had been narrated, and should never forget them.

On Wednesday evening, the 24th, I preached a missionary sermon at ALLERTON, from Romans i. 14, 15. Brethren Horsefield and Sole conducted the devotional parts of the service. The time was thought unsuitable, being the week before the feast, but the attendance and collection were deemed moderately encouraging. The next morning made one or two calls with brother Taylor, and was much amused with the names of some of the places pointed out—Lane Bottom, Egypt, World's End, Wonderful, and at some distance, Paradise, and perhaps Canaan too. Saltaire was pointed out to me in the distance, but time did not admit of our going over it. Your readers will have subsequently seen in the public prints the opening of this extensive and remarkable place. It is said that it will be the largest factory in the world. I was informed that most of the manufacturers in the vicinity of Bradford, as well as Titus Salt, from whom Saltaire receives its name, had been, under God, the makers of their own fortunes. May they remember the words recorded Deut. viii. 18,—forgotten, alas! by too many,—“Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.”

After tea on Thursday, Mr. Taylor and I walked over to CLAYTON. It rained all the way, and the distance seemed long. Mr. Asten, not Mr. Sagar, as stated in the Minutes, is minister here. Dissatisfaction was expressed that it had not been arranged for me to preach here on the

Lord's-day; but on subsequent inquiry, found that the arrangements made appeared to sober and judicious friends the best, and no doubt were so. A missionary discourse was delivered from Rev. ii. 13, "I know thy works, and where thou dwellest, even where Satan's seat is;" and brethren Hardy and Taylor offered supplication.

August 28th found me in the morning at Haley Hill, HALIFAX, where a sermon was preached from John v. 28, 29. Among my hearers were several who had formerly been regular or occasional hearers at Harborough, and who were affected when I specially addressed them at the close. Between twenty and thirty families removed from Harborough to Halifax, after the stoppage of the carpet factory, and several of them were connected with our cause there. At the close of the service, a friend, who was an entire stranger to me, after a hearty shake by the hand, kindly said, "I loved you before: I have *seen* you now." I mention this little incident to encourage my dear brethren in India to keep their pens fully employed. The friends here are building a new chapel in a better situation. May they receive the liberal assistance their case demands!

In the afternoon I preached at QUEENSHEAD, on the important subject of salvation, and in the evening at the same place, from Isaiah lx. 2, "For, behold, the darkness shall cover the earth," &c. This was a missionary address rather than a sermon, as the friends had decided not to have a meeting. Many young persons were in the congregation. With this I was pleased. Infidelity is rampant about Queenshead, and is usually, if not invariably, associated with extreme political views. Its spirit may be judged of by an incident which occurred that day, and which, therefore, it may be proper to mention. On our way from Halifax to Queenshead, we met a funeral procession—the numbers were considerable, and we learned that the deceased man (Christopher Shackleton) was a lecturer on infidelity and chartism, of considerable celebrity in that district. Poor man! it was said that he entered eternity without renouncing his unhappy sentiments.

A scene of great confusion occurred at the interment. Mr. Walters, a Baptist minister, had been requested, with the concurrence of the widow, to deliver an address at the grave, and had consented to do so, on the explicit understanding that he should be at full liberty to say what appeared to him adapted to the solemn occasion. The request, I should add, was presented by some who shared in the political, but not infidel sentiments of the deceased; but the infidel party were determined not to hear the minister of Christ. While he was reading the 90th Psalm, and when about to offer some serious remarks on the importance of preparation for death and eternity, a scene of great noise, uproar, and confusion commenced by the unbelieving party, in which, strange to say, the widow passionately joined: he told her, that if she did not wish him to proceed, and would distinctly intimate that, he would at once desist; she did so, and he went to another part of the cemetery, and addressed a considerable crowd, while one of the infidel party delivered a long oration at the grave. Thank God the liberties of our country are not in infidel hands. Their notion of liberty really is—the right to do as they like themselves, and to tyrannize over all others. From all the machinations of such evil-minded men, I can devoutly say, "Good Lord! deliver us."

On Monday evening a missionary meeting was held at Halifax. The attendance was better than for several years past, and a pleasing degree of interest was manifested. Mr. Jonathan Ingham presided; and the meeting was addressed by Mr. Stacey. (New Connexion Methodist) myself, and Mr. Walters, (Baptist). The latter gentleman stated that the last speech he had heard on India, was delivered in the House of Commons, by Sir Charles Wood, (one of the representatives for Halifax, and President of the Board of Control) and was five hours long; and he drew an interesting parallel between the statesman and the missionary, and between the facts detailed by the one and those mentioned by the other. It was an address of great power, and indicated an intimate acquaintance with

Indian Missions. We were favoured with a donation of £5 from Mr. John Crossley. On another evening I met with the young people; and I should have previously stated that on the Lord's day afternoon Mrs. Buckley, who accompanied me on this tour, sought to interest the Sabbath scholars in our efforts for the benefit of the young in Orissa.

Lord's-day, Sep. 4th, preached in the afternoon at HEPTONSTALL SLACK, on the ability of Christ to save to the uttermost, from Heb. vii. 25; and in the evening at BIRCHCLIFFE, on the preciousness of the name of Jesus, from Solomon's Song, i. part of 3rd verse, "Thy name is as ointment poured forth." Mr. Springthorpe, of Slack, (may the Lord of the harvest greatly bless him in his new and important sphere) preached at Birchcliffe in the afternoon, on the latter day glory. Congregations throughout the day were encouraging. On Monday evening the annual missionary meeting was held at Birchcliffe. Our aged brother Hollinrake was in the chair, and the following ministers, besides myself, were present, and most of them took part—Crooks, (P.B.) of Hebden Bridge, Vasey, (P.B.) of Wainsgate, where Dr. Fawcett is interred, [if the reader is not acquainted with the Dr's. work on the preciousness of Christ to them that believe, he may thank me for reminding him of it. Without pretending to any thing original, or brilliant, it is very edifying, and is one of those works which common christians always greatly value.] Lockwood, Springthorpe, and Robertshaw of Burnley Lane. I was informed that the collections and subscriptions were larger this year at Birchcliffe than at any former period.

On Tuesday evening a meeting was held at Heptonstall Slack. Here, also, the attendance was gratifying, and the interest of the meeting was well sustained. Mr. Springthorpe presided, and the following ministers, besides the missionary, assisted in the service,—Crook, Lockwood, Blackburn (Indep.), and Robertshaw. Mr. Blackburn favoured us with some very interesting reminiscences of his coming into that neighbourhood, more than thirty years ago, and of his

meeting with the late James Taylor, who was then the pastor at Slack, and whose name is still fragrant in the neighbourhood. One of the ministers promised that I would give them a picture of India, but I said that if I did so fully, I should have, like the blessed Paul on a memorable occasion to "continue my speech till midnight," and I feared that, kind as they were, their patience would hardly bear so severe a trial. I did, however, address them for an hour and a quarter. I cannot leave Slack chapel without remarking how much I was affected on the Sabbath afternoon, by the solemn recollection that when I occupied that pulpit, after the Association at Queenshead, fifteen years ago, three ministers were present who have finished their course. William Butler, then the pastor of the church, was one. I remember him when young in the work, for some of his early preaching efforts were made at Measham, and are still talked of with interest by some of our friends. At the dear old chapel at Measham, (which was enlarged in 1823, and taken down in 1841, when the present greatly improved chapel was built) he was at the time of his "first love" a frequent, serious, and very attentive hearer. More than once did I hear him refer to the sermons, rich in gospel truth, and ministerial affection and fidelity which he was wont to hear on Sabbath mornings from dear Mr. Goadby, as being more useful to him than any he had heard. That sanctuary had also for me stronger attractions, and dearer associations than any other, for it was the place

"Where first I heard of God's redeeming love."

William Butler was a gospel preacher—a good minister of Jesus Christ. Richard Ingham, the former pastor of the chapel was also present on the occasion referred to, and was as a preacher, as many of your readers know, sober, judicious, and eminently instructive. The association sermon at Bourne (the only discourse I heard him deliver,) was comprehensive, scriptural, and very practical and useful, though the delivery was not remarkably impressive. His dust lies in the burial ground at Slack, but the inscription on his tomb does not de-

scribe his ministerial character, which appeared to me a great defect.

Thomas Ackroyd opened the service on the evening of which I am now speaking. Dear young man! I loved him much; and have no doubt that if it had pleased Him "who holdeth the seven stars in his right hand" to prolong his life, he would have ranked among the bright stars of our denomination; but that light was soon quenched, so far as the church on earth was concerned. It shines, however, in a holier and happier state. A voice from the grave seemed to say, "Whosoever thy hand findeth to do, do it with thy might;" and another voice from the Book reminded me of a truth which "amidst changing scenes and dying friends," it is most consoling to remember, "Jesus Christ, the same yesterday, and to day, and for ever." Yes. "The Lord liveth; and blessed be my rock; and exalted be the God of my salvation."

Wednesday evening, a Missionary service was held at LINEHOLM. Mr. Crabtree, minister of the place, suitably opened the proceedings. Mr. Springthorpe again rendered efficient assistance; and after I had spoken, a P. B. brother, whose name I do not remember, addressed the assembly. He pertinently remarked that he had come to the meeting because he had been invited, and believed that he should be welcome. On the same principle, he added, all sinners should come to Christ. Christ invited them, and would surely welcome them if they came. The attendance was large—the collection scarcely so much as might have been expected; but local efforts were just then very pressing, as the friends were enlarging their chapel. There are other G. B. places of worship in the neighbourhood—as Shore, Vale Chapel, and Sobriety Hall—at which services were not then held; but it is trusted the friends at these places will feel the importance of aiding in the work of diffusing the gospel among the heathen.

On Thursday afternoon, a special prayer-meeting was held at Stubbing House, on behalf of our esteemed friend, James Hodgson, Esq., who, in the providence of God, is so heavily afflicted. It was felt to be a time

of refreshing. Brethren Hollinrake, Springthorpe, Lockwood, and Buckley offered supplication. At the request of our afflicted brother, we sang (and it was sung with much feeling) one of his favourite hymns, by Watts, beginning,

"When strangers stand and hear me tell."

One verse expresses a sentiment in which christians all over the world can sympathize:—

"He has engrossed my warmest love;
No earthly charms my soul can move;
I have a mansion in his heart;
Nor death nor hell shall make us part."

May all who read this paper join in the prayer of the closing verse:—

"O may my spirit daily rise
On wings of faith above the skies;
Till death shall make my last remove,
To dwell for ever with my love."

Our friend informed us in a very pleasing manner that he had an unclouded persuasion of his acceptance in the Beloved. At a previous interview he gave me some encouraging particulars of the progress of the G. B. cause in that neighbourhood since he became connected with it, which is 55 years since. There were then seventy-five members; and the Conferences now are larger than the Associations in Yorkshire used to be then. It was stated that more than *eleven hundred* had been interred in Slack burying ground. What a solemn scene will be disclosed when "all that are in the graves will come forth!"

The following is the amount realized at the different places. At Bradford the accounts were not made up:—

Allerton, £4 0s 8½d; Clayton, 15s 5d; Halifax, less bills, £15 8s 11d; Queenshead, less share of bills, £6 18s; Lineholm, £2 15s 1d, Birchcliffe, less bills, £17 0s 2d; Heptonstall Slack, less bills, £6 14s 6d; but it should be added that this was only the amount of the public collections at Slack; much more is obtained from the subscriptions which are collected in May or June. On the whole I was not discouraged with my visit to the Yorkshire churches; the sum realized in several places is in advance of former years. Orissa has some warm-hearted friends in Yorkshire. Our recollections of the christian kindness and affection with which we were received

in various places are very grateful. Would that all were as earnest and hearty in the cause as we know some are! I confess to being unfavourably impressed in a few places with the small amount realized for the mission, in comparison with what is obtained for local objects, especially Sabbath Schools. I do not wish to offend any dear friends; and if they remember the good old maxim, that, "where no offence is intended none should be taken," there is no danger of my doing so. In one place, I heard that *twenty times* as much had been collected for the Sabbath School as for the Mission; and in another, about *forty times* the amount.* Surely in such cases the proportion that should be observed in contributing to the cause of Christ is wholly overlooked. My advice, kindly and earnestly given, to all such is,—Study the wants and the woes of Orissa. Think of the infinite value of souls. Ponder the solemn truth that "no idolater hath any inheritance in the kingdom of Christ and of God." Forget not the command of Christ to "preach the Gospel to every creature." Begin to have missionary prayer-meetings, and at such times let extracts of the letters received from the brethren and sisters be read, and briefly commented on; and if future years do not witness a pleasing improvement, I shall be much disappointed.

Some parts of the district over which we went are rich in historical associations; and the names of Fawcett, John Foster, Henry Foster, (an evangelical clergyman) and our own Taylors, were again and again recalled. The impressions which the bold, varied, and magnificent scenery of Yorkshire made on my mind fifteen years ago were very vividly renewed; and my companion, who is a great lover of nature, and who had not previously seen the Yorkshire hills and dales, was delighted beyond measure, and thought that to minds constituted like ours, lovely scenery would be necessary to constitute perfect enjoyment in our future

heavenly home. Canaan was a "pleasant land, a land of hills and valleys, a land of brooks of waters, of fountains and depths that spring out of valleys and hills."

All things are ours. The mountains and the valleys are ours. The "resplendent rivers" flow for us. Old ocean is ours. Flowers emit their fragrance, and stars their brightness for us. Suns and moons shine; and so in their humble way do glow-worms and fire flies; but all shine for us. "All things are for our sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." We enjoy God in all. Inspired with "filial confidence we lift to heaven an unpresumptuous eye," and smiling say, "My Father made them all." And while enjoying these lovely scenes, we exult in the hope, that in a little while we shall gaze on lovelier and brighter objects, and be forever with the Lord."

I cannot close without, *once for all*, acknowledging the kindness of friends, to whose hospitable attentions we have been, at various places, indebted. Names I will not mention, because, to borrow an observation from Mr. Hall, our sisters in Christ referred to, "are as careful to merit, as they are reluctant to receive commendation." Christ has promised not to forget a "cup of cold water given to one who belongs to Him." Surely, in the spirit of this text, I may say that He will "recompense at the resurrection of the just," other and higher displays of kindness shown to his servants—the wholesome food—the cheerful fires (no unimportant thing to those who return from India)—the well-aired beds—the facilities readily afforded when requisite for quiet retirement, and other delicate attentions to one's comfort, prompted by the affectionate heart of woman. In this hearty acknowledgment, which need not be repeated in any future paper, friends whose kindness we have subsequently received will regard themselves as fully included; nor would I overlook the servants. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

J. BUCKLEY.

* Our dear brother, perhaps, is not aware that Sunday-schools are liberally patronized by the wealthy manufacturers in the neighbourhood; many of whom are unconnected with our churches.—Ed.

ANNIVERSARY OF THE AMERICAN FREE-WILL BAPTIST
FOREIGN MISSIONARY SOCIETY.

THE Anniversary of this Society was held at Fairport, New York, Oct. 7th, 1853. Rev. D. P. Cilley was chosen President *pro tem.* Rev. D. P. Harriman, Secretary *pro tem.*

Sung the 833rd hymn of the Psalmsody :

Jesus we bow before thy throne,
We lift our eyes to seek thy face.

Prayer by Rev. E. B. Fairfield. Sung the 845th hymn :

Shine mighty God, on this our land,
With beams of heavenly grace.

Treasurer's Report. By this it appeared that the total expenditures for the past year had been 4630,23 dollars. Total receipts 6245,93 dollars, and that there was now in the treasury 2349,37 dollars. The amount of contributions and donations the past year had been 5831,43 dollars.

An abstract of the Report was read by the Secretary. It spoke of the safe arrival of brother Smith and wife at the scene of their future labour, and of their kind reception. At Santipur, the new station, ten native houses were about completed, and the community already numbered 40 persons. It was under the superintendence of Charles A. Oliver, an East Indianman, who was formerly a Government Surgeon, a young man of vital piety, good education, and good promise. At Jelasore and Balasore, things were going on as usual. Brother Phillips at the former place most earnestly entreats the prayers of God's people for the descent of the Holy Spirit upon his labours. Brother Cooley at the latter place is having encouraging indications. In the solemn stillness of night, the voice of prayer is often heard from the dwellings of persons connected with these schools, "sweeter than Æolian music." In the Dispensary 2368 persons had received medical aid the past year. Nearly 700 dollars had been contributed in India the past year, most of which had been expended on the Hospital, Dispensary, New Chapel, new station at Santipur, &c. Of this the two small churches in Orissa gave 40 dollars, being eighty-three cents per member. From this report was inferred what the denomination at home might do. And there were cheering instances of liberality on the part of some rich persons in the churches, and that might be regarded as indications that the denomination was soon to become more prosperous and useful.

After the disposal of the report, the meeting was first addressed by

Rev. J. C. Dow, of Con., returned missionary. who said, * * * *

Our denomination, then, has a *chosen field* of labour in India. It has *staked out* a territory through the agency of the F. M. Society, in which it will exert its influence for the salvation of its heathen inhabitants. Our "claim" has not only been located but occupied, and by thus occupying it, we have gained the right of possession, and have said to all other denominations of Christians on both sides of the world, keep out of this enclosure—this is *our* territory—we will take care of it for the glory of God. Of course we do not throw ourselves into this position without knowing the extent of the field and the number of hands and the amount of means necessary to carry on operations. Wise men always look before they leap, and never take upon themselves responsibilities which they know they are unable to fulfil. Let us take, a glance at the field which has been ceded to us by the general consent of all other evangelical denominations. It is not very large. It takes in the extreme southern portion of Bengal, and extends as far east as the Hoogly and the Bay, as far south as the Bhudruck river, and as far west as the range of hills which divide eastern and western India. Within this territory live the Bengalese, Oriyas and Santals; the latter with two or three other small tribes are aborigines of the country, and inhabit the hilly portions of it. The whole number of inhabitants are more than a million, who speak as many as two distinct languages, and twice as many different dialects. This is a beautiful land, rich in the products of the earth—for the tropical sun ever shines here—and covered with cities and flourishing villages, whose degraded inhabitants according to orthodox opinions, are hastening to perdition with the velocity of time. These ignorant heathen, we have pledged ourselves to educate in the knowledge of the true God and the only way of salvation. We believe them perishing, and we have held out the promise to them that the means of rescue shall be forthcoming. The wail of despair has reached our ears, and we have answered it with the encouraging hope of a speedy rescue. These pledges have not been wrung from us by outward force, but were the apparent spontaneous effusions of a willing heart. Our mutual Christian anxiety for the reformation and conversion of this multitude, for the amelioration of their physical and social condition; and

our acknowledged belief in their future misery unless saved by the gospel, would be considerations sufficiently weighty, one would think, to induce us to put to all our available strength for the accomplishment of our object. But how have we met our pledges of seasonable relief? how answered our self-imposed obligations? Facts shall testify. Sixteen years have passed since the first company of labourers from our denomination landed on those shores—began their laborious task of preaching to the heathen. That number consisted of two missionaries and their wives, and the number of *efficient missionaries* is the same now, though one sister has been added to the female department, who is just beginning to be useful, and another brother and his wife have lately increased the numerical strength of the mission.

The adverse providences in our mission operations are disappointments, to which all denominations are liable, and from which all have suffered; they were foreseen and expected. Why then were not these emergencies provided for beforehand? Where are the reserve of waiting soldiers, ready to step in and fill up the ranks broken in upon by disease or death? We have the men and the means to equip and send them out to the field of conflict, to cheer the hearts and aid the hands of the little shattered army of determined missionaries who fight on against overwhelming odds without thoughts of yielding. Why are not these men ready to meet this emergency? The race of honourable men who first erected the F. B. standard in this country is not yet extinct. Some of them still live to show the marks of their hard warfare in the infancy of our denomination,—to infuse into the hearts of the rising generation of ministers, by their example and preaching, the same spirit which led them on to such noble deeds. Have none of us caught their heavenly fire—their burning zeal for the glory of God—their willingness to sacrifice anything and everything, yea, life itself, if need be, for the honour of their master? They would have gone to the heathen, to the Jew or the Turk, had God called them to those fields of labour. They had the *mind*, they only wanted the *opportunity*. We have the *opportunity*—the door is thrown open and we are invited by a thousand voices to enter in—the gospel field waves with the ripened grain, and the sharp sickle waits the strong arm of the earnest reapers. Do we want the *disposition* for the work? I fear we need the heart—that we are too much of an ease-loving race. If we had the *will* we should soon find out the *why*. An idea prevails to some extent that we are not to expect

great changes in the heathen world until some miraculous exhibition of God's power—some mighty influence of his grace, far greater than has yet been witnessed, to draw the hearts of men to himself, shall be manifest. This idea has no foundation in the word of God. It may be gratifying to selfish, ease-loving professors, that God is going to work out the regeneration of the heathen world without any of their aid; that they may fold their arms, sit in their easy-chair and wait for the miraculous thunder clap which is to startle the heathen from their long sleep of death. It may be an exceedingly pleasing idea in the minds of such, that God is to dig his own gold out of the mountains, and coin his own money, with which to carry forward the operations of the mission enterprise, whilst he leaves them to hoard up what they have now got and to get as much more as they can. This would be a pleasant idea indeed. I wonder God had not thought of it—it would be such a relief to their feelings, and then God could do it all just as well as not.

How were the heathen converted in the Apostolic days? There was nothing particularly miraculous in the agencies employed in their conversion. Miracles were indeed wrought, but not to convert men, but to gain their attention and to establish the divine origin of the gospel which the Apostles went forth to preach. The preached word *then* was the great instrument, backed up by the holy lives and the hearty consecration of those who professed it. In their case, *all* was laid upon Christ's altar—they practised what they professed. They did not profess to give all they had and then keep back a part of the price to educate their children or to meet the necessities of some fancied emergency. When we shall see another such consecrated, united church, in carrying out the command of Christ, we shall see another glorious Apostolic day. When the wealth of the church shall be employed for God's glory, instead of self-gratification, as it now is, God will pour down the wealth of his grace upon the consecrated instrumentalities of the church, and a nation will be born in a day. That time has not come yet—it has hardly begun to dawn. A few streaks of light appear in the east which seem to betoken approaching day, and the heart of the devoted Christian rejoices in the prospect, as did the heart of Columbus, as he caught, for the first time, a glimpse of the light borne along through the midnight darkness just ahead of the ship upon whose deck he stood. This light told of dangers past and his goal at last gained. So these few streaks of gospel light, tell of the dark night of selfishness, soon to

pass away, and the glorious light of a consecrated church to dawn upon the world. It is, however, dark yet, and we can only rejoice in the hope of a day that *is to be*.

There are those who would like to throw the responsibilities of our mission upon the shoulders of some other denomination—there are rich denominations, they have the men and money, let them do the work. It is too late to expect this now. Had we not pre-occupied the field, others might have stepped in before now. It would not accord with that denominational courtesy which one body of Christians owes to another, to interfere with our work or to offer us aid. They know what belongs to good manners too well to do this. Then do we want others to do our work for us? We talk about our strength; are we willing to acknowledge that we have taken up a burden too heavy for us? This would be galling to our pride—we had rather stagger on under our burden till we reach the top of the hill, than to throw it down now. * * *

Then again, do we wish to relieve ourselves of a burden that must fall upon others who are labouring under as much as they can carry? This would be mean. Other denominations are at work in their respective fields—they *can't* do our work if they *would*. We do not wish them to do it: we have the strength and the means, and we must and will cultivate our own field—save our own heathen. How shall this be done? Allow me to express my opinion on this point. Great changes then must take place at home before we can expect much change abroad—the church must be consecrated to the work of missions. Changes must take place in the manner of conducting our mission operations abroad. Our denomination will never bear the burden required to fill our comparatively small field with missionaries, according to the present mode of operations. Look at the expense of sustaining the few already in the field, and add to this the expense of bringing home those disabled. Do you think we can bear it, and at the same time do justice to our work? We never can, or, at least, we never shall. The times demand improvements, and improvements there will be before long, or our mission will drag out a sickly life, without accomplishing its object. We must then send out single men to the missionary work, instead of married ones. Here I shall meet in opposition to my sentiments, the settled opinions of all Boards in the world. They have made up their minds that it won't do to send out single missionaries; and of course the matter must rest, however much might be said in its favour.

The same conservative disposition is manifest here as every where else—we mustn't step out of the old paths, nor remove the old land marks. As our fathers did, so must we do, and the extent of their knowledge must be the limit of our own. This spirit has met every reform, and has proved the greatest foe to progress the world has ever seen. What objections to sending out single missionaries? Who can tell? They may die of melancholy, one says. What modern Missionary Society has ever tried the experiment to see? There would be more truth than fiction in this remark, if made in reference to a missionary with a family. When travelling in the country his thoughts turn anxiously towards those whom he has left behind—his wife or children may be ill, with no kind friend near, no physician at hand to administer to their necessities, and the husband and father away. The sickness of any member of his family may keep him from work for months together, and finally force him to leave his field entirely and for life. His children may grow up in health around him, yet their young and impressible minds are hourly exposed to the poisonous influences of native manners, of conversation, whilst his thoughts by day and his dreams by night are disturbed by the painful reflection that he must consign them to the hands of strangers to be conveyed to his far off home to receive the advantages of Christian society and institutions. Every missionary knows that these remarks are no fictions. Here is cause for melancholy. The unmarried missionary is disturbed by none of these anxieties; and when there are four of these associated together in their work, as they always should, they may pass their days in comparative pleasure. The item of expense is no small consideration in the account. The sum expended to sustain our present number of missionaries with their families would amply support twelve or fifteen single labourers. * * * Should one or more be called home through loss of health, the outlay for his return would be trifling compared with what it is now—say from two hundred to three hundred dollars, where it now ranges from one thousand to fifteen hundred dollars. This money argument has some weight in it.*

By means of this reform in our mission operations, we might soon fill our field with labourers—with labourers too whose

* These views are vigorously expressed. We demur, however, as to their entire correctness. Our missionaries' wives are useful labourers.—Ed.

influence will make an impression upon the Hindoo mind. They would see that some sacrifice was made to give them the gospel, which they now fail to appreciate in the case of the married man. The Hindoos, from the nature of their religious associations, will honour and reverence a man when they become sensible that he submits to great personal sacrifice to propagate his religion. Christians in this country may fail to understand this, but no one familiar with eastern customs will for a moment doubt its truth. What objections then to sending out single missionaries? Practically none—they exist in theory only. It may be said that such men are not to be found. Who has tried? It will be time enough to assert a failure when such failure has actually happened. Let it be known that such men are wanted, and only such, and who believes that you would not find two where now you find one? God will raise up the men when you will have faith enough in him to follow the example he has set you in his Apostolic missionaries—when you will open your eyes to see the bright light shining all around in the history of the church's conquests. Look at the apostles and most of the primitive missionaries. Look at those noble men who carried the gospel to the barbarians of Northern Europe in the first ages of the Christian church. History tells us their names, and chronicles the fact that they were single men, who went forth on their mission of love and mercy without money and the influence of great names. Look at Brainerd, Swartz, Haver, Henry Martin, and most of the Moravian pioneers in the mission work who have left an impression upon the heathen world; yea, and upon the Christian world too—such as no other men of modern times have ever done. They literally forsook all for Christ, and Christ has honoured them with a fame more lasting than monuments of brass and marble.

One word more and I have done. It is in relation to a reform that must take place among the missionaries themselves. I will speak with deference respecting those noble men, for I know their labour and sufferings for Christ's sake. I know them to be men of God, too, yet they may err; and if their error have a detrimental influence upon the cause they devoutly love and unceasingly labour to build up, they would be the first to thank me for making it known, that it might be speedily corrected. Nothing is gained by keeping back the truth—it will hurt no one in the end unless he is determined to resist it. If it is kept back, the responsibility shall not rest on me.

It is well known, to some at least, that the missionaries are in the habit of cultivating the friendship of the European residents, and of keeping up a more or less familiar intercourse with them. Most of these residents are government functionaries of the civil and military service, and a majority of them, I am sorry to say, are none too particular in regard to their morals. If Paul had cause to complain of the influence of the Jews scattered among the Gentiles, the modern missionary has mightier reasons for deploring the influence of these self-styled Christians on the minds of the heathen in bringing Christianity into disrepute. It is not necessary for me to enumerate their vices, it is enough to know that they oppose one of the greatest barriers to the progress of the gospel. And still these residents are *Christians* in the opinion of the Hindoo, and in their own opinion too,—it would be an unpardonable offence to call them anything else. They both speak the same language, both profess the same religion, have the same God and holy Shasters—What is the difference? They see none except in outward character, and this difference is attributed to accident more than to the influence of religion—they know nothing of nominal and real Christians, and they can't understand the distinction. The missionary may labour hard and wield the gospel sword dexterously, but its edge is turned by unholy contact with the wicked, and it will not cut. Here is a sad loss; and it is a loss that every missionary experiences who seeks the friendship or the favours of the wicked. He should come out from them and spurn their proffered favours when they must be bought at so dear a rate. There are *some* good men in India connected with the government, and their number is increasing. Their healthy influence is felt upon the native character, and they are noble co-workers with the missionaries in helping on the triumphs of the cross.

THE MISSION FIELD.

It is not a little strange, but such is the fact, that there is a movement going on in India not unlike that which is now agitating all China. This intelligence comes from Mr. Heing of Benares, from whose communications we gather the following facts. He states that there appears to be some moving among the people, as at present in China, but not upon warlike principles. A native of very high standing and education in that neighbourhood has

lately renounced idolatry. He goes about preaching the only true God. Crowds gather round him when he fully explains to them the folly of worshipping dumb idols. He is so firm and fearless that he has written to, and almost commanded, many rajahs to give up their idolatry, and set the people a noble example. Should there be a movement among the higher class of people to embrace the gospel, the lower orders will soon follow. Many are looking with great interest on this remarkable man, and we sincerely trust it will tend to the glory of God and the extension of his kingdom.

Now it is not to the circumstance of one man taking this course, and that man one of the higher orders, that we attach so much importance. But it must be observed, that in no community do the upper classes take part in any popular movement in opposition to old customs and ideas, until the classes beneath them have already discussed the question, and showed that they are favourable to the change. This man, who has crowds to listen to him, who is already a formidable power, would never have any encouragement to proceed except as he had the masses with him. In that lies the significance of the fact. But how come these masses to be favourable to such teaching? It can only be accounted for on the supposition that by evangelistic effort they have been prepared for it. And this is the more evident if the general complaint of the missionaries for so long a time of the almost universal *apathy* of the people be remembered, a complaint which has only ceased to be heard within these past few years.

But there are other signs of the same spirit. In glancing over the pages of the *Friend of India* we find a young native of rank, who had embraced christianity after a return from a tour in the Upper Provinces, refused admission into his father's house, when wishing to pay his filial respects after a long absence.

Now it appears that this young man's father had himself set at nought the restrictions which the Hindoo religion places upon corporeal indulgences, for he eats flesh and drinks wine in company with Christians; and yet he has chosen to disinherit his son for doing the same things. The young man asserts that his father set his feet in that path, to walk in which is now considered sufficient to sever the most sacred and natural ties. He appeals to the public through the press, and the *Citizen* at Calcutta publishes his letter, and appends sundry remarks thereon. It is not, then, merely to the fact that a young man has so acted that we refer,

but rather to his appealing to the public through the press. This is significant, for it indicates a great change in public opinion on such questions. A quarter of a century ago such an appeal would have been in vain. At that time, indeed, there would have been found no such a tribunal to which an appeal could be addressed.

On this incident the editor of the *Citizen* makes the following observations:—"How unjust is that spirit of domination which would limit the advance of the intellects of its children to that point to which it had itself proceeded! The tide of knowledge, however, refuses to obey the command, "Thus far shalt thou go and no farther," uttered by any voice than that of its divine Creator. It is utterly impossible for Hindoo fathers to separate by the prism of paternal authority, the rays of intellectual and spiritual knowledge, which together compose the bright beam of truth now illumining the west, and begining to glimmer through the darkness of Indian superstition and ignorance. The harsh treatment by which the father, in this instance, expresses his resentment against his son (or we would fain hope, rather hopes to force him to change his course of conduct), will but exalt the young man into the rank of a martyr for conscience' sake, and tend to bring to his side many wavering converts."

Facts like these are not to be regarded as isolated merely; they are symptomatic. They indicate a deep under current of feeling among all classes, particularly the lower; for such influences do not reach the higher until the masses beneath them are moved thereby.

Nor are the observations of the editor which we have quoted less significant. It is impossible in his judgment, for parental authority to stay the progress of the light which is now beginning to glimmer through the darkness of Indian superstition. It will decide many wavering converts who may be placed in somewhat similar circumstances. The existence of such persons is plainly admitted, and admitted as well known facts are. Hence they are not a few; it is not one here and there which would justify such language. But whence came they? What are the causes which have brought them to this state of mind? Is it too much to say these are some of the fruits of missionary toil?

Clearly, then, society is being leavened in Bengal. Though the man who heads this crusade against idolatry, as described by Mr. Heineg, be not a christian convert, would he have had the power he now wields if christian missionaries had not

years ago, sown, broad cast, the seeds of truth over the public mind? Honoured brethren who have entered into rest, we are reaping the fruits of your self-denial and toil! May we be faithful to the trust you bequeathed us. Catching your spirit, and following your example we would fain press on; and in proposing to enlarge and consolidate the mission you left to our care when you went up higher, we are treading in your footsteps. Brethren at home, pastors, deacons, churches, do not all things speak to us, and in the voice of encouragement to extend yet more widely these efforts, and that the recently proposed project is in harmony with the utterance?—*From the Missionary Herald.*

CUTWA.

WE notice in the last number of the Baptist Magazine, that the Rev. C. F. Supper has removed from Bishtapore, near Calcutta, to Cutwa. Many of our readers will remember Mrs. Supper as Miss Jemima Collins, who went to India in 1845, and assisted in the Cuttack Female Asylum, for six years. We heartily wish them God speed in their new and important sphere of labour. Mr. W. Carey, second son of Dr. Carey, laboured at Cutwa for many years, and finished his course at that place early in the year. We believe the native church is small.

NOTES OF A TOUR IN IRELAND.

BY THE REV. HENRY DOWSON.

Bradford, Nov. 9, 1853.

I MAY just premise that I was accompanied in a portion of the tour by my valued friend Mr. Stalker of Leeds, and also by Mr. Wilson, one of our most active town missionaries, who being an Irishman, afforded much assistance especially in eliciting the opinions and striking peculiarities of the people.

Dublin was our starting point. Here we have a comfortable chapel, where our respected friend Mr. Milligan labours faithfully, and there I preached on the Lord's-day to an attentive and interesting congregation. Mr. Milligan has no assistant. His position in this respect is most discouraging. Another chapel is needed, and might, I think, be opened with success if a respectable and energetic minister could be found to occupy it. It is most desirable that our denomination should hold a more commanding position in this large city. Two things are necessary—agency and funds. The episcopalian church is absorbing the protestant population in Dublin

because their efforts are energetic, and the movements of dissenters dispirited and weak.

Travelling south from Dublin as far as Clonmel, we found the little chapel in which our venerable brother Davis preached, closed: the Plymouth brethren occupy it partially, but are making no efforts for the extension of the gospel. We in vain attempted to gather a congregation. The Evangelical Alliance brethren had been driven from the town with violence and threats, and it was scarcely safe to be seen in the streets at night.

At Parsons Town, King's County, we rejoiced to find two brethren of the Alliance, Mitchel of Bacup and Chenery of Manchester. Here I preached in a magistrate's house, guarded by police, to a large and interesting congregation. The Earl of Ross has given an eligible piece of ground for a Baptist chapel and minister's house; the plans are drawn, and the building (at least so I was advised) will speedily be commenced. Notwithstanding the anathemas of the popish priest at Birr, which were insulting and most disgraceful, there was a disposition to hear the truth in this place which intimidation could not repress. There is a fine opening in Parsons Town for an intelligent and pious minister.

Passing over one or two other places which were visited, we came to *Athlone*. There brother Berry is labouring in the face and fury of an exasperated priesthood. I preached in this comfortable chapel, and although on a week day evening it was well filled. On visiting many of his people, and some Roman catholic families, we found they had been warned not to listen to our statements, or to take the tracts which we kindly offered them. Mr. Berry was, however, received with personal respect and kindness. His schools were at that time in an interesting state; they have since been almost annihilated by persecution. A band of Jesuits and Sisters of Mercy have been sent into Athlone to perpetuate and increase the spiritual darkness that rests upon its people. A respectable family who attended Mr. Berry's ministry has been driven from their home from fear of personal violence, and has reached Bradford in great destitution and distress. I am thankful to the Committee that they have determined to send an additional reader to Athlone.

Before passing to the north of Ireland I cannot forbear noticing the degradation and squalour of those districts where popery prevails. The sensible misery with which the traveller is met does not arise from the country itself. In many districts the land is fertile, the scenery beautiful and majestic; it has glorious hills, fruitful valleys,

beautiful lakes, and the highway of the ocean, by which it holds intercourse with all civilized nations. It is the people's religion that makes them stolid and barbarous. It is the yoke of a spiritual despotism that opens and exasperates every sore. Every act of their religion, every visit to the confessional, every submission to penance, every time they receive pardon from the lips of priestly assumption, another turn is given to the chain which enthrals them. They are the victims of men who keep the key of knowledge, not to open its treasures, but to shut out the light; they "neither go into the kingdom of heaven themselves, and those that would they hinder."

Popery in Ireland is worse in many respects than the same system on some parts of the continent. It has not the beauty of architecture, of painting, and the refinement of taste and art—it is *Antichrist in rags*. It would be ridiculous if it were not disgusting.

It is very interesting to travel from the Roman catholic to the protestant parts of Ireland. You pass from misery and discomfort, to order, neatness, and quiet; the tidy cottage, the cultivated garden, the smiling children, show that the gospel of Christ has "sweetened the breath of society," and that "righteousness exalteth a people."

Belfast is an important station. Mr. Eccles is working hard and well. He needs immediate and efficient assistance.

I visited Newtownards; preached in the room which was taken at the suggestion of Mr. Bigwood. The place was crowded. It is connected with Conlig, where our valued friend Mr. Brown labours; and will, with the divine blessing, become a productive sphere of labour.

Banbridge is an interesting place; the new chapel is in progress. It is very desirable that a school should be connected with it. This might be accomplished at an additional cost of £20. Mr. Bain, from whom I received every attention and information, is very anxious to obtain a little aid towards this object.

I preached in the open air in Armagh and Dungannon to large congregations, and received much kindness from the protestant ministers of these towns, who shared both the danger and reproach of such an enterprise. In the neighbourhood of the latter place are many little Baptist churches, and no one to guide them; there are good and liberal men amongst them that would welcome a faithful evangelist. I trust that this matter will have the Committee's prayerful consideration.

I fear, however, that our friends will be wearied with the length of our communi-

cations. I now close. The citadel of popery is not to be taken by assault, but must be undermined by the slower process of preaching, teaching, and patient labour. Ireland wants the gospel of the blessed Jesus. More agents, more readers, more city missionaries, more bibles and tracts. It is this will raise her people above the superstitions of confessionals, candles, and the crucifix—it will introduce the elements of peaceful industry, it will soften the temper of men whose religion has made them brutish, and it will enlist the sympathies of an ardent people in the cause of Immanuel. There is hope for Ireland still; thousands of its sons are thirsting for a purer faith.

Believe me, dear Sir,

Yours fraternally,

HENRY DOWSON.

P.S. I should fail in the expression of gratitude were I not to acknowledge the kindness of the Committee of the Baptist Tract Society, in the gift of a large assortment of their valuable publications, which we scattered over the length and breadth of Ireland. If one soul has been brought to the saving knowledge of Christ through these messengers of truth, our brethren "have their reward."

ATHLONE.

The eight missionaries from Rome to whom Mr. Dowson refers in the preceding letter have taken their departure, after doing much mischief, and selling indulgences enough, it is believed, to pay the expenses of the enterprise. The children are beginning to return to the schools; and Mr. Berry writes, "Rejoice with me; after all that priests and Jesuits have said and done, the porch of our chapel was filled last night with Roman catholics. They feared to come into the chapel, but in the porch they heard the gospel from Romans x. 4."

We have extracted the above very sensible letter from the *Irish Chronicle*. We think Mr. Dowson's tour will be read with deep interest. Though the late attempt to irrigate Ireland with the waters of life by field preaching, &c., exposed many of those who engaged in it to brutal assaults, and danger; and, as it let loose on them the fury of mobs, excited and led on by the priesthood, and in some cases was a failure; yet the insight it has afforded to the intolerance of popery, and the prostrate condition of the people under its influence, as well as the publication of such enlightened views as those given by Mr. Dowson, will not fail to do good.—Ed.

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VOL. I.—NEW SERIES.

FEBRUARY, 1854.

No. 2.

SKETCH OF A CENTENARY SERMON,

*Delivered at Woodgate Chapel, Loughborough, on Lord's-day,
December 11th, 1853.*

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—ISAIAH lx. 22.

THIS prediction relates to the advancement of Messiah's kingdom. It suggests that small beginnings will be followed by wide and extended progress, and that this blessed result will be effected by the divine hand. How remarkably was it fulfilled in the apostolic age! After the crucifixion of our Lord, when the persecuting Jews thought they had crushed all his pretensions and purposes, and when the feeble disciples, including both sexes, amounted to a hundred and twenty, and met in an upper room, how small and insignificant their assembly! How unlike to be the regenerators of a world! And yet at the feast of Pentecost, when power had been given them from on high, three thousand in one day were added to their ranks. Presently we read that "the number of the men was about five thousand;" anon that Jerusalem was filled with the doctrine; and they went on multiplying more and more. Persecution dispersed them, but they

"went everywhere preaching the word," and thus became the centres of a new influence, and the instruments of a multiplied increase. The inspired historian, when relating their subsequent progress, stops his narrative to express his admiration. "So mightily grew the word of God and prevailed."

In spite of idolatry, persecution, torture, and death, the Gospel widely spread during the years after the apostles, so that the Roman Governors were told by Tertullian, "We were but of yesterday, but we have filled your cities, islands, and towns, the camp, the senate, and the forum. In almost every place we form the greater part." He also adds, that in Africa, Gaul, Spain, Germany, parts of Britain inaccessible to the Romans, "christians abounded. So true was the prophetic word."

Corruptions, priestcraft, worldly patronage, and persecutions, retarded the progress of truth in subsequent times, but the kingdom of Messiah

has remained, and in every age has made some progress.

Many illustrations might be given of this prophecy in the history of the church. In the rise and progress of the early and purer sects that separated themselves from priestly domination, and in those of more modern times who pursued the same path, from Wickliffe downwards, this prediction has been fulfilled. The awakening of *one* mind to the right apprehension of the vital truths of religion has given an impulse to the surrounding mass, which, under God, led to the revival of pure religion, and to the gathering of many myriads into the kingdom of God. The "leaven" has operated on the mass into which it has been cast; the "mustard seed" has grown into a tree; "the little one has become a thousand, and the small one a strong nation."

This prophecy, and the presence of the hand of God, might be illustrated by many distinguished examples in connection with the revival of evangelical and spiritual religion in this country during the past century. The names of Whitfield and Wesley were most honourable. The rise and progress of our own denomination in this part of the kingdom, also, furnishes a pleasing display of the power of truth, the goodness and mercy of God, as well as of the zeal and energy and success of a number of humble and earnest, but sincere servants of our Lord Jesus Christ.

The blight of Arianism, Socinianism, infidelity, and irreligion, which, like a moral pestilence, passed over England in the early part of the 18th century, seemed to affect all classes of religious professors. This was seen and lamented at the time by many good men. One says, in 1729, "How many sermons may one hear which leave out Christ, both name and work, and pay no

more regard to him than if we had nothing to do with him!" Dr. Watts, "in 1731, deploras the decay of vital religion in the hearts and lives of men," and speaks as if this complaint was general. Mr. John Newton, a Church clergyman, remarks, "I am not sure that in 1740 there was a single parochial minister who was publicly known as a gospel preacher, in the whole kingdom." Indeed, a modern writer of their own, and no Evangelical, in the last number (October) of the Edinburgh Review, speaks of the whole clergy of that period as worldly and irreligious men, who subscribed to articles they avowedly did not believe, and preached a lax morality they did not practice; leaving salvation and grace, and (we quote from memory) "heaven and hell to the Ranters and enthusiasts." With such a state of things among Dissenters, and in the Establishment, what dense darkness and unbridled immorality might be expected to prevail among the masses of the people.

It was at this period that Selina, the Countess of Huntingdon, residing then at Donington Park, herself enlightened by the truths of the Gospel, employed one of her servants, a pious man of some talent, to preach plain gospel truths in the surrounding region. Many were awakened, and were led, after a patient reading of the Scriptures, to believe in the Lord Jesus to the saving of their souls. After suffering much persecution and annoyance, especially at Barton and the neighbourhood, (recorded at length in A. Taylor's History,) we learn that Joseph Donisthorpe of Normanton, John Whyatt, John Aldridge of Barton, Samuel Deacon of Ratby, Francis Smith of Melbourne, and John Grimley of Donington near Hugglescote, availed themselves of the protection of the toleration Act, and registered them-

selves as Dissenting ministers, in 1751. They were not yet constituted into a definite church order, nor were they become Baptists, but they preached with earnestness and success, the important, but then almost forgotten doctrine of free salvation for sinful men through faith in the Lord Jesus Christ. Nor was it until 1755 that they were led to the full conviction that the ordinance of baptism was proper only for those who believe in the Son of God.

Before this time, however, this society of christians had become multiplied. Meeting houses were erected, at Barton in 1745, at Melbourne in 1750, at Diseworth in 1752, and at Kegworth in 1755. But these zealous men preached any and everywhere that opportunity offered. They extended their excursions on every side. The counties of Derby, Stafford, Warwick, and Nottingham, received their visits, and bore evidence of their zeal and success.

In 1753, just a hundred years ago, Mr. John Whyatt, one of the preachers before-mentioned, came to commence preaching in Loughborough. The person by whom he was especially encouraged was a Mr. Thomas Hutchinson, who resided in High Gate. The house licensed for a preaching place is still standing in Pinfold Gate, and was occupied by a Mr. Wm. Cheatle. It has undergone some alterations since, being converted into two dwellings; but an inspection of the premises shews that it was a respectable and capacious place, capable of accommodating from sixty to a hundred persons; and many more in the yard might hear the preacher's voice. So small was the beginning in this place, that it was with difficulty five persons were obtained to sign the request to the magistrate for a license.

It is nowhere recorded, except in heaven, what was the month or the day when this zealous minister came

first to this town, bearing the glorious tidings of redeeming love. We may therefore indulge our fancy a little, and suppose, that after traveling to brother Grimley's at Donington, just over the Forest, and spending the evening with him, he proceeded hither on the early morning of a fine summer's day. As he turned over the last ridge of the Forest Hills, he was, as every one must be, impressed, delighted, and elevated with the vast, beautiful, and lovely scene which then burst on his view. The extremity of his distant gaze, ranging from the high lands in the counties of Derby and Nottingham on the left, by the Wolds near Belvoir and Melton in the centre, on to the range of hills in Rutland on the right, and the fertile regions in the vast plains in the middle region, would be enchanting; while, as he neared his view on this imposing prospect, he would see the town of Loughborough, lying some three miles before him, in the rich valley at his feet. What thoughts would this scene awaken in his mind! How grand is nature! How glorious and benevolent is the God of all! How insensible, insignificant, and blind is man! Did his heart fail him, as the thought occurred to him, that he, a plain mechanic, was going to proclaim in yonder town a forgotten or a neglected gospel? Did he fear the insults and contempt of the rude people? He had already received cruel usage and bitter persecution for the gospel's sake; did he now quail before it? Did he conclude that his labours would be in vain? No: no. He belonged to a class of men who had strong faith in God, who were full of earnest love for the souls of their kind, and who had great confidence that the earnest preaching of Christ's Gospel would never be in vain. A desire to do the will of Christ, to spread his gospel, and save the souls of men, filled

his heart, and he was indifferent to other consequences. Perhaps, like his coadjutor, Mr. Jos. Donisthorpe, (afterwards one of the pastors of this church,) when he first visited Melbourne to preach this gospel, "as he descended from a hill from which he obtained a view of the village, he fell down on his knees, wept over it, and fervently prayed for its inhabitants, and that his visit might prove a blessing:" or perhaps, judging from past successes, he saw before him, after much persecution, the prospect of a future of prosperity; of souls saved; churches formed; of "the little one becoming a thousand."

He came; and the first sermon he preached was founded on Isaiah liii. 6:—"All we like sheep have gone astray," &c. From such a text it is easy to conjecture what kind of a sermon an original G. B. minister would preach. He would solemnly tell of the wanderings of men from God, from Adam downward; how *all* had wandered, and were therefore condemned by God's holy law:—what provision was made by infinite love in the gospel for the salvation of *all* men, by the laying of our sins on Christ:—and how, through faith in him, all sinners might be saved from the wrath to come, and enjoy the favour and spirit of God, and eternal life. O! that first sermon! Many heard it. Some from curiosity to know what the new doctrine was; and some who heard it felt as they had never felt before of the evil of sin, and the goodness and grace of God. This was the beginning, and from that time to the present the same doctrine has been preached by the same people in this town and neighbourhood.

The path was not strewed with flowers. Many came to ridicule and persecute; and by all sorts of noises in the street the mob often disturbed them. They threw stones in at the windows, and once dragged a poor

woman by the hair up a dirty kennel. The magistrate was appealed to in vain; but when redress was sought in the higher courts, the brutality of the rude people was restrained. In two or three years a large barn in the Ward's End was fitted up as a meeting house, which was soon well filled with attentive hearers.

In 1760 the original society was divided into five distinct churches. Of these Loughborough church was one. This included Loughborough, Leake, Wymeswold, Widmerpool, and other adjacent villages into which preaching had been introduced. The whole number of members of this church was then only fifteen! Of this small and scattered church, Mr. Joseph Donisthorpe, then residing at Normanton, and Mr. John Grimley of Donington-on-the-Heath, were the pastors. Each of these, though from ten to twelve miles away from the nearest stations, yet, in defiance of bad roads, inclement seasons, dark nights, and secular affairs, fulfilled his engagements, both on the Lord's-day and week nights. So zealous and self-denying were they in their great work!

Before we proceed further with our narrative, one word will be acceptable in reference to each of these, the first pastors of this church. In age, Donisthorpe was the senior of Grimley by 20 years at the time of the formation of the church. Mr. Donisthorpe was 57, and Mr. Grimley 36. There was a marked difference in the men. Both were somewhat tall, and of good presence, but Donisthorpe was vigorous, while Grimley was feeble. Donisthorpe had a strong musical voice; Grimley's was harsh and shrill. The temperament of Donisthorpe was ardent, that of Grimley, gentle. Neither had much early cultivation; but the latter applied himself more earnestly and successfully to learning than the for-

mer. Each had a considerable share of natural talent. The discourses of Donisthorpe were fervent and florid; those of Grimley logical and instructive. The latter excelled in exposition; the former in exhortation. Donisthorpe was ever anxious to convert sinners, and never preached without pointing out the way of salvation; Grimley was intent on the edification of the church. "The former gained the attention of the people to the great things of religion, and laid a solid foundation; the latter, by regulating the affairs of the church, and the practice and principles of the members, raised a useful superstructure." One planted and another watered. Admirably fitted to work together, either had confidence in the other; and the great Head of the Church crowned their labours with abundant success.

In less than four years after their settlement, the meeting house was enlarged at a cost of £100, and was soon filled. Mr. Grimley removed to Loughborough, and devoted himself entirely to the ministry in 1764; and in 1766 Mr. Donisthorpe followed him, but continued in business, and generously served the church without pecuniary recompense. In 1766 preaching was introduced into Quorndon. For four years the worship was conducted in a dwelling house, but in 1770 a meeting house was erected. This was enlarged in 1780, and ten years afterwards the walls were raised, and three galleries added, the various and heavy expenses of these erections, &c., being defrayed without the aid of sister churches. The church also increased in members. In 1770 the fifteen had become two hundred and forty, with most pleasing prospects of increased usefulness. The sudden death of Mr. Donisthorpe,* in May,

1774, cast a gloom over these prospects, which was soon removed by the raising up of an active and excellent young minister, in Mr. B. Pollard of Swithland. In 1775 they reported 320 members, and, so great was the increase during the early part of Mr. B. Pollard's ministry, there being nearly a hundred applicants for baptism at one time, that in 1782 they reported 442! Among the persons united with the church at this period were Mr. Robt. Smith, afterwards so many years pastor of our church in Nottingham, and Mr. Joseph Freeston, also pastor of Wisbech and Hinckley. In 1780, preaching was commenced at Rothley, and also at Woodhouse Eaves, in both which places the labours of these zealous ministers were crowned with success.

The growing magnitude of the church suggested the propriety of a division, and in 1782, Loughborough, Quorndon, &c., became one distinct church of 260 members; and Leake, Wymeswold and Broughton, another, of 159. Mr. Grimley remained pastor of the Loughborough church, and Mr. Thurman, who had been raised up amongst the people, and who was an earnest, useful preacher, was ordained pastor of the church. So widely in a short period had this first church extended itself. Good old Mr. Grimley, when contemplating with admiration their progress, exclaimed, "Surely a gracious God never before did so great a work by such feeble instruments!" Mr.

had sung and prayed, and was proceeding with the service, by reading a second hymn, and when he had read,

"The land of triumph lies on high,
There are no fields of battle there;"

and before proceeding with

"Lord, I would conquer till I die,
And finish all the glorious war,"

he sunk speechless in the pulpit, and in a few days expired!"

* This was very solemn. Mr. D. had often wished he might die preaching. He

Grimley, the impress of whose systematic mind, and the savour of whose excellence is still felt in this region, was not immortal. On Lord's May, Aug. 6, 1787, he preached at Loughborough, Quorndon, and Rothley, with unusual life and power. On Tuesday evening he discoursed at Loughborough from 2 Tim. vi. 6—8. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight," &c. A few days afterwards he was taken ill, and died on the following Sabbath. He was scarcely able to speak at all. He did, however, recognize Mr. B. Pollard, and said to him, "Go on with my work." Mr. Pollard was ordained pastor in November of that year, and the good cause advanced; and preaching was commenced both at Mountsorrel and Swithland. In 1791, Mr. T. Truman, of Kirkby Woodhouse, became assistant minister, and in 1792 a new chapel on the present site was erected in Woodgate, Loughborough, at a cost of £900. Preaching was introduced into Barrow about this time, and in 1796 a new meeting-house was erected at Woodhouse Eaves, for £300, which was opened in July, 1797. Mr. Truman's useful career was cut short by his death. A person rode against him in the dark, Oct. 10, 1797, as he was returning from Loughborough, and so bruised him that he died in about an hour. So uncertain is life! This sorrowful event plunged the church into distress; they obtained help from other churches; but they did not relax their efforts. In 1800 their numbers amounted to 400, and they erected a new meeting house at Rothley, at a cost of £300, and commenced a Sabbath-school at Quorndon with 100 scholars. They had now eight places of worship, and were scattered over some thirty villages; another division therefore became expedient. This was a matter

of difficulty, as some part must be left weak or destitute. In 1802, however, the members residing at Rothley and Woodhouse, and the neighbouring places, were constituted a distinct church, and numbered 73; and in 1803, Loughborough and Quorndon separated. Quorndon with its adjuncts had 174 members; and Loughborough 164. Mr. Pollard, however, as the church at Loughborough was without a pastor, (himself being pastor of Quorndon) agreed to attend church meetings, and administer the Lord's-supper until a suitable minister could be procured.

Mr. N. Hurst of Nottingham ministered to the Loughborough church for a year, 1803—4, with great acceptableness and success. But his removal to Nottingham left them again destitute. The church obtained supplies for a time, but its vigour remained. In 1805, a Sabbath-school was opened, and additional accommodation provided in the chapel. In 1806, Mr. William Brand, from Mr. Dan Taylor's Academy, became the minister, and his labours were continued until 1810, when he removed to Castle Donington. At this period the members were 208. Late in the same year, the late Mr. Thomas Stevenson, then of Leicester, was removed hither. This well-known, eloquent, and earnest preacher, after experiencing some trouble and division, arising from questions of doctrine and discipline, was privileged to enjoy an almost uninterrupted course of prosperity. In 1815, the chapel and school-room were rebuilt and enlarged at an expense of £1000, and the number of members reported was 232. In 1816, Mr. S. was solemnly set apart as the pastor of this church. In 1820 the members had increased to 300. In 1822 a new chapel was opened in Sheepshead; and in 1828, so great had become the increase of the congregation and

Sabbath-school, that the large and noble chapel in Baxter-gate, was erected at a cost of £3000; four hundred and thirteen pounds being collected at the opening services. Prosperity attended this distinguished minister to the close of his useful life. In 1830 the number of members reported was 437; and in 1840, 519. Mr. Stevenson died after a short but severe illness, in July, 1841. He was succeeded by his son, Mr. E. Stevenson, now the respected minister at Baxter-gate. During the past seven years, this church has again been divided. The larger section, in Baxter-gate, having 339 members; the second part, worshipping in this place, having 213; and the church in Sheepshead, 43.

Thus we have seen two or three illiterate, persecuted, and insulted men, lay the foundation of an interest which has spread itself through the whole region. Scarce five persons could be found at first to befriend the infant cause; and now, after three or four generations have experienced the saving effects of their labours, and have entered into rest, there are nearly fifteen hundred members in the different churches which sprung from this stock; the children in their Sabbath-schools amount to near two thousand; and there are sixteen substantial, and some of them large places of worship. Most of our places in this circuit are well-attended with hearers. There are five regularly ordained pastors, a goodly band of effective occasional preachers, and, on the whole, there is room for encouragement as to the future.

Who can fail to recognize the hand of God, and his great mercy, in this glance at the past century? How many immortal souls, through the labours of his servants, have been awakened, enlightened and saved! How large and beneficent an influ-

ence, both moral and religious, through the existence and prosperity of these churches, has been exerted on the surrounding population! How signally has God honoured his cause here in the distinguished men who have been found amongst them! The names of Smith, Freeston, Dr. Yates, Charles Lacey, and others, are as ointment poured forth. And among the members, who has not marked the Bennets, Whites, Millers, Parkinsons, Chapmans, and many more of their order, who were "steadfast, unmovable, always abounding in the work of the Lord." In every section of this cluster of churches, there have been, and we trust still are, persons distinguished for their piety, zeal, and devotedness to God. Thus has the Lord fulfilled his word, honoured the labours of his servants, and blessed them, and made them a blessing. "The little one has become a thousand, and the small one a strong nation. The Lord has hastened it in his time."

How different is the public feeling and conduct in relation to religious freedom and the rights of conscience now, from what it was a century ago! This pleasing change is mainly due, under God, to the sufferings and firmness of dissenters. They practically asserted their right to religious freedom, and after much suffering established it. Politically, this country and the world are, and will be to the latest age, under the greatest obligations to the good men who advocated and established the idea of religious freedom.

How interesting to a pious mind is the increased attention paid to religion in this country. A hundred years ago there were no Sabbath-schools. Little regard was paid even to the form of religion; and if any dared to speak of its power, they were in danger of being the objects of universal reproach and scorn. Now, with all there is to lament,

what do we see? In the Establishment, with all its strange errors and contradictions, there is more regard to the form of religion, more vitality, and more activity in visiting the sick, and instructing the young, than at any former period. All denominations of Dissenters and Wesleyans are active and enterprising; and though many persons never enter a place of worship, even they are not overlooked; while, to the ends of the earth, Bibles and Missionaries are being sent, to awaken the world to righteousness.

What reason there is to value the great principles of evangelical truth. These constitute the life and power of vital religion. They are "the power of God to salvation to every one that believeth." If they are disregarded, or held as of doubtful claims, or not proclaimed with believing fervour, there is nothing to awaken the sinner's conscience, to allay his fears, to win and subdue his heart, or to inspire his hopes; nor can the blessing of a dishonoured Saviour, or the grace of a grieved Spirit, be expected or enjoyed. It was the abandonment of these divine verities that superinduced the awful spiritual dearth that blighted the 17th and 18th centuries. The church forsook its Lord, and disregarded his work, and He in consequence, withdrew himself from his professed people. O let us hold fast "the truth as it is in Jesus." Let us warmly embrace, and steadily maintain, the all-important doctrines that "Christ died for our sins according to the Scriptures,"—that He is our Divine and Almighty Redeemer and Intercessor,—that the Holy Spirit is the Sanctifier and Comforter of his people,—that justification before God, is by faith alone, "without the deeds of the law,"—that believers are introduced into a state of grace and favour, and have the spirit of adoption,—that the communion with God is the privilege and

duty of all his people, and that their prayers prevail with God,—and that as they are renewed and sanctified, it is theirs to "walk in holiness and righteousness all the days of their life," and to look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." As these and their cognate truths are believed, enjoyed, and practised, vital religion flourishes; as they are neglected, it decays.

Let our gratitude be awakened by the favours which God has conferred on his church in former years. He has not left himself without witness. He has raised up a succession of able and zealous ministers, and a goodly number of devoted and active friends and helpers; and he has given them his blessing. He has sustained his people here in the midst of their trials and labours; he has cheered them with many manifestations of his mercy; he has rendered their sanctuaries the abode of his gracious presence; and while preparing them for a better world and giving them an antepast of heaven, he has made them the means of leading many others into the path of life. While one generation after another has been removed to his courts above, there has not wanted others who have effectively filled their places. "Having obtained help of God," his people "continue unto this day."

Reviewing the past century with grateful pleasure, let us stir ourselves up to be the "followers of them who through faith and patience inherit the promises." Do we walk in our fathers' footsteps? Do we imbibe their spirit, and emulate their zeal? Do we, like them, "contend earnestly for the faith once delivered to the saints?" If we do, God will bless us and make us a blessing. He will even yet "multiply the nation and increase the joy." "The little one shall become a thousand, and the small one a strong nation." Amen.

THE REVIVAL CONVENTION AT LOUGHBOROUGH.

At the public meeting held on the evening of Nov. 9th, at Baxter Gate chapel, several respected brethren were engaged to deliver brief addresses on specific subjects. These, with the brethren's names, were stated in our November number. We shall now briefly indicate them, and then insert such of them as have come to hand.

"Eminent Piety," was the Rev. J. Wallis' subject; "Individual Influence," that of Rev. E. Bott; "Benevolent Activity," Rev. J. C. Pike; "The Restoration of Backsliders," Rev. W. Underwood; "Earnest Prayer," Rev. H. Hunter; and "The Claims of the Young," Rev. J. Buckley. At this meeting, Rev. E. Stevenson presided. The spacious chapel was crowded in every part of the area, and the attentive audience listened with intense interest to the various speakers. Rev. G. Staples of Measham offered prayer at the beginning, J. J. Goadby of Harborough about the middle, and Rev. J. Lawton of Wimeswold at the conclusion. The addresses were pertinent and impressive. They will, however, speak for themselves.

REV. J. WALLIS said:—

A revival of religion comprehends both a large advance of personal piety in the church, and a great increase in the number of conversions; and the subject on which I have been desired to offer a few remarks imports, that the first form of progress is usually necessary to the second form; the promotion of which is the object of this meeting, and of christian devotedness throughout the world. Speaking in the fear of God, and with an earnest desire to be faithful, I observe that the necessity of a revival is suggested by reflection on our own manifold deficiencies, and by observing in how many churches there are signs of religious declen-

sion. Is there not too much ground to complain of the progress of worldly conformity, of the prevalence of formalism and lukewarmness, and the absence of holy courage? Have we not reason to exclaim, "Lord, can we be the lights which are to illumine this dark world? Is ours the force of character which is to subdue moral evil? Is ours the moral heroism which is to put to flight the armies of the alien?" "O Lord, revive thy work" in every one of us; and "give not thy heritage to reproach." The solicitude thus produced is changed into alarm when we hear, as we too often have done, of the failing of standard-bearers in the camp of Immanuel, and of the ridicule and blasphemies which their failures have occasioned among the enemies of the cross.

The disproportion also between the increase of population and the number of conversions, compels us to reflect on the necessity of a more powerful religious influence passing from the church to the world. We know that "the kingdom of God cometh not with observation;" we acknowledge, also, the inscrutable wisdom of the Divine procedure, which frequently causes light suddenly to spring up, gives unexpected turns to affairs, and often makes the smallest incident the primary means of originating great changes in the religious world. Yet as the object of this meeting is a practical one, we may ask, whether the intelligence and influence of the church are exerted on the masses as they ought to be; and whether, in order to do more *for* Christ, we must not be more *like* Christ in purity, zeal and love.

Keeping in view the two forms of progress above mentioned, we observe that the blessed effects of a revival of primitive christianity within the church will appear when those who are now

lethargic shall begin to be animated with fervent love to the Saviour, and give signs of religious activity; and when those beloved brethren who have already exerted themselves, shall, through living more habitually in the atmosphere of devotion, and enjoying more of the blessedness of true religion, commence a higher and more energetic course of action for the diffusion of that blessedness in the community around them; or, to use scripture phraseology, "when he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

But to bring about this glorious change means must be employed. Attempts will have to be made to put more life into ordinary methods of christian usefulness, by praying more earnestly, by noticing strangers who enter our congregations, by encouraging those who have been impressed by the word, by giving experimental hints to enquirers, and by turning a more special attention to special circumstances in the church. Endeavours may be required to get people to be better acquainted with the scriptures, to promote pious conversation, to foster kindly affection, or to awaken public spirit. Admitting then that by these and various other means, christians must be fellow-helpers to the truth, it may be of importance to call attention to this fact, that in some of our churches a general movement for the more vigorous use of them, would follow the hearty proposal of it by one individual, to whom, in his own sphere, providence has given talent, influence, and great weight of character. The work seems to belong to him. If he moves, others, who have for years been accustomed to look up to him, and to be guided by his opinions, will also move. How honourable is his position! How great his responsibility! Yet it has long appeared to me that after the disease of lukewarmness had siezed on

all the leaders of the church in Laodicea, the Saviour sounded a reviving note of encouragement to the weakest and most obscure member, when he said, "If any man (be he who he may) will open the door I will come in unto him, and sup with him, and he with me." He shall have the marks of my friendship; he shall be my chosen champion, and he, after having become victorious over these spiritual evils, "shall sit down with me on my throne, even as I also overcame, and am sat down with my Father on his throne."—Rev. iii. 20, 21. In some churches, the employment of these reviving means, seems as if it must flow from the eminent piety of the pastor and deacons, and from their united influence on the members. It is, perhaps, desirable that proposals for new measures should be first sanctioned by those in office. Whether it be so or not, established usage, a sort of right of prescription, the order of movement in some churches, makes it almost necessary that these brethren should take the lead. Different appliances may be requisite in different places. Here it may be needful that members should be stimulated to think more on revealed truth; there that they should be brought to feel more sensibly the importance of prayer, and of conscious dependance on divine grace; and, in other places, that the whole community should be roused and startled into action by a series of special services. We would not dictate the precise line of procedure to be pursued in each case; but, addressing these elders "in the house of Israel, we would say in the language of Haggai,—“Go up to the mountain and bring wood, and build the house, and I will take pleasure in it: and I will be glorified, saith the Lord;” and following out the strain of that remarkable man, we would say that the hour of resolute determination and vigorous effort in promoting the spread of true religion will be the beginning of the days of

blessedness. Consider now; observe the precise features of the time. "From this day I will bless you." Haggai ii. 18, 19. But the efforts of pastor and deacons are not alone needful. In seeking a revival of religion, even within the church, there is a vast deal to be done, to the doing of which every member must lend a helping hand. After the captivity the walls of Jerusalem rose from their foundations, amid many difficulties, and much scorn, because "the people had a mind to the work;" and if the standard of christian attainment is to be lifted up in our Zion, or the assimilating power of christianity to be felt out of the church to any great extent, these ends must be accomplished by the united efforts of all the members. "Let the people praise thee, O God, let *all* the people praise thee."

Turning now to the second feature, the necessity of exalted religion in the church in order to produce moral and spiritual changes in the world; there are several grounds on which it may be maintained. But here we must first dispose of an objection which lowly christians will interpose, that if good is to be done by those only who are eminently pious, there is no likelihood of its accomplishment by such characters as they are. Christian brethren, instead of replying with censure we sincerely sympathize with your emotions. But can you not aim at eminence? Can you not consider this statement—that in proportion as you approach towards it you shall share its blessedness and distinction. And will you not, therefore, beloved brethren, regard the several grounds on which the necessity is established, as so many motives to make the attempt to "shine as lights in the world." Consider, then.

It is needful to sustain in the requisite toil, and in the making sacrifices of temporal good, in imitation of Moses, Jehoshaphat, Hezekiah, Nehemiah, and other glorious revivalists to whom

the Old Testament directs our attention. It is only by the constraining love of Christ, implied in eminent piety, that we can be preserved from the fear of opposition. When Paul exhorted the Philippians to be in nothing terrified by their adversaries, while pursuing the work of Christ, he gave them to see the deep throbbings of his own bosom, the source of his own moral heroism, which was an earnest desire that "Christ might be magnified in his body, whether by life or by death." This order of pious emotion is requisite to dispose us to use our spiritual weapons with efficacy. They are "mighty through God;" but they require a certain adaptedness of spiritual character to use them aright. The word of God is a weapon of keener edge than any of those which the world is able to employ; it pierces even to the "dividing asunder of soul and spirit; and of the joints and marrow;" but in order to effect this spiritual analysis, and lay open the thoughts and intents of the heart, there must be an experimental acquaintance, both with its searching power and its rich consolations. Experience of this sort will cause even the words of reproof to find their way to the sensibility of hearers, whether in the domestic circle, in the ordinary walks of life, or in the public congregation. Coming from a heart full of devotional sentiment and holy love, they will heal while they probe. "The wrath of man worketh not the righteousness of God," but kind utterances proceeding from a truly devout character, possess a power which few are able to resist. Should circumstances arise fitted to produce discord in a society, it is this state of mind which will prevent their dangerous operation, and cause a continuance of that union which the Saviour represents as essential to the conversion of the world. The history of every denomination, shows that no church can produce impression on the ungodly, while there are feuds and in-

testine broils within itself. It has no reputation among those who are without, while it has no peace within.

Finally, the efficacy of its intercessions is in some way dependent on its state of religious character, for, though it is true, that our best services can only be acceptable through the continued agency of the Great High Priest, yet the Bible itself distinguishes between different sorts of intercessions; and represents some of them as peculiarly mighty in causing God to "rend the heavens and come down" in order to speed the efforts of faith and hope and love.

Having shewn the necessity of eminent piety in the sense stated at the beginning, permit me to encourage the cultivation of it by two additional observations: 1. It does good in ways of which its possessors know nothing. As the sun scatters darkness without making a noise, so the silent influence of consistent characters operates by a sort of inspiration on the minds of spectators, kindling emotion and causing them "to glorify our Father who is in heaven." 2. While seeking to bless others your own soul will also be blessed. Doubts and fears as to your interest in the promises will be scattered. While conscious of inward developments of zeal and love, you will have an assurance of your interest in the promises; and, observe, it is the *only* state of mind with which assurance can be permanently connected. Without it, self-examination cannot but be painful; while with it, the christian shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before him into singing, and all the trees of the field shall clap their hands." His labours shall be successful in removing what is unsightly and injurious, both in the church and in the world; and "instead of the thorn shall come up the fir tree; and instead of the briar shall come up the myrtle tree; and it shall be

to the Lord for a name, for an everlasting sign that shall not be cut off."

REV. E. BOTT.

The subject, beloved friends, on which I have been requested to address you this evening is, "*The importance of individual christian influence in relation to individuals.*" The church of Jesus Christ is composed of *individuals*, as the human body consists of its several members; and no one loses his individuality by his connection with the church any more than the separate members of the body lose their distinctiveness by their union with the body. The *influence* possessed by the church of Jesus Christ is a collection of individual influence. It does not rest in any part of the body, but is distributed throughout the whole. Every member has his measure of influence, and it is only in proportion as this is realized and exerted that the church is healthy as to her internal, and prosperous as to her external state. Where individuality is not generally recognized and felt in the church of Christ there is but little vitality, but little energy, and consequently success is on a very limited scale. There is decline and an evident tendency to spiritual death.

It was manifestly the will of Jesus Christ that every one of his disciples, that every member of his church, should exert an influence upon others favourable to christianity. None were to be inactive, none were to be useless. The slothful servant was to be regarded as unfaithful and wicked, and to be punished as such. It was enjoined by Christ upon his disciples to employ their *individual influence* with a view to the advancement of his cause on the earth. In his Sermon on the Mount he enforces this, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." In his parable of the talents,

this is impressively set forth. A measure of influence is there represented as being possessed by every individual, and every one was required to employ that influence. To one were given five talents, to another two, and to another one; to every man according to his ability. In the parable of the vineyard, individual servants are recognized, and required to be at their post. "Why stand ye here all the day idle!" "Go work in my vineyard." In the commission too, "Go ye into all the world and preach the gospel to every creature." In 1 Cor. xii. the church is represented as possessing in her several members, a diversity of influence, which each member is required to lay under contribution, "The manifestation of the Spirit is given to every man to profit withal."

Individual responsibility was evidently felt, and individual influence employed by primitive saints. Both the Old and New Testament furnish illustration of this. In the case of David this was exemplified. As a penitent he prays, "Restore unto me the joys of thy salvation; and uphold me with thy free spirit. *Then will I teach transgressors thy ways,*" &c. Again, he invites others that he may tell them of the Lord's dealings with him, and win their hearts over to his service, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." This influence was felt and employed by the first disciples of our Lord. No sooner did they receive the light than they began to diffuse it. No sooner were they made partakers of the great salvation than they sought to make others participants of the same. They felt

"O that the world might taste and see,
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace."

Immediately after John became acquainted with the Saviour he began to direct others to him; and first of all his own disciples; to them he said,

"Behold the Lamb of God!" Andrew, being brought to a knowledge of the Saviour himself, began immediately to think of others, and among the first of them were those nearest allied to him by blood. "He first findeth his own brother Simon and saith unto him, we have found the Christ, and he brought him to Jesus." No sooner had Philip become a disciple than he thought of his friend Nathanael, and went straightway and told him of his glorious discovery. "We have found him of whom Moses in the law, and the Prophets did write, Jesus of Nazareth." When the woman of Samaria had received the truth, the first impulse of her mind and heart was to publish it. She went immediately into the city and made known to all she met with the joyful news. The very instant the Saviour revealed himself to her his spirit seemed to take possession of her breast. She could not be satisfied with knowing and enjoying the Saviour herself; to render her happiness complete all others must know and love him too. "Come see a man," she said "which told me all things that ever I did; is not this the Christ?" We might refer likewise to the persecuted and scattered disciples, after the death of Stephen. They went every where preaching the word. No sooner was the love of Christ enkindled in their hearts than its constraining influence urged them to seek the conversion of others. And wherever they were driven by the hand of persecution, or directed by the providence of God, they told the simple tale of Bethlehem and Gethsemane and Calvary—they preached a crucified and risen Saviour. They were urged to it. They were constrained to it, by a principle which was implanted in their nature when they first believed. In all these cases individual christian influence was strikingly exemplified and blessed. Select any of them and trace it to its issue. Take the case of Andrew; his influence was employed in relation to

Simon. It resulted in Simon's conversion. But the influence did not terminate here. It was perpetuated in the life and labours of Simon. He became an apostle—a minister—a most devoted and useful labourer. Numbers were converted by his instrumentality. Many of his converts were probably among the dispersion after the death of Stephen, who carried the gospel to remote regions, and were the means of transmitting it to posterity. The influence employed by Andrew, Simon Peter's brother, has been operating most beneficially in the church of God from that to the present day. How much, under God, seemed to depend upon Peter's brother!

Only let modern christians, in this respect, return to primitive practice, and the church would soon present a delightfully different aspect. Now, as then, the word of God would have free course, and soon we should have to tell of pentecostal seasons. And this is certainly our duty, the duty of all who have the christian name. Christians are made light in the Lord, and that light is not to be concealed but exhibited. Every christian's heart is inspired with Divine love; and this love is to be operative. Every christian is a servant of Christ, and to his servants the Saviour says, "Go ye into the highways and hedges and compel them to come in that my house may be filled."

The influence which individual christians possess may be brought to bear upon the interests of religion in the church: that pure and undefiled religion may be revived. All church members are laid under obligations to do this—to watch over, and warn, and admonish, and build each other up. This is one great object contemplated in the fellowship of saints. Every member should strive to realize this, to feel the position he occupies, and the obligations which that position involves. It is not to live unto himself. Others are to be acted upon

by him, just according to the amount of influence which his knowledge and experience and standing can command. Individual members should seek to promote the spirituality of the church, by encouraging and stimulating to this the different members with which they come in contact. In ancient times they that feared the Lord spake often one to another, and their speaking was to spiritual edification; and it is only in character with our holy calling that we do it now. When we meet together as christians our conversation should often be on christian themes, on spiritual subjects. Individual members should seek to promote the devotion of the church, by encouraging a spirit of prayer for general and special purposes; should seek to promote the zeal of the church, should provoke each other to love and to good works. The prosperity of the church in every sense, depends very much upon the amount of individual influence employed.

This influence may be brought to bear likewise upon the spread of religion in the world. And must if the earth is to be converted. Till the world is filled with the knowledge of the Lord, every christian man must be intent on the conversion of his fellow-man, must teach every man his neighbour, and every man his brother, saying, "know the Lord." This may be fairly inferred from the prediction in Jeremiah 31—34, which refers to the glory of the latter day, And who would not tremble to have the blood of souls laid to his charge.

Individual christian influence in relation to individuals must be recognized by the office-bearers in our churches. Ministers must take the lead and set an example here. It is not sufficient that we discharge the duties of the pulpit, that we address ourselves to sinners in the mass; our influence must be brought to bear upon individuals. We must look after enquirers, and penitents, and persons who are halting in our con-

gregations, and by familiar and affectionate intercourse seek to bring them to the Saviour; this, in connection with a faithful ministration of the word, we may confidently hope will command success. The deacons of our churches must employ their influence with individual members of the congregation. Their office, their standing in the church, their elevated piety, invest them with an influence not ordinarily possessed; let this influence be employed; let no hearer, whether stated or occasional, escape notice; suffer them not to come and return many times without some kindly admonition; let them feel that you care for their souls. This is a duty binding upon others, as well as deacons, to watch for souls assembling with yourselves in the same congregation.

Aged christians can command a large measure of influence; let that be employed with persons in their respective neighbourhoods, to bring them to the house of God; to bring them under religious teaching; to bring them to the Saviour. You, my aged friends will generally command respect and frequently success.

Let christian heads of families see to it that their influence is of the favourable character in the domestic circle. Every member ought to be conversed with separately and alone on religious subjects. Children and servants and visitors should all be taken cognizance of. It was a high commendation of the father of the faithful, "I know him that he will command his children and his household after him." It was a pious resolve of the Psalmist, "I will walk before my house with a perfect heart."

Christian mothers can command an influence which others cannot. O what opportunities have they for usefulness to their children—morning, noon, and night. Few can resist a mother's warnings, a mother's importunity, a mother's tears, a mother's prayer. Mother's let your highest am-

bition be to lead your children to Christ, and train them for heaven.

Christian mistresses can exert an influence on their servants; let them do so, and teach their servants to become the servants of Jesus Christ.

Christian tradesmen occupy a most responsible position. They can command an influence highly prejudicial or favourable to the gospel. Their duty is most obvious. In all they buy, in all they sell, in all their transactions with the world, they ought to be exceedingly scrupulous, to act upon christian principle, and thus deal out *christian influence* to—let their light shine before men.

Pious servants, and apprentices, and shopmen, have all their talent, their influence, their sphere of usefulness. The poorest, the most illiterate, the most obscure, has something to do for Christ, has something to do for perishing souls, has something to do in bringing about the final triumphs of the gospel.

Let all bestir themselves; let all arise; let all with a willing mind ask, "Lord what wilt thou have me to do?" Let all, in the spirit of holy and devoted consecration of self to God, say

"The light which thou to me hast given,
Shall by thy grace break forth and shine;
I'll point to men the road to heaven,
And show the power of love divine.

My life, my strength, my heart, my tongue,
My soul, my flesh, to thee I give;
All these to thee of right belong,
O let me to thy glory live!"

REV. J. BUCKLEY.

We have met together to day to humble ourselves before God, and to seek a revival of the work of the Lord amongst us. We were reminded at the commencement of this service of a promise which God made to his ancient people; a promise which, I am sure, we shall all pray may be abundantly verified in our own experience. "From *this day* will I bless you." Now if it be so—

if from this day we have a more elevated tone of piety, and a more enlarged enjoyment of the love of God—if the many prayers which have been offered to day be answered, and the Lord rejoice the hearts of his people by “reviving us again,” then all past experience, in similar cases, warrants us in believing that by far the larger portion of those who will enjoy this gracious visitation from above will be *young persons*. And it devolves upon me to speak on the claims of the young, and especially to “stir up the pure minds” of christians of mature experience by reminding them of the importance of labouring for the good of the young.

It will be in the spirit of my theme to remark on what we desire to see our young people become. And here we would in the fullest manner observe that nothing short of their conversion to God will meet our wishes. We are glad to see them desirous of intellectual improvement; we are pleased when they walk uprightly, and preserve an unblemished reputation; we are thankful to see them in the sanctuary of God, and to observe their devout and reverential behaviour there; and, like our blessed Master, we have looked on many young persons and loved them, who have lacked the “one thing;” but we never forget in relation to such that they cannot be safe till they are in Christ. We travail in birth for them till Christ be formed in them. We would never cease to urge on such that there must be a living union; must be direct intercourse between their souls and the Saviour of lost sinners, or they cannot enjoy salvation.

It appears to me important to add, that we should expect the conversion of young persons at an earlier period than many do. Why should we wait till they are eighteen or twenty before we expect to see them decided for Christ, and enter his church? Many have been brought to Christ at a much earlier period; and if a young person—say of twelve or thirteen—give pleasing and hopeful indications of piety, then I ask, “Who can forbid water” that such an one should not be baptized, “who has received the Holy Ghost as well as we?” Is it not written, “If thou believest with all

thine heart thou mayest?” I fear that such are sometimes discouraged on account of their extreme youth by cautious and experienced brethren; and I would exhort such friends to take heed lest they break the bruised reed, and quench the smoking flax.

When our young friends are converted to Christ, and added to the church, we wish to see them consistent, intelligent, active, growing christians, feeding on the sincere milk of the word, attaining by “the knowledge of the Son of God to a perfect man, to the measure of the stature of the fullness of Christ.” Yea, we wish to see them steadfast and faithful unto death. We are especially desirous that, disregarding the opinions of men, they should plant their feet on the rock of God’s eternal truth, persuaded that if they do this they will not be “carried about by divers and strange doctrines.”

In presenting the claims of the young, I hope it will be understood that all that is said is intended to apply to *young women* as well as *young men*. I confess to having no sympathy with the exclusive attention paid in some quarters to young men. I have not so read the word of God. When God tells young men (or directs his servant to do so) to be sober-minded, in the same chapter he instructs young women in their appropriate duties.* Young women are destined to act as important and useful a part as young men, only in a different department, and they have as strong claims on our christian attention.

The claims of the young are of a two-fold kind: those which are general,

* The speaker has added the following note.—The limits to which we were properly restricted did not admit of the subject being fully treated; otherwise it would have been easy to confirm the view above given, by referring to the prayer of David recorded in Psalm cxliv. 12,—“That our sons may be as plants, grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace,” i. e., corner pillars wrought after the form of those of a palace, which are well-proportioned, exceedingly elegant, and richly ornamented. This figure appears to me extremely beautiful; and I cannot but add my prayer that all my young friends of the other sex may be adorned with those graces and virtues which in the sight of God are of great price, and which will appear beautiful to angels of light when earthly splendours have passed away. In harmony with this view is the gracious promise of Pentecostal blessings.—“Your sons and your daughters shall prophecy.” Romans xvi. Phil. iv. 3. and many other texts ought to impress us with the usefulness of female piety.

and those which are special. There are claims which they present in common with others: the worth of the soul; the value of the gospel; the near approach of eternity; the solemn fact that "every one of us must give an account of himself unto God;" the weighty truth that "except a man be born again he cannot see the kingdom of God." These considerations, while shewing that religion is the one thing needful for all, apply in all their force to the young. But there are *special claims*. *Think of the immense influence for good or evil which these young persons will exert for many years to come.* In a few years they will become heads of families; and from their ranks we shall have to look for our future ministers, missionaries, deacons, assistant preachers, sabbath-school teachers, &c. We have been reminded to-day that our fathers, the guides of our youth, are gone; and when a few years have passed away, others of us shall have finished our course: we must look to the young to fill up the vacant places.

The claims of the young appear from *the eminent examples furnished in the Holy Scriptures of early piety*; and from *the enlarged opportunities which young christians have of glorifying God and building up his kingdom among the children of men.*

The times that are passing over us admonish us to consider the claims of the young. In former times the disciples of Christ were called to *die* for him; and for one, I increasingly value the gospel, because the blood of many of the best men, and best women who have ever lived, has been shed in defence of its truth; but we are called to duties of a different class. It is ours to LIVE for Christ—faithfully to maintain and zealously to diffuse the truth for which our fathers "loved not their lives unto death." And then the present is a time when errors are abroad affecting the principal doctrines of the gospel: the inspiration of the Divine record—the Godhead and atonement of Christ—the offices of the Holy Spirit—the solemn doctrine of eternal retribution, and others of a kindred character are called in question by many. We want to see our young people lay hold of right principles, and take a decided stand on these points. We want to see them men of one book—men who

would willingly shed every drop of their blood rather than renounce an iota of God's most precious truth—men who would regard mountains of gold as lighter than a feather in comparison with the mint and anise and cummin of christianity. The christianity of the next age will be safe in the custody of such, and they will transmit it pure and unimpaired to their children. Nor can we forget that other fearful forms of evil meet us. Popery is spreading around us, and our young friends must be prepared to do battle with this mighty foe. We are also called upon to attack gigantic systems of idolatry which our Nonconformist forefathers knew not; and we wish to see our young friends rise up manfully, and gird themselves for this great conflict, prepared to do valiantly for the Lord of hosts.

It is well for *ministers* to pay much attention to the young—often to preach to them, to pray for them, and kindly to notice and encourage them, that they may secure their confidence and affection. *Deacons and experienced brethren* should with christian love watch over the younger members of the church; and should ever be ready to address a serious word to young persons who are unhappily not decided for Christ. *Sabbath-school teachers* have a fine opportunity of benefiting the youthful mind. But above all, *parents*, especially *mothers*, may exert an influence for good on their children far greater than all others can. Christian mothers, I charge on you the importance of this theme. Pray for your children. Often pray with them. Daily instruct them in "the great things written in the law of God." Allure them by the goodness of God. Be it your habitual solicitude to train them for Christ—for his church—for heaven. You shall not labour in vain. You shall have the joy, the highest which a christian mother can feel, that of seeing her children walk in the truth. Oh! that it may be given us to see a numerous band of devoted, earnest-minded, warm-hearted young christians; and then as we retire from the scene of holy exertion, be it when or where it may, we shall thankfully say, "Lord now lettest thou thy servant depart in peace according to thy word." AMEN.

RIVERS OF THE BIBLE.—THE TIGRIS.

THE Tigris is a twin of the Euphrates. Their sources are near each other; and though they widely separate on their way to the Persian gulf, yet they come together again, and enter it in one common stream. This seems to be a characteristic of other large Asiatic rivers, as in the case of Hoang-Ho and Kianku of China, which rise on opposite sides of the same mountain, separate a thousand miles, then approach, and mingle their waters in the Yellow Sea; or of the Ganges and Burrampooter of India, which flow from opposite sides of the Himmaleh, and together enter the bay of Bengal.

Though the Tigris is not so long as its companion, yet it is thought to rival it in the quantity of water discharged, and in its historical fame. It is about one thousand miles in length. In its floods, and in many other peculiarities, it resembles the Euphrates, with which its associations extend to the Garden of Eden, and to the Antediluvian, and early Postdiluvian worlds. Its source is distinguished by the rich copper mines which the mountains afford. The first town of note is Diarbekir, the Amida of Roman fame. It once contained 40,000 houses, and was a very important and thriving mart. A few years since, it went to decay, but of late, on account of a change in government, it has improved, and now contains about 40,000 inhabitants. Its history is one of singular and eventful interest. Though situated on an eminence of basalt, and strongly fortified, it has repeatedly been compelled to surrender at a sacrifice of thousands of soldiers, and to submit to indiscriminate and revolting slaughters.

Passing by many points of interest, we come to Mosul, a walled city of 40,000 inhabitants, and of considerable trade, situated on the Western bank. Here is supposed to have originated that kind of goods called "mosulins" or muslins. This city is distinguished for a bridge of boats, but most of all, for being located near the site of ancient Nineveh, the remains of which, more than anything else, distinguishes the river itself. It appears from the Bible that Nimrod, "the mighty hun-

ter," built Nineveh, which became a "great city." It is not necessary here to repeat the arguments adduced to prove its location, since modern investigation and discovery clearly decide that point. An impenetrable veil is drawn over its early history, yet facts sufficient have come to light to confirm the supposition that it was the seat of a powerful empire, the centre of wealth and magnificence in those early days. To such an extent did luxury and sin abound that Jonah was sent on a Divine commission to rebuke her. It was then "an exceeding great city, of three day's journey," surrounded by a wall a hundred feet high, and thick enough on the top for three carriages abreast, with fifteen hundred towers 200 feet high. The poet has given us a sufficiently life-like description of—

"Imperial Nineveh, the earthly queen!
In all her golden pomp I see her now—
Her swarming streets—her splendid festivals—
Her sprightly damsels to the timbrel's sound
Airily bounding, and their anklets' chime—
Her lusty sons like summer morning gay—
Her warriors stern—her rich-robed rulers grave;—
I see her halls sun-bright at midnight shine—
I hear the music of her banquetings—
I hear the laugh, the whisper, and the sigh," &c.

From the expression, "Six score thousand persons that cannot discern between their right hand and their left," the population has been estimated by different authors at from 600,000 to 2,000,000 souls. Jonah's message to this city was—"Yet forty days and Nineveh shall be overthrown." What the impending calamity was, we are not informed. This is not necessary to its veracity, as the natural contingencies by which God could accomplish it are so numerous. The famine, pestilence, or the sword would readily obey his mandate, and all the laws of nature were under his control. It was however averted, on account of the penitence of the inhabitants.

While it was under the government of Shalmaneser, the ten tribes were carried by him into captivity, and their places filled from the territories of the conqueror. What has since become of them has been a question of much conjecture. Under the reign of his son, Senacherib, Nineveh attained to the height of its prosperity. It was "a

day of trouble, and of treading down, and of perplexity," when this king threatened Judah with the fate of Israel. Appeased with rich presents he turned his attention to the conquest of Egypt. But afterwards regretting his course, he returned to overthrow Jerusalem, and defy that God who had just spared his own capital. The Lord was with Hezekiah, and the prophet Isaiah was on his side, predicting the overthrow of his enemy in the name of God, who says, "I will defend this city to save it;" and when the Assyrians found early in the morning "an hundred fourscore and five thousand corpses" in their camp, they experienced the truth of his words. The king returned to Nineveh, but he had received a blow which had palsied the arm of power, and shook his empire to its foundations. Misfortunes followed, and the glory of Nineveh waned until the final consummation of her overthrow.

To learn what Nineveh is now, we have only to go with Layard to her excavations, and read the story of her fate. If that be too much, let us go to the British Museum, and study the sculptures and the cuneiform writings on the slabs which have been transported from the banks of the Tigris; or, if we simply read Layard's account of what has been done, we shall be deeply impressed with the idea of what Nineveh is, and of what she was, and of the fulfilment of the "woe" which inspiration pronounced upon "the bloody city."

"He will make an utter end;
Affliction shall not rise up the second time;
For while they be folded together as thorns,
And while they are drunken as drunkards,
They shall be devoured as stubble fully dry."

—Nah. 1: 9.

Between this place and Bagdad, about 200 miles below, have transpired scenes of the most thrilling interest. A short distance below the Zabenters, is the Tigris, flowing down from the mountains—the abode of the Kurds, by whom our own countryman, Dr. Bacon, was so outrageously treated a year or two since, while endeavouring to reach the missionary station, Orocmiah, on the other side of the mountains. In this, these faithless wretches exhibited their true character. A short time before Layard visited Lizan, the inhabitants fled with all their moveables,

at the approach of the Kurds, to an almost inaccessible rock of the mountains, hoping thereby to elude them. But being discovered, and reduced by famine to terms of capitulation ratified on the Koran, the Christians gave up their weapons which were treacherously plunged into their own bosoms, until their enemies became weary of the labour, and threw the remainder of them down the precipice into the Zabenters. Another tragedy at Lizan is also worth mentioning. As ten Chal-dean girls, doomed to slavery, were passing the bridge, they plunged into the river and perished; so that others besides Americans and Africans are ready to say, "*Give me liberty or give me death.*" It was on the Zabenters that the Grecian army were basely deprived of their commanding officers while on a friendly deputation to the Persian general. Fortunately, Xenophon was chosen their leader, and by his superior abilities he secured a safe retreat. Nearly 70 years afterwards, was fought the great battle of Arbela, which transferred the empire of Darius to Alexander.

As we descend the Tigris, there is to be seen on its right bank, in the midst of the jungle, one of the greatest mounds of Assyria. It contains nearly twice the circumference of the largest mounds of Nineveh or Babylon. Passing by ruins and sites of cities, and battle-fields, and fountains of liquid naphtha, we come to Bagdad, once the "Mohammedan Athens," the seat of the caliphs, but now an insignificant city. It has been the scene of repeated massacre by Tartar, Persian, and Turk; and a few years since it experienced the calamity of flood, famine, and pestilence, which carried off more than two-thirds of its inhabitants, and from which it has not since recovered.

Below Bagdad are the sites of two distinguished cities of old, Selencia and Ctesiphon. The former was built by Selencus Nicator, who succeeded to the Asiatic portion of Alexander's empire. Ctesiphon afterwards arose on the opposite side of the river, and became her rival. They were both destroyed by the Romans in the days of Marcus Aurelius, from which calamity the latter only revived to be again ravaged by the same power. Then, under

the control of the Persians, it was again resuscitated, and became a beautiful metropolis, and enjoyed a degree of prosperity until it was overthrown by the followers of Mahomet, since which it has gone to decay, and nothing but ruins mark the spot. Just before the Tigris unites with the Euphrates, there is a mosque-shaped building, which is called the tomb of Ezra. Its blue dome, in the midst of date trees, glittering in the sun, and environed with a wall and battlements, give it an imposing appearance.

The Roman emperor Julian—a bitter persecutor of the church—ended his career on the lower Tigris. He was on a campaign of conquest, in which he aped Alexander, but did not meet

with his success. Having destroyed his own magazines, and finding the country laid waste before him by the Persians, he was forced by famine to an inglorious retreat, in which he was harassed by continued skirmishes, and finally received a mortal wound from a javelin, of which he died at midnight.

Could the Tigris speak, she might bring to light many a tale of horror which has transpired upon her banks, and been lost in oblivion. It is well she cannot. There is, however, a language in her murmuring waters, as they hasten on perpetually through the ruins of the past, and the wastes and solitudes of the present, to join the Euphrates, and by the Shat-el-Arab find vent into the Persian gulf.

J. M. B.

P R A Y E R .

"Prayer is the soul's sincere desire,
Unuttered or expressed."

So sang Montgomery, in his inimitable Ode on Prayer, which gives expression to the workings of every pious soul. It has been said that a man who prays is incapable of wickedness—the heart that communes with God cannot entertain impurity and uncharitableness.

The most delightful as well as profitable exercise of the pious mind is private prayer. The deep thoughts, too deep for utterance, buried far down in the breast, the unspoken and unspeakable sympathies and silent emotions, are in private prayer breathed out to the Being that alone understands them.

There are heart workings, soul striving emotions, to which language gives no adequate expression, and sympathy for which the soul yearns, incommunicable to material ears, but in silent aspirations rise to the "audience chamber" of the Deity, in the form of prayer.

The deepest, sweetest, holiest affections of the soul, the "inward work," the "transforming of the mind," and the peace that "flows like a river," are things to be felt, not seen nor heard. One may pray publicly, like the Pharisees of old, to be seen of men; there may be much ostentation in our public exercises of worship, but in the "secret

place," when we have "entered our closet and shut the door," the mind is shut out, and we are in the presence of God; the soul is sincere—the heart is honest—the intention pure.

INTERCESSORY PRAYER—At the close of that most pathetic and poetical delineation of the sorrows of the man of Uz, we read that "the Lord turned his captivity." When was it turned? When he mourned in the bitterness of his soul, and cast maledictions on the day of his birth? When he depicted with touching eloquence the frailty of "man born of a woman, who hath but a few days to live, and is full of vanity; who cometh forth like a flower, and is cut down." &c. When, gathering boldness from anguish, he said to the Almighty, "Show me wherefore thou contendest with me?" No; neither to his lamentations, to his eloquence, nor to his despair, was the boon accorded. The deliverance came *when he prayed*,

And for what did he pray? For himself?—that the crushing weight of his afflictions might be removed?—his fearful desolations be rebuilt?—his rifled wealth restored? Not so. "The Lord turned the captivity of Job, *when he prayed for his friends.*" Job xlii ,10.

REVIEW.

CAPTAIN ERSKINE'S CRUISE AMONG THE PACIFIC ISLANDS.

WE now resume our selections from this interesting volume. Our notes in the last No.* brought us to the Tonjan or Friendly Islands, where the Wesleyans have had a mission since 1826, and where, in Tongatabu, there still exists a strong heathen party, bearing a political aspect; from thence our captain proceeded to the group popularly known as the Feejee, and which are situated about 300 miles N.W. of Tongatabu. "They are remarkable," observes Captain E., "as being the first, in coming from the eastward, in which we meet a population of polynesian negroes, and as the point at which, preserving in a great measure, their respective characteristics, the black and copper-coloured (or proper Polynesian) races come nearest in contact." It was among these islands that Captain Bligh, who after having been set adrift in an open boat by the mutineers of the *Bounty*, passed in 1787. The missionary ship *Duff*, in her passage from Tongatabu to China in 1797, got entangled among the eastern portion of these islands. It was not until 1835, that the Wesleyan ministers from Tongatabu attempted the establishment of a mission here, nor until several years later that their efforts were crowned with success. There are here two great islands, Viti Levu and Vana Levu. The former or "Great Feejee" is 85 miles long and 40 broad; the latter or "Great Land" is 95 miles by 20 or 30. There are also about 100 inhabited islands of various smaller sizes. In the smaller islands forming the eastern division, the Wesleyans are "rapidly succeeding in the work of conversion, but the great majority of the inhabitants of the larger islands are systematically addicted to bloodshed and cannibalism, to a degree not generally believed by civilized nations, and which may be said scarcely to admit of exaggeration. In proportion, however, as they surpass the neighbouring people of this ocean in the practice of these vices, do

they exhibit their superiority in energy, intelligence, and a knowledge of the useful arts; and it may be questioned if this race, which seems to differ more intellectually than physically from the African negro, be not pre-eminently that one of the Pacific capable of the highest degree of rational civilization." Thus far the Captain, and he is probably correct in his conjectures.

The Captain found the missionaries, for whom he does not always betray any partiality, invariably his best friends, his interpreters, and his host. It was so at Lakemba, the first island of this group at which he stayed.

"At one o'clock I landed with several of the officers, and was received by the Rev. Mr. Malvern of the Wesleyan mission, who conducted us to his house and presented us to his wife. A crowd of people was assembled on the beach, to gaze on us and the ship, among whom were several Tonjans, who were easily distinguishable from the Fejeeans, who are very different both in colour and dress—if the smallest possible *maro* or rag of native cloth suspended from the loins and an immense head of frizzled hair, sometimes covered with a turban of their white gauze, merits the appellation. Some had their faces painted a deeper black, and wore beards and mustachios, looking very ferocious, and many carried clubs both for striking and throwing. * * As I was anxious to procure a pilot for the anchorage off Virva, the missionary station near the large island of Viti Levu, we walked to a neighbouring village to see a man who Mr. Malvern described as the ambassador, or Governor of Lakemba, on the part of Thakombau, the great chief of Ban, to whom this island is tributary. We found him in the same scanty dress as the others, with his face painted black, and both he and his wife, a stout good humoured woman, received us very politely. The wife's hair was frizzled out to an extraordinary degree, and in the lobe of one ear she wore, as an ornament, a piece of wood which had been a reel for cotton thread."—pp. 167-8.

Here they saw a heathen temple going to decay. They afterwards

* See G. B. M. p. 33.

visited the old chief. This person, of colossal size, has been marked for his brutality; but though a heathen still, his character seems to have been improved, as Mr. Malvern gave him a good report. The Captain made him some trifling presents and urged him to be kind to the missionaries, and expressed his hope that he would become a christian before he died. The chief smiled but made no reply. They also visited another chief, saw some of the sports of the people, and returned to enjoy the hospitality and society of the missionaries, from whom they learned that the majority of the people on this island are become christians. There are two French Missionaries here, papists, who are often dependent on the Wesleyans for food! After visiting Ovolau, they came to the small island of Virva, the mission station of this district, and which, from its proximity to Ban, the capital of the most powerful chief of the group, may be considered the most important among the Feejees.

"We arrived at Virva a little before sunset, disembarking on a long mud flat, left dry by the tide, where the Rev. Messrs. Lyth and Calvert were awaiting us. The former inhabits a good substantial house a little way from the sea, on the slope of a hill, and the latter another situated on the beach; and we were most comfortably put up by them, the gentlemen and their wives vying in attention to us."—p. 177.

Here they were visited by Navindi, the chief of the fishermen, and next in authority to Thakombau, whose person and bearing, though as naked as the others, made a favourable impression. Both the principal chiefs of this island had embraced christianity. The heathen temple is given up to the mission, who have also on the island two good houses, a chapel and a printing press. A visit of ceremony by the fisher tribe to Ban, some little time before, gives a very painful idea of the customs of the people, as well as a pleasing example of christian heroism on the part of the female missionaries. The Butoni, or tribe referred to, not having paid a visit for six or seven years, to bring tribute, it was considered proper to give them a handsome reception.

A large house was provided, a principal family engaged to find the first breakfast. As they wished to procure the best, two human bodies were obtained by capture from a near island, and eaten! Thakomban had in turn to be the host, and, as the missionaries thought, was prompted by a sense of honour not to be behind his inferiors, and fearful processes were employed to obtain the kingly supply.

"On Sunday, July 29, the hollow sound of the awful "lali," or sacred drum, bore across the water at Virva the intelligence that a cargo of human victims had arrived at Ban, and a native christian chief who had quitted the capital to bring the information to the mission, related to the shuddering ladies, whose husbands were absent at Bua, or Sandalwood Bay, in Vanua Levu, on their usual annual meeting, the whole of the circumstances of the capture. In the course of the day different reports as to the intentions of the authorities were brought over, but in the evening came a definitive one, that they were all to be slaughtered on the morrow.

And then was enacted a scene which ought to be ever memorable in the history of this mission.

On the Monday morning Mrs. Lyth and Mrs. Calvert, accompanied only by the christian chief above mentioned, embarked in a canoe for Ban, to make an effort to save the lives of the doomed victims. Each carried a whale's tooth decorated with ribbons, a necessary offering on preferring a petition to a chief, for even in this exciting moment these admirable women did not neglect the ordinary means of succeeding in their benevolent object. As they landed at the wharf, not far from the house of old Tanoa, the father of Thakombau, and in this instance the person to whom they were to address themselves, the shrieks of two women then being slaughtered for the day's entertainment, chilled their blood, but did not daunt their resolution. They were yet in time to save the remnant of the sacrifice. Ten had been killed and eaten, one had died of her wounds, the life of one girl had been begged by Thakombau's principal wife, to whom she was delivered as a slave, and three only remained. Regardless

of the sanctity of the place, it being "tabued" to women, they forced themselves into old Tanoa's chamber, who demanded, with astonishment at their temerity, what those women did there? The christian chief, who well maintained his lately adopted character, answered for them that they came to solicit the lives of the surviving prisoners, presenting at the same time the two whale's teeth. Tanoa, apparently still full of wonder, took up one of these, and turning to a messenger, desired him to carry it immediately to Nivindi, and ask, "if it were good!" A few minutes were passed in anxious suspense—the messenger entered, and "It is good," was Nivindi's answer. The women's cause was gained, and old Tanoa thus pronounced his judgment. "Those who are dead, are dead; those who are alive shall live." With their three rescued fellow-creatures these heroic women retired, and already had the satisfaction of experiencing that their daring efforts had produced a more than hoped for effect. A year or two ago no voice but that of derision would have been raised towards them, but now, on returning to their canoe, they were followed by numbers of their own sex blessing them for their exertions and urging them to persevere."—pp. 182-4.

Who can fail to join the Captain in his admiration of two such women as these? An honour to their sex, their country, and to the holy religion they profess; blessings on them!

Introduced by the two missionaries the Captain visited the great chief in his "den," who looked at home "every inch a king," with whom he entered into a kind of treaty. A lengthened and interesting narrative is also given of their discoveries and adventures, which we pass, by merely staying to remark, that he took care to say a strong word against cannibalism, and to give instructions that the missionaries must not be molested, and in all respects behaved in a worthy manner. He visited a missionary station at Nandi, on Vana Levu, under charge of Rev. Mr. Hazelwood, at whose chapel he attended service, and was much pleased.

The long chapter in recording the visit of Captain Pollard in the Bram-

ble, to these islands, which occupies the 6th chapter, we pass over; for though important to the narrative, it does not add to the missionary information, except that the good cause was advancing, and Navindi had been killed in war.

The Captain's cruise now led him to the New Hebrides, some 400 miles east of the Feejees, including a long chain of volcanic islands, running about 400 miles from north to south. The vessel came to Anieiteum, the southernmost, at daylight on Aug. 30. Here they saw a flag indicating the head quarters of a British establishment, and found "for the first time the great want of an interpreter, which had hitherto been supplied by one of the missionaries or white residents." He proceeded thence to Erramango, but falling in with the Undine, (a vessel containing Bishop Selwyn, from New Zealand,) he somewhat altered his course. "The London Missionary Society has two missionaries at Anieiteum. The attempt of Mr. Williams to open a communication with Erramango in 1839 resulted in his death. They have also two native teachers at Vate (Sandwich Islands) and Tana.

The bishop preached on board the Havannah on Sunday Sep. 2, when off the island of Tana. The Captain then visited Vate, or Sandwich Island, where he was met by three missionary teachers, all natives of Samoa, who were anxiously waiting for the periodical visit of the "John Williams" the missionary ship, and paddled off in their own light canoe somewhat disappointed; the Bishop followed, and through him and the native teachers the Captain was able to hold conversation to some extent with some leading natives.

"To the south-west portion of the New Hebrides, parallel to the north east coast of New Caledonia, and separated from it by a channel about forty-five miles wide, lies the Loyalty Group, consisting of the three islands of Uëa, Lifu, and Mar, besides several rocky islets. They had never been settled as to their shapes on our charts until the hurried visit of the Havannah. The natives were more naked than any they had yet seen, but modest and well behaved. Little

is doing to christianize these people. The visit to New Caledonia may be passed over without much remark. The island and its attendants have been but imperfectly surveyed. An extended coral reef, which with the long island of two hundred miles, making a kind of break-water of 350 miles, is a very interesting object. The French were sending a detachment of missionaries to Yengen, consisting of fourteen. What may be their success time will show.

We now take our leave of Captain Erskine. Our object in reading his book, was widely different from his in writing it. He wrote for the sailor, the traveller, and the trader; we, knowing that in the course of his cruise he would fall in with missionaries, and that as a high churchman he would be disposed to disparage their characters, and efforts, and success, read his work for the purpose of gleaning those incidental allusions he would be compelled in all honesty to make to them. We have been much cheered. Compelled as he was to confess the excellence and success of the missionaries generally, and the great security and facility their presence and influence gave to the traders who might touch at the islands where they labour, we sincerely rejoice at the faint praise that has been extorted from him. A man whose rigid churchmanship would lead him to maintain a morning service on board, when within a few hundred yards of a flourishing and happy missionary station, whether Wesleyans or Congregational, and who when the Bishop of New Zealand crossed his path, not only treated him as a lord, but taught the people, natives, he was "The Great Missionary Chief," invested with very high authority, will not be suspected of giving any colouring in favour of the operations and agents of dissenters. As it is, we are thankful for his book and testimony. Had he seen the marks of reformation, transition from the lowest stage of degradation to the highest form of humanity, morally considered, as the result of the labours of what he would call true churchmen, language would have been inadequate to express the combined rapture and admiration he would have professed; and words a feeble medium of

uttering forth the praise due to the self-sacrificing, self-denying, self-devoted, unrequited, and inappreciable services such a hierarchy had rendered to humanity and religion.

ANTI-GNOSTICUS: or the Spirit of Tertullian, and an Introduction to his Writings. By DR. AUGUSTUS NEANDER. *Bohn's Standard Library.*

ACCORDING to promise we now proceed to give some account of this monograph. The universal celebrity of Tertullian, as well as the influence he exerted on Augustine, and through him on Luther and the German Reformation, invest with special claims on our attention anything that may serve to render us more familiar with his writings, and through them with the man himself. It may be well for us at the outset, however, to enumerate the scanty particulars that have come down to us respecting his life.

Quintus Septimius Florens Tertullianus was born at Carthage, the colony of Dido and Cæsar, in the latter part of the second century. Allix places his birth about A.D. 145 or 150; and other writers assign some ten years later as the probable time. He was the son of a proconsular centurion, a sort of *aide-de-camp* to the provincial governor. Though nothing certain is known as to his profession, Neander shrewdly remarks, that "If we are disposed to learn from Tertullian's own writings his precise rank and profession, we not only meet with the characteristics of a rhetorical education, which indicate that his youth had been occupied with rhetorical exercises, but in the whole method of his argumentation and controversial tactics, we easily recognize the advocate of early days, who involuntarily transferred the habits of the pleader to ecclesiastical polemics, attempting to draw together as many reasons as possible for the point he wished to establish, without any great nicety in the selection." Given up in early life to the corruptions of heathenism, as may be gathered from allusions he makes in his treatises, *De Penitentia* and *De Resurrectione Carnis*, he afterwards applied the knowledge so acquired with consummate skill in his defence of the faith,

and his addresses to the African governors. Nothing certain can be ascertained with regard either to the time or the circumstances of his conversion. His zeal, knowledge, and talent, earned for him the office of presbyter; and though Jerome distinctly states this fact, the equanimity of some Romanists has been considerably disturbed by their discovering that he was then married. The city of Carthage was probably the place where he exercised the functions of his office. His natural impetuosity soon brought him into collision with both friends and foes. "There are lovely natures," says our author, "in whom whatever is beautiful in man becomes heightened by the divine life which christianity brings, and in whom christianity appears still more attractive from being placed in forms of such natural loveliness. And there are rugged and angular natures in whom, when after many conflicts they have made their way to the christian life, the rude and rugged in their dispositions is overcome and smoothed down by the power of christianity. But there are others in whom, though they have been deeply impressed by christianity, yet the rugged and the angular, the harsh and the rude of their natural character still remain and operate. To this latter class Tertullian belongs." No description of his person, so far as we know, is extant; but we can imagine the "zealous African," as Gibbon sneeringly calls him, a man of quick utterance, sharp and restless eye, shrill voice, and commanding person. However that may be, when once he had embraced the truth, the fiery energy of his nature was immediately turned toward the bitter assailants of the faith, and its philosophizing corrupters. Eminently practical, he could ill brook the dreamy fantasies with which the Gnostics, though eloquent, were everywhere inculcating the people; nor could he behold the merciless persecutions of harmless christians without uttering his protest, "trumpet-tongued" against them. Now we find him advising with "the brethren;" and anon dealing a mighty blow on their enemies. He exposes the errors of the artist Hermogenes, who had mixed Stoicism with the truth. He rebukes the Patripassians in an ad-

dress to Praxeas, and ridicules the mystic obscurities of Valentinian, whose followers sought to attract men in the mysterious way adopted by the priests of Eleusis. "If you ask in good faith, they tell you with a serious look and contracted brows, that it is a profound subject. If you press them more closely, they affirm the common faith, but in most ambiguous terms. If you intimate that you know their doctrine they deny that they know anything. If you come to close quarters with them, they scatter about a foolish sympathy by their overthrow." Nor did Tertullian let Marcion escape; and a treatise he wrote against the Jews has been the means, even in the present century, of bringing an Israelite to the true faith.

Standing as Tertullian did on the boundary line between two distinct epochs, he discovered and denounced the growing hierarchical pretensions of the Roman bishops. He continued in the North African church till the middle of life, when he passed over into Montanism, which under his hand was first systematized. There are who assert that disappointed ambition led him to take this step, but no trustworthy authority gives any countenance to this calumny. Neander intimates that this change was rather brought about "by internal congeniality of mind." The extatic visions of its prophetesses Prisca and Maximilla, gave the rein to his fancy, while its rigid asceticism agreed with his natural tendencies. It seems highly probable that he escaped martyrdom; but certainly, Jerome being our author, he lived to extreme old age, "*usque ad decrepitam aetatem.*"

We may now notice briefly what Neander does in the work before us. He calls it "a contribution to the history of christian doctrine and morals in the first ages," and so in truth it is. It would be possible from the hints Tertullian gives of church government and doctrine, to ascertain with some degree of correctness, what these were in the third century. This has been done by a late prelate of the English Episcopal church.

The bishop of Lincoln arranges the various works of Tertullian in the following order; (1) works probably writ-

ten while he was a member of the church; (2) those certainly written after he became a Montanist; (3) those which were probably written then; and (4) those respecting which nothing certain can be pronounced. Neander has attempted another classification. He places them respectively, that is, both his ante and post-Montanistic writings, under three general divisions. (1) Those which were occasioned by the relation of the christian to the heathen, and refer to their vindication of Christianity against the heathen; (2) those which relate to the christian and church life, and to ecclesiastical discipline; and (3) the dogmatic, and dogmatic-controversial treatises. As the treatises in all are upwards of thirty in number, and Neander gives some sort of analysis of each one in his "Introduction," it is obvious that any account that we may give of them must necessarily be brief.

Conspicuous among the first class, as arranged by Neander, stands the *Apologeticus*, by far the most elaborate of all Tertullian's writings. This treatise was written towards the close of the second century, when the christians were maintaining a perilous struggle both with the government and with the populace. The rulers looked upon them with suspicion, and fancied they detected in the compactness of the visible church a formidable conspiracy against the ruling powers. The people, ignorant of the true nature of christianity, saw in the followers of Jesus, the enemies of the gods, and looked upon their assemblies as meetings for the perpetration of every crime. That a man was a christian was enough for the populace and the rulers. The one cried *Ad leones!* and the other carried into execution the popular wish. Tertullian's object in writing this apology was to expose the falsehoods which were spread abroad respecting the christians, and to commend these victims of popular hatred to the protection of the African governors.

"Let the truth be permitted to come to your ears," says Tertullian, "in the way of private writings. She asks no favour for her course, because she wonders not at her lot. She knows that she lives as a pilgrim upon earth, that among strangers she easily finds enemies; but she has her birth, her home, her hope, her favour, and her glory, in heaven. One thing mean-

while she longs for—not to be condemned unknown."

He then shows how utterly untrue are the tales in common circulation, and gives the following interesting picture of

THE AGAPÆ.

"Our feast shows its character by its name. It bears the Greek name of love; and however great may be the cost of it, still it is gain to be at cost in the name of piety, for by this refreshment we make all the poor happy. As the cause of the supper is a worthy one, estimate accordingly the propriety with which all the rest is managed. It is throughout such as its religious end demands. It admits of nothing vulgar, nothing unbeseeing. No one sits down at the table till prayer has been first offered to God. We eat as much as hunger requires. We drink no more than consists with sobriety. While we satisfy our appetites, we bear in mind that the night is to be consecrated to the worship of God. The conversation is such as might be expected of men who are fully conscious that God hears them. The supper being ended, all having washed their hands, lights are brought in, and every one is invited to sing, either from Holy Scripture, or from the prompting of his own spirit, some song of praise to God for the common edification. It then appears how he has drunken. The feast is concluded with prayer."

Tertullian denies that the christians are bad subjects, and asserts that while they worship God alone, they pay all due respect to the emperor, not indeed in the idolatrous and unseemly way common among the heathen, but in such a style as to show that they felt an equally sincere interest in everything that concerned his welfare.

"It is on this account, then, that the christians are public enemies, because they offer to the emperors no vain, nor lying, nor inconsiderate honours, because, being men of true religion, they celebrate their festivals rather by sympathy of the heart than wantonness. A mighty homage, truly! to bring fire-places and couches out of doors, to feast in the open streets, to metamorphose the city into a tavern, to make mad with wine, to run about in troops to violent and shameless deeds, to the excitement of lust. Is it thus that public joy is expressed by public disgrace? Do those things become the holidays of princes which on other days are unbecoming?"

Further on in the same treatise he says:—

"We are said to be unprofitable in the common concerns of life. How can this be said of men who live with you, have the same food, dress, furniture, the same wants of daily life? For we are not Brachmans, nor the gymnosophists of India, dwelling in the woods and exiles from life. We remember our obligations to God, our Lord and Creator. We reject no enjoyment of his works; certainly, we refrain from using them immoderately or wrongfully. Wherefore we live with you in this world, not without a forum, nor without shambles, nor without your baths, taverns, shops, inns, markets, and other places of traffic. We voyage, moreover, with you, serve in your armies, labour in your fields and trade with you."

The shadowy creations of Strauss, and all his myth-dust, might be completely demolished by quotations from this treatise. Tertullian appeals to the fact that Christ did not enter upon his mission among the rude tribes of mankind, and by his mental superiority over them appear in a supernatural light, but that he gave the impression of his divine nature to a cultivated and even over-refined generation. "He opened to a knowledge of the truth the eyes of men already polished and blinded through their very refinement."

He closes this apology in the following strain :—

"Go on, ye good governors, so much better in the eyes of the people if ye immolate the christians to them. Rack, torture, condemn, grind us to powder; for your injustice is the proof of our innocence. . . . Nor yet will your cruelty, though increasingly refined, be of any advantage to your cause. It is rather an allurement to our sect. Our numbers increase in proportion as you mow us down. The blood of christians is their seed. Many among yourselves exhort to the endurance of pain and death. . . . Yet their words do not gain as many disciples as christians gain by their deeds. That very obstinacy which ye reproach us with, is a teacher. For who is not incited, by the contemplation of it, to enquire, What is the reality which can produce this? And who that has enquired does not join us? And who that joins us does not long to suffer? . . . Hence it is we thank you for your judgments. Such is the rivalry between divine and human things; when we are condemned by you, we are acquitted by God."

It is in much the same strain that he concludes his address to the pro-

consul Scapula, who had commenced a persecution against the christians; alluding, however, to their overwhelming numbers, and hinting that fully to carry out the work he had begun, would depopulate Carthage.

In the second class of writings, there is a beautiful treatise on patience, and another on prayer. We will give first

PATIENCE PERSONIFIED.

"Come now! if we can describe her looks and demeanour. Her countenance is tranquil and placid. Her forehead clear, and contracted by no wrinkle of grief or anger. Her eyebrows cheerfully unknit, her eyes directed downwards in humility, not in grief. Her mouth is sealed with the honour of taciturnity. Her colour, such as belongs to the un-anxious and innocent. Her head is frequently shaken at the devil with a smile of defiance. Her bosom is covered with a white garment, fitting close to the body, not blown about nor soiled, for she sits on the throne of his mild and gentle spirit, who is not gathered in the whirlwind, nor darkens in the cloud, but is of tender serenity, open and simple, whom Elias saw the third time.—1 Kings xix. 11."

We must end our quotations with this extract from the treatise *De Oratone*.

PRAYER.

"Prayer in ancient times delivered from flames, and wild beasts, and hunger, and yet had not received a form from Christ. But how much more largely does the christian prayer operate! It does not place the Angel of the Dew in the midst of the flames, (Dan. iii. 28.) nor shut the mouths of lions, (Dan. vi) nor bring the dinner of rustics to the hungry. (2 Kings iv.) The grace vouchsafed takes away no sense of suffering; but it arms with endurance men who are suffering, feeling, and grieving. By its power it enlarges grace, that faith may know what it obtains from the Lord, knowing what it suffers for the name of God. In times past prayer brought down plagues, routed hostile armies, prevented beneficial rains. But now the prayer of righteousness turns away all the wrath of God, keeps watch for her enemies, supplicates for her persecutors. Is it wonderful that that could extort celestial waters, which could bring down fires? Prayer is the only thing that conquers God. But Christ knew that it could work no ill. He has conferred upon it all power for good. Therefore it knows nothing unless to call back the souls of the departed from the way of death itself, (*sic!*) to renovate the

weak, to heal the sick, to purge the possessed, to open the prison doors, to loosen the bonds of the innocent. It washes away sins, repels temptations, extinguishes persecutions, consoles the feeble-minded, delights the magnanimous, brings back travellers, stills waves, confounds robbers, nourishes the poor, controls the rich, raises up the fallen, props the falling, and preserves the standing. Prayer is the bulwark of faith; our arms and weapons against the adversary, who watches on every side. Therefore, let us never walk unarmed. Under the arms of prayer let us guard the standard of our general. Praying, let us wait the trumpet of the angel."

We could have wished that Neander had occupied less space in the vindication of his own arrangement of Tertullian's writings, and had given us more consecutively, or rather more fully, an analysis of each treatise. English readers not familiar with the peculiar phraseology of German divines will frequently stumble in attempting to go through this monograph; and though on many accounts it will be useful, a better general idea of what Tertullian has written may be obtained from professor Ramsey's admirable article on Tertullian in Dr. Smith's "*Biographical Dictionary*." We cannot do better than close with that gentleman's estimate of Tertullian as a writer, and his value as a theologian.

"The merits of Tertullian as an author are of a very chequered character. He evidently was deeply imbued with all the learning of the age to which he belonged, and was familiar with the most celebrated poets, historians, jurists, orators, and philosophers of Greece and Rome. Nor, indeed, does he manifest any inclination to dissemble these accomplishments, for he perpetually calls to his aid illustrations and technicalities borrowed from every department of literature and science, dazzling us with a pompous array of opinions and authorities. But while it is impossible to question his erudition, no one can defend his style, which exhibits in a most repulsive form the worst faults of an ill-cultivated taste. It is in the highest degree rough, abrupt, and obscure, abounding in far-fetched metaphors and extravagant hyperboles, while the language is oftentimes uncouth, and often barbarous, so that the most indulgent critic feels inclined to turn away

in disgust from pages where he is perpetually shocked, startled, and perplexed. On the other hand, the extreme liveliness and fertility of his imagination, the piercing sharpness of his wit, the trenchant edge of his sarcasm, the impetuous force of his arguments, which bewilder and stun even when they fail to convince, and the torrent flood of his brilliant declamation in which his glowing conceptions are poured forth, at once excite, amuse, and overwhelm the reader.

"The opinions of Tertullian, even when expressed at a period when his orthodoxy was beyond suspicion, bear such evident marks of an excitable temperament, and of rash impetuosity, combined with harsh and gloomy asceticism, that they ought to have been received with distrust, even if he had never become the advocate of gross errors; but when we remember the absurdities into which he was, at a subsequent period, actually betrayed, we must consider his judgment as disabled. At the same time, since we have not the slightest reason to suspect that he was ever guilty of wilful misrepresentation, we may accept, without hesitation, the facts he records..... The conduct of Cyprian is at once instructive and characteristic. It is recorded that he never allowed a day to pass without reading a portion of Tertullian, and that he was wont frequently to exclaim to his confidential attendants, '*Da mihi magistrum*,' 'Give me my master.' But although the cautious prelate doubtless derived great pleasure and profit from these studies, and although his style bears evident marks of this familiar intercourse, on no single occasion does he ever name Tertullian, or give a single quotation from his works, a sure indication that although he found him an agreeable companion he considered him as no safe guide for himself, and was by no means desirous to proclaim his intimacy with a personage of such doubtful reputation."

J.

THE LEISURE HOUR, FOR 1858.

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OBITUARY.

MR. JAMES DOUGHTY, *Castle Donington.* The record of a good man's life is ever fraught with interest and instruction to the earnest and devout mind. It is to such sources as these that the christian looks for incentives to activity in his master's vineyard, encouragement to confide in the government of God amidst perplexities and sorrows, confirmation of the all-sufficiency of the atonement, the sanctifying influence of the Spirit, and the certainty of the divine promises. Nor can he as he proceeds fail to mark whatever there may be in the moral development of the subject of his study, either worthy of imitation or avoidance.

Mr. James Doughty, the subject of this memoir, was born on the 25th of November, 1781, at Sutton Bonnington, in the county of Nottingham. At an early period in life Divine providence led him to settle at Castle Donington. His mind was first impressed with the importance of eternal things under the judicious and efficient ministry of the late excellent Thomas Pickering. At the time when our friend became a disciple of Christ the state of things in the church at Donington, owing to a variety of circumstances, but chiefly the frequent indisposition of

the pastor, was far from encouraging. The congregations were small and the accessions few. Once when the writer felt somewhat disheartened that the ministry was not productive of greater results, he remembers giving expression to his feelings in the presence of his friend. "Do not," said he, "be discouraged, when I was baptized I was alone, and for some time no additions had been made. Several of our most useful and influential members had been called to their reward, and every thing presented a drooping aspect. The following year, however, a large number was received into fellowship. I have ceased to tremble for the ark of God." Mr. Doughty was baptized in the Trent, below Sawley bridge, where not a few have put on Christ, and where many a hallowed and joyous scene has been witnessed. Of those who united with the church at the period mentioned the greater part have fallen asleep, but some remain to this day, though almost on the brink of the Jordan, and waiting for the time when they shall cross, and enter the better land.

A few years after the subject of this notice became a resident at Castle Donington he entered the marriage relation

with a daughter of the late Mr. R. Wright, senior, which proved a mutual blessing. In his partner he found a friend in whom he could confide, and who by her kindness, affability and care, rendered the domestic circle a scene of comfort and cheerfulness. The blessing of heaven crowned the labour of their hands, and amid the varied fluctuations and anxieties of life they were never forsaken by Him whose watchful eye is ever on the righteous.

For more than half a century Mr. Doughty lived in the above town, and continued during the whole of this period to maintain a high character for integrity and uprightness. In the family circle he was kind but firm. Deeply anxious for the moral and spiritual welfare of those around him, he would suffer nothing wrong without solemn and determined remonstrance. Though eminently distinguished for child-like simplicity he never was wanting in manly authority and power, when circumstances rendered their exercise necessary. Our venerable friend sustained the office of deacon in the church at Donington for more than five-and-thirty years, and that of treasurer for nearly thirty. During the writer's pastorate, which extended over a period of eight years, he found him a valuable counsellor, and ever ready to aid to the utmost of his ability in every good work. He stood before the world and lived in the bosom of the church as an epistle of Christ, pursuing steadily the noiseless tenor of his way, in all lowliness and purity, meekness and love. It is pleasing to be able to record that during the time to which we have adverted, not the shadow of a shade of difference, nor the slightest alienation of feeling ever existed between the pastor and his now sainted friend, although, a multiplicity of circumstances, of no ordinary moment in their relation to the welfare of the church transpired. The character of Mr. Doughty presented several interesting and valuable traits. He was thoroughly candid and straightforward. To guile in all its manifestations he was an entire stranger. This to some might render his demeanor occasionally blunt, but he was a man who dealt not in counterfeit coin, and knew not how to belie the feelings of his heart.

One prominent quality of our departed brother was, good common sense. His words were few, but on whatever subject of importance he gave his opinion, it was not the trashy result of momentary impressions, but the deliberate judgment of his mind after carefully examining, so far as circumstances permitted, the varied aspects which the question presented.

He might not always arrive at the best conclusion: but to err is human. He might occasionally seem precipitate, but this was purely the effect of bodily ailment, from which he had suffered for many years, and which had greatly enfeebled the nervous system.

The subject of this notice, was, moreover, eminently attached to the house of God. Ordinary difficulties never prevented his filling up his place in the sanctuary. Unlike many, who satisfy their consciences with merely attending the services of the Sabbath, we might ever calculate on his presence at the weekly services if circumstances over which he had no controul did not preclude the possibility. And richly was he rewarded, for in an eminent degree did he realize the truth of that promise, "Those that be planted in the house of the Lord shall flourish in the courts of our God." Nor was our friend unmindful of the apostolic injunctions, to be given to hospitality, "and not to be forgetful to entertain strangers." His house was ever open to the disciples of Christ.

The departure of our brother from this changing world reminds us of several other severe losses which the church at Donington has within a few years sustained. Not a few who had borne the heat and burden of the day, who had zealously laboured for God, and had for a long period been pillars in his temple, have since the writer's resignation of his pastoral duties there, been removed to the sanctuary above. O! it is beyond expression pleasing to follow them to our Father's house, to think of their present noble and lofty employments, and especially to indulge the humble hope, we shall be reunited to them, and with them enjoy all the bliss of the upper world. One of those who thus for a long succession of years had been prominent in carrying on the good cause in connection with this church was summoned away in a manner peculiarly impressive and awfully solemn, ascending from the society of his brethren on earth whilst in the act of deliberating on the affairs of the kingdom of heaven; to meet the general assembly and church of the first born around the throne. We refer to our ardent, zealous, active and devout friend, John Stinson, a man whose name will long be remembered with esteem and affection in the town and neighbourhood of Donington.

Nor can we omit a reference to another brother belonging to this cause who within the last few months has fallen asleep in Christ. A brother whose prudence and caution were of eminent service in connection with all the deliberations of the church,

and whose unblemished reputation and high integrity gave him influence among all classes. We scarcely need state that we allude to our late worthy friend, Mr. Thomas Oldershaw. The portrait will be easily recognized. Our space forbids a portraiture of other friends, to whose holy zeal, and patience and love it would have been a sincere gratification to us to have been referred.

"They sleep in Jesus and are blest;
How sweet their slumbers are."

We have not described faultless characters, they had their imperfections, and who has not? Upon these, however, the recollections of the affectionate are not wont to dwell. When the sun has sunk beneath the horizon he is recalled to memory by his brightness rather than by his spots.

But we must hasten briefly to refer to the state of mind of the subject of this memoir during the last conflict. His illness was of a peculiarly painful nature, but was borne with christian resignation and patience. The writer having embraced an opportunity whilst returning from a journey last August of visiting his friends at Donington, was requested by them to give them a sermon on the evening of the day he arrived. Our aged friend, who then appeared in full health; during the afternoon visited nearly all the members living in the town to apprise them of the service. When service was over we spent a happy hour in company with him and some other beloved friends. Little did we imagine that his end was drawing nigh, and that this was the last interview but one we should ever enjoy with him on earth. During the night he was taken violently ill. The next morning we found him in great pain. Having offered prayer, we enquired as to his views and feelings in relation to the future. He replied with much composure, "Christ has sustained me so long I cannot mistrust him now." This was our last interview. During the whole of his affliction, however, by the maintainance of a simple and entire dependance on the Saviour, he enjoyed abiding peace and tranquillity of mind. On the 21st of September he calmly fell asleep. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." On the first Lord's-day in October his funeral sermon was preached by the writer to a large concourse of people, from Dan. xii. 13. May the mantle of the dead fall on the living, and may the God of all grace and consolation comfort the sorrowing relatives of our departed friend. "Them

which sleep in Jesus will God bring with him."

J. J. OWEN.

Sabden, near Blackburn.

Mrs. ALICE LUDFORD was born at Heath, in Leicestershire, in 1779. In her 9th year she removed to Market Bosworth, and continued there with an aunt till her 16th year; she then took a situation at Hinckley, and retained it till her marriage in her 18th year. While yet a girl she frequently attended the ministry of the Rev S. Deacon of Barton, and was much alarmed under one of his sermons. Having announced his text—"Woe is me if I preach not the gospel"—he shook his clenched hand and said, but a double woe to you if I preach it and you do not believe it! After her removal to Hinckley, she heard Mr. Yates preach on the prodigal son. To this she attributed her conversion, and ever afterwards spoke of our now aged friend as her spiritual father. She became a candidate for church fellowship, but such was the opposition of her husband to her being baptized that she was deterred from that mode of professing herself a christian. Her attendance on public worship exposed her to severe domestic persecution, and for more than twenty years her course was one of strife and sorrow. At length a smoother path was opened for her by her removal to Paddington, London. Here she was left to the free choice of her religious privileges, and one of her first efforts was to find out those whom she called her "own people." But in that neighbourhood no one knew anything about the General Baptists. She joined the Wesleyans, and being out one Sunday visiting the sick, in her turn, she descended to an under-ground kitchen, and found there a young man and his wife, who stated that they were from Norwich. The pity she felt for the man in this state of disease and destitution was rendered more intense by being told that he was a General Baptist and an occasional preacher. Her remarks were—"By God's help I'll get you out of this place, and if you can preach, when you get better you shall." The account she wrote of this incident is in the following style—"He was nearly starved to death; neither he nor his wife had anything on but filthy rags. I immediately betook myself to my old weapon, prayer; and begged my dear Lord to spare the man; and that after so many unhappy years he would bless my soul with a church of his own institution in Paddington, which should stand forever to shake the devil's kingdom. I felt sure my prayer would be answered, but at that time I could not see how such a thing

could be done—for I myself was very poor." The man was soon restored, and Mrs. Ludford, poor as she was, took a floor for him in a house near to her own, in Praed Street. She furnished the back room for him to live in, and procured some forms and a pulpit for the front room, that he might preach in it. She defrayed the whole expense of this within £2. and for that balance she pledged her best cloak! A well-disposed, but very poor man assisted her in her business as a laundress. To give him a better appearance, and fit him for the office of door-keeper, candle-snuffer, and general attendant on those who might come to the service, Mrs. Ludford bought him a new coat, and begged him a pair of shoes. After these preliminaries the preaching room was opened in Sep. 1827. The first congregation consisted of the preacher, his wife, Mrs. Ludford, her sister, a few children, and the man who was literally the deacon of the assembly. After this small beginning the increase was anything but promising, "Sometimes *no one came!* but we kept on preaching and praying." One Sunday they ventured to announce a collection for the minister, and on that day a son-in-law attended and put ten shillings on the plate! In relating this to the writer, she said, "I shall never forget the sweat and flurry I was in when I saw Mr. W. come; all the while the preacher was at his work I kept praying that the Lord would touch *his* heart, and make him one of us. When Sunday was over, he came down and said, 'Whose seats are those in that room?' I said, 'Mine, but I owe £2. on them.' He gave me the money, and I fetched my cloak home again."

It may be proper to inform the reader that this timely helper in the work of the Lord, was our liberal and prosperous brother, so long associated with the two churches at Paddington, and now living in the Staffordshire Potteries, engaged in the hopeful effort to establish a new cause in the populous town of Longton.

The young Norwich preacher, whom Mrs. L. so signally befriended, not proving worthy of the position to which he had been raised, was succeeded by brethren from Commercial Road. She and some others had now become members of the church under the care of the Rev. J. Wallis. The supplies sent from thence to Paddington continued to preach in the small front room, until a much larger one was procured in South Wharf Road. This room soon became too small, and then the enterprising relative of our deceased friend erected the present chapel in New Church

Street, Edgware Road. Mrs. Ludford's pleasure at the visible progress of the cause was heightened by seeing her once persecuting husband, and several of her daughters and their husbands becoming members of the church.

When the tabernacle was opened for the use of our denomination, in the spring of 1841, she was dismissed to the church in that place; but her deafness had so increased, and her general health was so impaired that she rarely attended any of the services. In her more vigorous days she said she was "hungry for the word" that nothing could keep her away from the House of God: but as it had pleased her heavenly Father to unfit her for hearing, and public worship, she must be thankful for a cold meal. She was always glad to see her pastor, or any christian friend, and her conversation was usually interesting, and often edifying to their souls. Some of her thoughts had a smack of originality in them, and being expressed in a quaint unpolished style, they afforded amusement, as well as instruction. For several years her time was spent in reading her well-worn Bible, and small religious publications, and in composing verses, dialogues, and short exercises on passages of Scripture. In 1850 her aged husband was removed to a better world, and in the following year she was taken from London to reside with her eldest daughter at Portsmouth. This change not proving so agreeable as was anticipated, she was brought back to London, and placed under the care of another daughter. Here she remained until she sank beneath her heavy afflictions. She died June 25th, 1853. Amidst her physical sufferings she had "a strong consolation" in the refuge to which she had fled: and her last sayings were expressive of the faith, and hope, and triumph with which she met the last enemy. Her funeral sermon was preached in Praed Street chapel, by the Rev. W. Underwood of Derby. Mrs. L. was a woman of strong mind, and of a warm and liberal heart. To her children she was an excellent mother, and by some of them her removal is felt to be a great earthly loss. In the cause of Christ it might be said, "She hath done what she could." But for her spirited, and as some might at the time have considered, her Quixotic efforts, there might even now have been no General Baptist interest in Paddington. Mrs. Ludford's MS., from which some of the facts in this obituary are taken, closes with the inquiry, "Now who hath despised the day of small things?"

W. U.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Stoney Street, Nottingham, Dec. 27th, 1853. The morning service was opened by Mr. Wood, of Melbourne; and a practical and faithful sermon was delivered by Mr. Bott, of Barton, from Rom. x. 17. There was a very fair attendance at this service.

The meeting for business was convened at a quarter past two in the afternoon. The attendance of friends was very good. Brother Kenney of Burton-on-Trent offered prayer, and brother Hunter presided. Many churches gave no report; but 58 were stated to have been baptized since the previous Conference, and 72 were said to remain as candidates.

No report was received from Grantham, nor had the Committee been called together during the quarter. It was resolved,

1. That the Grantham friends, in the event of their requiring advice with regard to the obtaining of land for a chapel, are desired to consult Mr. Mallet of Nottingham, together with the other members of the Committee.

2. That the Loughborough ministers be appointed to act in conjunction with the Secretary, with regard to the resolution to be sent to the destitute village churches.

A letter having been read from Byron Street, Leeds,—Resolved,

3. That the portion of the letter from Byron Street, Leeds, which refers to the holding of the next Association, be entered on the Conference minutes for insertion in the Repository.

The following is the portion of the letter referred to: "As a report has been circulated that the Association could not be held at Leeds, will you permit us to say that at first the church thought that from their limited number and resources they should be under the necessity, painful to them, of declining the honour. On reconsideration, however they have determined to comply with the appointment made by the brethren at Birmingham, and to furnish all the accommodation that lies in their power."

4. That the following brethren be a Committee to attend to the matter relating to the property at Swadlingcote,—R. Kenney, Thos. Norton, I. Preston, Thos. Thirlby, Jas. Goadby, H. Cooper, T. Gill, and J. Earp.

5. That the Committee appointed at the last Association be requested to bring the matter respecting the financial accounts with the late publisher of the Repository to a final settlement as speedily as possible.

After a somewhat lengthy discussion of the question referred to in the seventh resolution of the previous Conference it was resolved,

6. That the churches be advised to give encouragement to occasional preachers; that when any one in communion with a church manifests a wish, or is thought by other parties to be suitable, to be employed in occasional preaching, the church be recommended to hear him preach with a view to judge of the propriety of giving him its sanction; and that without this sanction it be regarded as irregular for any one to preach as an occasional supply at other places.

7. That the Secretary be thanked for his past services and re-elected.

8. That as the friends at Burton-on-Trent expect to be engaged in erecting their new chapel at the time of holding the next Conference, the Easter Conference be at Hinckley and the Autumnal Conference at Burton.

9. That brother Gill, of Melbourne, preach at the next Conference, which will be held on Tuesday, the 18th, of April.

Brother Buckley, of Orissa, preached in the evening. J. LAWTON, Sec.

THE NORTH DERBYSHIRE CONFERENCE met, according to appointment, at Crich, on Monday, Dec. 26, 1853. After the opening devotional services, brother Stanion of Wirksworth was called upon to preside. The reports from the churches were then received, and it was cheering to find that since the brethren last met 25 had been added by baptism, and 14 were candidates for that ordinance. Another hymn having been sung, two brethren engaged in prayer, after which business was proceeded with.

On the subject of "Village Churches" it was resolved,—That this Conference recommends to the small churches, in cases where union for ministerial support is impracticable, the propriety of setting apart, in a scriptural way, elders to administer the ordinances of the church, and attend to all its spiritual concerns.

The friend not being present who proposed the subject of *The Deacon's Office* for discussion, and this meeting believing the duties of that office to be so well understood, no resolution was deemed needful.

At Crich, it was stated that a new gallery had been erected at a cost of about £50, nearly the whole of which sum has been raised.

The Duffield friends have invited brother Hingley, late of Smalley, to become their

minister, and he has entered on his labours with hope of success. Brother Stanion preached a very useful sermon in the evening, on "the continuance of the Divine presence in the church." Matt. xxviii. 20.

The next Conference to be held at Wirksworth, on the 14th of April, being what is called "Good Friday;" to meet at 2 o'clock p.m. A revival meeting in the evening.

W. GRAY, Sec.

THE YORKSHIRE CONFERENCE was held at Heptonstall Slack, Dec. 27th, 1853. Service commenced in the morning at half past ten o'clock. Mr. Wood read and prayed, and Mr. Lockwood preached from Isaiah lxii. 1.

At two o'clock, p.m., re-assembled for business. The meeting was opened by singing and prayer. Mr. Springthorpe presided.

The first business related to the church in Manchester, but as there was no representative or letter, nothing decisive could be done relative to the grant alluded to at the last Conference. A letter afterwards came to hand, expressing their gratitude for the kindness manifested by the Conference in behalf of the church, also stating that their prospects are more encouraging. They have not yet been able to obtain a minister.

After a rather lengthened conversation respecting the establishment of a Ministers' Fund, it was resolved,—That this Conference agrees to recommend to the churches the importance of insuring the lives of their respective ministers, and requests Mr. Rhodes of Bradford to write his thoughts on this subject, and send them to the Repository for insertion.

The friends at Denholme asked the advice of Conference relative to the propriety of purchasing more ground. It was agreed to refer this case to the Finance Committee.

Mr. Horsfield of Leeds reported, that he and his friends will do all they can to provide comfortable accommodation for the representatives at the next Association, which will be held in Byron Street chapel.

Statistics.—At Leeds, 1st. church, they have baptized five, and have several inquirers. At the 2nd church, they have baptized nine, received six, and the congregations are good. At Allerton, they have baptized two. At Bradford, 1st church, they have baptized two. At the 2nd church they have baptized three, and have one candidate. At Heptonstall Slack they have baptized nine, and have a number of inquirers. They are peaceable and have many enquirers at Burnley Lane. At Salford they have baptized eight and received three. At Stalybridge they have received one, and have a few approved

candidates. They have baptized six and received two at Bacup. At Nothallerton they have baptized three, and the prospects are encouraging. At Denholme they have called a young man out to preach the gospel. There is no material change at Halifax, Birchcliff, Queenshead, Lineholme, Shore, or Vale. The next Conference to be at Prospect chapel, Bradford, on Easter Tuesday. Mr. Springthorpe to preach; in case of failure, Mr. B. Wood. *Subject*,—The Pastor and the Sabbath School.

J. SUTCLIFFE. *pro* J. HODGSON, Sec.

ANNIVERSARIES.

FLEET.—On Monday, January 9th, the members of the G. B. Church, Fleet and Holbeach, held their annual tea-meeting at the former place; when, considering the unfavourable state of the weather, a goodly number assembled. During the evening several of the brethren spoke of the goodness of God to them, both in respect to temporal and spiritual things, and exhorted each other to diligence and zeal in the Lord's service. Others suggested plans of usefulness, which, if carried out, will promote the peace and prosperity of the church. Then one of our deacons, after having in a very suitable address acknowledged the obligations of the church to our beloved pastor for his services amidst severe trials and discouragements we have been called to pass through, presented him, in the name of the brethren at Fleet and Holbeach, with a handsome purse and sum of money. This our pastor received, and in a very affecting address acknowledged the kindness of the friends, and pointed out the way in which the brethren might still more effectually aid and encourage him. We have reason to hope brotherly love is increasing amongst us, and that the time is not distant when Zion will again lift up her head. A. F.

LEICESTER, *Friar Lane.*—On Monday evening, Jan. 2nd, the annual tea-meeting for the aged poor in the church and congregation was held, and proved a season of much enjoyment. There were about forty aged persons present, some of them octogenarians; and it was delightful to hear them tell of christian trials and joys long since passed away, and of desires and hopes that would shortly be realized by them. The provision made for their refreshment was abundant, and the benevolence of a friend furnished a plenteous supply of oranges and other fruit as a desert after tea. Both those who provided the repast, and those who partook of it with them, spent a pleasant evening in social conversation, singing songs of praise,

and offering fervent prayer. It is thought these are the only seasons in which some of our aged brethren and sisters see and converse with each other, as several of them are too feeble to come to their annual treat; but were fetched and conveyed home again in flays.

FORD.—On Nov. 17th, 1853, our anniversary sermons were preached by the Rev. J. W. Lance, of Houghton Regis, near Dunstable; and on Dec. 28th, a thanksgiving meeting was held, for having been enabled to pay off the entire debt incurred by the recent enlargement and improvement of our chapel. As a church we embrace the present opportunity of sincerely thanking those friends who have kindly assisted us with their contributions, and also the friends at Chesham for their public collection. W. Hood.

HEPTONSTALL SLACK.—Our combined social and religious festivities during the late hibernal season, have been of a pleasing, and it is hoped a profitable description. On Christmas Monday the friends at Nazebottom had their annual school tea-party. The meeting, though not a large one, was pervaded by a kind, christian feeling. The chapel debt presses heavily upon the few brethren who there worship God; but hopes are entertained of its gradual reduction.

The following Wednesday found us wending our course to a simular gathering at Broadstone, where about 300 partook of the "cup which cheers but not inebriates." The interior of the chapel was adorned with evergreens, presenting a beautiful contrast to the bold scenery and sterile moors of the surrounding region. While the singers endeavoured to please the audience, brethren Springthorpe, Sutcliffe of Staley-bridge, and Robertshaw of Burnley, sought to amuse and instruct them.

On Monday, Jan. 2nd, the third assemblage of the kind already mentioned was convened at Slack. The attendance was large; the school rooms were tastefully and profusely decorated with mottoes, garlands, &c., composed of the verdant foliage which survives the wintry blast. The meeting after tea, at which our minister presided, was of a useful and practical character. A few select pieces were admirably sung by the choir; and excellent spirit-stirring addresses were delivered by brethren Lockwood of Birchcliff, Crook of Hebden Bridge, and Vasey of Wainsgate. May the Great Head of the church establish the work of our hands upon us.—C. S.

NETHERSEAL.—We had our annual tea-meeting in behalf of the chapel debt, on Monday, Dec. 26, 1853. About one hun-

dred and twenty took tea; and the evening was agreeably spent in social intercourse. Occasional addresses were delivered by Mr. Staples, and several anthems were performed by the choir, conducted by Mr. Henry Buckley, assisted by Messrs. Moseley, Lewin, Clamp and others. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

BAPTISMS.

SALFORD.—On Lord's-day, Dec. 25th, five believers were baptized upon a profession of their faith in Christ. May our Zion continue to prosper. B.

RIPLEY.—On Lord's-day, Dec. 4th, three persons, one male and two females, publicly professed their love to Christ by being baptized. They were received into the full communion of the church at the Lord's table in the evening. Two of these are teachers in our Sabbath school. We had a very good day. Congregations large.

NOTTINGHAM, *Stoney Street*.—On Lord's-day morning, January 1st, seven persons were baptized; and in the afternoon were, with one other, added to the church, when all received the Lord's-supper on being admitted into fellowship. Mr. Hunter preached from Joshua xxiv. 15. previously to his administration of the rite. B. W. Y.

BURNLEY, *Ænon chapel*.—On Lord's-day evening, Dec. 25th, 1853, after a sermon from Luke x. 26, Mr. Batey baptized three persons, one male and two females, on a profession of faith in Christ. J. B. B.

BARTON.—On Lord's-day, Dec. 4th, 1853, after a sermon by Mr. Cotton, eight persons were baptized by Mr. Bott, who also preached in the afternoon, and Mr. Cotton received the candidates into the church; after which the ordinance of the Lord's Supper was administered. Many acknowledged that it was a day of good things. J. C. B.

OPENINGS, &c.

QUEENSHED.—On Lord's-day, Dec. 25, 1853, the General Baptist school room at the above place having been enlarged, was re-opened by the Rev. C. Springthorpe preaching two sermons in the chapel with which it is connected; and on Monday, 26th, a tea-meeting was held in the school room, at which more than 300 persons sat down. Most of them appeared to be in the bloom of life. After tea the chair was taken by Rev. R. Hardy, minister of the place; and appropriate resolutions were moved or seconded by Messrs. M. Stocks, P. Noble, J. Salter, W. Stocks, J. Field, J. Firth, and the Rev. H. Astin of Clayton.

Between the "speeches" the singers contributed much to the interest of the meeting by singing some select pieces. The school room is now a handsome looking building, 42 feet by 36, and contains two class rooms. This alteration is designed to furnish the means for more select teaching on the Lord's-day, and to accommodate the evening classes of our Mechanic's Institute.

BIRCHCLIFF.—For some time past a desire has existed in the minds of some of the friends of the G. B. cause at Birchcliff, that their house of prayer should receive some additional improvement, with a view to make its internal appearance more finished and complete, as well as to contribute to its convenience and comfort. During the present winter the question has been entertained by the church, and subscriptions being promptly and cordially offered, amounting to near £40, it was decided at once to commence. On Lord's-day, Dec. 11th, 1853, two excellent sermons were preached by the Rev. W. Walters, of Halifax, after which collections were made towards the same object, amounting to £11. 13s. We have not been able as yet to ascertain the correct amount of expense incurred, but it is hoped it will not exceed £55.

REMOVAL.

REV. JNO. FELKIN has received the invitation of the Church at Sevenoaks again to become their pastor, and commenced his labours with us on Nov. 14th, 1853. May the Lord smile upon his efforts as in days of old. J. A.

MISCELLANEOUS.

BARTON.—On the first Tuesday in Jan. we had special services for prayer and exhortation, with the view of promoting the interests of religion amongst us during the present year. They were well attended on the whole; and we have reason to hope that they will do good. J. C. B.

BERKHAMSTEAD.—On Monday, Dec. 26th, an interesting tea-meeting was held, in the Baptist Chapel, to welcome to the pastorate of the church, the Rev. T. Stanion, when about 250 persons took tea. The exercises of the evening were opened with prayer by Rev. N. Hawkes; after which suitable addresses were delivered by the pastor of the church, T. King and J. Sanders, deacons, Rev. N. Hawkes, of Hemel Hempstead, C. Bailbache, and J. Stanion of Stepney college. The entire meeting was characterised by deep and general interest; and allowed to be the best of the kind for many years. We regard it as the dawn of better days.

AMICUS.

RECENT DEATHS OF EMINENT MINISTERS.

—Four very distinguished ministers have been removed by death during the past few months. All of them were full of age and honours. The Rev. Dr. Cox of Hackney, a well known aged Baptist minister, is the first in this list. He commenced preaching when quite a youth, and after taking his degree in Scotland, became the successor of Robert Hall at Cambridge. Afterwards he removed to Hackney where, for near half a century, he proclaimed the word of life. Eloquent, friendly, learned and liberal, he served his generation by the will of God. The Rev. Dr. Wardlaw of Glasgow is another of this class, whose "praise is in all the churches," who after a long life of eminent service in the cause of Christ, has gone to his reward. The Rev. W. Jay of Bath, died in December, aged 85 years. For sixty two years this noble and eloquent preacher ministered at Argyle chapel. The last of these aged and celebrated preachers, whose ministry commenced in boyhood, is the Rev. Dr. Collier, of Peckham, who died at that place, and had been minister some fifty-four years. All these ministers were authors of some celebrity, and ministers who were rightly regarded as worthy of all honour in the church of God. We doubt not that of each of them, their friends will give to the public an extended memoir, which will be replete with interest and instruction to all the lovers of evangelical truth.

THE CENSUS OF 1851. *Religious worship in England and Wales.*—This admirable Report, prepared by Horace Mann, Esq., from the returns made in March, 1851, will attract universal attention. Every religious body is reported, as to the share it takes in public religious instruction; and the numbers present at worship on the census Sunday are fairly and impartially given. A great variety of historical and statistical information is condensed in the Report, which will be perused and pondered over with deep interest. The tables have been prepared with great care and skill. An authorized abstract is published by Routledge and Co., Farringdon Street, for one shilling. We purpose to notice this more at length next month.

The following summary is from table N, containing the number of persons present at the most numerously attended services on Lord's-day, March 30, 1851.

Population	17,927,609
Church of England	2,971,258
Protestant Dissenters	3,110,782
Roman Catholics	249,389
Other bodies	24,793
Total.....	6,356,222

MISSIONARY OBSERVER.

BRIEF MEMOIR OF REV. CHARLES LACEY.

Extracted from a Funeral Sermon, by Rev. Amos Sutton, D.D.

[The following sketch, prepared by Mr. Lacey's companion in labour, contains a number of facts in relation to our late honoured missionary, which will be perused with interest.—Ed.]

REV. CHARLES LACEY was born at Hotton, Leicestershire, about January, 1799. His parents were substantial members of the Wesleyan society. He has often dwelt in after years on his recollections of the preachers who generally made his father's house their head-quarters. I am not aware that he had any decided religious impressions till after his residence at Loughborough, where he attended the General Baptist chapel; and under the ministry of the late eloquent and successful minister, the Rev. T. Stevenson, was brought to a saving interest in Christ, about his 16th year. He soon after united with the Church. It was under the same able preacher that the late Rev. Dr. Yates was brought to a knowledge of the truth, and who, I believe, became a member of the same church. Here, after a time, brother L. began to exercise his gift of preaching; and many are the villages around Loughborough where he early proclaimed the Saviour's power to save. In some of these, as Syston and Queniborough, &c., his labours were especially useful, and his name is doubtless well remembered there till this day.

My acquaintance with brother L. commenced in the beginning of May, 1823. I had just offered myself to the Mission Committee, and was invited to attend his ordination at Loughborough, May 7th, of that year. It was a day never to be forgotten; and deeply was I, with others, interested in the detail he then gave of his youthful career of folly, of his conversion, of his call to the ministry, and of his desire to exercise that ministry among the heathen in India.

He left almost immediately after for London with his wife, to whom he

had just been united, and who now survives him as his mourning widow. Before he left, however, he said to me, "I shall not say farewell to you: we shall meet again in India."

Our brother and sister reached Calcutta in September, and spent nearly three months in Calcutta and Serampore. On their leaving Serampore for Calcutta, a prayer meeting was held for them, and Dr. Carey, not being able to attend, gave brother L. the following characteristic advice: "Remember three things—1st. It is your duty to preach the gospel to every creature. 2nd. God has declared his word shall accomplish that for which it is sent. 3rd. When he pleases he can as easily remove all seeming obstacles as we can remove a grain of sand. Be not discouraged. Look constantly to the great recompense of reward. Farewell: the Lord bless you and give you many souls for your hire in Orissa."

His residence in Cuttack dates from the 20th of December, 1823; so that he has been a missionary in the province, including his furlough, for upwards of twenty-eight years.

Before, however, he reached the station, he gave indications of his aptitude for the work in which he became so singularly proficient. Brother Peggs, who went to meet him on leaving the vessel at Putamondai, taught him a short sentence in Oriya, the substance of which was, that faith in Christ Jesus was the only way to salvation. With this he started off by himself in some neighbouring village, and repeated his little blundering tale, as he called it, about the Satya Katha (true word); and because the people fled from the fields at his approach, he took their sickle and reaped a little to propitiate them. Here was the early germ of a talent which subsequently became so remarkably developed.

I joined the mission in February, 1825. Brother L. met me at Balasore; and from that time to this we have

spent our energies in this field. This is not the place for a detail of his missionary life; a few leading facts can only be stated very briefly.

The leading characteristic of his life was his aptitude in preaching the gospel to the natives of this province. He learned the language not by severe study, but by a facility (peculiar to himself so far as our mission is concerned) in picking up words and phrases, imitating modes of utterance and intonations, and a readiness in entering into petty details with anybody and everybody. We often used to smile at him when sitting on his heels, Hindoo fashion, talking to some old woman with fish or vegetables, or holding a controversy with any casual caller at his house. No matter to him who or what they were, he had something to say and was willing to hear. Hence his proficiency in the common colloquial language of the people.

When we first discovered John Chamberlain's Bengali poetical pieces, it was a new light shed upon our path. Brother Lacey was especially interested in it; and everywhere, at all times, the Search for Salvation, the Jewel Mine, and the Penitent's Prayer, must be sung. I consider that this was an important era in our mission. Brother Lacey was never a native singer, but he learned much from native poetry, which helped him in his first, best, and last addresses to the people.

Still our first years were years of deep depression; and brother Lacey at one time felt it, perhaps more than any of us. I believe he was at that time especially indebted to sister L. for being stimulated to rise above his desponding feelings: such was always my impression.

At length, after years of apparently fruitless labour, October 7, 1826, we were cheered by the first deputation from the old guroo. How animated and earnest brother L. was in this matter, those who knew him best may form some idea. That was a time never to be forgotten; its issues are now matter of history. But from that time we hear little of despondency. The work has been onward; and it is impossible to contrast the aspect of affairs now with what it was then, without exclaiming, "What hath God wrought!"

From his first arrival in the country, he has been connected with the charge of this church; and from the departure of brother Peggs, July 15, 1825, may be reckoned its pastor. Other brethren have at times been associated with him, and have taken charge during his absence in England, but he has been reckoned its pastor, and when present has discharged its pastoral duties, that is, for a period of between twenty-six and twenty-seven years.

The first chapel was erected on this site in 1826; at that time our church consisted of but twelve members:—

Missionaries.....	4
Other European Members	1
East Indians	6
Native Christians	1.. 12

The whole added up to this time was seventeen. Since then, up to the present time there have been added 320:—

Missionary Members	21
Other Europeans	26
East Indians.....	44
Natives	229..320 & 17

Making the whole number added to the church about 337; of these about 280 were added by baptism.

The whole number of members at brother Lacey's death, in Orissa is about 280, or perhaps a few more.

We should, however, form a very erroneous estimate of the change in our missionary prospects did we confine ourselves to mere statistics. Our survey must be much wider, and our views far more general and comprehensive.

The problem has been solved whether missionary labours in India, conducted through the medium of the vernacular language, are adapted to the evangelization of the natives of India; and toward that solution, brother Lacey's life has contributed in no ordinary degree. I exclude not his brethren; that would be untrue and unjust; but if a single characteristic of our departed brother, standing out in bold prominence beyond every other feature of his character, be sought for, this is it,—his efficiency as an Oriya preacher. For this he was admirably prepared by the God of providence and grace. His stature, his robust frame, his strong voice, his distinct enunciation, his mental habits, his clear, warm, never

ending repetitions of the great elementary truths of the gospel, his love for the work, and his interest in the people, all contributed to place him on an eminence in this department of labour. And the example he has set, and the influence he has exerted on others, all go to support the estimate here given of our departed brother's character.

It has been well for us too, that whatever difference of opinion we may have at any time entertained in relation to our work, we have ever to a man been unanimous in our opinion as to the importance of preaching the gospel to the people in their own tongue. This has given a character to our labours, and to the general aspect of our mission, in which our departed colleague felt especial satisfaction.

As a writer of books, brother Lacey has done something to perpetuate his memory. He revised and edited the *Khrist Bibarana Amrat* (the nectar of the history of Christ): and translated *Barth's Church History*, and *Bunyan's Holy War*. He also edited two or three tracts. But this was not his special work; his work was in the bazar, the native villages, and the large festivals. There he was at home and foremost of the band.

He also took his share in schools—especially in the early days of the mission. But I do not intend to enumerate all the departments of labour in which he bore a prominent part; there is not room in a single division of a sermon for that. I merely intend to shew that he has invariably had a leading part in all that concerns our mission; and that his life has not only been actively consecrated to the mission, but that that work has been crowned with a large measure of success. Yes, he has been a labourer from first to last. He may have had

his seasons of diminished zeal and comparative ease, but as a whole we may confidently say, that he has laboured and not fainted—from first to last he has held on to his work: he has put his hand to the plough and not looked back. And now that his work is done, and the results, so far as they are apparent, pass before review, we can well suppose that, in his dying moments, he could bless God that he had not laboured in vain, nor spent his strength for nought and in vain.

Brethren, when we committed his body to the grave, who among us did not feel that Cuttack never witnessed such a scene before? Often had we repaired to that burying ground, but never on so momentous an occasion. There we had buried our wives, our children, our fellow-labourers, our converts, and the members of various christian communities: but then we went to lay amongst them the pastor of the church, the under-shepherd of the flock, the long-tried and unusually successful missionary, our friend and elder brother in the gospel of Christ.

And what a scene was there! the anxious looks, the sorrowful countenances, the falling tears of a multitude of Oriya christians, formed at once the noblest monument of his success, and the most affecting tribute to his worth. As I stood at the side of the grave and thought of our early days of toil, our joy when but one convert was added to us: and then looked around on the crowd of beloved Oriya converts and their children, I confess my predominant feeling was devout thankfulness that he had been spared to labour so long and so well. I wept indeed, for who could forbear to weep? but I inwardly blessed God for the living proof before me, that a missionary's life is not spent for nought and in vain.

NOTES OF A TRIP DOWN THE RIVER EASTWARD OF CUTTACK.

Oct. 20th, 1853.—After a day of much bustle and many preparations, I wanted to start off my things to the boat, which had previously been prepared; but the cooley, whom I had engaged to go with me, very gravely assured me that he could not carry the bread basket I was going to give him to take, as he should lose his caste! I

therefore sent him off about his business, and managed without him. After dinner I took my leave of our beloved friends, the Suttons, Brooks', sister Miller, &c., and started off for the boat in company with my dear wife and little Alfred. They want, not to accompany me in my trip, but to see what was to be my abode for a

good many days and nights to come. When we got down to the river side, there was my boat ready, and all my goods and chattels on board. My house was built, not of bricks and mortar, but the walls were made of the leaves of the palm tree, latticed together with split bamboos, and the whole firmly tied to posts. The roof was very thinly thatched with straw, and my windows, not of glass, but holes made in the palm walls, with a loose piece to let down as a shutter. My doors were somewhat similar, only larger. Inside were my little bed, a small table, a stool, and sundry boxes of eatables and wearables. After inspecting these various articles, and seeing that all was right, we knelt down together, and commended each other to the gracious keeping of Him who has all these years, and during many separations, watched over us for good. Thus we parted, where christians generally, but especially those associated in tenderest ties, love to part—at a throne of grace. All being now ready, my fellow-labourers, Seebo and Ghanoo, being on board. I gave orders for the boat to be unloosed from the shore, and we were soon gently and comfortably sliding down the river, which we continued to do till dark.

21st.—When ready to start this morning for Paga Market, we discovered that we had forgotten to bring any books. However, as we had not forgotten to bring our tongues, we resolved to go to the market, and send off a man to Cuttack for books. Immediately after starting we asked a man whom we met how far it was to Paga? “Half a kos,” (1½ miles) was the reply. Went on a little further, and met another man—“How far is it to Paga?” “One kos.” A little further still, and the next man told us it was one and a half kos! I told Seebo, as the distance seemed to increase by half a kos at a time, he had better not ask any more, for it was becoming rather a hopeless affair. We walked on for about three miles, till we were pretty well steeped in perspiration, for it was very warm and sultry, when we ventured to ask again. The old man told us it was one and a half kos; but a young man who was with him, apparently think-

ing the old gent had stretched his measuring line, said, “Why you old —! it may be one and a half kos to your old cracked shanks, but not to any one else.” This is the genuine native method of measuring distances—the time it will occupy to go it. Thus, if you are on horseback, they will tell you, it’s here—close to; if it’s a strong young man on foot, why it will be a kos; but if an old man, it will be two or three. On, however, we went, and at length reached the desired spot. And now our first business was to hunt up and down for a few dry sticks to cook our breakfast with, and after considerable difficulty and search, we succeeded. In this region wood is almost as scarce as gold. The women and children go out and sweep up the dried leaves, or anything they can get to burn.

My curry and rice being prepared, kettle boiled, milk brought, and all things apparently ready, my cook discovered that he had left the tea and sugar on board the boat. However, hunger stands not at trifles, and I thankfully dispatched what I could get. Before going into the market, we were surprised and pleased to see a man from Cuttack bringing a basket of books on his head. Mrs. Stubbins had discovered our mistake, and asked brother Brooks to send us a supply. I went into the market while Seebo was finishing his meal (Ghanoo not being very well remained behind in the boat), and was soon surrounded by a crowd of people, with whom I at once entered into conversation about their souls. One man protested that it was impossible to worship a God whom we could not see; and if Jesus Christ had died, where was the good of worshipping the dead? I reminded him that this was not the principle on which they usually acted. Do you not worship Ram, Krushna, &c., &c.? “Yes.” Do you see them? “No.” Did not they also die? “Yes.” And yet you worship them? “Yes.” Very well, then, where is your consistency? I then reminded them that though they could not see God, yet he could see them, and knows the thoughts that come into their hearts, every one of them; that though Jesus Christ died, yet he rose again—he entered into the dominions

of death—despoiled his power, and shewed himself Lord both of the dead and the living; that he is now at the right hand of the Father, interceding for us. He died to atone for sin; he rose to save the sinner, &c. Still, nothing short of a sight of God would do. How often is one reminded of him who said, "Shew us the Father, and it sufficeth us." Seebo next gave one of his best addresses, keeping up the interest and attention of the people for a full hour. At the close of his address, a man said, with some seriousness, "What you say is true, all true, only you revile our gods, that is not good." Seebo replied, if you take any person in this market, and proclaim him the collector of this district, and bring all your revenues to him, no doubt he will be the real collector. Of course the collector at Cuttack will be pleased with your conduct. He would not be absurd enough to demand any further revenue, &c.? The poor man seemed taken aback here, and wondered how any one could think them so devoid of all sense as to do such a thing. And yet, said Seebo, you can make a god of anything or any one you please, and pay it the homage due to God alone, and think you are acting wisely! Here the man was silent, and I commenced another hour's address, and Seebo again succeeded me. We distributed a few books at the close of this long and interesting opportunity. On our return to the boat, we were accompanied by several people, with whom we were engaged in conversation most of the way. One man reminded me of a reply I gave him at a market last cold season; and said he had very often thought of it. To day he inquired if we had not some muntra or other by which we could shew God to those who became christians (I apprehend he alluded to the form of words used at baptism). I assured him we had nothing to do with muntras—that the religion of Jesus Christ was the religion of the heart—it consisted not in seeing but believing—that faith is to the mind what sight is to the body, &c. After the arrival of a further supply of books from Cuttack, we again started in our floating home, and proceeded forward till dark.

22nd.—Resumed our trip at daylight, and floated along as far as Bhácébati. I say floated, for we are going down with the stream without any obstruction, save now and then, when we come upon a sand-bank, in which case the men get out and push the boat off again. Here there is a celebrated temple to Mahadeb; but standing upon the banks of the river, it has been nearly washed away; and one would suppose that another good flood or two would not leave one stone standing upon another. It is a most dilapidated affair, and the side of the river is literally covered with the stones which have been washed away from it. A large festival is annually held here, and the place is regarded as peculiarly sacred. After breakfast we commenced our walk to Boda Mundi market. We soon introduced our message to a large congregation, and were heard during three or four long addresses, with almost uninterrupted attention. A young Brahmin said rather jeeringly to another standing at his side, and looking rather serious, "Do you embrace this religion." Seebo told him first to embrace it for himself, and then tell others. "But one wants company," said he. "Be it so; but were you horn with a company?" "No, alone." "And shall you die with a company?" "No, I shall die alone." "Yes, and alone you will be judged. The multitude will not bear your punishment. You must bear it alone, as though no other being had ever lived," &c., &c. Another pleaded that Krushna could forgive sin; and in proof instanced Ajambil, a notoriously wicked character, who named his son Nararjan. When he was dying, he called to his son Nararjan, and such was the merit of that name, that all his sins were instantly forgiven! The Hindoo books are crammed with such lying legends as these. It was replied that Judhish-ti, who was the bosom friend and companion of Krushna, never committed but one sin (at least, so say their Shastras), and that was at the instance of Krushna; and yet for that one sin he was sent to hell; did he never repeat the name of Krushna? Why then was not his sin removed, if that name possesses such merit? "If sin be so offensive to God," said ano-

ther, "why does he cause us to commit it?" The prevalent idea is, that God does all that is done, whether good or bad. It was replied: "A father gives his son money, and tells him to go to the market, and buy certain articles; but the son, instead of doing as his father bids him, goes and spends the money in debauchery, contracts disease, and dies. Whose fault is it? Will any of you say it is the father's?" "No, no!" exclaimed a host of bystanders. Just so it is with man. God has endowed him with abundant capabilities of usefulness, and has told him what to do; but instead of doing it, he goes and does what is directly opposite. How can you charge that upon God? Have you done what he has told you? No. Have you done what you know you ought to have done? No. Then where is the fault? Surely it is in yourselves; and the day is coming when you must give an account to Him of the things done in the body, whether they have been good or bad. Prepare that account—don't delay.

23rd.—Enjoyed two excellent opportunities at Kadamba markets. These are held under a very large Banian tree, by the side of the river. It was here the native brethren passed a sleepless night the last time I was this way. They were just composing themselves for sleep, when they were roused by the fearful growl of a tiger

in their immediate vicinity. It is needless to say they spent the night in watching, for shelter they had none. This morning's market was composed of the buyers and sellers of vegetables, tobacco, brass vessels, trinkets of different kinds, &c. On one side sat a regiment of basket-makers, manufacturing their wares of split bamboos, replenishing them almost as fast as they were disposed of. On the other side were squatted a host of barbers, shaving the heads and chins of their rather numerous customers. How any one can endure to be scraped with such things as they use seems a mystery. The razor, if it may be dignified with that name, is a piece of iron let into a bit of wood or bamboo, and seems more fit to cut the throat of a pig than to shave a man. The barber just rubs the chin or head, as the case may be, with a little water, and then proceeds to operate; but O! the wry faces! they would beggar all a monkey ever thought of. No wonder the poor man has to stand rubbing his half-flayed face for some time before he knows where he is, or what has happened to him. Surely purgatory would be elysium in comparison. I rather suspect I should submit to wearing a beard as long as Methuselah's, supposing a razor never touched his ancient face, than submit to such an ordeal.

To be continued.

NOTES OF VISITS TO THE CHURCHES. No. 3.

SEP. 11th, was at DERBY, *Sacheverel-street*. Preached in the morning on the everlasting mercy of God, from Psalm ciii. 17, 18; addressed the children of the Sabbath-school in the afternoon: and as a missionary meeting had not been arranged for, gave some details to the congregation in the evening of the progress of the Lord's work in Orissa. On Tuesday evening, we met a juvenile class, and sought to interest them in missionary operations for the benefit of the young.

Sep. 18th found me at STALEY BRIDGE, Lancashire, where our worthy brother, Mr. Sutcliffe, ministers in the word and doctrine. Preached in the morning from John xv. 9; in the afternoon on the gracious invitation of Christ, recorded Matt. xi. 28; and in the evening gave some missionary details. The congregations

through the day were good, especially in the evening. Collections and subscriptions upwards of £22. Our cause was commenced in this place by an ungodly man, whose end was without honour. Mr. Pickering laboured here for several years, and he is still remembered by a few with affectionate veneration. It is worthy of passing notice, that, at the first church meeting after Mr. P. commenced his ministry here, it was agreed to have monthly prayer-meetings, for the spread of the gospel. No doubt it was at the suggestion of that holy man. The present excellent chapel was built eight years since. Two estimable friends were sent from this church to Orissa; one of whom (Mrs. Mary Miller,) sleeps, as to the mortal part, on the sands of Pooree, till this corruptible shall put on incorruption,

and this mortal shall put on immortality. It was in her heart to labour for Christ in a foreign land; but she was not permitted to labour long. Doubtless our gracious Lord, who accepts the desire of the upright heart, has said to his handmaid, "Whereas it was in thine heart" to render this service unto my name, "thou didst well that it was in thine heart." I repeat the regret which I then expressed to several friends, that no memoir of our departed sister has appeared in the G. B. Repository, and trust that this notice of it will lead to such a memoir being prepared. "Better late than never" is a good maxim in such cases. Some of the particulars of her early experience, as related to me, were very interesting, and deserve permanent record.

On Monday evening, attended a missionary meeting at BURNLEY LANE. Mr. Springthorpe preached for the mission on the Lord's Day. The attendance at the meeting was very encouraging, though the other Baptist brethren had their missionary services at the same time. At our meeting a gentleman connected with the Independents efficiently presided; and Messrs. Robertshaw (minister of the place), Stroyon (Independent), Springthorpe, and myself, addressed the assembly. A good degree of interest was felt. Collections, &c., £8 10s. 4d. A singular circumstance was mentioned as having recently occurred. Some wicked person or persons had stolen several shillings from one of the missionary boxes. "Will a man rob God? Yet ye have robbed me." How awful the next verse! "Ye are cursed with a curse: for ye have robbed me." It was remarked by one of the speakers, that if we knew the perpetrator of the theft, we would not say, "Thy money perish with thee;" but in the forgiving spirit of the gospel would pray, "Lord, lay not this sin to his charge." It may be feared that many who would shrink with horror from a deed like this, commit in other ways the sin of robbing God; and not a few even of those who name the name of Christ incur this guilt. As Henry says, "They rob him of his honour; rob him of that which is devoted to him, to be employed in his service; rob him of themselves; rob him of Sabbath-time; rob him of that which is given for the support of religion, and give him not his dues out of their estates; and yet they ask, 'Wherein have we robbed thee?'"

On Tuesday, the same ministers, with the exception of the Independent brother, walked over to GAMBLESIDE, which is four miles from Burnley, and held a missionary meeting in the evening—the first which has been held there. Mr. James Madin, the minister, presided, and about £2 were

collected. The circumstances attending the introduction of the G. B. cause into this neighbourhood are very interesting, and I regret that they have not been published for the information of your readers. I should be tempted to mention them myself, but that it would be so much better done by the minister, or by our estimable friend, Mr. Robertshaw. *Only let it be done.* The pages of a denominational magazine cannot be better filled than by narratives of the introduction and establishment of the cause of Christ in new localities. When the Association, in 1802, decided on publishing a "periodical pamphlet," it was that it might "serve as a register or repository of the affairs of this Connexion." After the service we walked to Burnley, and as it was down hill nearly the whole of the way, we found it easier than going; still we did not reach Mr. Robertshaw's till near midnight: and the next morning, at eight o'clock, I started again by train, going via Normanton, Derby, and Syston, to Luffenham, where I left for BARROWDEN, which is a mile and a half distant. Here we (for Mrs. Buckley joined me at Kegworth station) enjoyed the society of beloved relatives; and on the Thursday afternoon I preached on Christ's ability to save; and in the evening delivered a lecture on India to a respectable and attentive auditory. In the interval of worship a tea-meeting was held, the proceeds of which were devoted to the recent repairs of Morcott chapel. This old chapel has been greatly improved. May it be filled with the glory of the Lord. The celebrated Whiston, after he left the Establishment, joined the General Baptists at Morcott. This was in 1747, at which time he was in his eightieth year. He regularly attended public worship in the chapel, which had then been recently built, and sometimes assisted in conducting it; but I have no satisfaction in referring to such men as professed ministers of Christ. Learned, ingenious, and talented they may be; but one of the primary qualifications of a christian minister, according to the New Testament, is that he "hold fast the faithful word,"—that in "doctrine he shew uncorruptness, gravity, sincerity, sound speech, that cannot be condemned,"—that he "preach the word."—that he "be nourished up in the words of faith and of good doctrine." We go to the house of prayer, not to receive scientific instruction, or political information, but to be fed with the sincere milk of the word—to be increasingly prepared for the service of Christ on earth, and for his presence in heaven. May all who sustain the weighty responsibilities of the ministerial charge be able to say, "We are not as many, who

corrupt (or, as it may be rendered, adulterate) the word of God." We do not mix with the pure, precious, immutable truth of God, the vain fancies and unsanctified reasonings of men. Wherever this is done, those who "hunger and thirst after righteousness" return disappointed.

"The hungry sheep look up, but are not fed." The doctrine of Christ is the food of the soul. Let us all, whether preachers or hearers, imitate Newton, and go every morning to the fulness of Christ to obtain supplies for the day, and go every night to the cross for pardon. This by the way, as Bunyan would have said.

Sep. 25th.—preached at BOURNE, morning and evening, and heard Mr. Pike, the pastor of the church, in the afternoon, from Psalm lxxiii. part of 17 v. "The sanctuary of God." On Monday, attended a tea-meeting, at which addresses were delivered, and afterwards discoursed on continuing in the love of Christ. The services were in commemoration of the opening of the chapel, eighteen years ago; and the collections amounted to £34. The debt is happily paid. I was reminded of my first visit to this place, nearly twenty years ago, just after Mr. Binns, the aged pastor, had been committed to the grave. How many changes have taken place since that time. The head of the family whose hospitality I received has finished his course, but has left a name remembered by all with affectionate esteem. Another of its youthful members, whose lovely spirit, transparent sincerity, and cheerful piety, endeared her to all who knew her, (Lucy Wherry, afterwards Mrs. Carey Pike,) has been "taken away in the midst of her days." Other young friends, with whom I then became acquainted, are now numbered with "the sleepers under ground." The pastor's widow, whom I was accustomed daily to visit, has come to her "grave in a full grave, as a shock of corn cometh in its season." I was glad to visit Bourne, and to see some old friends again. It was my first visit to Lincolnshire since my return. Probably many of my readers may not remember the description given of Henry VIII. It is far from complimentary, and, we shall all agree, most unjust; but it was penned when the king was irritated by an insurrection at Louth, and was addressed to the insurgents. As a specimen of royal insolence it is very amusing. "How presumptuous are ye, the rude commoners of one shire, and that one of the most *brute and beastly* of the whole realm, and of least experience, to find fault with your Prince,

for the electing of his Counsellors and Prelates."

Oct. 2nd.—Preached morning and evening at MELBOURNE; and attended the missionary meeting on the Monday evening. Mr. Josiah G. Pike offered prayer; the Treasurer of the Society presided; the Secretary, Mr. Underwood, and myself, addressed the assembled friends. Congregations on Lord's-day evening, and on Monday evening, very pleasing. Collections, £10. Melbourne, as all our friends know, is rich in General Baptist associations; but some of my readers may not be aware that we are indebted, under God, for the edification which we have derived from the *Saints' Rest* to a severe affliction which Baxter had, when visiting at Melbourne. Illness detained him here in his chamber, and among strangers, for three weeks. "Whilst I was in health," he says, "I had not the least thought of writing books, or of serving God in any more public way than preaching. But when I was weakened with great bleeding, and left solitary in my chamber, at Sir John Cook's in Derbyshire, without any acquaintance but my servants about me, and was sentenced to death by the physicians, *I began to contemplate more seriously on the everlasting rest which I apprehended myself to be just on the borders of*; and that my thoughts might not scatter in my meditation, I began to write something on that subject." It was chiefly written at other places, and was finished at Kidderminster. "The first and last parts," he tells us, "were first done," and were intended merely for his own use. How many will have to bless God for Baxter's affliction at Melbourne, and for Bunyan's imprisonment in Bedford jail.

I cannot close this paper more suitably than by a brief meditation from the "Everlasting Rest," and a verse of a very sweet experimental hymn by that pious and useful writer. May the heart of every reader say, "Amen," to the holy sentiments expressed. "While I have a thought to think, let me not forget thee; or a tongue to move, let me mention thee with delight; or a breath to breathe, let it be after thee, and for thee; or a knee to bend, let it daily bow at thy footstool. O, my Saviour! hasten the time of thy return,—send forth thy angels, and let that dreadful, joyful, trumpet sound.

Come, Lord, when grace hath made me meet,
Thy blessed face to see;
For if thy work on earth be sweet,
What must thy glory be."

J. BUCKLEY.

AMERICAN FREE-WILL BAPTIST MISSIONS.*

The following communications from our missionaries in India, were read in the Conference.

To the Fifteenth General Conference of F. Baptists in North America, the F. B. missionaries in Orissa send Christian salutation.

BELoved BRETHREN:—Though the place of our habitation be on the opposite side of this earthly ball, so that we cannot meet with you in your holy convocation, still we are one with you in spirit, and sympathize deeply with you in the great and absorbing interests which call you together. Our prayer to God is, that His blessing may abundantly rest upon you, in all your deliberations, rendering your present session one of much sacred joy, and the means of promoting the Divine glory in the furtherance of the gospel, both at home and abroad. In due time, also, we hope to be cheered by the perusal of reports of your sayings and doings. Be assured, these silent messengers of "thoughts that breathe and words that burn," are looked for by us with feelings of no ordinary interest, as they afford us the means of freely sympathizing with our much loved, though far distant brethren, in Christ.

We have once more been permitted to rejoice and thank God for the privilege of welcoming a beloved brother and sister from America as associate labourers in Orissa. Our new friends are assiduously engaged in the acquisition of the language, and with the other members of the mission are, through mercy, enjoying very good health. The two small churches raised by the instrumentality of your mission, continue to enjoy a good degree of prosperity. Scarcely a year has passed since their organization without some additions having been made to their numbers. During the past year 13 have been baptized and added to the Balasore church, which, including the missionaries, now numbers 27 communicants. The Jellasore church numbers 17 communicants, two of whom were baptized the past year.

Connected with each church is a constantly increasing body of nominal Christians, who attend worship, and are thus brought under direct religious influences. The Khond Boarding School at Balasore, and the new Christian Settlement at Santipur, near Jellasore, are both objects of much interest and hope in the mission. Not, however, to enter further into detail, we would with pleasure mention that we have been much aided and encouraged in our labours, by

the kindness and liberality of friends in this country. A sum, not less than 700 dollars, has been contributed the past year, in support of various benevolent objects noted in our printed Report. While the administration of this service has supplied numerous and pressing wants, it has, we trust, been abundant also, by many thanksgivings unto God.

The four mission churches in Orissa, under the care of our beloved fellow labourers, the General Baptist Missionaries, number about 280 communicants, 41 of whom were baptized the past year.

It has not unfrequently been urged, that the crying wants of the missionary enterprise are, "more men and more money." Deeply, however, as we feel the importance of a large increase of labourers and of true christian benevolence, we feel that there are at this time other and still more pressing necessities, for the supply of which, each and every child of God can and should do something; we allude to the want of more effectual, fervent, believing prayer for the outpouring of the Holy Spirit, in order to the conversion of the world.

Whether we take into account the present position of missionary affairs, the lethargic, indifferent state of the heathen mind, or the infirmities of the missionaries themselves, we are brought to the same conclusion, namely, that the great desideratum in the missionary work, is the more abundant outpouring of the Divine Spirit.

The missionary machinery in India—so to speak—may be said to be pretty complete, and in good working order. The Sacred Scriptures have been translated, and, with a large number of excellent tracts and religious books, printed and extensively circulated, in all the principal languages of the country. Education and general information are being widely diffused by means of numerous excellent schools, in most of which the things of God are prominently set forth. Three hundred and thirty-one native churches have been organized; and, "last but not least," a large and more efficient body of native Evangelists—numbering about 700—have been raised up, to aid in the diffusion of the gospel. Almost every day throughout the year, the glad tidings of salvation, through a crucified Redeemer, are heard proclaimed in numerous villages, bazars, and market-places, from the lips of those who were once themselves worshippers of idols, or the sons of idolators. Your small mission in Northern Orissa, forms an integral part of this vast machinery, and to it has been vouchsafed, perhaps, fully an average share of success; still, complete and

* We extract the above from "The Star" of Dec. 14, 1853. It will be read with interest.—Ed.

successful as this machinery would appear to be, the motive power is, to a great extent, wanting. To all in any way conversant with the subject, it must be evident, that there is a fearful withholding of the Spirit, without whose aid "we labour in vain and spend our strength for nought."

The heathen, in great numbers, hear the gospel, admit its claims, confess themselves sinners, great sinners, and their own system false and impotent for good, and yet appear to feel no obligation imposed upon them by such confessions; see no necessary connection between it and a change of conduct. Minds long besotted and bewildered by sensuality and fatalism, become most obtuse and impervious to the claims of moral truth. "If it be our fate to perish; why trouble ourselves about the matter? we have too much trouble about our bodies to think about our souls." Such are the feelings and sentiments of vast numbers to whom the gospel is preached. "They are dead in trespasses and sins," how then can they be expected to cry out in earnest, "What must we do to be saved?" ere, by a more than human agent, their attention has been arrested, their consciousness awakened, convicted, and made to feel their real danger? But though "dead in sin, there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Learning, eloquence, arguments the most cogent, are powerless, until the heart is reprov'd of sin, of righteousness and of judgement to come, "until the Spirit be poured upon us from on high.

True, the Holy Spirit works by means; by the preached word which he renders "quick and powerful, sharper than a two-edged sword"; but, to wield the sword of the Spirit aright, the preacher must himself be filled with the Spirit. This is necessary, not only to enable him to "dispense the word, dividing to each a portion in due season," but also to cause him to persevere amidst discouragements; to be "instant in season and out of season," "patient towards all men; in meekness, instructing those who oppose themselves." The vile and disgusting exhibitions of selfishness and depravity, constantly presented to the mind of the missionary among a heathen people, tend directly to sour the feelings and render the heart callous; and unless sustained by a Divine unction, the most fervent zeal must soon give way and become extinct. Missionaries, like the captive Israelites in Babylon, need continually to be assured that "it is not by might nor by power, but by the Spirit of God," that their adversaries are to be overcome and Zion built up.

Since, then, it were impossible that any, and least of all the heathen, should be converted without the Spirit's aid, and, that

effectually to proclaim the gospel, the servants of Christ need be endowed with the Spirit, that "there is no restraint to the Lord, to save by many or by few," that, filled with the Spirit, "one may chase a thousand, and two put ten thousand to flight," that the outpouring of the Spirit is continually prophesied of in connection with the ingathering of the Gentiles; that the rapid and glorious spread of the gospel in primitive times was when its preachers were especially filled with the Spirit; and, further, that it is the duty and privilege of God's people to pray for the gift of the Holy Ghost. The bestowal being especially promised to those who ask, is it presumption to affirm that the outpouring of the Holy Spirit, both on the heathen and on their teachers, is a desideratum, far exceeding all other wants felt by the missionary enterprise? And is not every man, woman and child, who loves the souls of his fellow men, and has an interest at the throne of grace, imperatively called upon to unite in supplicating the copious outpouring of the Holy Spirit? Inspiration assures us, "The effectual, fervent prayer of a righteous man availeth much." Here all interested in the world's conversion, may and will aid the good work. Here rich and poor come on a level. Without "effectual, fervent prayer," the abundant gifts of the former will avail little; with it the widow's mite will accomplish much.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

By order and in behalf of the F. B. missionaries in Orissa,
J. PHILLIPS.

Jellalore, May 8th, 1853.

A LETTER FROM A NATIVE PREACHER.

To the Fifteenth General Conference of F. Baptists in America, the preaching brethren in the two small Baptist churches at Bala-sore and Jellalore send this letter.

By the great grace of God and your large and zealous aid, these two small churches of Christ have been established in the midst of great darkness. Herein those destitute of life, coming, obtain refuge. In the great work to which the Lord has appointed us, seeking wisdom and strength of God, we preach his gospel in the markets, bazaars, and villages, according as we have ability. And, by the favour of God, the power of Satan herein is becoming very much less. The Hindoo gods, formerly greatly loved and worshipped, are now neglected. They say, "Verily, there is one God, but who is Jesus Christ?" Others say, we regard the Christian religion, but we will remain in our own caste and obey it." We reply, "O, brethren, being soldiers of the company, would you retain the badge of your former

rajah, or would you cast it away?" "We would throw it away," they reply. "Thus becoming the servants of Christ, you must cast away all the badges of your former master." Others say, "How can we endure such persecution and slander to become Christians?" We ask, "Behold, if you seek this world's wealth, do you first obtain pleasure or pain?" "We first have labour and pain, afterwards pleasure." "Then, to obtain spiritual riches, endure present pain, and you shall receive everlasting life. Our Saviour, who never knew sin, endured great persecution and slander, and at last gave up his life for the salvation of sinners. He said, 'If any one will follow me, let him deny himself, take up his cross, and come after me.' Would you be a christian?—submit to all kinds of sufferings, then you may be Christ's servant." Thus conversing they become silent, having no reply to make. But many say, "Although we do not obey this religion, it is verily true, and others will obey it." Many inquire and receive books, and say, "The gods are false, and caste is false." By the rays of gospel light, the darkness and ignorance of the people disappear. Many say to us, "Remain in our village and daily instruct us, then would we become Christians." "But we are only a few, what can we do among so many?" We pray the Lord to raise up more preachers, both native and foreign, and send them into this large field.

The dear brethren and sisters in the Bala-sore and Jellasure churches, who believe in Christ, serve him, and bound in a bundle of mutual love, are established in the Lord. Of the dear children in the school, several have believed in Christ, and been received into the church. Others are asking to be received. All read the holy Shastra. Thus the garden planted by the favour of the Lord, is becoming fruit to the glory of God. Therefore, taking the name of Christ, we praise God our Heavenly Father. When all in this country become Christians, and the will of the Lord be done on earth as in heaven, then there will be great joy.

A meeting house is being built in Bala-sore, and in this work Padree Cooley Sahib is zealously engaged. In Santipur, the new village, near Jellasure, ten houses have, by the favour of God, been built. There is a school there in which both Christian and heathen children read. The people thereabout give heed to the gospel, and attend worship. There is hope that the kingdom of Christ will be enlarged in that place. Padree Phillips Sahib, and Oliver Sahib, zealously labour to forward the work there. Thus daily the work of the Lord increases.

We pray, pray you also, that all obstacles may be removed, and Christ's religion freely spread in this country. We greatly entreat

you, to prepare and send more brethren to this country. We are unworthy to repay you all you have suffered for us, but Christ, who gave his life for us, will repay all, for you have gained souls in this country in Christ.

You have heard of all the wretchedness of this country from Padree Bacheler Sahib, for that brother remaining here many days, saw it with his own eyes. In particular, pray for us, O brethren of the Conference, that by us the work of the Lord may extend in this land. We make known to you our loving salutation. Written by your affectionate brother.

RAMA.

P.S. The above is a free, though designed to be a faithful translation of our native brother's letter. The Lord grant it may be the means of provoking to love and good works.

J. P.

The Committee on Missions made the following Report, which was adopted.

Your Committee on Missions would respectfully submit the following resolutions:

Resolved, 1. That the recent extension of our Mission operations in India, and the increased number of conversions there, are an indication that the dark night of heathenism is giving place to the light of truth—for which gratitude should fill our hearts.

2. That we regard this success as a call of Providence to renewed and more vigorous efforts in the cause; and the increasing liberality of our churches confirms the belief that this call will not be disregarded.

3. That it should be a matter of serious inquiry by Christians at home and missionaries abroad, to ascertain why the Holy Spirit is not *more* freely poured out in the conversion of the heathen.

4. That we hail with joy the successful prosecution of that department of the enterprise undertaken by our Female Mission organization, and would bid our worthy coadjutors God-speed in their arduous labours. And we earnestly recommend the more general adoption of their plan of operation.

5. That we recommend and earnestly urge upon the attention of all our churches, and especially upon the notice of pastors, the great importance of sustaining the Monthly Concert of prayer for the cause of Missions.

6. That the condition of the fugitives in Canada calls loudly for aid in supplying their spiritual, intellectual and physical wants; and that this call cannot be unheeded consistently with our Anti-slavery profession.

We recommend the publication of the very acceptable letters from Orissa in the Minutes of the Conference.

I. D. STEWART, *Chairman.*

RELIGIOUS TRACT SOCIETY.

SUMMARY OF PROCEEDINGS FOR THE PAST YEAR.

1. *Continental Europe.* Grants of money and publications have been made, and other valuable assistance rendered, to kindred societies and friends in France, Spain, Denmark, Holland, Belgium, Germany, Saxony, Prussia, Switzerland, Italy, Greece, and other countries. The noble stand in defence of evangelical doctrine which these associations make in the midst of much opposition, powerfully appeals to British sympathy and liberality.

2. *Missions to the Heathen* have been materially aided by supplies of paper, tracts, and votes of money, forwarded to Christian labourers in India, Ceylon, Burmah, China, Polynesia, New Zealand, and Africa. For Madagascar, special efforts have been made.

3. *British Colonies.* Australia, North America, and the West Indies, have largely participated in the Society's grants.

4. *Emigrants.* The multitude who are seeking new homes in our far-distant dependencies have called for particular attention. In nine months 450 ships were visited in different ports, and packets of suitable books and tracts were freely presented to 16,535 families, and to 28,714 individuals; making a total of 524,126 books and tracts.

5. *Home.* Tracts were prepared and largely distributed on the occasions of the funeral of the Duke of Wellington, the attempted opening of the Sydenham Exhibition on the Lord's-day, and the persecution of the Madiai.

6. *Libraries.* Well-selected libraries have been granted for the use of destitute districts, Sunday and day-schools, union-houses, factories, lunatic asylums, and national, British, and other school teachers, to the number of 874; which, added to grants of the previous years, make a total of 8,435.

7. *Domestic Grants* have been made for city and country missions, soldiers and sailors, railway labourers, humane and criminal institutions, and for other benevolent purposes, amounting to 4,150,778 publications, of the value of 5,736*l.*; being upwards of 2,000*l.* beyond those of the previous year.

8. *Total Free Grants.* The free grants in money, or by the supplies of printing-paper and publications, have reached the sum of 12,134*l.*; being 3,057*l.* beyond the entire receipts from donations, subscriptions, and collections.

9. *Ireland.* Every application from this land has received a prompt and cordial response from the Committee, with a desire of aiding in the work of spiritual regeneration, now so hopefully begun.

10. *Scotland.* The grants have been larger than in former years, amounting to 184,533 tracts, and 256 libraries.

11. *New Publications.* Constant attention has been given in providing a supply of new works. One hundred and seventy-one separate publications have been sent out, suited to the character of the times, and the tastes and wants of the different classes: of these 45 were tracts, and 24 books for the young.

12. *Periodicals.* The LEISURE HOUR and MONTHLY VOLUME have been carried on with spirit and success; while the CHILD'S COMPANION and TRACT MAGAZINE have sustained their well established position.

13. *Issues.* The issues for the year from the London depository have amounted to 25,851,851; raising the total circulation, inclusive of those of affiliated societies, to 602,000,000.

14. The Society has continued to sustain the most cordial and fraternal relations with all evangelical bodies, and has been liberally increasingly supported.

In a review of the year, the Committee find matter for devout gratitude, and incitement to renewed activity. The work before them is great. That which has been done is but the fractional part of the work to be accomplished. Still, relying on the guidance and blessing of the Spirit of God, they would go forward in their efforts to edify believers, to oppose infidelity, Romanism, and all false doctrine, and to bring souls to the belief of "the truth as it is in Jesus."

DANGER AND DELIVERANCE OF THREE MISSIONARIES.

WE have been favoured with the following extract of a letter from Mrs Stubbins to Mrs. Buckley, bearing date Sep. 12th:—

"Last month my dear husband, with brethren Brooks and Miller, had a trip on the river as far as Kontiloo. They were absent about 10 days. The journey would, I trust, prove a savour of life to some precious souls, but to them it was a season of privation and danger. A storm came on; the stream was rapid; and their lives were in danger from the boat being nearly upset. Brother Miller was obliged to sit out in the rain all night to watch the wreckless boatmen. We felt on their return that but for a providential interposition we should all have been widows in a strange land."

THE
GENERAL BAPTIST MAGAZINE,
REPOSITORY,
AND MISSIONARY OBSERVER.

VOL. I.—NEW SERIES.

MARCH, 1854.

No. 3.

THE FREE WILL BAPTISTS.*

A Sermon preached by Rev. Jonathan Woodman, before the General Conference of F. Baptists, at Fairport N. Y., Oct. 8, 1853.

BRETHREN,—It is with feelings that I cannot describe, that I appear before you this morning. When I was appointed to preach the introductory sermon for this Conference, I felt inadequate to the task, and asked to be excused. But my brethren insisted that I should perform the service. And as I never feel myself at liberty to decline any service of the church of Christ, and especially of the Christian ministry, I consented. I do not feel the least distrust with regard to the aid which God is willing to afford me. Nor do I feel that on such an occasion as this, I shall lack the prayers of my brethren. But I do fear lest I shall not be able to do justice to the great and glorious cause in which I am engaged. Therefore I solicit your prayers.

The words of my text you will find in the 14th chapter of the epistle to

the Romans—the 16th verse: “*Let not then your good be evil spoken of.*”

[The preacher here enters into an exposition of the context, which we, for the sake of brevity, omit.]

In speaking to the subject now before us, I wish to turn your attention, *in the first place*, to the contemplation of a few of the peculiar characteristics of our denomination in its early history, which may be denominated *good*.

At the time when our denomination arose, Christianity in this country, and especially in that part of New England in which it arose, was exceedingly low. There was then but little vital piety. Very little spirituality then was manifesting itself either in the ministry or in the membership of the denominations that then prevailed over that section of country.—There were then some ministers in so called evangelical churches, free to acknowledge that they knew nothing of experimental religion—that they had never been instructed that it was indispensably necessary for the human heart to be changed. They

* As we have given a sketch of ourselves in the two preceding numbers this year, we are happy, through the medium of “The Star,” to present the views of our transatlantic brethren, contained in brother Woodman’s discourse.—Ed.

had studied theology as a man would study any other profession. They entered upon the work of the ministry without feeling the responsibility that was connected with that solemn, that sacred calling. There was one of these, at least, who was subsequently converted to experimental religion, and became a minister in our denomination, who never knew what such religion was till after he had been engaged in the ministry a considerable number of years. I allude to *Tingley*. The circumstances of his conversion were peculiar. And after his conversion, he embraced the views that were entertained and proclaimed by the fathers in our denomination, and connected himself with them. I have sat under his instruction long nights, when we had no Conferences like this—when we had no schools of learning, no theological institutions. We used to sit, night after night, and receive instruction from the lips of that aged and devoted man. I have seen him when his head was as white as a sheet, as wakeful during the long night as a youth, and as much interested in the instruction he was imparting, as are our theological professors at this time.

At the time of the rise of our denomination, ministers were settled in the different townships in New England, according to a legal regulation which obliged every man in town to pay a tax to support them. To pay this tax, in some instances, the widow's last cow was taken and sold. At that time, too, these ministers and their churches insisted on the distinguishing doctrines of Calvin—that God had foreordained whatsoever comes to pass—that everything here is in accordance with the Divine purposes—that man can alter nothing in the great economy of salvation, or in the circumstances of the human race, or even in the relation of a single sinner to God, or affect in any way his present or eternal destiny.

Some of us have heard these doctrines proclaimed from the pulpit.

Our fathers opposed these doctrines. They believed them not to be scriptural. They asserted that the purposes of God must be in accordance with the great and glorious plan of human redemption revealed in the Scriptures—that they must harmonize with the infinite, divine compassion which God felt towards the world, and which manifested itself in the gift of his Son to suffer and to die for sinners—and that the foreknowledge and decrees of God, as concerned human redemption, could not be one and the same thing; and that the latter must be perfectly consistent with the freedom of the human will; and that the foreknowledge by which these purposes were all made, must stand independent of the action of man, and that by it no obedience or disobedience was absolutely or irresistibly influenced, but that man was left as free to act as though God had not foreknown his action.

It may be that our fathers were not able to present these doctrinal questions with all that clearness, and support them with all that argument that some theologians can at the present time. But what they lacked in theory and proof, if they lacked at all, was supplied by energy and the power of the Holy Ghost.

Again: Our fathers insisted that Jesus Christ, by the grace of God, tasted death for every man; while the Calvinists of their day insisted that the atonement was partial—that Christ did not die for all men, but that he died for the elect only. It may seem strange now, the ministers of the gospel should ever have entertained such views of the Divine Being—that he could be partial, and that he did not give his Son to die for all men—that Christ did not in reality taste death for every man! But such was the case. Our fathers, on the contrary, believed and asserted that

the same love and the same atonement that could provide salvation for one sinner, must necessarily provide salvation for the whole human family—that all men occupied equal ground in their first federal head, and equally fell in him, and that in like manner all men possess equal advantages in their second federal head, and that Christ absolutely did die for them all. They also urged this doctrine from the consideration of the common blessings of grace which were bestowed upon the human family. Life, with all its enjoyments, the gospel with all its invitations, and with all its blessings and its requirements, are equally bestowed upon all. They further argued that Christ died for all men, from the consideration that all men were entitled, through his death and resurrection, to a resurrection—a personal resurrection—from the dead. They argued the same from the fact that every person felt conscious in himself that the Holy Spirit strove with him to apply to the atonement, and that the Saviour stood at every man's door and knocked, saying, "If any man will open the door, I will come in and sup with him, and he with me." They also argued this same from the consideration that every man felt that in rejecting the offers of life, he was condemned—that he was responsible for its rejection, and consequently that his condemnation was just. They argued the same, too, from the consideration that no man—no matter what his circumstances—no matter how deep his guilt, how dark the stain of his sin, but, when he accepted the offers of salvation, the blood of Christ washed his sin away, and thus, according to the word of the apostle, it was a faithful saying that Christ Jesus came into the world to save the chief of sinners.

These are a few of the characteristics of the theology of our denomination in its infancy. Let me now turn

your attention for a moment to the views of the fathers as related to the application of these principles of theology.

They believed that the religion of the gospel was a spiritual, experimental religion, and that the election was the election of the Spirit according to the doctrine of Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Hence they insisted that no man has any right to claim the privileges of Scriptural election until he is born of God—that whatever might be presented in the Scriptures as to the privileges of God's elect, no man had any claim upon them until his heart was renewed. They insisted largely that man must be born again—that he must be converted to God; and here was the secret of their success, the spring of the glorious reformations that attended their labours. It was the doctrine of regeneration, a spiritual religion, a renewing of the whole moral character, a renovation of the whole man, so that if any man was in Christ, he was a new creature, old things having passed away, and all things become new, so that he was indeed created anew "in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

But again: They believed that religion, being spiritual, it was possible in the performance of their religious duty, to enjoy the aid of the Spirit of God. They believed that they might pray. And such prayers as I have heard from some of those aged fathers, perhaps, the world was a stranger to until those fathers arose. I do not say that such prayers had *never* been before known. But in that age, the religion of the world seemed a stranger to such spiritual exhibitions as were made in the prayers and exhortations of our fathers.

I remember well, at one time, sitting in the congregation when father Buzzell engaged in prayer. Nearly two thousand persons were in attendance—many more than could get into the meeting house at Sandwich. The old man was carried away in the spirit of prayer. I looked at the young men in the gallery—tears were dropping from their faces, and there was scarcely a dry eye in the assembly. Such a prayer! It seemed to take hold of the arm of Omnipotence, and bring down the power of God like a cloud that overshadowed the whole congregation, and made the place awful and yet glorious. Such were the prayers of our fathers. And such, too, were the exhortations of private Christians in their time. What appeals have I heard made from our fathers and mothers in the Christian church. And such were the sermons of those who preached the gospel. I was never privileged with hearing our beloved Randall. He entered upon his rest a little before I entered the Christian ministry. But I was associated with Lamb, White, Colby, and many others, who bore the glorious news of salvation to the lost, travelling from State to State, and from town to town, without compensation—without the means of support that we now enjoy, exposing themselves to all the hardships and privations that they met, for the sake of the gospel and of souls. Most of them wore themselves out in a few years, and found an early grave. These men were acquainted with self-denial, and sacrifice for the gospel. They believed themselves divinely called to their work, and no earthly consideration could turn their attention away from it. They felt, "*Woe to me if I preach not the Gospel!*" They felt that necessity was laid upon them, and that, though bonds and imprisonments, though poverty and distress, though death even should beset their path, they were not at

liberty to turn back from the calling in which they were engaged. And so they pressed onward through difficulties that might make the stoutest heart quail, and performed their work.

In view of their spiritual call to the ministry, the fathers felt themselves always under the necessity of enjoying the Divine aid, and consequently were much in prayer that God would be with them when they engaged in preaching the gospel. O how I have heard them pray that God would not send them into the pulpit unless he would go with them. How I have heard them wrestle with God in prayer! And this was a secret of their great success—of the great reformations that prevailed through the country under their labours. I do not say it to reproach our present ministry—but I must say, would to God that that spirit rested more on the ministry of this day, that *we* felt it more!

These peculiar characteristics of our denomination in its early history produced results which were in themselves good. We will now turn your attention to the contemplation of a few of them.

1. The fathers astonished the other denominations by which they were surrounded. These last could not understand how it was that these unlearned Free-will Baptists—these ignorant men, as they chose to call them—could draw out such multitudes to hear them preach. It was not by the power of their eloquence, for they were not orators. It was not from the consideration of any superiority of intellect that our fathers possessed over other men. What then was the great secret? The success of the fathers would naturally excite the curiosity of those who were unacquainted with such success, and lead them to inquire after the secret, till they should begin to learn that God was with them. They might be

slow to learn this, as they were, and as they really did—persecute our ministers and churches, closing their meeting houses against them all through the land. I have been myself obliged to preach on the Common before the door of a church on a week day, from the consideration, as it was supposed, that to let a Free-will Baptist into the house would defile it. I recollect one instance in which I was invited to deliver a lecture on a week day in a certain township to citizens of the town and owners of pews in its meeting house. I told them I would do so, if they would go to the minister and inform him that I would like the use of his church for the occasion. It was denied. So we assembled round the meeting house door, and then repaired to a private dwelling, and there the word of God was dispensed. It was nothing uncommon to meet with such repulses. And, too, all sorts of slander were reported concerning the fathers, and those who followed with them. But they endured these reproaches for Christ's sake, and went forward trusting in God. Gradually they arose, until at length other denominations began to see that this work was indeed of God, and that they could not overthrow it; and feared lest they should be found fighting against God. That feeling of exclusiveness and proscription, which in the first instance prevailed, now began gradually to die away; and the doors and pulpits of other denominations were gradually thrown open to us, while ministers of their denominations listened to the words of life proclaimed by our ministers, and began to see that these doctrines commended themselves to the consciences of men and must prevail. Nor was it long before these same sentiments of free salvation were proclaimed from the pulpits of other denominations by their young ministers. At length, permit me to say, they were

proclaimed almost without exception through the land. And I believe, and I doubt not you believe, that the Free-will Baptists have been to a great degree the instruments of this happy change. To be sure, we have had helpers in this work. Our Methodist brethren have been faithful in proclaiming a free gospel, and have done their share in enlightening the public mind in relation to the true principles of the atonement; but in many parts of the country we have been destined to toil on alone, and God has given us victory. And now, if within the last twenty years there has been anything good in the glorious revivals that have spread through the United States, it must be attributed to the change in theology that has been presented to the public mind. Without that change there never would have been such glorious out-pourings of the Spirit of God, and such wonderful ingatherings of souls to the church. And we have performed our share of this work.

Another good result from the peculiar characteristics of our denomination, is the increase of Christian fraternity and love, proportionately with the adoption of our theological views, through the different denominations of Christians with whom we have associated; so that they now hold us, and we hold them, as fellow-labourers in the great harvest field of our blessed Lord and Master. They now invite us to participate with them in carrying forward the great moral enterprises of the age, and we cordially accept the invitation, and reciprocate the kindness. And I believe, brethren, that the happy correspondence that has recently taken place between the different evangelical denominations of this country, is destined to result in one of the most glorious out-pourings of the Spirit of God upon the enterprises in which we are engaged—such as anti-slavery, missions, and so forth. Let

them come up to these enterprises as they should, and as it appears to me the signs of the times indicate they will, and what could they not do? Under God the world would be evangelized in a little time.

I have spoken thus far of the "good." I must now turn your attention for a few moments to the contemplation of the danger that exists that this "good be evil spoken of," and brought into disrepute.

There is danger, brethren. But you will inquire from whence that danger arises. I remark then,

1. From the consideration that while there were many things that were excellent in the theology and modes of church building and discipline held by the fathers, there were also some things which might, perhaps, be denominated *error*.

While the *fathers* saw the clergy of their time coldly preaching doctrines which they deemed erroneous and dangerous, and at the same time living often at the expense of the taxed poor, they repudiated the *proper* and *necessary* support of the ministry, and preached against salaries and ministerial support. This may be denominated an error of our fathers. Now that we are in danger of suffering from this error is evident, in the consideration that it has already resulted in the exceeding destitution of many of our churches which now prevails. I have no doubt that many of our churches have gone down from this very cause. Had the fathers at the commencement of our denominational existence seen the importance of a proper ministerial support, and had our members been early trained to give that support, many of our churches that are now weakly and dying, if not dead, would have been flourishing to-day. I know of townships where there have been churches numbering a hundred members, who were abundantly able so support a minister, and when they might have

enjoyed the sympathies of the township almost to a man, in their sentiments and denominational interests, which now are without any means of grace at all—and the church itself perhaps entirely extinct. How far this evil is to spread God knows. But my prayer is, that it may soon be stayed. There is at present a lamentable deficiency in this respect. Our brethren do not feel the importance of sustaining the ministry as they should, and of holding up the hands of their public servants as they ought. And from this consideration there is danger of our good being evil spoken of.

2. Again; There is danger from the consideration that our fathers, while they saw that the ministers of other denominations entered upon the work as they entered upon any other profession, without the influence of the Holy Spirit, and with mere educational qualifications, rejected, perhaps too much the idea of a proper education, supposing that the influence of the Spirit alone would qualify them for the work of the ministry. They used to say sometimes that they gloried in the idea that they had made no preparation for preaching, and that they had received their text and all their thoughts in relation to their sermon since coming into the pulpit. And I have no doubt that it was often so. I have no doubt that some of them did really fear to sit down and take their pen and draw the outlines of a sermon, lest they should offend God. I have been told by my aged fathers sometimes, never to put pen to paper. Now, I do not believe, at the present day, that note-preaching is so effectual as extemporaneous,—that a man can so well throw his whole soul into his sermon, and draw his congregation with so great power, when he is fettered with a written discourse: but then I do not believe that it is right for us to go into the pulpit without

knowing what we are going to say. It is a great thing to point men to heaven. It is a great thing to preach the gospel of the Son of God to our fellow-creatures. And we ought to know what we are going to preach.

There is a lamentable want of education in our ministry. Perhaps you do not feel it here so much as some of us feel it, who travel into the outskirts of the denomination. We sometimes hear men preach, who murder not only the principles of the gospel, but the English language itself. It is a sad thing. And there is danger that this educational deficiency bring our good into disrepute.

Now there is great danger, unless we have had proper mental training, and are well acquainted with the word of God, that in expounding it we shall give wrong constructions to it, and lead souls to wrong conclusions. And a wrong conclusion in relation to a gospel truth, though it seem small, leads in the end to a great distance from it, and results often in great moral disaster.

It is highly necessary, therefore, that proper instruction be imparted to those who would enter the ministry. And I have no doubt we have many young men to-day whom God is calling to enter the ministry, whom we have not means to instruct. Nor do we give them sufficient encouragement. We do not pray as we ought, nor contribute as we ought, in their behalf. Poor perishing souls need the principles of the doctrine of Christ as held by Free-will Baptists. What multitudes might be brought into the church if we only had the *men*. There are fields white and ready to harvest, extending through the land and through the world, which we might occupy. And what are we doing? There is danger that the good we have done be brought into disrepute in consequence of the destitution of our churches.

Once more.—There is this danger,

from the consideration that our young men who receive an education may not, perhaps, sufficiently depend upon the Spirit of God. Man is a creature of extremes. He has an exceedingly strong tendency to fall into an error opposite the one he leaves. Well now, there is great danger that our young ministers, while they depend, as they ought, to some extent, on education, should neglect the influence of the Spirit of God. When young men in the ministry are not much in prayer—when they can coldly select a text and sit down and write a sermon, without praying over it, and without ever feeling that they are entirely disqualified for their work unless they have the Spirit of God,—then souls are in danger. And then the good which we have done is in danger of being brought into disrepute. I do not say that I see danger here. I thank God that our young men are as deeply pious as they are. But a caution will do them no harm. My young brethren, do not forget secret prayer. Do not forget the burden of souls, when you are preparing your sermons. Try to feel that every exhibition you make from the pulpit stands connected with the eternal destiny of souls for whom you treat.

Again:—There is the danger of which we are speaking because we are liable to have local interests that may divide us as a denomination. There is danger at this time that some local interest may operate unfavourably to the diffusion of the fruit of the gospel of God. We are attached to Eastern men and Eastern interests—to Western men and Western interests. We may be peculiarly attached to some distinguishing views that may have been advanced by Eastern or Western men, and all unconsciously hold off a little at arms length those who differ from us. As surely as anything of this nature shall creep in among us, it will divide

our interests, and weaken our efforts for the salvation of souls.—And, instead of devoting all the powers we possess to the extension of the Redeemer's cause, we shall at length, it may be, be at war among ourselves. There is danger arising from the consideration that, even in Conferences like this, we are liable to become excited with our zeal in our debates, and speak things unadvisedly, which may be regarded, perhaps, as personal or unkind. Let us be guarded against any such invasions from the enemy. I have thought sometimes that I have seen some little appearance of such evil,—though I presume that there is not a company of ministers on earth, in any denomination, that have sat together with less disagreement than we have in times past. I have oftentimes been exceedingly delighted with that feeling of love that has pervaded the whole body;—and when I have met with brethren as I meet you now, and the hour of parting has drawn near, it has pained my heart that we could not live and die together. But there is danger that this love shall chill under the warmth of the excitement of debate. Let us remember that we are to bear one another's burdens, and so fulfil the law of Christ. We are to endeavour, by all possible means, to build one another up in the most holy faith. I must now leave the subject,

though there are many other things which I should be glad to say.

In conclusion, my brethren, our work is arduous. God has set us for the defence of the gospel. He has called us to enter into his harvest, that we might receive wages. We must be ready to sacrifice our interests, our ease and our worldly comfort. We must feel the worth of souls, and faithfully discharge the duties of our responsible calling.

Probably this may be the last General Conference that your unworthy brother may attend. I have had the privilege of labouring in the gospel many years—more than thirty-seven. My greatest regret has been that I have done so little in the cause of God. Within the past year I have felt that I could not content myself to live without doing more. Accordingly, I have been endeavouring to arrange my concerns that I might do more. We should study deeply to know how we may do most for Zion—how we may lead most souls to Christ. And now, if we can catch the holy flame of the gospel, and carry it with us,—burning in our bosom, as we return to our people, I believe we shall see the outpouring of the Spirit of God through the length and breadth of our Zion, before another year has rolled away. May God in infinite mercy grant it, for his Son's sake.

MEMOIR OF REV. W. FOGG, OF RETFORD.

A respected brother has furnished us with the subjoined notice of our late esteemed and laborious friend, which appeared in *The Doncaster Chronicle*. Its author is unknown; but it is so truthful, and just, that we have no hesitation in transferring it to our pages; being assured that all our readers who were acquainted with Mr. Fogg, will recognize the portrait; and that those who had not this pleasure, will be edified by its perusal.—ED.

“WE have this week to record the death of the Rev. William Fogg, Minister of the Baptist Chapel at

West Retford. Mr. Fogg was a native of Nottingham, where he was born on the 25th of December, 1788, consequently he died on his natal day, having just completed his 65th year. Mr. Fogg's family was of great antiquity; one of his ancestors came over with William the Conqueror, and a descendant of him, it is recorded, kissed the hand of Richard the Third, A.D., 1484. Others of his family were amongst the non-conformists in the days of Cromwell. Ano-

ther fought with and under Duke William, in the Scotch Rebellion, in 1745: one, more recently, distinguished himself under Sir John Jervis, in the naval engagement off Cape St. Vincent, on the 14th of February, 1797; whilst an uncle performed an useful and conspicuous part at the storming of Seringapatam, on the 15th of May, 1791. Mr. Fogg himself was originally a builder in Nottingham, and an occasional preacher amongst those professing the Baptist creed in that town and neighbourhood. A vacancy occurring in the pastorate of the Baptist chapel, West Retford, Mr. Fogg was selected as his successor, and went to reside there on the 11th of July, 1835. On Mr. Fogg's appointment, the congregation was only small, and unfortunately was split up into several conflicting sections, but under Mr. Fogg's ministrations these differences soon became reconciled—the congregation rapidly increased, and it is now more numerous and influential than at any former period of its history. Mr. Fogg was an affectionate and impassioned speaker—fluent in language, plain and graphic in his discourses, and usually attracted large congregations. But it was not in the pulpit alone that Mr. Fogg became so pre-eminently distinguished as a Christian minister. His works and labours of love were more distinguished and appreciated by the public at large, in his unremitting and praiseworthy attention to the sick and those suffering under calamities in the circumjacent neighbourhood of the principal scene of his ministerial labours. His health, however, had for some time been visibly declining, although he continued, with slight intermissions, in the performance of his multifarious duties to within a day of his death. He delivered his last sermon on the evening of Thursday, and was seriously attacked with his old malady on Friday evening. Medical assistance was called in early, but he continued to get worse and

worse until two in the morning of Sunday, when he was suddenly and unexpectedly called to his reward. His mental faculties were unclouded nearly to the last. During his sufferings he was fully sustained by the consolations of that religion which he had practised and inculcated upon others, and he quietly left this earthly scene in the full assurance of a blessed immortality, leaving behind him a character which all would do well to imitate, but which will not be so easy for all to attain.

The remains of this much and deservedly respected minister were interred on the morning of Wednesday last, and at which there was a large attendance, consisting of every denomination of professing christians in the town; and doubtless had it not been for the extreme severity of the weather that attendance would have been considerably larger. The body, which was inclosed in a plain oak coffin (at the expressed wish of the deceased), was borne into the chapel by six members of his late congregation. The coffin having been placed over the baptistry, in the centre aisle, the chapel began to fill, and it was some time ere the spectators could be accommodated. Most of these were in full mourning, and most of them appeared to be deeply affected. The Rev. Julius Cæsar Smith, minister of the Baptist chapel at Kirton-in-Lindsey, having ascended the pulpit, after a short pause commenced reading the 15th chap. of St. Paul's 1st. Epistle to the Corinthians throughout. Having concluded with prayer, he commenced an address (not a sermon), which he founded on the words, "There is a great man fallen." In speaking thereon, he observed that the deceased was not a great man as a warrior, a politician, or a senator; but, in the Christian sense of the word, he was great in his missionary labours, in his piety—great in his mightiness of the Scriptures—great in the extent of his ministerial labours, &c. Upon each of

these topics the rev. gentleman spoke with considerable ability, with great calmness and sound discrimination, and in which he appealed to most of those present for a corroboration of the justice and truth of his observations, and concluded with some striking remarks on the uncertainty of life, and the necessity of being prepared for the great change which awaited all. The body was then taken to the chapel-yard and interred in a vault near its centre. At the conclusion of the service the benediction was pronounced, and the multitudes left under considerable emotion, which evidently "proved how they loved him."

Mr. Fogg preached his first sermon at West Retford, after his appointment, on Sunday, the 12th of July, 1835, from 1 Cor. ii. 2; and his last on Thursday evening, Dec. 22nd, from Heb. xii. 28, from which words he spoke with unusual earnestness and animation. He now rests from his labours. Peace to his manes!

We understand that Mr. Baldock, of Worksop, has just completed an excellent likeness of the deceased, and his friends will be glad to learn that a first-class lithograph from this picture is in course of execution, and will be shortly ready for circulation.

BIBLICAL DIFFICULTIES EXPLAINED, FROM THE SINAITIC INSCRIPTIONS.*

THE QUAILS.

"And it came to pass, that at even the quails came up, and covered the camp."—Ex. xvi. 13.

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp."—Num. xi. 31. 32.

THE Hebrew word *salav*, is rendered "quails" in our authorized version. In this rendering our translators follow the Septuagint, the Vulgate, and all the ancient versions. It has with it, also, the authority of Josephus. Yet the true signification of the word has been treated as an unsettled question. Ludolf, followed by Scheuchzer and bishop Patrick, advanced the opinion that *salav* should be translated *locusts*. The proofs, however, supplied by the Old Testament, that the *salav* of the Exode were not insects, but birds of some

kind fit for the food of man, may safely be pronounced conclusive against the theory of the locusts; for it was flesh, such as they had eaten in Egypt, that the Israelites desired to eat; and it was the *flesh of winged fowls*, the Psalmist informs us, that was rained down on them from heaven.—Psalm lxxvii. 27.

The miraculous supply, therefore, consisted of vast flocks of birds; the only question being as to the species. On the face of the case, two considerations militate strongly against the received rendering.

First, as we read that the Israelites "spread them all abroad for themselves round about the camp," (Num. xi. 32,) evidently to preserve them for future use, by drying them in the sun, the birds must have been of a kind capable of being preserved by this process. But every species of the quail tribe, from their peculiar delicacy and fatness, is, beyond most other birds, incapable of being preserved by drying; and, as bishop Patrick justly observes, would be *corrupted*, instead of being preserved, by

* From "The Voice of Israel from the Rocks of Sinai."

exposure to the heat of the sun.

But secondly, the words of Moses, "He that gathered least, gathered ten homers," will be found, on due examination, altogether incompatible with the idea of a bird of so diminutive a size as the quail, even of the largest kind. "The homer," says Mr. Parkhurst, "was equal to ten *baths* or *ephahs*, and to about seventy-five gallons five pints, English." The homer, therefore, was a measure several sizes larger than an English hogshead. Now within the space of "two days and one night," the least successful of the Israelites secured birds enough to fill *ten* of these capacious measures, or to the amount of 750 gallons. As they were unprepared for the miracle, and were unprovided, therefore, with nets, they could avail themselves only of their hands, armed with sticks or other weapons.

But for a single Israelite, in this way, and in this space of time, to kill quails enough to fill twelve hogsheads, would be in itself a miracle. The birds, therefore, of whatever kind they were, must have been of a magnitude very different from that of the largest of the quail species; of a magnitude, in other words, sufficient to allow the possibility of one man killing with the hand, in two days and a night, as many birds as would be required to fill twelve or fourteen hogsheads.

I was first led to doubt the received rendering, by the occurrence of a word at the opening of a two-line inscription. The word was *nuham*; its definition, "the name of a bird of a reddish colour, resembling the goose." Observing no fewer than three examples of this inscription, taken from different rocks, the contents promised to be answerably important, or at least to throw light upon the opening word. The anticipation was fully justified. The second word was *bahari*, "from the sea." These readings recalled to mind the passage

in Num. xi. 31, with which they so remarkably coincide. "And there went forth a wind from the Lord, and brought *salav* from the sea." If the inscriptions be commemorative of the miracle, the words *nuham bahari*, explain the obscure Hebrew term, by shewing the miraculous supply to have consisted of flocks, not of quails, but of the casarca, or ruddy-goose—a bird of the goose species, but of stork-like height.

If the two difficulties opposed to the idea of the *salav* of Moses signifying quails, be now examined by the light thus obtained from Sinai, both will be found to disappear. For, first, the flesh of the goose is as peculiarly adapted for the process of drying, as that of the quail is unfitted for it; and might be hardened, instead of corrupted by exposure to the sun. And, secondly, with reference to the enormous supply of "ten homers," collected in two days and a night by a single man, the magnitude, even of the ruddy-goose, contrasted with that of the quail, substitutes an easy probability for a physical impossibility; since the latter hypothesis would imply the slaughter of, perhaps, 20,000 quails, where the former would not require one-tenth, perhaps not one-twentieth of the number. It may deserve notice, in connection with the latter possibility, that the Indians on the Hudson river are known to average as many as 200 geese in a day brought down by their guns, without any of the advantages providentially afforded to the Israelites.

But the light apparently thrown on this great miracle of the Exode, by the Wady Mokatteb inscriptions, is further important, as most satisfactorily explaining a text which has perplexed all the commentators, and of which no satisfactory explanation has yet been given. In Numbers xi. 31, we read, "And there went forth a wind from the Lord, and brought *salav* from the sea, and let them fall by the camp, as it were a day's jour-

ney on this side, and as it were a day's journey on the other side, round about the camp; and as it were, *two cubits high*, upon the face of the earth." The extravagant supposition entertained by some, regarding this most difficult text, namely, that by the expression, "two cubits upon the face of the earth," we are to understand that the birds lay literally piled one upon another, to the depth of between three and four feet, over an area, on all sides, of from twenty to thirty miles, carries with it its own confutation. For, without questioning its impossibility, if God so willed, such a supply would have provisioned, not millions only, but tens of millions, and must have caused pestilence, instead of plenty, among two millions of people. The palpable absurdity of a literal interpretation of the passage, understood in any sense of quails, has betrayed others into modes of evading the difficulty, scarcely less absurd. The most curious is that originating with Josephus, who understood the phrase,—"two cubits high upon the earth,"—to have reference to the height at which, in their exhausted state, they flew upon the ground, so as to be within easy reach of the Israelites. From attempts like these, we turn to the clear and easy literal interpretation of this text, supplied by the substitution, authorized by the Sinaitic inscriptions, in the rendering of the Hebrew *salav*, for *quails*, of *red geese*. For the height of the *casarca*, or long-legged red goose, is stated by naturalists at three feet and a half, or precisely the Scripture measurement of two cubits; and this *questio vexatissima*, thus literally understood, proves to have reference, neither to the depth at which the birds lay upon the ground, nor to the height at which they flew above it, but simply to the stature of the stork-like red goose.

In corroboration of the light thus reflected from the rocks of Sinai upon this miracle, I would conclude this

topic with, perhaps, the most striking illustration from natural history that a Scripture miracle has ever yet received. "The *berniclæ* (one of the many species of *anas* or *anser*) is of a brown colour, with the neck, head, and breast black, and a white collar. These birds, like the *berniclæ*, frequent our coasts in the winter, and are particularly plentiful, at times, on those of Holland and Ireland, where they are taken in nets, placed across the rivers. In some seasons, they have resorted to the coast of Picardy, in France, in such prodigious flocks, as to prove a pest to the inhabitants, especially in the winter of 1740, when these birds destroyed all the corn near the sea-coast, by tearing it up by the roots. A general war was, for this reason, declared against them, and carried on in earnest, by knocking them on the head with clubs; but their numbers were so prodigious that this availed but little. Nor were the inhabitants relieved of this scourge till the north wind, which brought them, ceased to blow, when they took leave."*

It is only to transfer this scene to the coast of Sinai, and all the main circumstances of the Scripture miracle seem to rise before us.

THE PLAGUE OF FIERY SERPENTS.

Much learned research has been devoted by commentators to the question, as to the particular species of serpent employed in this judicial miracle recorded in Num. xxi. 6. The allusions in Isaiah to the fiery flying serpent, have been not unnaturally understood as having reference to this plague. Bochart and others, taking the words of the prophet literally, have collected authorities for the existence, in Egypt and other parts, of a serpent with wings, especially a kind called the *saraph*. By Calmet, however, the properties of the *akousias* or *jaculus*, a serpent of such muscular

* Encyclo. Brit.

power and velocity that it seems to fly, are thought to answer sufficiently, both to the prophet's description, and to the circumstances of the miracle at Kadesh Barnea.

The Sinaitic inscriptions now, at length, come in to reflect their light upon the point at issue. If they be admitted as authority, "the fiery serpents" of the Exode were destitute of wings. No representation of a winged serpent has been found upon the rocks of Sinai; and the specimen in Gray's collection of plates, No. 83, is evidently that of a snake of the jaculus kind, springing or flying in virtue of its great muscular power. The journal of Capt. Frazer, contains a passage which at once throws light on the Mosaic miracle, and establishes the authority, as an illustration of it, of the representation of the fiery serpent. "Ras Wady Rasale. At 3h 28m., a little excitement was got up amongst the caravan, by the appearance of a hannish or snake in our

path, of the adder species. He was soon killed. This interested me, as it was in the country we were approaching that the Israelites were bitten by serpents. Twellop (his Shiekh) and all the Arabs declare that there is a serpent that flies, called the "*hannish tahyar*," flying snake, and that they are numerous in the mountains here, during the hot weather. They are about three feet long, and are very venomous, the bite being deadly. The only way of catching them is to shoot them, or to draw a cloak over them. They come sometimes into the valleys. Mohammed Ali told me that he had seen them in the Hedjaz, skimming the ground like flying fish. They have no wings, but make great springs. Twellop confirms this. They have very small heads, and are of the colour of the ground." This accords with the inscription and carved illustration on the Sinaitic rocks.

BENEVOLENT ACTIVITY ESSENTIAL TO THE PROSPERITY OF A CHRISTIAN CHURCH.

An Address by Rev. J. C. Pike, at the Revival Convention.

If we are true christians, we unfeignedly desire the prosperity of Christ's church. Next to the salvation of our own souls, this is an object that will be near our hearts. We shall "prefer Jerusalem above my chief joy." Our affectionate desires and resolves for the church will express themselves in the language of David, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

By the *prosperity* of a christian church, I understand in general terms, first, a state of healthy and vigorous piety in the members that compose it, and secondly, frequent accessions to

its number from the world. By *benevolent activity*, as essential to the realization of such prosperity, I understand that all who belong to a church—the pastor, the elders, the deacons, the deaconesses, the members without exception, young and old, rich and poor, must be alive to the interests of religion, must all be bent upon promoting the glory of God and the good of souls, far and near, by *every* means in their power.

We may view this as a question of *analogy*. Look at the human *body*. Exercise is essential to its health and comfort. Inactivity is the parent of disease and wretchedness. What aches and pains, and discomforts and horrors, the languid and the lazy have to endure! How low-spirited they

are! How incapable of exertion do they feel! What stimulants they resort to, in order to push the weary wheels of life along at all! Who knows not that a brisk and cheerful walk in the open air, or any active employment that exercises the muscles of the body, will render all such expedients unnecessary, and most effectually banish all these uncomfortable feelings? They are most happy, who, in labouring for the good of others, can most completely lose sight of themselves, and of their own wants and disquietudes.

Or look at the *mind* of man. Its marvellous powers and faculties are sharpened and invigorated by exercise, and without it would soon become rusty and valueless.

Just so it is with the *soul*. Christian graces can only live and flourish by exercise. If we would be strong, vigorous christians, we must "*exercise ourselves unto godliness.*" Faith, and courage, and brotherly-kindness, and love, and zeal, and humility, must all be in active operation; and the more they are so, the stronger will they grow.

Some christians are always fretful and discontented. The sermons are not edifying; the doctrine is not comforting; they get no good. Let these miserable people set themselves to some work of christian benevolence. Let them lay themselves out in different ways for the benefit of others, and their gloomy and melancholy feelings will vanish. Their happiness and usefulness, too, will be at once increased a hundredfold.

We may view this subject as a question of *doctrine*. What are the teachings of Scripture upon it? Are they not that benevolent activity will exert a *reflex* influence on the individual by whom it is displayed? "He that watereth shall also be watered himself." Are they not that benevolent activity is after the pattern of Christ himself? He went about doing good. He said, "My meat is

to do the will of him that sent me, and to finish his work." Are they not that benevolent activity is in obedience to the commands of Christ? "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "Love your enemies, bless them that curse you, *do good* to them that hate you, and pray for them who despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." What sublime and benevolent morality is this! Are they not that the christian should be prompted to benevolent activity by the love of Christ? This is represented as the all-constraining motive to a life of consecration, "not unto ourselves, but to him who died for us, and rose again." Are they not that a spirit of benevolent activity is that which alone truly desires, or can be safely trusted with prosperity? And are they not that the opposite of benevolent activity is of all things most displeasing to the Saviour? The *slothful* servant is emphatically pronounced to be the *wicked* and *unfaithful* one; while in religion, as in every thing else, the hand of the diligent maketh rich.

From such considerations it is clear there can be no true prosperity—nothing that is *Christ-like*, or approved by Christ, where this spirit is absent from a people. And as to the *increase* of a church, how can it be expected, except as christians themselves, who are the *epistles* of Christ on earth, and *witnesses* for him to their fellow men, are active in seeking it? The ungodly, careless, blaspheming, sabbath-breaking multitudes of our fellow creatures, will not of themselves crowd into our chapels to hear the gospel, and be converted. Christ's plan is, "Go out into the highways and hedges, and compel them to come in." "Go ye into all the world, and

preach the gospel to every creature."

What is the church? A company of *husbandmen*; but "the husbandman labouring first must be partaker of the fruit." Christians must toil in sowing the precious seed of divine truth, if they would expect to reap a joyful harvest hereafter. What is the church? An *army*. Each member is a "soldier of Jesus Christ." An inactive, timid soldier is a useless one. Christians, you are called to a noble warfare; see that you battle valiantly against the powers of darkness, in your faithful attempt to recover a lost world to Christ. "Endure hardness as good soldiers of Jesus Christ." "Fight the good fight of faith." Your warfare is a truly *benevolent* one. Its aim is not to destroy, but to save,—to slay man's sins, but to save his soul. Ceaseless *activity* in the prosecution of it is essential.

The subject may be further viewed not only as a question of analogy and of doctrine, but of *fact*. Where a spirit of benevolent activity has been wanting, has any church ever been known to prosper? Where this spirit has been present, however poor, humble, and unnoticed the members of a church may have been, have they not prospered? The records of the New Testament churches, and the facts of universal history, answer these enquiries, and confirm the statements that have been made.

Manifold are the methods in which benevolent activity will display itself for the prosperity of the church. Parents will employ domestic influence on the side of piety; they will teach their children to love and revere their minister, thus securing a favourable hearing for the truths he delivers. They will display also a becoming anxiety for the spiritual good of their servants and attendants, and encourage them to attend upon the means of grace. One christian will influence another, provoking to love and good works, encouraging the earnest, rebuking the slothful and covetous, sti-

mulating the timid, strengthening the weak, and uniting those who are divided. We shall invite our neighbours and acquaintance to the house of God. We shall be more *systematic* in our efforts, both for home and foreign objects, and more fervent in our prayers for a blessing upon them.

I fear there is too much disposition in our churches to feel any *pecuniary* calls or efforts a burden, whether for the support of the ministry among themselves, or for sending forth the gospel to the heathen. Hence, in many instances, instead of the church taking the lead, encouraging all the members to liberality by its sanction, and securing the co-operation of all by an organized system of contribution, the whole is left to the spontaneous and often spasmodic exertions of individuals. This grudging spirit must be exorcised from our hearts, before we can expect the Lord to prosper us.

I am no workmonger in religion. The grace of God in Christ I adore. This is all my trust and hope. But while I hold firmly the doctrines of grace, it is in connection with views that are equally derived from the word of God, in reference to human duty and responsibility; and hence I am led to believe that the motto of a truly prosperous church will be "*all at work, and always at work.*" All at work, for every idler is a hindrance—a drag on the chariot wheels of our Immanuel. All at work, for the help of all is needed; the field is wide, the harvest is great, but the labourers are few. All at work, for every christian has some talent, some influence that he can employ. You have heard of one who said, "I cannot speak for Christ, but I can *die* for him." The christian of humblest ability may say, "I cannot speak for Christ, but I can *live* for him." There are few, if any, among you, who cannot speak for Christ, if not in public, yet in the social circle, or the sabbath school, or in conversation with the

inquiring or the ungodly, you can do it; and all of you can speak to him in ceaseless and importunate supplication. Thus *all* should work for Christ, and *always*, for the period of activity is limited, "The night cometh, when no man can work."

Many of you, dear friends, are members of a christian church. Are you at ease in Zion? Woe unto you if you are. For to you individually, under God, does the prosperity of that church belong. I lay it upon the conscience of each of you to seek the prosperity of your own church; pray for it, labour for it, contribute for it. Co-operate with your minister; do all in your power to bring down the blessing of heaven upon his labours. It devolves on *you* to say whether he shall preach to empty pews, to cold and listless auditors, or be cheered and stimulated by multitudes crowding to hear the words of life. It mainly depends on you, whether his spirit shall be bowed down by the desolations of Zion, or rejoiced as he exclaims, "Who are these that fly as a cloud, and as doves to their windows?"

Brethren, I challenge you to consider and act upon these things. Be not listless, be not illiberal, be not

inactive. It is the cause of your Lord. It is the cause of precious souls. It is a cause that will yield you far better returns than any earthly undertaking or business. To each of you I would say,

"Arouse thee, soul!
God made not thee to sleep
Thy hour of earth in doing nought, away;
He gave thee power to keep,
O! use it for his glory while you may,
Arouse thee, soul!

Arouse thee, soul!
O! there is much to do
For thee, if thou would'st work for human
kind:—

The misty future through,
A greatness looms—'tis *mind*, awakened
mind!
Arouse thee, soul!

Arouse thee, soul!
Shake off thy sluggishness,
As shakes the lark the dewdrop from its
wing;
Make but *one* error less,
One truth—thine offering to *mind's* altar
bring,
Arouse thee, soul!

Arouse thee, soul!
Or sleep for evermore,
And be what all nonentities have been,
Crawl on till life is o'er;
If to be aught but this, thou e'er dost
mean,
Arouse thee, soul!"

AN UNSPOKEN CLOSING ADDRESS TO THE LOUGHBOROUGH CONVENTION.

DEAR CHRISTIAN BRETHREN AND FRIENDS,—To-day we have been assembled together for high and holy purposes:—many warm and earnest hearts within our churches have longed for such a day as this; they have felt the lack of success, and mourned over a famine of prosperity, and have anxiously looked for some happy time to come when success should again cheer them and prosperity be restored. And oh! have you not felt to-day that this may, this must, this shall be the glorious time. How sweet has been the communion we have held together—how cheering the friendship—how warm the love—how stirring the earnestness—

how refreshing the devotion—how salutary and beneficial, the holy and heavenly sentiments we have exchanged. And shall we separate to forget all this, and thus have met in vain? Is the gentle and gracious influence of the Spirit of God which has so kindly passed from heart to heart and bound them all as one, so soon to be chilled, rejected, or destroyed? Nay! God forbid; let us rather pray that every emotion of a heavenly sort may grow more intense in perpetuation—that every earnest desire for the increased prosperity of the church of Christ, may become established by the faithful labours to which they prompt; and that

every fervent prayer uttered for us to-day, may have their fulfilment in our increased devotion and untiring zeal. Who amongst us is there whose heart has not felt to day, as it feels but seldom? And who is there that has not made the determinate resolve to give himself up more entirely to the service of Him whose service is our noblest employment? Oh! that all our hearts may be awakened, that all our spirits may be stirred up, that all our powers of faithful endurance may be taxed, more than they are wont, to bring honour to the name of Christ by the increase of his church and the salvation of men. Oh! that our love to his holy gospel may become more ardent, and that we may seek more frequent means of proclaiming its simple but mighty truths before the sinning sons of men. Oh! holy enterprise! Oh! glorious privilege, to win a soul to Christ:—let us set before us that noble enterprise that we may rejoice in so glorious a privilege.

Is not this a day that will live in our memories, and the words we have heard so filled with love, will they not ever echo in our ears and bring back the remembrance of this happy time? and shall we not all go back to our various and wide-spread homes better men and better women, and truer christians than when we met this morning. Go back ye ministers of God and lift yet higher and higher still the standard of the cross; proclaim the holy name of Jesus, and of Jesus crucified, to men, in tones of love and earnestness such as yet you have never uttered; and rest not till the arm of the Lord is stretched out over Israel, and his voice bids the time of prosperity come. Go back ye labourers in the field of truth who plant in youthful soil the trees of grace, and in the young and tender ground cast more abundant showers of pure and unmixed heavenly grain; so shall your Sabbath toil yield to God a harvest rich and abundant. Go back, ye wayside scatterers of truth and light, who in the dark and numerous haunts of misery and sin carry the silent messengers which speak for God and heaven to those who are "out of the way." Toil on, toil often, and the silent word shall find in many an unsuspected heart, a

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H

home, and lead many an unknown pilgrim into the narrow path of life. Go back, ye aged; and rejoice that in your latter days the church of God, so oft the object of your fervent prayer, is putting on the life and energy of youth, is shaking off the lethargy of years, and going forth with all the majesty of an awakened lion, yet with all the gentle stillness of a lamb, to meet the monster sin, and with the power of love to chase it from the earth. Go back, ye young; mark how on every hand the aged fall around you; catch the faint utterance of their dying speech as they bequeath to you the labour which they leave—and Oh! receive it as a sacred legacy confided to your trust; look how they have fought and toiled, and now the battle and the labour fall on you; buckle on your armour, gather up your strength, and in untold numbers march on to the victory that shall win all hearts to God. Go back, ye warm-hearted woman-kind and perform the holy duties God gives to you; ye christian mothers speak to your little ones of Christ; let his love be the first gift you present to their understanding, and let heaven be the awakener of their imagination; lead their feet to God's house, and teach them early to praise him in his temple. Thus shall you fit them by God's blessing for nobler praise in another temple. Go back, thou earnest, faithful labourer in the mission field,* and with thy fond wife take o'er the news to distant brethren, when ye go, that British churches are awakening up to life and duty, and seeking hard and earnestly the good of men and God's exalted glory; retain the spirit of this happy day, foster it within your breast, and may it fit you yet more eminently for the pious task of leading dark idolaters to Christ. Go back, myself, and let my heart be given much more to God, my life, my service, to his cause. Thus shall the day here spent in exercises of love with christian brethren in these earthly tabernacles, reach onwards in its influences to eternity, and give us sweet reminiscences of its enjoyment, even there. Amen. BENJAMIN BALDWIN.

Loughborough.

* Rev. J. Buckley, then present.

THE CENSUS OF 1851, ON RELIGIOUS WORSHIP.

OUR readers will recollect that on the last Lord's-day in March, 1851, the various congregations that came together for religious worship were counted, and a return made to the Enumerator of the District, in a schedule provided by order of the Government. The returns embraced the capacity of the various places of worship, how many persons they would seat, and how many were actually present at the various services of the day. These returns were obtained from all places alike, whether belonging to the Establishment or not. When they arrived in London, they were entrusted by the Registrar General to Horace Mann, Esq., who was directed to digest them, and to prepare a report for the use of Parlia-

ment. As the subject is one of deep interest to all parties, and most people of intelligence would be anxious to see and possess such a document as this, an abridgment has been printed by the authority of the Registrar General, which contains all the tables that are of importance, and gives, in effect, the substance of the report itself. This* may be now had at the Booksellers for One Shilling. Though we trust that many of our readers are already in possession of this valuable and very cheap pamphlet, and have seen several references to it in the public papers, yet for the sake of such as may not be so favoured, as well as because of the importance of the subject itself, we have deemed it advisable to make some remarks upon it.

One of the first thoughts which occurred to us in looking over this work, was the immense labour and skill, and the manifest impartiality and fairness which are demonstrated in the preparation of this report. First, there is a carefully prepared digest of the history of religious opinions in England from the introduction of Christianity down to the year 1688, compiled from the best authorities; the origin of tithes, the power of Rome, the reformation, the

various laws passed for the enforcement of ecclesiastical rule, the progress of puritanism, the rise of the Independents, Baptists, Quakers, &c., and the final settlement of Episcopacy on its present basis, all pass under review. The Parliamentary book should be consulted, if possible, for these particulars, as they are curtailed rather too much in the abridgment. Then follows an account of the Church of England, the Presbyterians, the Independents, Baptists, Friends, Methodists, &c., collected for the most part from their own writers; in which their sentiments, numbers, and progress, are set before the reader. Some remarks are given at the conclusion of this part of the report, which are so sensible and candid, that we transfer them to our pages.

"If in the preceding sketch was given any adequate idea of the faith and order of the various churches which possess in common the religious area of England, it will be probably seen to what a great extent, amidst so much ostensible confusion and diversity, essential harmony prevails. Especially is this apparent if we limit our regard to Protestant communions; which, indeed, comprise together, nineteen-twentieths of our religious population. With respect to these, the differences which outwardly divide, are not to be compared with the concordances which secretly, perhaps unconsciously, unite. The former, with but few exceptions, have relation almost wholly to the mere formalities of worship—not to the essential articles of faith. The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the Nonconforming Protestant community; and though the different organization of these several bodies seems to present externally an aspect of disunion, probably a closer scrutiny will shew that they are separated only as to matters whose importance, even if considerable, is not vital, and that thus they

* Published by Routledge and Co., 2, Farringdon Street.

may, without excess of charity, be recognized as truly, though invisibly, united to the general church of Christ. Perhaps in a people like the English—trained to the exercise of private judgment, and inured to self-reliance—absolute agreement on religious subjects can never be realized; and certainly if, at the trifling cost of a merely superficial difference, the ever various sympathies or prejudices of the people can obtain congenial resting place, we scarcely can behold with discontent, a state of things in which, at the worst, external rivalry is substituted for internal disaffection; while this very rivalry itself—perhaps in part, and growingly, a generous emulation—tends to diffuse the Gospel more extensively, since thus religious zeal and agency are aroused and vastly multiplied. Rather, perhaps, we shall be led to recognize with some degree of satisfaction, the inevitable existence of such a co-operative diversity; and shall perceive, with Milton, that, ‘while the temple of the Lord is building, some cutting, some squaring the marble, and some hewing the cedars, there must needs be many schisms and many dissections made in the quarry and in the timber ere the House of God can be built; and when every stone is laid artfully together, it cannot be united with a continuity; it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities, that are not vastly disproportional, arises the goodly and graceful symmetry that commends the whole pile and structure.’* Nor has this *virtual* union been, in recent times, unfruitful of much manifested concord. Common objects are increasingly pursued by common efforts; not a few of our existing and perpetually rising institutions for promoting moral and religious progress being founded on the ample basis which permits the members of the different churches to commingle in associated labour.”

The next important part of this Report relates to spiritual provision

and destitution, or, in other words, to “the amount of accommodation which the people have provided for religious worship, and the number of persons, as attendants, by whom this provision is made use of.” Here Mr. Mann notices some different estimates as to what accommodation would be sufficient for all the population. Some think 50 per cent would be sufficient; others require about 75. Dr. Chalmers thought that about 52½ of the people might attend. Taking town and country together, Mr. Mann thinks that somewhere between 50 and 60 per cent is about the correct number. There are deductions to be made of young children, invalids, those who have charge of them and of houses, and public conveyances:—these make a deduction of more than 40 per cent. He then shews that provision would be required for about 10,398,000, out of 17,927,609, which is the population; that actual provision is made for 10,212,563, so that the deficiency for the whole kingdom of England and Wales is not more than 185,450. Mr. Mann then refers to the distribution of this provision for the people, shewing that on the whole greater provision is made in the rural than in the town districts, owing to the rapid increase of some large towns; the rate at which the supply is increasing is also given, and the provision made by each religious body. There are here twenty tables, each of which throws a flood of light on these and other important questions. He recommends more frequent services, and the employment of other means to induce more of the people to attend worship.

As to the question of attendance, it is clear, from these statistics, that more accommodation is provided than is at present used. Out of eight million and a half sittings, open in the morning, (speaking in round numbers,) only half that number were occupied; and about the same proportion of those open in the afternoon and evening; so that Mr. Mann conjectures, that on the census Sunday, some five million persons did not attend who might have been present. If this conjecture be at all near the truth, it certainly presents a frightful amount of neglect of worship, and of positive irreligion,

* *Areopagetica*: or Speech for the Liberty of Unlicensed Printing.

as prevalent in this country. There may be, however, and we would hope there is, some error in these conjectures. Various tables are given in this section, which present the relative sittings, and attendance of each religious body, which are both suggestive and admonitory. The section concludes by a sensible discussion in relation to the alarming number of non-attendants. Mr. Mann does not think infidelity, properly so called, on the increase, but attributes most of this neglect of religious worship to the social distinctions which obtain in our land; to the apathy of the Church to the condition of the poor; to the misconceptions of the people as to the motives of ministers; to the poverty of many; and to the inadequate supply of christian agency; and suggests the vigorous employment of aggressive measures, lay agency, &c., as important. His remarks here are weighty, and deserve the careful attention of all thoughtful christians.

The work concludes with a great number of summary tables, which occupy near forty closely printed pages, all tending to exhibit in the most perfect manner possible the various results of the census.

Of these tables it may be said, that they almost anticipate every enquiry, and meet every possible question. The accommodation and attendance of each denomination, throughout the whole kingdom; in the different dioceses; in large towns, a great number of which are given; in the counties; the districts with most and least accommodation respectively; the comparative state of the Church of England and the dissenting churches in different parts of the country; the number of services in each part of the day; the frequency with which each body uses its accommodation; and the number of persons present at the most numerously attended service on Sunday, March 31st, 1851:—these are all presented in this tabular summary, and supply an amount of information which was most elaborately obtained, and is most valuable and important.

The Report contains other and useful statistical information, some of which we shall refer to in the course of our remarks. Sufficient proof has already been given of the care, labour,

and skill with which this report has been prepared.

Another observation which is suggested by this report is, the fact that for the first time in the history of this country, full justice has been done to the dissenting bodies in an official report. They are not ignored. They are not treated with contempt as heretics. They are not spoken of as though they had a pernicious and only a tolerated existence. The great bodies of Protestant Nonconformists are reported in all their strength, referred to with proper respect as among the salt of the earth, labouring zealously for the advancement of our common christianity, and as conducive to the order, happiness, and well-being of the nation. Nor are they represented as an insignificant minority, whose numbers and influence are of no account in the great gatherings of the nation. The statistics and returns teach quite a contrary lesson. The Church of England has 14,077 places of worship, with 5,296,242 sittings; protestant dissenters have 17,040 places of worship; with 4,014,401 sittings; viz:—

	Places of worship	Sittings
Wesleyans.....	11,007.....	2,194,298
Independents	3,244.....	1,067,760
Baptists	2,789.....	752,334

And they make more use of theirs by frequent services than does the Church of England. On the census day, too, while the most numerous services in the latter had 2,971,258, the Protestant Dissenters had 3,110,782; so that at least, in point of numbers, the protestant dissenters are on a par with the patronized establishment. In their zeal and efforts to provide for the spiritual wants of the people, though unaided by public money, they have greatly outstepped the Church of England. Thus, in 1801, there were 11,379 churches; and in 1851, 14,077—shewing an increase of 2,698. In the same periods, there were in 1801,

Wesley Chapels.....	825
Independent	914
Baptist	652

making a total of the three denominations of 2,491; and in 1851, there were, as we have seen,

Wesley Chapels	11,007
Independent	3,244
Baptist	2,789

making a total of 17,040, and an increase of 15,541. Several of these may be small buildings, but many of them are of considerable dimensions; and all go to prove that these sections of protestant dissenters, not to mention any other, have advanced more with the growing population than the Establishment. In 1801, the church provided sittings for 48.2 per cent of the population, and in 1851, for only 29.7. At the same periods these three bodies provided, in 1801, not 8 per cent, but in 1851, it had increased to 24.4 per cent. These statements go to prove that there is more vigour and vitality in voluntarism than in the richly endowed Establishment: and though of late years the friends of the Church have put forth unusual efforts, yet even in this they have rather caught the spirit and imitated the practice of the dissenters, than followed the spirit engendered by their own system.

While the various bodies of dissenters are spread over the whole kingdom, it would seem that they flourish more in some parts than others. Thus, "The *Wesleyan* Methodists are found in greatest force in Cornwall, Yorkshire, Lincolnshire, Derbyshire, Durham, and Nottinghamshire; their fewest numbers are in Middlesex, Surrey, Sussex, Essex, Warwickshire, and Hertfordshire. The *Independents* flourish most in South Wales, North Wales, Essex, Monmouthshire, Dorsetshire, and Suffolk; least in Northumberland, Durham, Herefordshire, and Worcestershire. The *Baptists* are strongest in Monmouthshire, South Wales, Huntingdonshire, Northamptonshire, Bedfordshire, Leicestershire, and Buckinghamshire; weakest in Cumberland, Northumberland, Westmoreland, Cornwall, Staffordshire, and Lancashire."

A further and most refreshing observation suggested by this report is, that the religious portion of the nation is essentially protestant. The highest number of papists presented in these tables for attendance on census day is 249,389. They report 570 places of worship, 88 religious houses, and 875 priests. In 1824 they had 246 chapels, and in 1841, 17 religious houses. When, however, the very extraordinary efforts they have made

of late years, and the number of Irish who have located themselves in Lancashire, where there are 114 chapels, are taken into account, the results will demonstrate that the heart of England is protestant, and that in reality popery has made but little progress among the English people. The pope may divide the land into provinces and bishoprics, and cardinals may report that this heretical kingdom has returned to its allegiance to the Roman see; and timid souls may see in this the precursor of a speedy downfall of protestantism, but there is little reason for any of these fears or boastings. With less than a quarter of a million adherents, and those principally of the wandering Irish, we may be allowed to take breath, and believe that the reign of "the man of sin" in this country, has fallen never more to rise.

There is, among the numerous new sects, which these statistics report, one party whose progress seems startling; we refer to the "Mormons," or Latter Day Saints. They report 222 places of worship, many of which are only rooms, and their greatest attendance as 16,628. That a party so strange in its notions and pretensions should in a few years have made such progress, in this land of Bibles, betokens an amount of ignorance and superstition, which is by no means flattering to the good sense of the classes who have been brought under their influence.

It would be an interesting task to go through the whole of the tables, and note the various sections of professed christians who are there passed under our review. This is a pleasure in which we must not indulge ourselves. We are afraid our readers are already becoming impatient, and shall therefore pass on to our last observations, which will relate to our own denomination, as presented in this Report.

We believe then, in the first place, that justice is not done to the General Baptists of the New Connexion, in this report. In this we do not complain of Mr. Horace Mann, but of our own people. We fear that some of our friends have returned themselves simply as "Baptists," and thus have deprived the "New Connexion" of

the numbers that properly belong to it. In our own minutes for 1851, we reported 220 chapels, and 55 preaching places; with 18,613 members, and 24,631 Sunday scholars. Now if we estimate that our regular hearers amount on the average to a number equal to that of our members, an estimate surely not too high, that would present a total, including the scholars, of about 62,000. Whereas, the numbers given in the report are, chapels, 179; other places, 12; and the highest number of attendants was, morning, 23,688; evening, 24,381; with chapel accommodation for 51,159. Now, if 182 places provide this accommodation, 275, the number actually existing in 1851, will provide accommodation for more than 82,000; so that we are confirmed in our supposition, that, arising from a neglect of speciality in the return, a large proportion of our churches is included in the list of "Baptists not otherwise defined." This list reports 441 chapels, and 109 preaching houses, with accommodation for 82,770. We regret this error, as it tends to represent our own published documents as erroneous, and gives an incomplete and diminutive statement of our own body to the public. We know not to which of our churches to look as having fallen into this error, nor to what cause it is to be attributed; but we trust that when there shall be another census taken in 1861, all our churches will duly report themselves as "*General Baptists of the New Connexion*," that a fair report of them may be presented to the world.

The Particular Baptists have been more exemplary, though we opine that several of their churches have fallen into this undefined list.

In another view we have to complain of Mr. Mann. While he has given six pages to his account of the Mormons, two to the Irvingites, as many to the Plymouth Brethren, the Swedenborgians, and, indeed, ample descriptions of all the minor sects, he has not given a single paragraph or sentence to the New Connexion, and only two pages to the Baptists at large. Of this we have a right to complain; and though not anxious to appear in parliamentary documents, yet we do not rejoice in either being

ignored by the government officials, or misrepresented by our own people. The section devoted to the Baptists is, however, replete with interest; stating their peculiar views with propriety. In the returns given as to the attendance in large towns, we were glad to find the position that our churches occupy in those where we have had a lengthened existence, as well as in some where a Home Missionary Station has been established. Thus in Leicester there were on census day 2,250 at morning service, and 2,143 at the evening. In Nottingham there were 1,231 in the morning, and 1,419 in the evening. In Mary-le-bone 1,074 morning, and 1,098 evening, and in Coventry there were 397 in the morning and 170 in the evening. In Sheffield there were 362 morning and 527 evening. The latter are, or have been home mission stations. We are pained to observe in how many of the large towns of England we have no existence.

Another observation suggested by this Report is one which relates to other denominations as well as our own, viz., the rate of increase during the past ten or fifteen years, has not been so rapid as formerly. This arises, as Mr. Mann justly observes, from the fact, that "there is not room for such a rapid increase, since the aggregate rate of increase during the half century, has been so much more rapid than the increase of the population: that, whereas, in 1801, the number of sittings provided for every thousand persons was—by Wesleyans 18, by Independents 34, and by Baptists 20; in 1851, the provision was—by Wesleyans 123, by Independents 59, and by Baptists 42." This circumstance accounts for the diminished ratio of advancement without having recourse to causes which either imply a falling away from the zeal of our forefathers, or a withdrawal of the blessing of God, since the number of those unprovided with religious accommodation, or not already identified with some religious body is diminished.

We have by no means exhausted the remarks suggested by the report, but we lay down our pen, hoping that many of our readers will procure it and read for themselves.

SELECTIONS.

THE BIBLE, THE WONDER
OF BOOKS.

"No volume ever commanded such a profusion of readers, or was translated into so many languages; such is the universality of its spirit, that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages, philosophers have humbly gleaned from it; and legislation has been thankfully indebted to it. Its stores charm the child, its hopes inspirit the aged, and its promises soothe the bed of death. The maiden is wedded under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled and been burnt to death for attachment to it. It is the theme of universal appeal; in the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the Middle Ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its pages and imagery. It augmented the erudition of Erasmus, and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labour and learning; and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation and logical analysis. It has inspired the English muse with her loftiest strain; its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It furnished the panoply of Puritan valour which shivered tyranny in days gone

by. It is the Magna Charta of the world's regeneration, and liberties. Such benefactors as Neff, Francke, Schwartz and Howard, the departed Chalmers and the living Shaftsbury, are cast in the mould of the Bible. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics, it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colours to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the plummet of Edwards. In short, this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population. Finally, and to show the contrast, while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings fearful curses to his quivering lips."—*Scotch Journal*.

THE HOUSE OF GOD.

THE glory of a sacred edifice lies not in its vaulted roof and lofty spire and pealing organ, but in the glory that fills the house—the Divine presence; not in its fabric of goodly stones, but in its living stones, polished by the hand of the Spirit; not in its profusion of gold, but in the gifts and graces of the Spirit; not in its painted windows, but in gospel light; not in its choir of singing men, and of singing women, but in the music of well-tuned hearts; not in its sacred priesthood, but in the great High Priest. If every stone were a diamond, and every beam of cedar; every window a crystal, and every door a pearl; if the roof were studded with sapphires, and the floor tessellated with all manner of precious stones; and yet if Christ and the Spirit be not there, and if the sacrifice of the heart be not there, the building has no glory. The house of God must have glory beyond what Solomon's cunning workmen can give it, even the Lord God who is "the glory thereof."—*Remains of Rev. Wm. Jackson*.

POETRY.

THE BRIDGE OF FAITH.

"Faith builds a bridge from this world to the next
O'er death's dark gulf, and all its horrors hides."
YOUNG.

Trumpet tones from Sinai's mountain
Roused me from a careless sleep,
Then I saw my feet were standing
On a dread and slippery steep.

Downward, downward, as the current
Drifteth in its ceaseless flow,
So my steps were gliding ever
Towards the fearful gulf below.

Round me wreathed a chain of iron,
Every link with poison fraught;
In the fires of sinful passion
Had that baleful chain been wrought.

Yet beyond that gulf unfathomed,
Lay a land of joy and light;
Glimpses of its dazzling glory
Burst upon my longing sight.

And the songs of happy angels,
Floating on the zephyr's breath,
Mingled with the wail and murmur
Of that mournful river death.

Then I cried, "O must I perish
Gazing on the shores of bliss?
Who shall break this chain of iron?
Who shall bridge this dark abyss?"

Then I heard a friend and brother
Saying, "Faith dissolves the chain,
And the tears of contrite sorrow
Falling like the gentle rain.

Thou must also rise and labour,
There is much for thee to do,
Thou by faith must bridge the chasm
Which thou tremblest now to view."

"Vain," I cried, "thy words are fruitless!
These are hopes which but deceive—
Hands like mine, so weak and sinful,
Such a work can ne'er achieve."

"Faith," he said, "is strong and holy,
Grasping God's eternal throne;
He hath laid a strong foundation,
Jesus is the corner-stone.

Therefore cease thine anxious doubting,
Rise and build the structure fair;
If thy hands are weak and sinful,
Lay the stones with tears and prayer.

On this strong and sure foundation
Place the pillars of thy faith;
Work, until the arch uprising,
Spans the fearful gulf of death.

Every deed to bless a brother,
Every word to honour God,

Shall be wrought into the structure,
Fair as angel feet have trod.

Day by day, as time flows onward,
Toiling, thou shalt see it rise,
Till it bear thy trembling footsteps,
To the portals of the skies.

Then I rose, and lo, the fetters
From my ransom'd soul were gone,
And the clouds, so black with vengeance,
Like a curtain were withdrawn.

And I said, "I'll bridge the chasm,
Laying every stone with care,
Wreathing every snowy pillar
With the 'golden chain of prayer.'"
V. G. R.

HOPE.

Lines suggested on reading a Farewell Hymn
by the Rev. A. Sutton, Missionary to Orissa.

TUNE.—"Auld Lang Syne."

Hail to the Hope that binds our hearts
In love's bright heavenly chain;
Its sacred ties so soft, so sweet,
Shall ne'er be broke again.

CHORUS.

It is the Hope, the blissful Hope,
That Jesus' cross has given.
Cleans'd by the precious blood he shed,
Our home is now in heaven.
Wash'd in the Saviour's precious blood,
And every sin forgiven,
We have the sweet, the blessed Hope,
We all shall meet in heaven.

Poor pilgrims in this vale of tears,
Our footsteps weak and slow,
This Hope shall dissipate our fears,
And make our bosoms glow.

Chorus.—It is the Hope, &c.

Still as we travel side by side,
Our hearts together cling;
Hope makes the moments swiftly glide,
And joyfully we sing,—

Chorus.—It is the Hope, &c.

And when beside the tomb of friends,
We shed the parting tear,
Hope's rainbow, rich with radiance, bends,
And yields sweet comfort there.

Chorus.—It is the Hope, &c.

When we shall pass through death's cold
stream,
Christ's glory we shall share;
Our dying bed with Hope shall beam:
Hope triumphs o'er fear.

Chorus.—It is the Hope, &c.

Wyken. T. E. SARGENT.

REVIEW.

THE ONE PRIMEVAL LANGUAGE traced experimentally through Ancient Inscriptions in Alphabetic characters of lost powers from the four Continents. Part first—THE VOICE OF ISRAEL FROM THE ROCKS OF SINAI. By REV. C. FORSTER, B.D., Rector of Stisted, Essex. 8vo. cloth 21s. Second Edition, London: Bentley, New Burlington-street.

MOUNT SINAI is formed of two peaks, known to the Arabs as Djebel Musa and Djebel Katerin. Numerous valleys branch out from the bases of these hills in a north-westerly direction. Their sides are composed of red sandstone rock, which has acquired a dark hard crust from the combined action of the heat and the weather. The perpendicular walls of these valleys, as well as the fragments from the cliffs above, washed down by the winter torrents, are covered with inscriptions in a strange character, apparently illustrated by rude drawings of men, of animals, and of natural objects. An Alexandrian merchant of the sixth century, in a foot journey through this region, first stumbled upon them. His Jewish companions, professedly familiar with the inscriptions and the drawings, assured him that they were the work of men contemporary with Moses, the men indeed of the Exode. The fact of the existence of these written rocks, with the Jewish explanation, Cosmas Indicopleustes afterwards made known to the world in his work on "*Christian Topology*," but the civil commotions of the sixth century seem to have prevented any attention being paid to so startling an announcement.

Eleven centuries after, Cosmas' work was published by Montfaucon, with Latin notes; yet so ignorant was the French Benedictine of the Sinaitic inscriptions, that he was compelled to rest his belief in their existence on the unimpeached testimony of this Egyptian eye-witness of the sixth century; not, however, without saving himself from the charge of credulity by hinting at the easy faith of his author, and

by attempting to set aside with a sneer their alleged date and origin.

Some years after the publication of this work, English, German, French and Prussian travellers visited the peninsula of Sinai, enriched their portfolios with copies of the characters graven on its rocks, and brought home to Europe the news of their discoveries. The attention of Oriental scholars was thus awakened to the subject, and Germany was the first to offer an explanation. In 1840, Dr. Beer, the friend and fellow labourer of Gesenius, published a selection of these inscriptions in his "*Studia Asiatica*," together with an introduction, an alphabet, and translations.

Mr. Forster, the author of the work before us, knowing nothing of Beer's labours, was led in 1844 to examine the Sinaitic inscriptions, some copies of which had accidentally been placed in his hands. While he was still in the first enthusiasm of discovery, having so far succeeded as to decypher one inscription, Dr. Beer's work was sent him by a friend. Mr. Forster saw at a glance how thoroughly independent were their several inductions and conclusions, and was compelled, on a further investigation, to adhere to his own. To combat the hypothesis of the German professor as to the date and authors of these interesting records, is the task to which our author addresses himself in the former part of his work. The latter part is devoted to a defence of his own views, and illustrations of his own translations.

Dr. Beer's theory may thus be briefly stated. On examination, the inscriptions appear to abound with something very nearly resembling the *cruz Christiana*; they must therefore be the work of men who lived during the christian era. As pilgrimage was rife some two centuries before the time of Cosmas, most likely these inscriptions are the successive scrawlings of pilgrims to Sinai in that age; pilgrims, probably, of Nabathæan origin.

The slightness of the premises on which Dr. Beer's hypothesis is built, does not escape the eye of Mr. Forster.

What the lively imagination of the professor thought was a *christian* cross, Mr. Forster proves to be a letter, a common hieroglyph found on the Rosetta Stone, (which records, as our readers are aware, the coronation of Ptolemy Epiphanes, B.C. 196.) It is the "Sacred Tau," the Coptic \dagger , a common character on the Egyptian monuments. Mr. Forster also assures us "that he can produce from heathen Bactria, the figure of an Indo-Macedonian King, Azes, B.C., 140, mounted upon the doubled-humped Bactrian camel and bearing in his right hand a cross [the *Cruz Ansata*] which might have graced the hand of a standard-bearer of Constantine, or of a warrior bishop of the Crusades."

As to the Nabathæan origin Mr. Forster contends that Dr. Beer has "closed his eyes to the noted fact—a fact fully brought out in his own statements," that the great mass of these inscriptions occurs, not on any of the routes from Arabia Petrea to Mount Sinai, but on the direct road from Mount Sinai to Suez and Egypt, and pre-eminently in the Wady and Djebel Mokatteb, as their names indicate. There are some few to be found on the road from Djebel Musa to Akabra, through the Wady Arabah, yet this is now ascertained to be the line of march of the Israelites, and is the *only* route open from Mount Sinai to Ezion-Geber.

Mr. Forster thinks that the whole of these inscriptions are the work of a single age or generation. This appears, he maintains, from their numbers, their extent, and their position: their numbers being computed by thousands; their extent by miles; and their position above the valleys being as often measurable by fathoms as feet.

"No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the gravers of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbal, from its base to its summit, repeat the characters and inscriptions of the sandstones of the Mokatteb. The wild recesses of the Wady Arabah renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea: while countless multitudes more may possibly lie still undiscovered, in the numerous

valleys branching out from the roots of Sinai, and as yet unexplored."—p. 34.

The physical character of the peninsula of Sinai demonstrates, says Mr. Forster, the untenableness of Dr. Beer's conjecture as to these inscriptions being the work of passing pilgrims. It is now, as it was during the wanderings of the children of Israel, a waste howling wilderness, and even the Bedouin who may seek pasture there for his flocks during the rainy season, must carry with him his simple and scanty meals. "However periodically traversed it never could have been permanently occupied by mankind. This decisive consideration brings us back once more to the phenomenon of its multitudinous and mysterious inscriptions. To execute these monuments, ladders and platforms, or ropes and baskets, the appliances of a fixed and settled population, were indispensable. But no people ever could have been fixed and settled there, unless provided with daily supplies of food and water in some extraordinary way. Now the only people in the history of the world, answering to this description, was God's people Israel, after their Exode out of Egypt."

The next stage of the investigation brings us to the inscriptions themselves and the various steps by which our author succeeded in discovering a complete Sinaitic alphabet. Mr. Forster surmised that "if the Sinaitic inscriptions were indeed what Cosmas and his Jewish fellow-travellers believed them to be, the *autograph records of Israel in the wilderness*, it was only reasonable to pre-suppose that the characters employed in them would bear a close affinity to the written language of Egypt." On examination this was found to be true. The enchorial or demotic alphabet of the Rosetta Stone, the characters in the quarries of Masara, and the Sinaitic letters proved to be generally identical, (see plate I. page 43). Special attention is directed to three characters; the old Syriac *he*, the Hebrew *ain*, and the Ethiopic *koph*. The last, says Mr. Forster, from its peculiar shape could scarcely be similar from mere accidental coincidence.

Having got thus far, he next conjectured that the Egyptian, like the

Arabic, was a language of roots formed of three radicals, and that possibly the Hamyritic, which occupies more than one half of all the Arabic lexicons, though but rarely used by Arabic writers, might be of great service in getting at the meaning of the decyphered words. The alphabet being ready, and the lexicon at hand, he first tested the two in spelling out a Sinaitic inscription supplied by Mr. Gray, an inscription copied by that gentleman from the rocks at the entrance to the Wady Mokatteb, or Written Valley. The translation satisfied him both as to his conjecture, and as to the alleged authors of the inscription. It verily seemed like "the voice of Israel from the rocks of Sinai." The first sentence reads thus:—"The people, with prone mouth, drinketh [at] the watersprings"; and the second, "The people [at] the two water springs kicked [like] an ass. Smiting with the branch of a tree, the well of bitterness he heals." The first of these sentences expresses a national characteristic alluded to in Judges vii. 3-8, and the second refers to the healing of the waters at Marah, Exodus xv. 23-25. Having been thus successful Mr. Forster continued the work of decyphering until all the collections of inscriptions contained in the works of Burckhardt, Beer, and Gray, had been carefully examined. "The result was uniform. All that were unconfused characters approved themselves, like the Marah inscriptions, contemporary records of Israel in the wilderness.

"Among the events of the Exode, these records comprise, besides that already mentioned, the passage of the Red Sea, with the introduction of Pharaoh twice by name, and two notices of the Egyptian tyrant's vain attempt to save himself by flight on horseback, (Psa. xxxiii, 16) from the returning waters, together with hieroglyphic representations of himself and of his horse, in accordance with the hitherto unexplained passage of the song of Moses. "For the horse of Pharaoh went in, with his chariots and with his horsemen, into the sea, and the Lord brought again the waters of the sea upon them," Exodus xv. 10. They comprize, further, the miraculous supplies of manna and of flesh; the battle of Rephidim, with the mention of Moses by his office, and of Aaron and Hur by their names; the same inscription repeated, describing the holding up of Moses'

hands by Aaron and Hur, and their supporting him with a stone, illustrated, apparently, by a rude drawing of the stone, containing within it the inscription, and the figure of Moses over it with uplifted hands; and lastly, the plague of fiery serpents, with the representation of the serpent in the act of coming down, as it were from heaven, upon a prostrate Israelite.*

"These references to recorded events of the Exode, compose, however, but a small part of the Sinaitic inscriptions as yet in our possession, the great mass of which consist of descriptions of rebellious Israel, under the figures of kicking asses, restive camels, rampant goats, sluggish tortoises, and lizards of the desert."—pp. 61-2.

Though numbers of inscriptions have now been decyphered, at present no single text of the Old Testament, and not a single passage from the Books of Moses have been met with. Mr. Forster considers this "no slight guarantee of the fidelity of the decyphermers"; an arbitrary decyphermers being certain to abound with quotations from the Pentateuch. The probable explanation is, that these inscriptions were so many chronicles of the day, and were written some before the Pentateuch itself, and all before that sacred volume had been familiarized by use to the wandering Israelites.

Mr. Forster offers the following solution of the difficulty arising from the inscriptions in the Wady Mokatteb recording the first and last miracle of the Exode, the healing of the waters of Marah, and the plague of the fiery serpents:—

"The people, we know, were miraculously fed with Manna from heaven, and why? because the wilderness yielded no food for the sustenance of man. No similar provision was made for their flocks and herds; and why? because, after the rains, the wildest wastes of Sinai abound through every cleft and crevice, with a luxuriant

* The following translated inscriptions seem evidently to refer to the passage of the Red Sea, the smiting of the rock at the place called Meribah, an incident connected with the battle of Rephidim, and the plague of the fiery serpents:—"The people essayeth the waters. Pharaoh retrograding reins back his war-horse." "The eloquent speaker strikes the rocks; flows forth the water falling down." "Prayeth unto God the prophet [upon] a hard stone. [His] hands sustaining Aaron [and] Hur." "Destroy, springing upon the people, the fiery serpents; hissing, injecting venom, they kill the people, prostrating on their back; curling in folds they wind round, descending on, bearing destruction."

spring of vegetation. The flocks and herds accordingly were maintained, as those of his father-in-law Jethro had been kept by Moses himself in this very wilderness, by roving over the whole land. But roving flocks necessarily imply roving shepherds. And while the main body of the people pursued their stated marches, or remained stationary in their camps, their flocks and shepherds, there cannot be a rational doubt, wandered at will over the peninsula. And while these retraced their steps from the neighbourhood of Kadesh to that of Suez, what more natural or likely than for some faithful chronicler to register the plague of serpents beside the miracle at Marah? The record of "judgment without mercy" upon those who had despised mercy, and sinned so grievously against so gracious a benefactor?—pp. 67–8.

"But if Israel in the wilderness still used the language of Egypt, how, it may be asked, are we to account for the rise of Scriptural Hebrew?" Mr. Forster thinks "the answer seems easy and natural." We give it entire, that our readers may judge for themselves.

"The Scriptural Hebrew would appear to have been first imparted to Moses by Jehovah himself, upon the two tables of commandments, and at the giving of the law upon Mount Sinai. The reason for such a provision is to be found in the nature of the case. It was clearly the design of Divine Providence, from the first hour of the Exode, on the one hand to sever the Israelites from all contact with the manners and idolatry of Egypt, whence they had so recently departed; and, on the other, to isolate them, amidst the idolatrous nations by whom they were to be surrounded in the land of promise. But no effectual severment or isolation could take place, so long as the language remained the same. And as, at Babel, Almighty God interposed miraculously by diversity of language, to disperse mankind; so by strict analogy, after the Exode, we might again expect him to interfere, by peculiarity of language, to insulate his people Israel."—p. 77.

Our author is inclined to the opinion that an allusion is made to this in Ps. lxxxi. 5, "I heard a language that I understood not." We cannot but think, however, that in spite of the explanation given, it is quite a straining of the sense, to say nothing about the unwarrantable conclusion to which it leads, to adduce in proof Zeph. iii. 9.

We had intended to give here two examples of the use Mr. Forster makes

of the Sinaitic inscriptions in explanation of "the quails" and "the plague of fiery serpents," but must refer our readers to another part of this number for them.

The perusal of this work has afforded us no small pleasure; and as from its price most of our readers may be debarred from purchasing it for themselves, we have been induced to give a longer notice than was at first intended. The book is embellished with a view of the Wady Mokatteb from the south-west and a good map of the peninsula of Sinai, the region of the inscriptions being specially marked out. There is also a complete Sinaitic alphabet, fac-similes of the inscriptions, and a translation of every separate word. There is no index whatever, an unpardonable defect in a "Second Edition." But the principal blemish of the work is a want of method. It seems as if the author was bent not only on refuting the Germans but on avoiding the subdivisions so common in their works. Shunning Scylla, however, he has fallen into Charybdis.

"*A Harmony of the Primitive Alphabets*," is given in a case with the above work. This is an apparently successful attempt to construct from the oldest monumental inscriptions found in the four quarters of the globe, the first alphabet of the one primeval language.

At another time we may notice the other parts of his highly interesting work, on "*The Monuments of Egypt*," and "*The Monuments of Assyria, Babylonia, and Persia*." We shall be glad to hear, in the meantime, that a cheap edition of the first part is about to be issued. J.

STARS OF THE EAST: or, *Prophets and Apostles*. By the REV. JOHN STOUGHTON, Author of "*The Lights of the World*," &c., &c. Tract Society. 12mo. pp. 366.

The title of this useful and instructive volume is a little fanciful. The work itself will be perused with interest and profit by those who love the word of God. While he contends justly that the authority of the prophets and apostles, and their claims on our regard, rest on their inspiration, the author feels that it is desirable to know as much as is possible of their characters and peculiarities, and trials and experiences as men, and as the

servants of God. This is the chief feature of the present work. Its author has carefully studied the various incidents and circumstances given in reference to each one, that the reader may thus become familiar with the persons and manners of these distinguished and honoured men. Of the manner in which this task is executed, we will give a few specimens selected almost at random.

In Elijah he sees a display of "moral courage."

"When the messengers told the king, (Ahaziah) that it was a hairy man—a man with raiment of hair, and girt with a leathern girdle—who had spoken these words, he knew it was Elijah the Tishbite, and inflamed with anger, he sent three troops of fifty soldiers each after the man of God. Troops of soldiers were nothing to him. He would not have feared all the armies of Israel, for the God of Israel was on his side, and destroyed one after another, the armed bands that came to arrest him. When the last knelt down, and asked him to have mercy and go, Elijah went and calmly repeated the unwelcome words (that the king should die) in the bed chamber of the unhappy monarch."—p. 29.

Elisha's tender spirit is thus dilated on:—

"Elisha really was of a tender spirit. How he loved his master to the last! How kindly he treated the woman whose creditors came to make her sons bondmen! How he multiplied the oil for the payment of the debt! How he prayed for the child of the Shunamite, his hostess! What benevolence there was in his miracles—purifying the poisoned meal, and healing the Syrian leper, and promising plenty to a famished city! And, oh, what a touch of sympathy was there, when, as Hazael stood before him 'he settled his countenance steadfastly, until he was ashamed: and the man of God wept!' He had all the tenderness and feeling of a truly brave man."

Jonah's variable character is well portrayed. Of Hosea, whose lengthened period of labour is well described, we read:

"Hope is one of the most beautiful traits of character unfolded in the ministry of Hosea. We honour him for his faithfulness, and love him for his hope. There was hope in his patriotism, and hope in his piety, hope for himself and his countrymen."—p. 85.

Of Joel he says,—

"We picture Joel beside Hosea, as a

calm river flowing beside a stormy cataract.... Joel was accustomed to think methodically, and to gather up his thoughts in harmonious arrangement—a pious naturalist—a devout observer of creation," &c.—pp. 90—1.

Amos was a man of prayer. Isaiah one whose "humility, high-toned moral feeling, evangelical faith, contemplative habits, peaceful temper, and large sympathies," we should imitate. The weeping Jeremiah, the faithful Daniel, the entranced Ezekiel, are most happily delineated.

The New Testament worthies are portrayed with great skill. We copy a line or two from "James, the brother of John":—

"The Jewish element was strong in him to the last. His epistle is in harmony with this view of his character. While it is evident that its author was more practical than contemplative, that he had not the reflection of John, or the logical habit of Paul, but was in mental constitution more like Peter—that he was ardent and imaginative, employing all his power in the service of holiness—one cannot help seeing much of the Jew in every chapter. It is not opposed to the teaching of Paul and John, but it is Paul and John on a lower stage. Like Paul, James opposes a religion of ceremonies, but he opposes it, not by the assertion of faith, but of morality. Like John, he speaks of love, but it is as the royal law, not as the divine life of man."—pp. 263—4.

The whole volume will be perused with advantage, and has our cordial commendation.

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OBITUARY.

MARY HOLT, the subject of this notice, was born on Nov. 4th, 1782, in a small village in the north of Yorkshire. She was blessed with pious parents, who brought her up in the "nurture and admonition of the Lord," and the Almighty graciously crowned their labours with success; for in early life she gave her heart to the Lord and herself to his people, according to his will.

The circumstances connected with her conversion are worthy of remark. When quite young her father used to have preaching in his house, in connection with which she derived much good. On account of her youth she had to retire to rest before the preaching commenced, but such was her love for the gospel that she would hearken the preachers through a hole in the chamber floor. She was convinced of sin under the preaching of the Independents; but her mind was very much perplexed with the subjects of election and free-will. About this time she entered into the matrimonial state, and her husband, who was a pious man, was made a class-leader amongst the Wesleyans. She joined his class, and in connection therewith obtained a knowledge of salvation by the remission of sin. Whereupon all her doubts about election and free-will vanished away, and she was enabled to rejoice in the light, life, and liberty of the children of God.

Having occasion to remove to Stockport, she there became acquainted with the General Baptists, and by reading the New Testament was convinced of the truth of believer's baptism. She at once determined to follow her Lord even in this; accordingly, in the year 1837, she was baptized in Oak Street G. B. chapel, Manchester, by the late Rev. F. Beardsall. She then threw in her lot with the G. B. church at Stockport, and continued a consistent member to the day of her death.

As it regards the death of Mrs. Holt, that was quite unexpected both by herself and friends; but she was quite prepared, inasmuch as she was found watching. When asked if she was ready to die if it pleased the Lord to call her, she replied, "Quite ready: the Lord's will be done;" and after repeating several passages of scripture suitable to her case she fell into a deep sleep for about two hours, out of

which she awoke in the realms of eternal day. Thus expired Mary Holt, on the 17th Dec., 1853, aged 71 years. And although the writer of this notice is not prepared to say that she died in triumph, he can say she died in peace. Her funeral sermon was preached to a crowded congregation on Lord's-day evening, Jan. 8, 1854, by Mr. Wood, of Salford, from Eccles. iii, 20.

There were several excellencies conspicuously manifested in the character of the late Mrs. Holt.

1. Her piety was deep, fervent, and high-toned. She lived under the sanctifying power of the gospel, walked in the light of God's countenance from day to day, and made mention of his righteousness, even of his only.

2. Her conduct was consistent. She lived out a spiritual christianity in her life. It was evident to all who lived near her that she was actuated by the "wisdom that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

3. She was exceedingly benevolent. Her benevolence and hospitality were only bounded by her means. She thought herself the happiest woman on earth when a minister of Christ paid her a visit. Messrs. Maddeys and Hudson, the latter of whom is now in China, will ever remember taking up a temporary abode beneath her hospitable roof.

4. She was a thorough General Baptist. Such was the strength of her convictions upon the subject of baptism, and her zeal to make known this much neglected truth, that she marked every passage in the New Testament upon the subject, in order that all who read it in her house might not fail to see the truth; and her labour in this respect was not in vain. One of her daughters by reading the "marked" passages was convinced, and the writer of this notice had the pleasure of baptizing her and adding her to the church in 1852.

Much might be said about Mrs. Holt as a wife and mother, but fearing this notice is already too long we will conclude by expressing a hope that her aged husband, her children, and all her friends, may follow her, who through faith and patience we doubt not is now inheriting the promises.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held in Lombard Street chapel, Birmingham, on Tuesday, January 10th, 1854. On account of the absence of both the brethren who were appointed to preach, a prayer meeting was held in the morning, which was conducted by brother Cheatle. In the afternoon the same brother presided at the business meeting, and opened it with prayer. It was reported that nine had been baptized, and that there were eleven candidates. Only four churches reported.

Brother Cheatle having visited Cradley Heath, he stated that there are several friends who have never consented to their dissolution as a church, and who continue to have the ordinances of Christ administered among them; it was thereupon resolved that the name of Cradley Heath be continued on our list of churches. The Committee appointed at our last Conference, to devise and recommend to the churches a plan for holding some revival services, not having been called together, W. Chapman was appointed to call the said committee together at as early a period as convenient.

A case was presented by brother Capewell from Sutton Colefield, requesting pecuniary help. It appeared that about £60 had been expended in the improvement of the chapel, and that £15 remains unpaid. They are anxious to renew the deeds, as only two trustees remain; and to make some necessary improvement in the vestry. There are but ten members connected with the place; two of them are aged widows, others live at a considerable distance, and the rest are extremely poor. Though the sum required is small, it really seemed that the ability of the friends to raise it is much smaller. Resolved,

That those churches who feel sufficient interest in Sutton Colefield be requested to collect what they can, and forward it to Rev. J. Cheatle, Lombard-street, Birmingham, as early as possible, for the liquidation of the debt, and to enable the friends at Sutton Colefield to make other changes necessary for the security of the place.

A vote of thanks was passed to brother Salisbury for the efficient manner in which he had discharged the duties of the Secretaryship during the past year, and W. Chapman was requested to sustain that office for the next twelve months.

The next Conference is to be held at Bedworth, on the second Tuesday in May. Brother Cheatle was appointed to preach in the morning, and in case of failure

brother Knight. Brother Copewell concluded with prayer.

In the evening W. Chapman preached from Psa. xc. 16, 17, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

W. CHAPMAN, *Sec. pro tem.*

ANNIVERSARIES.

WHITWICK BAZAAR.—There is a small debt still resting on our School-rooms at Whitwick. We are anxious to remove it at Easter next. We purpose, therefore, (D.V.) having a bazaar and tea-meeting for this object. Help from friends in any of our neighbouring churches will be gratefully received. Contributions of money or goods may be sent to Mr. Yates, Baptist minister, Hugglescote; Mr. Smith, Baptist minister, Coalville; Miss Goodall, and Miss Hemsley, Whitwick; Mr. Dean, Builder, Ibstock; and Miss Lovett, Coleorton. The scenery about Whitwick, including Gracedieu wood, &c., is truly magnificent. If the weather should prove fine at Easter, friends from neighbouring and distant places would be delighted, we believe, with a visit to this romantic region. The rock and ravines and cascades will be highly gratifying to all who have a taste for the beauties of nature; and they will be especially delightful to the spiritually-minded follower of Jesus.—

"He looks abroad into the varied field
Of nature; and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers; his 't enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresuming eye,
And smiling say, 'My Father made them all!'
Are they not his by a peculiar right,
And by an emphasis of int'rest his,
Whose eyes they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind,
With worthy thoughts of that unwearied love,
That plann'd, and built, and still upholds a world,
So clothed with beauty for rebellious man?"

IBSTOCK.—On the 19th of October last, an interesting tea-meeting was held in our chapel at Ibstock, to celebrate the *entire removal* of the debts which had been resting for several years on our school-room and grave-yard. The whole

of the money required to discharge the burying-ground debt was collected by brother Yates; and it is gratifying to record that people of several different denominations kindly contributed to this object. A vote of thanks was presented to brother Yates for the trouble he had taken. The Sabbath-scholars were liberally supplied with tea and plum-cake, on the above occasion, principally through the generosity of a lady not connected with our cause.

TARPORLEY, Cheshire. Annual Missionary Meeting.—On Lord's-day, Oct. 9th, 1853, our much esteemed brother, Rev. R. Kenney of Burton-on-Trent, preached two very excellent sermons on behalf of our interesting Foreign Mission; and on the following Wednesday, the annual meeting for the same society was held; when we had the presence of our beloved missionary, Rev. J. Buckley, whose very excellent services on the occasion would, we believe, tend to the promotion of a missionary spirit. The Rev. R. Kenney took part in this meeting, together with our friends, R. Dutton of Hoofield Hall, Mr. Joseph Aston, and Mr. Gaythorp. R. Dutton, Esq., of Stanthorn Hall, presided on the occasion. The collections and subscriptions for the year, amounted to £26 1s. £2 15s of this amount was subscribed by the scholars in our Sabbath school, which numbers under 60 in regular attendance. **ROGER BATE.**

BAPTISMS.

DERBY, Mary's-Gate.—On Lord's-Day, Feb. 5th, after a powerful sermon by our venerable pastor, from 1 Tim. vi. 12,—“Hast professed a good profession before many witnesses,” Mr. Jos. Pike baptized twelve persons, nine of whom are Sabbath scholars. **J. H. D.**

LOUGHBOROUGH, Woodgate.—Two friends put on Christ by baptism, on Lord's-day, Feb. 5th.

LOUTH.—On the 29th of January, five persons were added to the number of baptized believers in this place. **R. I.**

HUGGLESCOTE.—On Lord's-day morning, Jan. 1st, 1854, six persons were baptized at Hugglescote, by brother Yates. Brother Smith preached. In the afternoon, brother Yates preached, and received the newly-baptized into the church. It was a happy commencement of the new year. We have several more candidates.

MELBOURNE.—Since August last, thirteen persons have been baptized and received into the church. Seven of these attended to the ordinance on Lord's-day

morning, Feb. 5th, 1854, after a sermon by Mr. Gill, on “Scriptural preparation for union with the church.” The text was 1 Kings vi. 7: “And the house when it was building was built with stone, made ready before it was brought thither.” In the afternoon of the same day, in accordance with special arrangements, the public services at Ticknall and Harts-horn were omitted, and the united church commemorated the death of the Lord Jesus. Previous to the distribution of the elements, eight friends newly baptized, four of whom were from the Ticknall branch, were addressed by the pastor, and received the right hand of fellowship. The attendance, both of members and spectators, was unusually large, and the season one of high spiritual enjoyment. We have several hopeful enquirers, and other encouraging proofs that the God of Jacob is blessing his people here.

ASHBY AND PACKINGTON.—On the first Lord's day in February, three friends were baptized at Ashby in the morning, and received into the fellowship of the church at Packington in the afternoon.

REMOVAL.

REV. J. C. SMITH, minister of the General Baptist church at Kirton-in-Lindsay, Lincolnshire, having resigned his office in connection with the church there, is open to an invitation.

MISCELLANEOUS.

RETTFORD.—The church at Retford has for some time past been in a very low and indifferent state. But now a change has come over the scene; God in his inscrutable providence, has removed from us by death, our esteemed minister, Rev. W. Fogg. This took place on the morning of Dec. 25th, 1853. This circumstance seems to have awakened us to a sense of our duty. It has led us to unite more in prayer and effort for the prosperity of our church. On Monday, Jan. 23rd, a social tea-meeting was held in the school-room, for the members, when harmony and peace prevailed. The friends, though generally poor, gave liberally to meet the deficiency then existing in the church fund. Suggestions were also made for the improvement of the church. A committee was then formed of seven brethren, in addition to the deacons, to form a plan for the better government of the church.

Our strongest wish, and most earnest prayer to God is, that he would send us a man well qualified to preach unto us the “unsearchable riches of Christ.”

A MEMBER.

Mr. E. DAVIS, who has been prosecuting his studies since he removed from our Academy, will be open for a call from any church shortly. His address is, 104, High Street, Woolwich, Kent. References to Revds. Jos. Wallis, Leicester; J. Goadby, Loughborough.

SLAVERY.—The following resolutions were adopted at the last Conference of our F. W. Baptist brethren.

1.—That we affirm our opposition to the whole system of American Slavery; holding it to be absurd in the light of Reason, infamous in the eye of Justice, a deadly foe to the human welfare, a libel on the Decalogue, and a reckless attack on the religion of Christ; and the only change we would recommend in our denominational attitude and policy on this subject, is, to take an advanced position in our warfare against the system, and to give a more open and public expression to our hostility.

2.—That the repeated treachery to the slave, and the firm alliance with pro-slavery interests, which have characterized the old political parties, leave no adequate ground for confidence in their Anti-Slavery professions; and hence all political support given to those parties, as such, while bearing their present character, is inconsistent with a profession of Anti-slavery or Christianity.

3.—That this Conference approve the measures taken by the Corresponding Secretary of our Anti-slavery Society to ascertain the number of voters in our denomination who sustain Anti-slavery principles at the ballot-box; and that we

respectfully request our brethren to aid him in his further inquiries upon that subject.

4.—That systematic effort for the elevation of the African race, whether in or out of slavery, is required by our professions, by the importance of the object, and as a condition of retaining and increasing our present Anti-slavery strength; and that our mission in Canada should especially be sustained by the prayers, sympathies, and liberal benefactions of our churches.

5.—That it is a source of grief to us that so many of the prominent ecclesiastical and benevolent organizations of this country still connive at slavery, and tacitly endorse the compromises of 1850—the Fugitive Slave law included; and it is a source of joy to us that some few of those organizations have boldly spoken out against these great iniquities. We give the last our hand of welcome, and our hearty “God-speed;” and we affectionately but earnestly beseech the former to “open their lips for the dumb,” and aid in delivering our Christianity from the reproach of being too cowardly to be just, too worldly to be faithful, too compromising to convert, too weak to save.

Your committee think that, under present circumstances, the suggestion embodied in the resolution of brother Burgess, proposing the forwarding of 100 dollars from this Conference, as a testimonial to the Rev. John G. Fee, would be hardly practicable. In behalf of the Committee.

Geo. T. Day, *Chairman*.

POETRY.

CALVARY.

BY MRS. SOUTHEY.

Down from the willow bough
My slumbering harp I'll take,
And bid its silent strings
To heavenly themes awake:—
Peaceful let its breathings be,
Soft and soothing harmony.

Love, LOVE DIVINE, I sing;
O, for a Seraph's lyre,
Bathed in Siloa's stream,
And touched with living fire;
Lofty, pure, the strain should be,
When I sing of Calvary.

Love, Love, on earth appears!
The wretched throng his way;
He beareth all their griefs,
And wipes their tears away:—

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Soft and sweet the strain should be,
Saviour, when I sing of thee.

He saw me as he passed,
In hopeless sorrow lie,
Condemned and doomed to death,
And no salvation nigh:—
Long and loud the strain should be,
When I sing his love to me.

“I die for thee,” he said—
Behold the Cross arise!
And lo! He bows his head—
He bows his head, and dies!
Soft, my harp, thy breathings be,
Let me weep on Calvary.

He lives! again he lives!
I hear the voice of Love—
He comes to soothe my fears,
And draw my soul above:—
Joyful now the strain should be,
When I sing of Calvary.

CORRESPONDENCE.

MRS. H. B. STOWE, AND THE FREE-WILL BAPTISTS.

(To the Editor of the G. B. Repository.)

SIR,—By the last Association the Chairman was requested to write a letter to Mrs. Beecher Stowe, for the purpose of pointing out to her the omission, in her "Key to Uncle Tom's Cabin," of all notice of the Freewill Baptists in America, as consistent opponents of the dreadful system of Slavery. The following are copies of the letter addressed to her, and of the reply.

DEAR MADAM,—Permit me, before mentioning the precise subject of this letter, to express my grateful feelings for the indications of yearning sympathy and vehement earnestness, with which you have pleaded the cause of the down-trodden slave, together with my admiration of the beauty and energy of your style of composition. May you live to see the day when a "purer language shall be turned" on the christian church, with regard to this monstrous iniquity; and when all the professed followers of the Lamb, shall begin to unite their prayers and energies for its complete extermination.

To proceed now to the circumstance which has led to the writing of this letter. At an Association of the New Connexion of General Baptists, held at Birmingham, in June last, I was deputed as chairman to call your attention to one or two circumstances overlooked in your account of what the christian church has done in opposition to slavery. The brethren assembled were quite certain that the omissions were occasioned solely by the want of information; and that when pointed out to you, none would be more willing to supply them than yourself.

In several parts of your truly excellent publication, the "Key to Uncle Tom's Cabin," you refer to the Quakers as the only body of professed christians, who in their organization, terms of fellowship, and rules of denominational action, are entirely free from the sin of giving a sanction to slavery. Honourable mention is made of the Scotch Seceders, of the Independents, and of some other religious communities, as having, to a certain extent, acted with consistency in opposing this enormous wrong. But no allusion is made in any part of the work to the *Free Will Baptists*; a denomination which extends from Maine to the Mississippi, and which numbers about 30,000 communicants; and with which we have fraternized for several years by the interchange of Annual Epistles. It will doubtless give you pleasure to learn that there never have been slaveholders in this religious body; and that their terms of communion forbid the reception of them; and that though repeated applications for incorpo-

ration with them have been made by large bodies of communicants, they have been unanimously rejected at the Annual Conferences, because the applicants would not go the whole length of our brethren in their repudiation of slavery. In the organization of the National Anti-Slavery Society, they were represented, and after the passing of the Fugitive Slave Law Bill, they were among the first of the religious bodies in America, that passed resolutions condemnatory of that odious measure. In fact their protest against slavery has always been out-spoken and decisive.

The New Connexion of General Baptists, to which the writer has the honour to belong, would not own them for a single moment, were they to compromise their principles in relation to the great sin. We not only regard slavery as a moral evil, but as a sort of aggregate of it; including in itself every element of impiety, selfishness and cruelty—a spiritual pestilence, which in the natural course of things is dangerous to the spiritual health of the community around it; and a flagrantly impious institution, compared with which those of "Jeroboam the son Nebat" were in reality harmless. We therefore sympathise with you in your anticipations of the retributive thunders of eternal justice against its supporters.

Since then, our sympathies, aims and efforts in the cause of freedom are coincident with your own; and as we believe our Freewill Baptist brethren deserve encouragement, we request, that in some future edition of your truly valuable work, you will make a kind reference to the consistency of their conduct in relation to this important branch of christian morals.

I am, in behalf of the Association,

Yours very respectfully,

JOSEPH WALLIS, *Chairman.*

MRS. STOWE'S REPLY.

Andover, Dec. 8th, 1853.

REV. JOSEPH WALLIS, DEAR SIR,—I gratefully acknowledge the receipt of your excellent letter. The testimony which your body have borne against the sin of slavery, was not known to me at the time of writing the Key to Uncle Tom's Cabin, or I should have most certainly made honourable mention of it. I am not in the way of writing another work at present; and such a large quantity of the Key is already printed, that I cannot make any addition to it. I have therefore enclosed your letter to the Editors of the Anti-Slavery Standard, requesting them to publish it. Such testimonials from religious bodies ought to be widely circulated. Very sincerely yours, with christian sympathy and esteem. H. B. STOWE.

MISSIONARY OBSERVER.

NOTES OF A TRIP DOWN THE RIVER EASTWARD OF CUTTACK.

BY REV. I. STUBBINS.

Oct. 23, 1853.—While Seebo was preaching at Kadamba market, a man argued that it was right and acceptable to God that we should worship idols, if, in doing so, we thought upon him. Very well, said Seebo, suppose your wife goes astray, and tells you, that while she was doing so, she thought of you, would that reconcile you to her conduct? Should you consider it any alleviation of her guilt? Would it not rather be an aggravation of it? It was admitted by all that it would be an aggravation, as the very remembrance of her husband ought to have had the effect of restraining her. Well then, said he, your conduct in worshipping idols under that pretence is just like hers, &c. He worked out the argument with powerful effect. When drawing towards the close of his rousing address, a man shouted out, "Is there such a place as hell? Where is it?" I took up this subject, and reminded him that so the thief might say, "Is there a jail? Where is it?" But let him be caught, and he will soon find out, not only that there is a jail, but also where it is; and when incarcerated within its gloomy walls, will not fail to wail over his folly and unbelief. I then pointed out the hopeless misery of hell, and urged them to seek salvation from it while yet there was time and opportunity. While Ghanu was preaching, I went up to a respectable looking man, sitting at the foot of a tree, with a huge bundle of accounts by his side, and accosted him with, "Well, friend, what are you doing?" "Going to hell!" was the half-boasting sort of reply. "Indeed! I am very sorry for you. You had better go no further on that road, or you may have to rue it when it is too late. Be advised; and turn and worship the God who made you." "The God who made me! what an idea. Why I made myself." "Indeed! really you are a clever fellow. Just tell us how you managed it." Here followed a conversation which I

need not relate. I warned him not to ruin his soul—not to cast himself into hell. "Into hell!" he exclaimed, "why what hell is there?" "Very good; if you do not think there is a hell, why do you put that *málá* and those marks on you?" "Why, that the ladies may fall in love with me to be sure." "Here, take a book and read it." "No, no; I can't read—never learned to read," and then taking up a bundle of accounts, after first putting his spectacles properly astride, he began to read to a person standing near, how much he owed him. This man was truly one of the most hardened specimens of humanity I have seen. Several persons near seemed disposed to laugh at his bravery, but I told them I could not laugh at a soul in ruins, and fast hastening to eternal perdition, and gave him a word of parting advice. At the close of the afternoon market, he came up and stood for some time while we were preaching, and listened with an attention that I should not have supposed him capable of, and in the end took two or three books that I selected out for him. The proudest, hardest heart can be turned by Almighty power and love. So may it prove in this man! The afternoon market was quite equal to the morning for size, and was composed solely of buyers and sellers of cloths. The people measure by cubits, and it was truly ridiculous to see the seller stretching with all his might, to make the cloth as long as he could, and the buyer on the other hand trying to make it as short as he could, by pushing it some inches above his elbow, every cubit he measured.

Before going into the market, I told a coolie, whom I had just engaged, to brush my boots a little. I saw he knew nothing about it, and told my cook to shew him. The poor man watched him till he had cleaned one, and then with the confidence of a man who fully understands his business, he seized hold of the brush and the other

boot, and began to labour away with the rough back of the brush, till I began to fear for my poor boot; and yet I was so amused that I could scarcely command power to stop him.

Oct. 24.—Crossed the river to Demando market. People mostly heard well, but one or two seemed disposed to dispute every inch of ground, and kept interposing the most futile objections. I addressed them first especially on the goodness of God and the ingratitude of man; and illustrated my subject by a reference to the tender case of a father over his son, watching over him by day and night, labouring for his support, carrying him on his hips, (the common mode of carrying children in this country,) giving him medicine in sickness, &c., &c., and yet no sooner does this son become old enough than he forsakes his fond parent, and does everything to grieve and dishonour him, &c. All exclaimed against such wicked conduct. I then shewed them wherein they themselves had been guilty of it, and even worse. When reminding them that God had given them their being, one man exclaimed, "O, no, my father made me!" Well, will you tell me if your father knew before you were born whether you would be a son or a daughter? whether you would be blind or deaf or lame, &c. If he made you he surely would know all about it, and would be able to tell folks beforehand, &c. Another argued, while Seebo was speaking, that because God could not be seen, he therefore could not be obeyed. It was replied, when a thief is brought into court, would the plea be admitted that he did not see the judge, or he would not have stolen? Would not the judge say, whether you saw me or not, you knew the law, and ought to have obeyed; but as you did not, you must take the consequences?

Having finished at this market, we recrossed the river to Badribar market, where we all spoke to large congregations; but the people were noisy and vile to the last degree, pleading for adultery and every nameless vice. I never felt so fairly done up with talking before. I can generally speak as loud as the people, and put them down: but here I was thoroughly mastered.

Three or four stentorian fellows shouted as though they would make the heavens tremble. However, one way or another, some good seed was sown, and some heard well. May the Lord of the harvest cause it to take deep root, and yield an increase to his own glory.

A host of black-faced monkies, cutting all sorts of capers in the neighbourhood of the market, reminded me of Seebo's illustration of the way in which the country people especially, violate the fifth commandment. "See you old wretch," says the son to his aged father, "see those monkies destroying all the corn in the fields! Get along with you, and drive them away, and tend the field, or you shall have nothing to eat." While to his mother, almost double with age and infirmity, he says, as he puts his hand on her neck and pushes her out of doors, "Get along you old witch, and clean so and so's rice, and earn a little food; don't be a burden on me for ever."

After the market we dropped down to Asureswara, and were not a little amused to see several brahmins employed in catching fish! These gentlemen affect to esteem all life as God, and to destroy it therefore in any form is the most aggravated sin. After landing, we were soon surrounded by a company of young and old; and to them we briefly made known the gospel. The smell in the place being very offensive, we dropped a little lower down, and moored in the vicinity of two or three enormous alligators. It is really surprising the people do not try to make an end of these destructive creatures. What with the monkies on the land, and the alligators in the rivers, as much corn, fruit and fish is destroyed, as would half feed the population. But these river monsters do worse than this; they are continually carrying off some poor man or woman, who has gone to bathe or fetch water. It is frequently the case, that when one is killed, a number of bones, brass and other ornaments, are found inside it. Seebo told me, that a little before he became a christian, he was at the house of a friend, and his hostess went down to the river to fetch water. In a little while

they saw the water vessel floating on the top, but the poor woman was nowhere to be seen. The next day another woman was carried off near the same spot. She was the wife of a Banua (hunter). He resolved to be revenged on the murderer, and calling together several of his own caste, they armed themselves with muskets, and searched till they found the whereabouts of the monster, and shot him. On opening him, they found the head of one woman and the arm of the other quite whole, besides almost a basket full of brass, silver, and gold ornaments.

Oct. 25th.—Ghanushyam and myself preached to large congregations to day in Chatra market. Ghanu commenced his address by remarking that all present would soon pass away. Young, middle-aged, and aged, would soon all be gone. He illustrated his subject in an effective manner by referring to the fruit falling from a tree—some falls while yet but in bud—some while but quite small—some when grown—and some when fully ripe: but all sooner or later would fall; so thus it is with us, and with all mankind, &c. We alternately addressed the people on different subjects for three or four hours. Many of them heard well, but several stupid boys annoyed us a good deal with their noise. Seebo was very hoarse, and unable to do anything. At night my cooley arrived from Cuttack. Good news from home. Bless the Lord for his continued care. I tried to write, but O! the myriads of insects, they were perfectly intolerable, especially the flying bugs—they smell as bad as the bug at home; the only comfort is that they do not sting, at least I have never felt them.

Oct. 26th.—As we could not reach any market to day, we stopped and preached at Manteer. About fifty people assembled. They seemed surprised and pleased, and entered rather freely into conversation on the subject of religion. Towards the close of the opportunity, a brahmin came up with some mala prasad (food offered to Jagannath), and gave a little of it to several standing by. One man, in putting it to his mouth, dropped a grain of it, but he picked it out of the dirt again with as much care as if it had been

really what they foolishly think it is—the most sacred thing in life. On our way down the river, one of my fowls was making its escape out of the basket. A cooley sitting close to, involuntarily caught hold of it, and pushed it back again, which brought on him a storm of ridicule, as it was contrary to his caste to touch a fowl. Halloo! shouted one, what was that you touched? I say, said another, what have you been putting into that basket? &c. The poor fellow looked exceedingly stupid as he exclaimed, “The base-born brute was getting out, and I was taken by surprise.” However, he washed his hands well, and seemed glad that something occurred to give a turn to the conversation.

Oct. 27th.—Visited Talsanga market, on the north bank of the Chitra Tola, and about three miles above its entrance into the Noona river. Some four or five hundred people were assembled, and all heard well. As this part of the district has never, that I am aware of, been visited, all seems new to the people, and the novelty is wonderful. One man, after looking very minutely at my feet for some time, and directing the attention of others standing by to them, at length mustered up courage to ask me how I got my feet into those things (boots), for he could see no opening anywhere. I suppose if I had told him they grew there, he would much sooner have believed it than the gospel. They can believe any lie—but the truth, how hard to receive! After returning from the market, we crossed the Noona river to Toolsipoor, where we obtained a good congregation. I asked an old man if he knew that he was a sinner. He replied, “Yes, of course I know that.” Well, do you know how you are to be saved? Here he confessed his ignorance, and said the thought even of that never once entered into their minds. We know nothing about anything but labour, abuse, &c., &c. We all tried in the simplest manner possible to make known the Gospel, and gave a few books to such of them as could read. On our way to Judpoor, we shot a huge pelican, which measured just ten feet four inches from tip to tip of its wings.

LETTER FROM MRS. WILKINSON.

Berhampore, Sep. 28, 1853.

DEAR SIR,—Many thanks for your last letter, more particularly for the remarks referring to the young people under our care. Truly it is an *arduous work*, but a consideration of the *great importance* of it may well encourage us. As I have not written to you for some time, a few lines may be acceptable, of events which I have noted down; I thought also they might interest dear friends at home. We have now charge of the girls' asylum, which for a number of years had been under the care of Mr. and Mrs. Stubbins, who have now removed to Cuttack. As might be expected, the girls felt the departure of their kind friends very keenly. The evening after was quite a time of weeping and lamentation among them. I considered this an exhibition of very proper feeling, and was not disposed at once to check it; still, as the natives are very apt to go to excess in their wailings, it seemed desirable to try to compose them. Having spoken to them of the goodness of God in saving many of them from an untimely death,* and in raising up for them friends, one after another, with an assurance that their new guardian would not fail to love them, and take care of them, if they were good, &c., all joined in singing a translation of that admirable little hymn of Dr. Watts', beginning with,

"Whene'er I take my walks abroad."

After prayer they seemed soothed, and retired to rest. They have since learned to love their new friends, though they have not forgotten former ones, and always look cheerful when we talk of Mr. and Mrs. Stubbins coming to the Conference at Berhampore. While I am writing this, I hear their cheerful voices in the school-room, singing one of their favourite hymns. Some few weeks after the time I have described, we all went for a few days' visit to our new christian village, much to the delight of the school girls, and also of the dear people who live there. An influx of nearly fifty smiling faces caused no little excitement in their retired village; and it was very pleasant to witness their hearty greetings on our arrival. We stayed three days, and all appeared sorry when the time came for parting; but the objects of our visit had been accomplished. Mr. Wilkinson had gone for the purpose of enquiring into their affairs, both temporal and spiritual, and of giving such directions and advice as seemed necessary. We had enjoyed the services of God's house, and had paid friendly visits to each family. The

young persons from the asylum who were shortly to be married and settled there, had surveyed their new houses inside and out with evident satisfaction. It was the end of harvest, and the thrashing floor was a favourite place of resort. Persons, too, from the neighbouring village came there to see Mr. Wilkinson, and to talk on various subjects. They appeared to think well of our people, and of their religion. Not long after our return from this visit, we had to make preparations for parting with five of our young people from the asylum. They were married to young men from the boys' asylum, and in the afternoon of the same day, all the christians and the schools partook of the wedding feast, which had been prepared with great care for the occasion. We naturally felt much concern for these young people, who were leaving us to settle in the world, and earnestly prayed that they might ever be enabled to profit by the instructions they had received while with us, and that we might be permitted to meet them in our Father's house above. I am happy to add that we meet some of them at the table of the Lord now.

A few weeks ago, we had a visit from a pious Wesleyan lady, whose husband was the captain of a ship that was lying at Gopalpore, a few miles off. It was this lady's first visit to India, and ours was the first missionary station she had seen; she was therefore anxious, during her short stay, to see what she could of our work generally. The morning after her arrival, she went with us over to the school room, where Mr. Wilkinson conducts worship in Oriya; the children also read and answered scripture questions. She appeared much affected with the scene, and said afterwards, she could not refrain from tears of joy, to see so many of these dear children enjoying such advantages; that it reminded her so much of their own Sunday-school at home, which she had left but a few months ago. The girls soon made friends with her; for, although she could not speak to them, there was a language of love in her countenance, which they well understood. She was much pleased to see the different kinds of work they could do, of which they gave her specimens, and received from her patterns new to them. We then conducted our friend to the christian village, where we called on the people from house to house. They were much pleased with such kind notice from a stranger, and our friend was delighted with what she saw—such an illustration of purely oriental manners and customs bringing to our minds many figures used in the Scriptures—such as two women grinding at a mill, the leathern bottle, their

* Referring to those rescued from the Khonds.

different vessels for cooking and eating, the peculiar lamps and vessels for containing oil, the women bringing water from the well, the young children being "nursed at the side," or on the hips—natives carry their children astride on the hips, not in the arms, as the custom is in England—the native dress, too, which is without a seam. Some of the christian weavers were at work, and our friend was much struck with the primitive simplicity of their looms. The next object of interest was to pay a visit to our aged friend, Erun, who lived about a mile distant from our house. As we had to go through the native bazar, an opportunity was afforded our friend of seeing and hearing what *bazar preaching* was. When we reached the place, a goodly crowd had assembled round the speakers, and we perceived that it would be most to our comfort to ascend and seat ourselves upon the huge stones from which the missionaries were preaching to the people the words of eternal life. This was a congregation of men, as it is contrary to Hindoo custom for a woman to appear thus publicly. This sight interested our visitor very much, it was so totally different from European ideas of preaching in a chapel. They frequently asked the speaker a variety of questions, and raised many objections, which all had to be answered before he could proceed. In this way they heard addresses from the different speakers, who were Mr. Wilkinson, Mr. Bailey, and the native brethren, Jamma and Sarthi. The opportunity was a good one. Our friend observed, as we passed along, that those two native brethren preaching to their countrymen, was a sight worth coming to India to behold—how she wished that all the subscribers to missions at home, could witness what she had done. Having passed through the native bazar, we got into the weavers' street, a much more quiet part of the town, and soon reached Erun's house. He welcomed us with a smile, and though very feeble with age, he managed, by a little assistance, to reach the verandah, where we all seated ourselves. We spoke of his great age—nearly 100 years, of the time he had been a christian, and of his present hopes and prospects. He said he had been a christian twenty-five years, and was ready to depart whenever his Lord should call; and as we looked upon his withered frame, we felt that he was just on the verge of eternity. And so it proved, for little more than a week after this interview, our aged friend departed this life most peacefully, and in the very attitude of prayer. But to return. I told him that this christian sister had just arrived from England, and was very anxious to see our native christians, more

particularly the aged ones. He said, "Blessed Lord, we shall all meet in heaven." He wore over his shoulders the woollen plaid which his kind friend, Mrs. Bampton, sent him from England. As I mentioned the circumstance to our friend, at the name of Bampton, his eyes filled with tears of joy, as he said he should meet him in heaven. We asked if he had any pain. He said, none: only he was weak and could not walk. As some of the members of the family were inside preparing the evening meal, we passed through the house to speak to them, when we observed that quite a large number of the neighbours had assembled in the outer court, and others were looking over the wall. These were all *women*, who had heard of our arrival, and had come to see us. So I told my friend that she had now an opportunity of seeing another part of Missionary work, which was instructing the women, as we had opportunity, at their own homes. As it was getting dark we could do little more than gratify their curiosity to know who this stranger was—the object of her coming—what relation she was to us—and such like; which, however, furnished occasion to tell them of the nature of our religion—the love of Christians towards one another, whatever their language or colour might be; all felt they were of one family, released from Satan by Jesus Christ; and telling them how we wished they would seek to be of this family. It was late, and we took our leave, the women asking "When will you come again?" We reached our own home feeling very tired, but glad that we had so far accomplished our wishes. The next day was the Sabbath, and our friend sat down with us at the table of the Lord. Here were Khunds, Hindoos, and Europeans. She said it seemed emblematic of heaven, where the redeemed shall come not from one nation only, but from every kindred and tongue and people. Our interesting visitor left us the next morning; and I am induced to send you this account from the thought that it may interest some of our friends who may never have an opportunity of paying us a visit; though as the scenes are so familiar to us, had I not seen how they struck this stranger it might not have occurred to me write of them. Through mercy we are now all pretty well at this station, though our dear friends the Baileys have had a sad trial in the very severe illness of their little girl; but we trust she will be spared to them. We have candidates from both schools, and one from Astra. With our kindest regards to yourself and family, I remain,

Yours sincerely,
CATH. WILKINSON.

INTERESTING INFORMATION FROM PIPELEE, &c.

MR. MILLER states, "Lord's day morning, Oct. 16, after a sermon by Makunda, (a young native minister) from Acts viii. 36, 37, I had the pleasure of immersing two persons: one was Bhagaban's wife, the other Ghunes—a young brahmin who broke caste, and joined us last March. He came from Nursinghpoor,* a large place 10 or 12 miles east of Nimpurra. He is a very nice young man indeed. I think him the most interesting young Hindoo convert I have seen. I hope, if he be spared, he will make a preacher. We have another candidate, Bhibanee, who now teaches one of our schools. You will be glad to hear that Magunee's wife has, I trust, been brought back to the Lord; her name was mentioned at the last church meeting for restoration. I am also happy to inform you that we have every reason to believe that Rutna is a changed character; he has gone on very satisfactorily lately, and will, I fancy, be received at our next church meeting. Yesterday we received an addition of three persons to our christian community—a man, his wife, and daughter, a girl of twelve years. He is a gooroo, or religious teacher, of the Bouri caste, about 50 years of age; can read and write very nicely; he has about forty disciples in and about Piplee, several of whom I know well. He has lived for some years near our village, in a good house, with a nice garden attached to it, presented to him by the Jemindar, or landholder; he is one of those who plant orchards as well as act the gooroo, and has an engagement of this kind now, with a Jemindar in Piplee, who allowed him some land for his trouble. He has been a secret hearer of the gospel in the bazar and markets for a long time, but was led to decide and renounce all for Christ through the instrumentality of Ghunes, who has visited him several times lately. He seems sincere, and in earnest about his soul, and willing to make any sacrifice for its salvation. He has an immense pile of shastres, which contain all his muntras, or charms, and mysteries of his late profession; he was going to destroy them, but I desired to have them to preserve as curiosities. It seems he used the Maha muntra in receiving his disciples. His wife is a sensible, hard-working woman, a capital spinner and mat-maker. The daughter was much opposed to coming, and wept

bitterly; but I saw her this morning nursing our cat, and playing merrily with the children of the village. I am happy to say that the two preachers and their families, and the christians here, are well. On Monday next, I purpose going to Chundanapoor, and labouring in the neighbourhood some days."

Our brother, who is labouring alone at this important, and increasingly interesting station, very greatly needs a fellow-helper in the work of the Lord.

BAPTISMS IN ORISSA.

Cuttack.—Dr. Sutton, under date of Oct. 12th, states that seven persons were baptized on their last ordinance Sabbath. One of the baptized was an European female; another was a native, an inhabitant of Christianpore; the remaining five were from the asylums, and were rescued victims.

Piplee.—Oct. 16th, two interesting converts were baptized at this station.

At *Berhampore* there were several candidates, principally from the schools.

SCARCITY OF RAIN AND APPREHENSIONS OF FAMINE.—Mr. Bailey, in a letter bearing date Sep. 30th, says, "Last Sunday afternoon, I preached in Oriya, from Jeremiah xiv. 22. 'Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art thou not he, O Lord our God? therefore we will wait upon thee! for thou hast made all these things.'" It seemed suitable to the time; we have had great deficiency of rain this season, and rice has been unusually dear." We notice with serious concern, in the public papers, that a month later than this date, many apprehensions were felt of famine in all the Northern parts of the Madras Presidency. The Berhampore district, our readers are probably aware, is the most northerly part of this Presidency. At present we cling to the hope that the published statements referred to are exaggerations! and earnestly pray that it may please God to avert the horrors of famine from that unhappy land.

DEATH OF ERUN.—Erun, the first Hindoo baptized in connection with our mission, has recently finished his course, and we are rejoiced to add, finished it well. His end was eminently peaceful. With his last breath he expressed his humble resignation to the Lord's will, and added, Dhunya Jesu—i.e., Blessed Jesus.

* Nursingh signifies man-lion, and refers to the fourth incarnation of Vishnoo, which was in this form; poor signifies town.

NOTES OF VISITS TO THE CHURCHES. No. 4.

Oct. 5th, I preached morning and afternoon at SHUTTLE, and in the evening at WIRKSWORTH. The afternoon collection was the larger; but the evening congregation much the more numerous, and the chapel being an upper room reminded us of primitive times. The scenery in this district is very fine, but the season was too advanced to see nature in her loveliest dress: the fall of the leaf suggested solemn and practical reflections. "We all do fade as a leaf," but the gospel which we preach will stand for ever. The Missionary meeting was held on Monday evening. Mr. Stanion, the pastor of the church, presided, and warmly urged on his friends the claims of the cause; three ministers connected with other denominations and the missionary addressed the assembly. The attendance was considerable, and the service interesting and exciting. Amount of collection not known to the writer.

On Tuesday rode from Wirksworth to TARPORLEY, in Cheshire—went by carrier to Derby—then by rail to Crewe, and Beeston, which is three miles from Tarporley. Here Mr. Roger Bate met me, and drove me to their hospitable abode. Mr. Kenney preached on the Lord's day for the mission. The meeting was held on Wednesday evening, was numerously attended, and much interested the friends. — Dutton, Esq., presided, and Messrs. Kenney, Gaythorpe, myself, and another friend, whose name I have forgotten, pleaded the cause of the perishing heathen. Mr. Gaythorpe mentioned that on one occasion, after hearing his pastor, the late John Taylor, of Queenshead, a friend said, "What do you think of the sermon? Oh it was said in reply, I think it a very excellent one, and it is now ready to begin on. So, he thought, the meeting had been a very good one, and that they were all ready to begin and act on what they had heard. The mission has some warmly attached friends in this place; and it seems right to add, that they support it, in proportion to their number, more liberally than any other church in the Connexion. The number of members is 83, and this year they have raised for the mission upwards of £26. I had not visited this neighbourhood before, and my recollections of it are very pleasing. In summer, I should think, it must be very interesting to an admirer of nature's beauties. It has historical associations not devoid of interest. Tarporley is eleven miles from Chester; and veneration for the great Commentator, (Matthew Henry,) whose name and ministry are identified with that ancient and respectable

city, would have induced me to visit it had there been time. How worthy of being pondered by us all are the words which he mentioned the month before his death to a dear friend, which he should like to be regarded as his dying testimony. "A life spent in the service of God, and in communion with him, is the most comfortable life any one can lead in this world." This doubtless embodied his maturest conviction, as the reader will find it in his comment on Psalm xxxii. 11. Another name, but a very different one, is associated with the history of Chester. Jeffries was once chief justice here. Who that has read Macauley's unrivalled history can ever forget the savage eye, the brazen forehead, and the envenomed tongue of the wicked judge, who told Baxter that "he could deal with saints as well as sinners?" On another occasion I may probably tell your readers a story about Jeffries, which they will not find in Macauley's, nor, so far as I know, in any other history of England.

On Thursday we went to AUDLEM, going by rail to Crewe station, where a friend met us, and drove us to our destination. A meeting was held in the evening which was well attended. Mr. Needham, the minister, presided. Mr. Kenney again rendered valuable assistance; a Primitive Methodist minister and the missionary also addressed the friends. Collections and subscriptions amounted to £6. 13s. 4d., a gratifying improvement on last year.

Saturday evening, Oct. 15th, found me at dear old BARTON; and on the following day preached in the morning at Barlestone; in the afternoon at Barton; and in the evening at Market Bosworth, which, as doubtless your readers know, is the town near which 370 years ago the 3rd Richard (a bad fellow) fought and fell. It is pleasant to chronicle improvements; and therefore I mention that Barlestone chapel has been greatly improved since I left England; and Bosworth chapel has been erected, and is in a much better situation than the former inconvenient place. It is more gratifying still to add, that the congregation at Bosworth has pleasingly improved. Missionary services were held on the three following evenings. On Monday evening at Congerstone, at which brethren Cotton and Buckley assisted: the weather was extremely unfavourable, and the attendance in consequence much smaller than it would have been. On Tuesday evening at Barton; the evening was fine, the attendance large, and the service interesting. Brethren J. G. Pike, T. Yates, H. Smith, J. Buckley, and the pastors of the church, took part in the

meeting. On Wednesday evening the meeting was held at Bagworth: the weather was again very unpropitious, and the attendance was necessarily affected by it, though much larger than might have been expected. The same ministers attended as at Barton, with the exception of the brethren from Hugglescote. I am not able to state the amount collected on these occasions. The word of the Lord has remarkably "sounded out" from Barton; and all who love our Connexion must cherish an affectionate regard for the mother church of the General Baptists in the Midland Counties. Barton also has had her representatives in Orissa; and all who know them will feel that the gracious commendation of our blessed Lord may be fitly applied to them. "For my name's sake, thou hast laboured, and hast not fainted." More than this I will not say—less than this I cannot say. Our aged friend, Mr. Deacon, remembers hearing Carey preach more than 60 years ago, when he was pastor at Harvey Lane, Leicester. He retains a lively remembrance of the service. One of the hymns sung on the occasion was the 179th of the old book, each verse of which ends with

"Who is a pardoning God like thee,
Or who has grace so rich and free?"

Carey preached a good, plain sermon, but nothing extraordinary. I think it was the elder Robert Hall who pointed out to him his deficiency in illustrating his subjects. "Jesus Christ," he said, "told his hearers what the kingdom of heaven was like—like a grain of mustard seed—like ten virgins—like treasure hid in a field, &c. You tell us, brother Carey, what the kingdom of heaven is, but do not tell us what it is like." I should think Carey improved in this respect in India. A preacher that did not imitate Jesus Christ in employing simple and natural illustrations, would preach in vain to the Hindoos. At one of the meetings a remark of this kind was made, I need not say by whom, that the future happiness of every glorified spirit would be infinitely greater than the combined happiness of all the angels of light, and all the spirits of the just had *hitherto* been, because the happiness of that one soul would have no end, and the united blessedness of all the angelic and glorified host being *hitherto limited* bore no proportion to an eternity of bliss. Strange that such thoughts do not affect us more deeply.

Oct. 23rd was spent at QUORNDON, and WOODHOUSE EAVES. At the former place I preached morning and evening, and at the latter in the afternoon. Congregations were good throughout the day, especially in the evening. On Monday evening the meeting was held, and was well attended.

Mr. Staddon, the minister of the place, occupied the chair. Mr. E. Stevenson offered supplication, and brethren Goadby, J. G. Pike, J. C. Pike, and the Missionary, addressed the assembled friends. On the eve of my departure for India, I attended a Missionary service at this place, in which two esteemed friends who have since entered into rest, took part. One of them (Mr. Balm) presided, and warmly expressed his attachment to the Mission. The other (Rev. Adam Smith) very impressively spoke of the value of the gospel to him in his afflictive circumstances, and deduced from it a powerful argument for sending this precious treasure to the suffering children of Adam in every land. On Tuesday evening a meeting was held at Woodhouse Eaves, the attendance at which was very encouraging. Mr. Bailey, the father of the Missionary, in the chair. Speakers, brethren Staddon, J. C. Pike, and J. Buckley. Collections at both places larger than they have been for several years. The last Missionary meeting I attended before leaving England, was at Woodhouse, and a very interesting circumstance was mentioned in connection with this service which appears worthy of record. On that occasion I made an earnest appeal, as was natural under these circumstances, to the friends to pray for me, and for the prosperity of the work. At the close of the address Mr. Bailey, who presided on that as well as on this occasion, asked the congregation if they would engage to pray for me, and if so to signify it by holding up a hand. Among those who responded to this appeal was a thoughtless trifier with salvation. As soon as he had held up his hand conscience smote him: he thought, what have I done? I have vowed to pray for Mr. Buckley, and have never prayed for myself. From that time he began to cry for mercy: he left the meeting a changed man, became a truly converted person, was for several years a useful member of church, and now is in America. Other cases might be mentioned to shew that Missionary meetings are often useful to the cause at home. Not long since a friend returning from such a service overheard the remarks of two persons walking before him, one of whom appeared to have been sceptical about christianity. "Well do you think any worse of religion now?" was the question of his friend. "No! not a bit," was the hearty reply. Mention was made at one of the services of a very liberal supporter of the Wesleyan Mission. Fourteen or sixteen years ago he was a labouring man, and wished to be a local preacher, but his friends did not encourage this, apprehending that he had not sufficient ability. He was not however displeased, but thought

that he would try to do good in some other way. God greatly prospered him in worldly business: he resolved to give to his cause in proportion, and accordingly one year he gave a *guinea per day* to the Mission; and last year he gave *seven guineas per day* to the same cause. I have subsequently seen it stated in the public prints that this year he has increased from *seven to fifteen guineas daily*. I wish the wealthy disciples of Christ amongst us, who owe not less to their redeeming Lord, would act on the scriptural rule, of giving as the Lord has prospered them; and am fully persuaded that on this principle the contributions would be much larger.

On Wednesday at noon I attended a Jubilee meeting of the Derbyshire Auxiliary Bible Society, in the Temperance Hall, DERBY. W. Evans, Esq., the late worthy member for North Derbyshire, presided. The speakers were, the Revds. E. H. Abney, (Clergyman) J. C. Ryle, (Rector of Helmingham and the celebrated tract writer) Fulvas, (Wesleyan) J. G. Pike, the venerable Archdeacon Hill, and the writer of this paper. I was glad to see and hear Mr. Ryle, many of whose tracts I had read with interest and profit. His manner of speaking is in several respects like his style of writing, manly, decided and energetic. The principal draw back was a certain indistinctness in his elocution; still he is a very effective speaker. The audience was select, respectable, and somewhat numerous, though the speciality of the occasion ought to have brought more. God has honoured the Baptist denomination in the great work of translating and diffusing his word among the nations of the earth; and in connection with the important project for sending a million New Testaments to China, it ought not to be forgotten, as it has generally—*I hope inadvertently*—been, that Baptist Missionaries were the first to labour in translating the Book of God into the Chinese language. I would not if I could, pluck a laurel from the honoured brow of Morrison, or any of his useful coadjutors, or successors in the work of God, but let honour be given to all who deserve it; and it is simply recording a fact to say that Dr. Marshman of Serampore began to study the Chinese language early in 1806; Morrison did not reach Macao till Sep. 1807; and he commenced his Chinese studies early in 1808: Marshman completed his version in April 1822; and Morrison his in the summer of 1823.

Thanks to railways, or rather, I should say to Providence, for "this also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working," I was able on the evening of this day to preach a Missionary sermon at MOUNT-

SORREL. Brother Staddon engaged in prayer, and the service was felt to be an interesting one. The place of worship here is a very ancient one; and it is said that Dr. Watts sometimes preached in it. Many names are marked on the old table, some as far back as 1710. Among others I saw the name of "Is. Watts." On the following morning I returned home, and in the evening exhorted the friends at CASTLE DONINGTON, from "The Lord direct your hearts into the love of God."

On Lord's-day, Oct. 30th, I was at LOUGHBOROUGH, WOOD GATE. In the morning preached on Christ's prayer that his disciples might be with him, from John xvii. 24; and in the evening on the value of the Bible, and the importance of its diffusion in the heathen lands, from Psalm cxix. 130. "The entrance of thy word giveth light." In the afternoon the meeting of the Juvenile Association was held, when letters were read from India. Mr. Goadby and several of the teachers took part in this interesting service. The usual Missionary meeting was held on Monday evening, when the pastor presided. Mr. E. Stevenson offered prayer, and Messrs. Antliff, (Primitive Methodist), Pike and Buckley addressed the assembly. The attendance at all these services was very cheering; and the collections larger than in some former years. Wood Gate chapel has deeply interesting Missionary associations, more so than any other place of worship in our denomination, or, so far as I am aware, than any sanctuary in the kingdom. In the infancy of the Mission, solemn and impressive services, which are still remembered by a few, and which marked the beginning of another era in the history of the body, were held here. It had also the honour of sending forth two men whose names will long live in the annals of Missions. William Yates, one of the most eminent of Biblical translators, and our own Charles Lacey, one of the most eminent preachers to the heathen, were both baptized into Christ here. When Yates was sent to Bristol Academy he was a member of the church here, and Andrew Fuller, who had a mighty intellect, though not a very catholic heart, had misgivings as to the soundness of the young man's creed, because he came from the G. B.'s; but the youthful aspirant for academic privileges assured the aged theologian that he believed that "by grace we should be saved, through faith, and that not of ourselves, it was the gift of God," and Fuller hoped the best. When one of our friends went to India, 12 or 13 years since, and had an interview with Yates, he referred with lively interest to his school-boy days, and to some of his school-fellows who still live.

He said that on one occasion he perplexed them very much by asking them the meaning of the text,—“The wood devoured more people that day than the sword devoured.” 2 Sam. xviii. 8. Nor was the querist able to remove the difficulty.* I extracted the following notices from an old church book about Yates, and regretted that I could find no particulars about our own honoured brother. “The church requests brother William Yates to supply brother Stevenson’s place in case of his absence.” “Agreed to request brother W. Yates to preach for brother Stevenson at Duffield.” June 21st, 1812. “The church complies with the request of brother W. Yates, and agrees to recommend him to the managers of the Bristol Academy as a young man of piety and talent.” All that was mortal of Yates was committed to the deep “in hope of the resurrection of the dead, and the life of the world to come;” but the effect of his labours will be long felt.

On Tuesday afternoon, Nov. 1. I preached at LONGFORD, UNION PLACE, on the everlasting blessedness of the righteous, from Matt. xxv. 46 last clause,—“But the righteous into life eternal.” In the evening a very crowded Missionary meeting was held. Mr. Salisbury presided. Mr. Chapman, with three ministers from other denominations, and the missionary, pleaded the sacred cause. Collections and subscriptions £12. 7s. 6d., a considerable improvement on last year.

On Thursday evening I preached at MARKET HARBOURGH, to a pleasing congrega-

* The explanation of this verse in the Comprehensive Bible is, “That is, probably, many more were slain in pursuit through the wood than in the battle; by falling into swamps, pits, &c. And being entangled and cut down by David’s men. Such is the relation of Josephus; but the Chaldee, Syriac and Arabic state, that they were devoured by wild beasts in the wood.”

tion, on the preciousness of the name of Christ, after which a collection was made for the funds of the chapel. Solemn and tender emotions, as the reader will easily believe, pervaded my heart as I re-visited the scenes of my former labours, and seemed for a brief season to live over again former days. But this paper is already too long, and I must not enlarge. May our estimable young brother who ministers the word of the Lord here be greatly encouraged in his work.

I close by telling your readers a story which I heard at one of the places visited, and which affected my own mind. A G.B. minister, somewhat eminent in his day, but long since departed, was at one period of his life drawn away from the simplicity of the Gospel. While in this state he visited one of the members who was sick, and remarked on his return, that the friend appeared exceedingly happy, and that he said that Christ had done everything for him. He added, that he hardly knew anything that Christ had done for him. What a melancholy confession for one who had long been a minister! It is hoped he was restored to some sounder views before his departure. Shall we not all unite in the prayers expressed in some pleasing lines which I recently met with in the album of a young friend, and which I have since found have a place in our New Hymn Book. The writer does not live a hundred miles from Derby.

“Saviour! be my all in all,
While the path of life I tread;
Saviour; be my all in all,
When I mingle with the dead.
Then thro’ heaven’s eternal year,
Still my all in all appear.”

“Stick to Christ,” was the dying counsel of one of the Nonconformist ministers. “Come life: come death: never let Christ go.” J. BUCKLEY.

NEWS FROM CHINA.

THE following facts, taken from a letter of the Rev. J. J. Roberts, an American Baptist missionary, dated Shanghai, September 18th, will be read with feelings of surprise and pleasure.

From this communication we learn that Hung Sow Tsuen, the present Tae ping Wang, the head of the new dynasty, and Fung Wan Sun, the present southern king, and second in power and office, were formerly neighbours, embraced the Christian religion about the same time, were united in baptism together, *immersing themselves*, for want of a better alternative, in concert

imparted instruction to their kindred and friends, and commenced the present insurrection. As they rise in power, the office of this southern king is like that which Joseph held in Egypt; the second power in the kingdom. The relation which these remarkable men sustain to each other is alike singular and important; for they are at the head of the strange movement now going on in China. It began in religious knowledge and acts. But how they became possessed of this knowledge, or when led to embrace the Christian religion, or to be convinced that immersion was one of its

institutions, we only learn from the incidental remark by Mr. Roberts, that he was Tae ping Wang's religious teacher some years ago. But there is the fact, and a very striking one it is.

Mr. Roberts goes on to state, that the nephew of this southern king, a young man named Asow, about twenty-one years of age, was early taught by him and Hung Sow Tsuen, the first principles of religion some six or eight years ago. He then adds:—

He was with them a few months in Kwangsi, after the rebellion commenced, and then returned home near Canton, where he anxiously waited an opportunity to return to his uncle in the army, but found none. His cousin Amow, the southern king's own son, a lad of about fifteen, and himself, were reduced to great straits for the necessaries of life, and were also very liable on account of their connections and circumstances, to persecution by the imperial officers, and perhaps to death! While in this predicament, just before I started up for Nanking last June, Asow was introduced to me at Canton, and his case was fully made known to me; and as it was a difficult matter, he asked how himself with the king's son should be able to get to Nanking? I suggested to him going to Shanghai in some foreign ship, as the safest means of conveyance, and the nearest point to Nanking to which he could at present safely go, and there await his opportunity. He said he had no means to pay his passage, or to supply himself with food on the way. Then, as I had a passage already given me, and was about to leave in a few days for Shanghai, I invited him to go with me *in cog.*, as a servant, and to bring his cousin with him, and if passage money was demanded it should be paid. They came according to appointment, on the 5th of July last, and joined me in a free passage on the Ariel to Shanghai, where we arrived on the 30th of the same month. This opportunity for doing good appeared to me very providential.

On our way up, Asow of his own accord, requested a New Testament, in Chinese, which I often saw him reading; and upon examination I found that he had long been in the habit of praying, had abandoned idols for several years, and had been seeking and serving the true God. The knowledge of this fact formed an additional pleasure in the performance of the difficult commission of delivering him to his friends. On our arrival at Shanghai I made known the true state of their case to one of the baptist brethren, Rev. T. P. Crawford. He had already written a kind letter to me inviting me to come up as soon as possible, manifesting the important estimation he placed on the present movement, and the desirableness that I should improve the vantage

ground already attained in having been the religious teacher of Tae ping Wang himself some years ago. After having prudently consulted with his wife, they agreed to take both the youths under their care, into their house, while I should make my first hazardous trip up the Yang Tsz Kiang with Dr. Taylor. I feared to take them with us, lest they should fall into the hands of the imperialists, and perish. And we both thought their preservation and safe deliverance to their friends of great probable importance to us, and the good cause in which we are engaged; and we yet think so.

While I was gone, Asow and his cousin went with brother C. to where the communion was administered. After they returned Asow began to inquire into the prerequisites necessary for himself to become a participant; and though he spoke a different dialect from brother C., yet through the means of writing and referring him to the scriptures, he was enabled to instruct Asow. It has now been more than a month since my return, during which time the brethren of the mission have individually called and particularly inquired respecting the religious state of his mind, until they severally became satisfied that his case was ripe to come before the church for full examination, in order to baptism if approved.

Subsequently we have an account of the examination of this young man before the church. In his youth he was an idolater, and his religious career commenced soon after Hung Sow Tsuen and Fung avowed their religious opinions. But his mind was not sufficiently impressed to be turned from his idols, until about five years ago. At first his religious views exposed him to persecution. But he has continued to believe, repent, and pray, and brother C., and myself have proof that he prays in secret. His present religious belief may be summed up in the following particulars:—

He considers idols, and all idol worship of every description, as the very opposite of the true God, and the sincere worship of him; and professes to enjoy more happiness now in his mind than when he worshipped idols. He believes that the law of God is exceedingly broad, extending to the thoughts and intents of the heart, and hence that all men are sinners: that there is no remedy or forgiveness of sins but through the meritorious atonement of Jesus Christ. He professed faith in Christ as the Son of God, the Saviour of sinners, the repentance of his sins, and his desire for baptism, in obedience to the command of Christ. He manifests more sincerity, earnest inquiry after the truth, and honest simplicity of profession than any Chinaman I have seen hitherto. He disavows all desire of worldly interest whatever in the connection,

and promises to take the word of God as his rule of life. We think both his speaking and intellectual talents are above mediocrity, and earnestly hope that, with proper training, he may become abundantly useful to his own countrymen, especially those of his own dialect, including most of the chief officers of state, to whom, being a relation, he will have free access, which will give him great influence above ordinary disciples.

This youth is baptized, and more than a hundred persons were collected on the occasion. Mr. Yates explained the ordinance in the dialect of the place. Mr. Roberts prayed in the dialect of the candidate, and Mr. Pearey baptized Fung Asow.

The next day after his baptism, he commenced the work by voluntarily distributing the ten commandments, to persons reading the first religious proclamation of Tae ping Wang, put up in Shanghai for general inspection. He let them know that his books taught the same things that the proclamation inculcated, and consequently they sought them the more earnestly. What a harvest is ripe here for gathering. This young man, if converted at all, was perhaps converted long before we met with him, and only needed from us what was done by the disciples for Apollos—"They took him unto them and expounded unto him the way of God more perfectly." Acts xviii. 26. And how many others may be in the like predicament, from the same teachings of Hung Sow Tsuen, which he has received, we know not; but suppose thousands—he says several thousands—believe in Kwangsi. Many thousands also profess in the army and elsewhere, and seem to be doing their religious duty according to the best of their knowledge, abilities, and circumstances, "The harvest truly is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Matt. ix. 37, 38. Never perhaps was this declaration

more true, or the prayer more needed, than at the present moment in China!

From this striking narrative there are a few inferences to be drawn. It is quite clear that the present movement in China is much more religious than some people suppose. The charge of blasphemy, brought against these rebels, (as they are now called: they will be called by another name if successful) seems scarcely to be warranted in fact.

In truth these Chinese are more advanced than is commonly thought. Let us look at the facts now before us. Mr. Roberts instructs the Tae ping Wang. He is the leader. This man instructs Fung Wang Sun. The latter instructs his nephew Asow, and Amow his own son. The leaders go forth, and the great mass of the people go with them. That is not disputed. But how comes it to pass that the *people* go with them? They must have been instructed too. For who ever heard of a *people* taking a course opposed to all their previous religious ideas, breaking all the images, throwing down all the temples, unless the general mind had been enlightened? Here, then, we have a whole people moved, and they number hundreds of millions; and to this hour we are comparatively in the dark as to the cause.

But while the facts are patent before us, we wait for the results. We shall have them by and by; when they come we shall have some lessons to study. They will throw light on the best modes of carrying on mission work in heathen lands. They will afford some fine examples of the wisdom of courses of conduct not as yet fully acknowledged. We look, therefore to the Chinese movement with interest; not simply because of its affecting nearly one half of the population of the world, but as tending to solve some problems in missionary labour, on which the attention of directors committees, and missionaries must, sooner or later, be fixed.—*Missionary Herald.*

ANNIVERSARY OF THE AMERICAN FREE WILL BAPTIST ANTI-SLAVERY SOCIETY.

THIS anniversary was held at Fairport, New York, October 7th. Rev. Silas Curtis in the chair. The services commenced by singing,—

"Break every yoke, the gospel cries,
And let the oppress'd go free."

The report, read by Prof. Butler, the Corresponding Secretary, decried the fact that Slavery was a great evil both to the oppressed and the oppressor, and that it had been made an example and reproach throughout the world, a matter too well un-

derstood by the assembly, to need any argument. It now aimed to control the pulpit and the press, while the great political parties of the country stood ready to sustain it, and not only they, but even some of the religious sects. All this was well known. But still many a true man, through the pulpit and the press, and legislatures, was exposing the wrong.

Slavery engaged the attention of F. W. Baptists eighteen years ago. And we now rejoice to see no slaveholder among our

fifty thousand communicants. Our quarterly and yearly meetings had passed resolutions condemning slavery, while our general conference had uttered its voice clear and distinct against it. Our position had not, till recently, been known. Even Dr. Stowe did not know till recently, that the F. Baptists had taken steps in Anti-slavery, in advance of other denominations. The report alluded to a remark of Mr. Goodell, that "a majority of their [F. W. B.] members is on the side of slavery, especially at the ballot box." On reading this statement of Mr. Goodell's, the Secretary had dropped a line to him, requesting his authority for making it. In reply, Mr. G. had admitted that he had no direct evidence for it, and stood ready to correct it whenever evidence to the contrary should be given. Under these considerations, the Secretary had requested, through the Star, information relative to the political action of voters in the different quarterly meetings. From a number he had received returns. So far as these went they were supposed to vindicate the denomination's Anti-slavery character. The Secretary read them at length, and they will appear in the published report, &c., &c.

Rev. J. Chaney, of Danielsonville, Con., said, "We shall probably all agree, that whenever we act, we act not only for ourselves, but for others—not only for the present, but for the future. But there are periods in the life of individuals as well as of associated bodies around which very unusual interests cluster. Such was the period when Noah was building the ark for the salvation of the race,—when Abraham was going forth to offer up his son Isaac, and when Moses was refusing to be called the son of Pharaoh's daughter. He might refer also to the period when David with his youthful arm wielded successfully the sling and stone against the haughty Philistine; and when Daniel prayed with his windows open towards Jerusalem. He might refer to Cæsar at the Rubicon, and with still more force to the moment when the Jews preferred Barrabbas, the robber, to Jesus Christ. In all these instances, the actors acted not only for themselves, but for others; not only for the present, but for the future.

And such points of special interest are not wanting in the history of our own prosperous and strong nation. For instance, go back to the time when the Puritans in England came to the noble and high minded decision that the privilege of worshipping God according to the dictates of their own conscience, was of more value to them than the endearments of their own native land and the home of their childhood! That decision was fraught with vital interest to them and to the future. That was a time around which clustered the highest consider-

ations, when they resolved to leave their native country, embarked in the *May Flower*, and landed on Plymouth rock. The tread of their pilgrim feet on the cold December snows of their dreary landing place, has left an impression upon many generations and the whole world.

But another important period arrived, when the same eternal sentiment that led the pilgrims to persevere mid the hardships of the wilderness, mid savages and wild beasts, far from their early home, had wrought out another issue, in which our fathers were brought to resist the oppression of the British king. When the struggle came, the question was put, and they made the noble declaration of our country's independence, and the bill of rights. When they put forth that *political* gospel, it harmonized with the *religious* creed they had expressed long before.

My object, Mr. President, in making these remarks, is to bring us along the track of the history of our country by those peculiar points of interest in the history of our ancestors—those times of special crises which they were called to endure, down to our own point—that point in which there are essential interests clustering around us as a nation. I wished to bring you down by the way of the crises of our fathers to our own crisis in our own time. For we now have it presented to us. I refer especially to slavery. Our fathers, at the day of the declaration of independence, were called to go forth and contend with the mighty British power. They acted their part nobly, manfully.

The foul institution of American slavery, whose existence and extirpation we are met together this evening to contemplate, began to cause trouble. It caused much trouble, and much agitation in the early congresses of the nation. And meeting with much and manful opposition, it at length asked only that it might live for twenty years longer, giving encouragement by its advocates, that at the close of that term it would consent to give up the ghost. Our fathers gave the consent. While the blow of extermination was raised over the hideous institution, it was suspended for the space of twenty years. Our fathers did not anticipate that in the course of those twenty years, or in the space of half a century, that institution would build for itself a strong and mighty fortress in the centre of our nation—that it would in that time become surly and proud, and gain the entire control of our political organization,—that it would make for itself a nest in our sanctuaries, and in its conscious strength turn and require us to ask of it, whom we might put in our pulpits. But such has been the unhappy result.

We wish to give our fathers credit for

the fidelity with which they acted. But we lament that they had not given to slavery the exterminating blow. We now have *our* crisis. As a nation, after having broken away from foreign oppressors—after having asserted our firm and unshaken belief in the religion that tells us that one is our master, even Christ, that all we are brethren,—that God has made of one blood all the nations of the earth,—and after having proclaimed to the world in our political creed, that all men are created equal—after having proclaimed these sentiments for more than half a century from the pulpit, the political stand, and halls of state, so that we have attracted the attention of almost the whole world, behold to-day we are seen holding almost four millions of our own countrymen in a state of the most abject slavery that the world presents. This is *our* crisis! Professing to teach the world the great principles of human freedom, and having proudly and publicly engaged to give the principles of civil and religious liberty to the nations, we are now brought quite to a stand by our own relations to slavery. The question now is, what shall we do in our crisis? Our fathers did nobly in theirs. They contended with a strong foreign We are called upon, Mr. President, at the power, and gained freedom for themselves. present day, to contend with our own slavishness, and to break the yokes of our own oppression. We are called to a stand certainly as trying and self-sacrificing as was that of our fathers. I am ready to conclude that there are many men in our nation to-day, who would not hesitate to face the roar of a British cannon, who nevertheless do quail before the power of American slavery. Many men in political life, and in religious life also, who would do it—who do it! Shall *we* prove *ourselves* as equal to our day, and to our crisis, as did our fathers to theirs? Or shall we prove recreant? Is it ours to promulgate the great principles of human rights, and of a pure gospel to the nations of the earth? and have we the agencies for doing it above all others, save our relation to slavery? and shall we fail here? Because we cannot conquer ourselves, and break our own yoke of oppression, shall we prove recreant to the great and high and holy trust that has been committed to us, while God and the nations look on? I cannot bring myself to conclude that the citizens of these United States—that the men and women before me to night, will stoop so low as to ask of slavery what they may say as men and ministers, and what they

may do at the ballot box in choosing a President. I do believe that there is yet left in the bosom of this people, a spirit that will refuse to grant the demands of slavery, and will have a man to sit in the chair of state who will not ask of slavery the privilege of sitting there. I believe there is a spirit in the church of Christ that will refuse to ask of slavery what we may and what we may not say as ministers of Christ, and disciples of the Lamb of God.

While we have this great evil among us, we have motives for labouring against it—why the people should arouse, and with united effort, making God their trust, strike directly for its abolition. I will simply say [the speaker felt that he had but a few minutes to occupy,] that if the institution of American Slavery is permitted to continue, it will destroy our religious character abroad among the nations of the earth. What must the effect be of proclaiming to the nations the gospel that proclaims “the golden rule,” and then proclaim that we enslave one-sixth part of own population. Slavery will destroy all influence at home. It will, if it continue, destroy our free government, with all its free and happy institutions. For slavery or freedom has got to govern throughout these United States.

* * * * *

All should be engaged in striving for the removal of slavery. I rejoice in what we have done. But I am pained at what we have not done. We are told that it does not belong to the minister to meddle with this subject. We are accused of a want of patriotism because we urge attention to the wrongs of slavery, and demand national reform. I have a word or two to say to this, and must give way. As to patriotism, if it means “our country, right or wrong,” then I do not profess to be a patriot. But if it means love of our country as a birthplace, then I am a patriot. But I love my country chiefly as a part of our world where our Father in Heaven has put the great family of men. I love it as a part of the great whole—I love it because the love of Jesus Christ and redeeming love extends over all. And I ask, how do whips and chains, and public sales of human beings, look in such a state and with such a law as our Father has given us? In this view of the subject, I hope we shall all feel this night to renew our pledge to war against American slavery—to go forth against this sum of all villainies.

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THE MYSTERY OF CHRIST.

How full of mystery is the name of Christ! "His name shall be called Wonderful." While it is an obvious truth that the holy Scriptures are the testimony God has given of his Son; and while that testimony is so plain and clear that it is impossible to mistake its meaning, unless the mind be perverted by some predisposition or preconception, it is also most manifest that in this plainly-given testimony, and the facts which it contains, there are mysteries beyond our ken, and truths which excite our profoundest wonder and admiration. In himself and in his works God is ever a mystery. We see his works, we have in them ample proofs of his own being, and yet, with this knowledge, how little do we comprehend!

When man became a fallen creature, the promise was given of a mysterious deliverer. "The seed of the woman shall bruise the serpent's head." This seed was surely to be of the same nature as the woman, but as he was to "bruise the serpent's head," or destroy the works of their destroyer, he must have powers far mightier than belong to man. He must have powers even beyond those of the angels; for it was the

prince of the host of the fallen angels who had been the seducer and destroyer of our race. In other words, he must combine in himself the elements of humanity, with the authority and power of God! How mysterious and wonderful this person! How mixed and admiring the hopes which this promise excited!

But the promise was repeated and amplified in after times. To Abraham, Isaac, and Jacob, it was given. A long line of patriarchs looked for its accomplishment. The nation, tribe, family, from which, according to the flesh, he was to spring, was in process of time pointed out. The offices he should bear, and the work he should perform, were shadowed forth under the law; the time and place of his appearing; his character, treatment, sufferings, death, and resurrection, were all spoken of beforehand with most astonishing precision; so that when we compare the events with the prediction, and the person and work of Christ with the promises, types, and shadows of him, we are astonished at their perfect agreement. How circumstantial! How exact! How wonderful that for thousands of years these promises

should have been given! How do all meet, like so many converging rays, in one point, and unite in presenting to us "Jesus of Nazareth," as the promised Messiah, the one that should come. Guided by the light of prophecy, of promise, and of type; by the testimony of history, and by the hopes and confidence of God's own people, we are led to his feet; and while we wonder at the past testimony concerning him, and at its most astonishing accomplishment, and behold in admiration the person and work of our blessed Lord, we exclaim, "We believe and are sure, that thou art the Christ, the Son of the living God."

We have said that the original promise implied that the deliverer, while of the nature of man, should have the power of God, that he might destroy the works of the devil; such is the recorded fact. What evidence can be plainer than that we have as to his true humanity? He was born; he grew from infancy to manhood; he felt fatigue, hunger, thirst, and pain; he suffered and died as a man. All the attributes proper to humanity were present in him. His, too, were the power, the wisdom, the nature of the everlasting God. His own claims, his own works, the testimony of the prophets and apostles, of angels, and of God, all go to prove that he was divine. In his person the Godhead and manhood were united. This is plainly reiterated in the sacred word, as a few words from which will suffice to shew. "They shall call his name Emmanuel, which, being interpreted is, God with us." "In the beginning was the word, and the word was with God, and the word was God; all things were made by him, and without him was not anything made that was made:—and the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father,

full of grace and truth." "Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power." "This is my beloved Son." "Thy throne, O God, is for ever and ever."

The fact is thus clearly set before us. Words could not be invented that could present it to us more plainly. But while we receive the testimony, and fully and firmly believe it, how wonderful, how mysterious, how far beyond our comprehension, does it appear! The God of all and man united in one person! He who made all things one with a child of Adam! We admit the evidence of the fact itself; we see that great and glorious results are accomplished by it, but we can never comprehend its mystery. We can only adore and exclaim, "Great is the mystery of Godliness: God was manifest in the flesh."

Let us, moreover, contemplate the deeds performed by this mysterious person, while he sojourned among men. His whole spirit, temper, and conversation, exhibited every virtue and grace that can adorn mankind. He was "meek and lowly in heart;" he was "holy, harmless, undefiled, and separate from sinners;" he "taught the way of God truly." "Never man spake like him." He "went about doing good." He was void of all ostentation, opposed to all pride, and full of tenderness and compassion. But what wonderful deeds he performed! He rebuked the devils, and they fled. He commanded the winds and the waves, and they obeyed him. He called the dead from the sepulchre, and they came. The blind received their sight, the lame their feet, the dumb their tongue, the deaf their hearing, the sick their health, and hungry myriads their food by the mere expression of his will. His works, his miracles, were endless, and they all demonstrated his divine pow-

er. Often did the admiring multitudes exclaim, "We never saw it in this fashion:—We have seen strange things to-day." We, too, as we contemplate these things, are sensible that we are bound to acknowledge "the mystery of Christ." He is "wonderful in working."

If, guided by apostolic and inspired testimony and revelation, we meditate on the riches of the grace of Christ, how sublime, how profound, how mysterious the theme! Who can comprehend the love which Christ felt and displayed to a lost world? None! This love must be estimated by the guilt and desert of those for whom he came; things which in all moral beings excite loathing, and which must be overcome by mightier love. It must be estimated by the dignity of our Lord's divine nature; by the humiliation to which he stooped, when he took on him our flesh; by the intensity of the woes which he suffered as our surety; and by the endurance of that love, which continues for ever;—by all these combined, (each apart being an example of affection, unbounded and incomprehensible) we are called on to estimate the love of Christ. Oh! it is wonderful; it is mysterious. It has "breadth and length, and depth and height, which pass all knowledge."

How wonderful are the riches of his grace! He gives to sinful men, when they see and lament their errors and look to him, the full and free forgiveness of all their transgressions. He freely removes them from condemnation, and cancels all their guilt. He gives them, too, a sense of divine love, the spirit of adoption. They become the children of God, and in their feelings and affections are brought near to God. He will secure to them eternal life; infinite, endless good will be theirs. Here are mysteries as great as those that encircle his throne.

What amazing power is manifested in his renewing grace! What has it done? It has humbled the proud. It has cleansed the polluted. It has restored the fallen. It has brought those who were afar off, nigh. It has recovered those who were filled with a thousand demons, whose vices were both notorious and terrible, and brought them to "sit at the feet of Jesus, clothed, and in their right mind." How wonderful the power which thus triumphs over the waywardness, the selfishness, and the sins of men! Every believer looks on his own conversion as a miracle of grace. What numbers, too, have felt this influence!

The present exalted position of our Lord, and the relationship he sustains to his church, are not devoid of mystery. Let us follow him, whose life on earth presented a series of inexplicable wonders; let us see him after the bloody sweat, the cruel thorns, the shameful cross, the sealed tomb, and the glorious resurrection: let us follow him with our eyes as he ascends to heaven from Bethany, from the midst of his admiring disciples, until "a cloud receives him out of our sight;" let us by faith behold him escorted by myriads of angels to his throne, saying, "lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in," and say, does all wonder now cease? are there no more marks of grandeur, and glory, and mystery to excite our admiration? Rather do not they now, as it were, only begin, and crowd themselves on our bewildered and astonished mind more numerous than ever?

✠ Read the scripture testimony;—
"He is gone to heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him." He is seated on the throne of glory. "He is Lord of all." Angels worship him. "All

power is committed unto him." And the eternal Father says, "thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." What a wonder is here; a man is so exalted! The God-man is "on the throne," and is "Lord of all." He who was on earth "a man of sorrows," in heaven is "the Lord of Glory."

As on earth the humanity of our Lord was most prominent, so that the Godhead was veiled in it, so now in heaven the Godhead is most manifest, —the glorified manhood serving only to give visibility to the Divine glory. But as on earth the Godhead gave efficiency to the volitions of the man, so in heaven the manhood gives sympathy to the Godhead, rendering the offices of Christ, as our prince, and priest, and friend, most endearing and attractive. Though Christ is now glorified, the union of the two natures in him, on the throne, is as real as when he tabernacled among men. How great then, is the mystery of Christ.

Once more let us contemplate this mystery through the medium of the revealed word. There are yet great works which he will perform in the accomplishment of his will. He who vanquished Satan in his own person, will "bruise him" effectually so as to destroy his works. He will reign until "all his enemies become his footstool." How wonderful and mysterious the change on this earth, when "all shall know the Lord." The wilderness then will become as the garden of the Lord. Then all will praise and serve him, all virtues and graces will flourish, and "iniquity stop her mouth." Contrast his earthly kingdom, then, with what it was when he was upon earth, followed only by a few poor fishermen. How great the change! How blessed the transformation!

But the end will come. Christ will appear. He will raise the dead,

and change the living, and bring all to judgment; and himself presiding will consign all to their eternal state. How wonderful this act! How glorious this day! How mysterious the display then given of the power of Christ, who does this: of his wisdom, truth, holiness, and grace! That day, called pre-eminently "the day of Christ," will shew forth his glory, and "vindicate the ways of God to men."

When Christ shall have given to every man "according to his works," the mystery and wonder involved in his great name will not come to an end. The mediatorial dispensation will cease. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power—and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." But he will live:—live, as God and man: live, as the visible representation of Deity: live, as the object of adoration and love, of wonder and praise. To angels he will ever be wonderful. Higher and lower than they. Essential Godhead, united with real manhood, the object of their adoration and praise. To the redeemed he will ever be a mystery. How will his love, his incarnation, his work, his grace, for ever excite their admiration. They will know these things better then, than they ever did on earth; but they will never comprehend them. Throughout all eternity there will be in the person and work, in the love and grace of Christ, that which "passes knowledge." The sentiments of love and adoration which they cherish and feel, will ever be mingled with those of wonder and admiration.

Millions of years their wondering eyes,
Shall o'er his beauties rove;
And endless ages they'll adore
The glories of his love.

EARNESTNESS IN RELIGION.

"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. iii. 15, 16.

It is a common and not less true remark that, "if religion is anything it is everything." If it is true it deserves what it claims—the chief place in our affections: but if it is false it ought to be abandoned altogether. Religious lukewarmness is consummate inconsistency, most dishonourable and dishonest.

Hence the abhorrence and disgust which the Lord Jesus expressed with regard to the state of the church in Laodicea. John is commanded to write to the "angel" of this church as follows,—“These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” The characters in which the Saviour thus introduces himself are a pungent rebuke of the hollowness of the lukewarm. But how soul stirring is the denunciation of them in the words under consideration; upon which, let us consider the subject of earnestness in religion.

Perhaps it may be well to notice what is necessary to this earnestness, or in what it consists, and its vast importance.

In order to ascertain the former we cannot do better than to learn, as far as possible the causes of lukewarmness in the Laodiceans. The chief and most obvious one was, their ignorance of their real state in the sight of God, and their consequent pride, self-conceit and self-righteousness. The Lord Jesus exposes this self-delusion and pride in the plainest language in the seventeenth verse. He says, "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Be assured that the higher opinion we have of

ourselves, the lower is Christ's estimate of us; the more deluded we are concerning our real character, and the farther we are from real religion. True piety is essentially and increasingly, humility. Phil. ii. 3—5. Now is there not painful proof that there prevails among religious professors now a likeness, in this respect, to the Laodiceans. How is it, my brethren, that we entertain so mean an opinion of others, are so prone to censoriousness and depreciation! Could this be without self-conceit, and the assumption of superior excellence? Why are we so fond of praise and flattery? Why have we so great a dislike to faithfulness and seasonable reproof? Ah, friends, do we see our hearts to be desperately prone to almost every imaginable sin? Do we "repent and abhor ourselves" before God, and often in broken accents, with broken hearts, cry, God be merciful to us sinners? These were the feelings of the great and holy Paul. "For I know," he says, "that in me, (that is in my flesh) dwelleth no good thing." "O wretched man that I am, who shall deliver me from the body of this death?"

The powerful tendency of a self-ignorant, unhumiliated state to produce lukewarmness is most obvious. The awful delusion that we "have need" of little or "nothing," necessarily precludes anxiety and diligent exertion to obtain salvation and holiness. Can the man who is "wise in his own eyes, and prudent in his own sight," eagerly and thankfully catch moments to read his Bible and hear it expounded? Will the individual who says "I am rich," and *knows not* that he is "poor and wretched," prompted by the cravings of hunger after righteousness, be often expressing these cravings in closet prayer, at the family altar, and in the social and public means of grace? He cannot. Only

the hungry and starving soul seeks by all means the bread of life, and feels the necessity of holding it forth to others. Be assured, brethren, then, that without a proper sense of the "plague of our hearts," of our "spiritual emptiness and poverty, there can be no earnestness in religion, except the temporary one prompted by carnal earthly motives. Is not a want of this one chief cause of the languor of our churches? Let us put forth special efforts and prayers to remove the cause that the effect may cease. Let us earnestly adopt the prayer of Job,—“How many are mine iniquities and sins? make me to know my transgression and my sin.”—Job xiii. 23.

Experience of the preciousness of Christ is essential to earnestness in religion. Of this the Laodiceans were destitute, and hence also their lukewarmness. They had no delight in Christ, no enjoyment of the rich spiritual blessings experienced by a living faith in him. On this account the Saviour counselled them to “buy” of him “gold tried in the fire,” that they might be “rich,” and white raiment that they might be clothed,” &c., verse 18. We have two striking examples of the powerful tendency of a sense of the preciousness of Christ to earnestness on the one hand, and a want of this experience to lukewarmness on the other, recorded in Luke vii. 36—48. The poor woman who felt how unutterably vile she was, that she owed her all to Christ, and that he was all in all, “brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears and did wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment.” But how different the feelings and conduct of Simon the Pharisee, at whose house these things occurred. He despised the woman, and from these circumstances, entertained a mean opinion of the adorable Re-

deemer. But how worthy of the Searcher of hearts is our Lord's closing address to Simon, and the exposition of the whole matter. “Simon seest thou this woman? I entered thine house, thou gavest me no water for my feet, thou gavest me no kiss, my head with oil thou didst not anoint. Wherefore I say unto thee, her sins which are many are forgiven, for she loved much: but to whom little is forgiven the same loveth little. Here we see most clearly that our love and zeal for Christ and his cause will be in proportion to our experimental sense of his glory and blessings. If we feel that our forgiveness is a “little” matter, if we do not live on Jesus as the “Bread of Life,” if he is not to us the “fairest among ten thousand, altogether lovely,” then is it possible that our great solicitude should be that Christ may be magnified in us, “whether it be by life or by death?” Brethren are we not all woefully wanting in experience of Christ's preciousness? In the heart in which Christ dwells there must be light, life, and power, therefore earnestness. Let us then obey the counsel of verse 18. Let us give up all that bars him from our hearts. Let us become “dead to the law” and live by faith in Him. Hear his call to us in verse 20, “Behold I stand at the door,” &c.

Earnestness cannot be attained without a watchful, diligent discharge of all our christian duties. “Be zealous,” our Lord says to the Laodiceans, “and repent. Giving all diligence.” Every duty rightly performed, whether it relate to God, our fellow men, or ourselves, has the effect of *increasing*, as well as manifesting grace in the soul. Hence we are commanded to work out our own salvation with fear and trembling, “for,” it is added, “it is God which worketh in you both to will and to do of his good pleasure.”

Would we fix on a model of earnestness in religion let us study the character of the apostle Paul. How

profoundly humble was he, how tenacious of the doctrines of grace, how precious was Christ to him. How concentrated and decided were all his energies to promote salvation, by preaching the gospel. How he denied himself, kept under his body and brought it into subjection, lest he should become a castaway. How prudent, consistent, charitable, and upright he was in all the relations, transactions, and circumstances of life. Religion with him was everything, and governed and imbued his whole character. We might mention many, who had not his inspiration, who attained much of his earnestness, as Bunyan and Baxter. Let us follow these so far as they followed Christ.

The importance of this earnestness must strike every one from the expressions of our Lord's abhorrence of lukewarmness. He plainly expresses his preference of coldness to this state. "Thou art neither cold nor hot; *I would thou wert cold or hot.*" I would prefer *either* of these states to that which now exists. Anything better than this condition, where love is professed, but where it does not exist; where vows have been assumed which have not been fulfilled. Why he would prefer that they should be *hot* is clear enough; but why would he prefer coldness, or no profession of friendship whatever to him and his cause to a profession without a warm loving heart?

Coldness is less injurious to Christ and his cause than lukewarmness. A proud, worldly, indifferent professor of religion is infinitely more inimical and really detrimental to the interests of the Redeemer than one who openly avows no sympathy with them at all. Such professors have ever been a chief source of the greatest pain and discouragement to the faithful servants of Christ. "For many walk, of whom I have told you often, and now tell you even *weeping*, that they are the *enemies* of the cross of Christ, whose end is destruction, whose God is their

belly, and whose glory is in their shame, who mind earthly things." Phil. iii. 18, 19. Are not these characters peculiarly adapted to persuade the ungodly, especially the sceptically inclined, that there is nothing in religion, and to quench the kindling of zeal and love in the church?

A state of open professed coldness is more *honest* and *honourable* than that of the lukewarm professor. There is no disguise, no concealment, no pretence. We know where one in this state "may be found," we know with whom we are dealing, we know what to expect. Sad as the case is, it is at least honest, and all prefer such a character to one where professions are made never to be realized, to a state of insincerity and hypocrisy. Such a state is more *honourable*. It is a more elevated condition of mind, and marks a higher character. Of a man who is false to his engagement, who makes professions and promises never to be realized, we can make nothing. There is essential meanness in such a character, and there is nothing in it which we can respect. In the character of Saul of Tarsus there were always the elements of true greatness; in that of Judas Iscariot these were never. The one was capable of becoming one of the noblest men that has ever lived on earth, the other, even under the personal teaching of the Redeemer for years, was nothing but a traitor—a man of essential meanness.

Thus coldness, whilst more honest and honourable, is a more hopeful state than lukewarmness. "The most hopeless of all persons in regard to salvation are those who are members of the church without any true religion. The essential character of any one who will allow him to *do this* is eminently unfavourable to true religion." The seed of the word must have *honest* hearts, to be fruitful. Truth applied to the impenitent *he* will not apply to *himself*, because he does not regard himself in this state. Nor will he by

appeals made to the insincere choose to act on the presumption that he is one. Thus of all men he is least likely to profit by any kind of appeal or means of grace.

Finally, the Lord Jesus does and will cast off all such. "Because thou art lukewarm, and neither cold nor hot, I *will* spue thee out of my mouth."

Nothing, therefore, can be more preposterous and vain than to regard ourselves in this state, in the enjoyment of Christ's favour or the hope of heaven. Let us, therefore, "from carnal sloth arise, before the threatening thunders roll to rouse us with surprise." "Be zealous and repent."

Wirksworth.

R. S.

FREE THOUGHT AND FREE SPEECH IN MATTERS RELATING TO RELIGION.

THE capability of independent thought is at once a characteristic and a glory of man; and an individual being willing and determined to think for himself, is an exercise which no man, or body of men, has power to prevent. But apart from such willingness and determination, its exercise may be prevented by indisposition to think, by long-cherished habit, or prevalent custom; or it may be discouraged by the external authority of laws, the force of public opinion, and other obstacles.

From some cause or causes it so happens, that generally, during the whole period of history, we find that the real thinkers of the human family have been but a small proportion to the mass; and especially has this been the case in matters pertaining to religion.

In the old world this may be accounted for, by a reference on the one hand to the existing combination of priestly dominancy over ignorant people, with the wrong ideas held by both of divine claims and human dependence, and on the other to the impassable gulf which the philosophic theories of ontology then prevalent, placed between man and the Creator, and the want of sympathy between the refined and the vulgar, caused by the idea of one system of religion for the unlearned, and another for the initiated. In the middle ages, it

arose from confidence in an infallible priesthood, and a church from which there was no appeal; and from that faith in mere externals, which was fatal to clear conceptions of individual human responsibility. At the present time it may be traced mainly to three things:—indisposition to think, arising from carelessness and ignorance; fear to think, arising from dread of parting with hereditary beliefs or preconceived opinions; and that sensitive, though mistaken and often bigoted conscientiousness, which shrinks from the exercise of independent thought, with the idea that it is somehow or other opposed to the authority of the Bible, and the interests of christianity.

With respect to the first cause, those who are under its influence claim from us our pity, our instruction, and our prayers, for they truly are in a pitiable condition, who, from mental inertness, or sheer idleness, neglect to bring into play, reason, judgment, and conscience, the highest faculties of their mind, in the exercise of free independent thought, the highest prerogative of their nature. The man who does not think for himself in ordinary affairs, must necessarily to a great extent be the sport of circumstances; and he who neglects it in the important matter of religion, must have an insecure basis for his faith, and an inefficient motive for his

action; and let him be a believer or a disbeliever, he has forfeited all title to manliness, as well as all claim to individuality of mind, by thoughtlessly accepting or repudiating it. Such individuals are objects of pity to all right-hearted men; and ought to be informed, that to live a life of thoughtlessness, or of servile dependence on the thought of others, is in fact not to live at all; for

"Life's more than breath, and the quick round
of blood;
It is a great spirit, and a busy heart.
* * * * *
We live in deeds, not years; in thoughts, not
breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs: he most
lives
Who thinks most, feels the noblest, acts the
best."

They should be told that he only is the highest style of man, whose beliefs and rules of action are not imposed upon him by the age and circumstances in which he lives; but who, by his energetic free thought, helps to infuse into his age a purer spirit, and moulds his circumstances into truer forms of beauty, bending all their strength to his will, and extracting profit from their most adverse aspects, as Sampson took honey from the carcase of the slaughtered lion. They should learn that their existence, faculties, and duties, have all about them an intense individuality which sternly forbids them to follow merely in the wake of another man's mental effort, but demands that for themselves they breast the billows, and cleave the waves of doubt and difficulty, in search of the right and the true respecting the great questions of human duty here, and human destiny hereafter. They need also our prayers that they may be brought to see the folly and *sin* of allowing their life, with all its tremendous responsibilities, to pass away with so little of improvement, bringing them ever nearer to that day when they will see the individuality of that re-

sponsibility in a new light, and when they must give an account of themselves to the Giver of those faculties which they have neglected or abused.

There is something not at all unnatural in the disposition manifested by some men to cling tenaciously to the creeds and opinions of their fathers; and we think that of the two evils, it is much better thoughtlessly to retain them, than thoughtlessly to cast them off. We have always a bad opinion of that young man whom we hear speak in terms of ridicule of the faith in which his father or mother died in peace and hope. But reverence for the past ought never to prevent a rigid and thorough personal examination into the evidence of those things we profess to believe. Truth is of more consequence in itself, and of more value to us, than the mere creeds of our fathers, or our own preconceived notions. To refuse to examine into the grounds of our opinions, is to close our minds against conviction, and is as culpable as pertinaciously retaining an article in our creed, when it has been rejected by our intellect, and ceased therefore to affect our heart; and both are alike evidences of a narrow and bigoted spirit, and are inconsistent with the love of truth for its own sake.

A refusal to exercise free thought for ourselves, or to encourage its exercise in others, must go upon two suppositions. First, that all the truth in the word of God which it was designed man should know, has been discovered; and second, that we ourselves are actually in possession of the whole of that truth. The first is a virtual denial of the possibility of spiritual progress; and the second, to say the least of it, is an immodest and unwarrantable assumption. The idea that the mine of truth contained in the revelation of God is exhausted, will not find a place for a moment in any unprejudiced and thoughtful mind. It is necessary to the existence and efficacy of the Bible in the world,

that it be continually in advance of the progress of each succeeding age, constantly developing higher truths, and forcibly applying those truths to the heart and conscience of humanity. It was noble and wise advice given by Robinson, in his farewell address to the Pilgrim Fathers, when driven by persecution, they were about to seek a home in the New World. "If," said he, "God reveal anything to you by any other instrument of his, be as ready to receive as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident, that *the Lord hath yet more truth to break forth from out of his holy word.* For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has imparted and revealed to Calvin, they will rather die than embrace it. And the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things! This is a misery much to be lamented." When this state of things exists, either in a community or an individual, it is indeed "a misery much to be lamented," and can only be traced to a "knowledge that puffeth up," or an ignorance that blinds. It argues a want of faith in the adaptation of the Bible to all the wants and exigencies of man; a want of trust in the guidance of that Spirit which is promised to "lead into all truth," and a want of confidence in prayer to him who has said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." In fact, it is this idea of the Bible being exhausted, which is the ground occupied by the "Secularists" on the one hand, and the "Spiritualists" on the other. They grant that the Bible has not

been useless in the development of society to its present position; but they contend that we have now learned *all* it is competent to teach us, and for the future progress of humanity, the one tells us that we are to trust to the law of progress, and the other to the light of intuition. And these individuals—encouraged probably by the one-sided conduct of which we have been speaking, are continually proceeding upon the impudent assumption that they are the revivers and apostles of free-thought, when they know right well, that had it not been for the free-thinking, and noble daring of our religious and puritanical forefathers, which have issued in a considerably enlightened public opinion, their wild vagaries and often answered objections, would not have been tolerated.

But further, there is a class of men who, in matters of religion, condemn free-thought, from a lurking idea that it is not compatible with the Bible, and the interests of revealed truth in the world; their hearts tremble for the ark of God. It is strange that this idea should be cherished with the Bible and the records of the past history of the church in our hands. The word of God is in itself an appeal to the consciousness, the intellect, the common sense, the heart, and the conscience of the race. It addresses man as a thinking being, and sets before him its revelations of the bright, the holy, and the true, in vivid contrast with the dark, the polluted, and the false. It everywhere courts the most searching investigation, and the most rigid enquiry, and asks no homage of any one, but that which is based upon enlightened moral sense. It condemns those who "love darkness rather than light" who see, but do not perceive; who hear, but do not understand; setting before them the natural result of their folly, in grossness of affection, dulness of apprehension, and blindness of intellect. It enjoins us to prove all

things, and hold fast that which is good; and pronounces an eulogium upon the men of Berea, who searched the Scriptures daily, examining whether the things which had been told them were true. It asserts continually man's individual responsibility as a free agent, and makes his salvation to depend ultimately upon the intelligent reception of its great first principles, thereby implying not only the liberty, but the *positive duty* of every man, to bring his thought, judgment, and conscience, to bear upon its contents. Indeed, it is only by such a course of procedure that men can come to a knowledge of that truth which is able to make them free; and that the great thought of God, and the pure life of heaven, which lie folded in his word like a flower in the young bud, can be expanded and brought out, to lead forward in the march of progress up to perfection, the thought and life of humanity.

As to the cause of truth, whatever of its progress in the world it owes to *human agency*, may be traced to the influence of free thought in connexion with its own irrepressible energy, and assimilating power. Whenever and wherever men have ceased to think for themselves, and lain down in the sleep of listlessness, or leaned with a foolish trust upon human infallibility, and external observances, the fair orb of truth has been eclipsed by the dark shadow of priestcraft and superstition; and whenever, and wherever men have arisen in the majesty of earnest thought and honest conviction, it has come forth again in brightness and power, and the fetters of darkness have fallen from their souls, and like as the frost-bound rivulet in the glad warm sunshine leaps again into liberty and life, they have gone forth the enfranchised of God. The whole history of the church of Christ is a proof of this position; and the names of its reformers and heroes, Wickliffe, Huss, Luthier, Milton, and a host of others, have come to be

"Household Words," representative of its various struggles for free-thought and conscientious action.

With the right and duty of free-thought in religious matters, is closely connected that of free speech; for the one is always, in the case of honest and conscientious men, the expression of the other; but while the former is totally beyond the reach of external opposition, the latter is not always so; It may be, and has been, to a greater or less extent, subject to human laws, with their corresponding pains and penalties; still, it is to be hoped, that so far as this country is concerned, this has passed away for ever. There is an objection, however, on the part of some, to free speech, which, though it rarely finds utterance in words, yet may often be detected in the readiness with which those who exercise it are branded with the charge of heresy; and the coldness and suspicion with which they are treated, sometimes, even by good men, who, prejudiced by their own sectarianism, or looking upon that sectarianism as containing "the truth, the whole truth, and nothing but the truth," cannot endure that it should be canvassed, or called in question. They fear that it will lead to discussion, the natural result of free thought, of which they have a most sensitive dread; forgetting that christianity has grown in the midst of discussion. The New Testament abounds with proofs that Christ debated constantly with the Scribes and Pharisees, confounding them with dilemma, and silencing them with argument. Peter defended christianity before the Sanhedrim, asserting there his right to free speech, and his resolve to exercise it. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have seen and heard." In the first council of the apostles and elders at Jerusalem, there was "much disputing." Paul, when at Athens, "disputed in the syna-

gogue with the Jews," "and in the market daily with them that met with him;" not excepting even "certain philosophers of the Epicureans and the Stoics," when they "contended with him;" and when at Ephesus, "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading things concerning the kingdom of God;" and after that disputed daily for two years in the lecture hall of one Tyrannus. Christianity was planted in the midst of dispute, and its noblest champions of all ages have been remarkable for their efforts by this means to defend its principles, and extend its influence. Granted that discussion often leads to evils, we ask, where is the blessing that may not be thus abused? That it often raises bad feeling, and strengthens prejudice, we admit, but are we to abstain from everything which has these effects? Paul did not cease disputing because "divers were hardened and believed not, and spoke evil of that way before the multitude," but went away from the synagogue to the school of Tyrannus. That *no good at all* can come of it we most unhesitatingly deny; from a communion of free thought and free speech between earnest and honest seekers after truth, good cannot but result. If the struggle be for intellectual or dialectical conquest merely, we can understand the possibility of no good arising from it, and do not seek to justify it; upon those who dare to do so the responsibility rests. We simply hold it to be the right and duty of every man to think for himself, and having arrived at a conscientious conviction, freely to declare it, and to the best of his ability honestly defend it. For the man who will not think for himself, we pity his folly, and pray for his sin; and he who having thought, yet from fear or policy shrinks from expressing his opinion at the proper time and place, we hold to be a coward and a slave; and he

who would by external force or intimidation, suppress the free utterance of honestly held opinions, ought to be regarded as a despot at heart, and a traitor and enemy to the holy cause of truth.

But true freedom of thought and speech—and for this only we contend—is not unrestricted license, or irresponsible liberty; it is an exercise of inalienable rights, subject always to the sway of a truth-loving conscience. To think freely is not to break loose from all restraint, paying no deference to any reasoning but our own, having no regard for the weight of general consent, or for the superior learning, maturer judgment, and wider experience of others, if they happen to be arrayed against us; but it is to reason from a legitimate induction of facts, and with an appreciation of those laws of evidence which general observation and experience have rendered binding. It is not simply to be free from external restraint, but from prejudice and bigotry, and especially from that perversion of the moral sense which results from the love and practice of moral evil; for religious truth is like God himself, it can be seen only by the "pure in heart." The right to exercise free thought does not give a man the liberty to mistake his own feelings or wishes, his flowers of rhetoric and figures of speech for arguments; and to draw therefrom conclusions which contradict reliable history, and the actual experience of men.

Freedom of speech ought to have no legal hindrance, unless it be employed in libellous detraction from character; but it does not follow that it is therefore without limits. It does not permit a man to question, without very obvious reasons, the motives of another, nor thoughtlessly to wound his feelings by wantonly ridiculing what he deems to be true and sacred; but it demands the exercise of charity to a very large extent; the truth must be spoken in love, and without

any deviation from common courtesy and civility. Free thought is the earnest and honourable pursuit of truth, loving it for its own sake.

Free speech is the unrestrained expression of that thought, in a manner consistent with, and best fitted to secure the interests of truth.

T. F. W.

RESTORATION OF BACKSLIDERS.

An Address by Rev. W. Underwood, at the Revival Convention.

BACKSLIDERS must be distinguished from two other classes of persons with whom they are often confounded.

By backsliders we do not mean *Hypocrites* whose professed conversion, whatever it may appear for a time, is afterwards proved to be a deception, whose prayers go out of feigned lips, and whose temporary observance of the externals of religion is constrained, heartless, and insincere. These persons never had anything true, and pure, and good to slide from; and we can have no desire to see them re-assume their masks and repeat their impositions. "The innocent shall stir up himself against the hypocrite."

We should be equally careful to distinguish backsliders from final *Apostates*, who sin wilfully, after they have received the knowledge of the truth, by repudiating the only appointed sacrifice for sins. Of these we are told that it is "impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh." Participating, as far as it is possible for them to do, in the sin of the Jews, by whom Jesus was literally crucified, and going even beyond the betrayers and murderers of Christ in rejecting the evidences of his divinity, such persons "draw back unto perdition." For them nothing remains but a certain, fearful looking for of judgment, and of fiery indignation which shall devour the adversaries. Backsliders *may* become apostates, but are not such necessarily; and it is to prevent their ever being such *actually* that our christian efforts are to be directed toward them.

To backslide from God *pre-supposes* our conversion to Him. The people

of Israel in their state of defection were called "backsliding *children*." The fatherhood of God, and their filial relation to him were matters of acknowledged fact. While Jehovah took the *name*, he acted the part of a parent to his people. He nourished and brought them up; protected them, and gave them their inheritance. But they were a "rebellious house." They forgot their Father's claims upon them; were unthankful for his kindness to them; disliked his wise restraints and righteous controul, and departed from the course of life which He required them to keep.

All this finds a correspondence and an illustration in the character and conduct of many persons among ourselves. They become the children of God by faith in Christ Jesus. They are born again. The Spirit that renews them strengthens the principles of their new life, develops the faculties of the "new man," and bears witness to their adoption into the family of God. But what kind of children do they prove? May we not apply to them the inculpatory epithets of the Bible—"children of transgression,"—"children that are corrupters,"—"impudent children,"—"sottish children,"—"backsliding children?" The evidences of their backsliding are numerous, visible, and convincing.

Some fail to maintain their christian profession. All who are born of God will call him their Father. None that have received Christ Jesus the Lord will hesitate to confess him before men. Those who have joined themselves to the Lord will wish to be associated with his people, and will seek admission to the fellowship

and ordinances of the church. This constitutes the primary part of the christian profession; and it is incumbent on all who make it to hold it fast without wavering. Where there is no perversion of our views of truth and duty, no alienation of our affections from God, and no contamination of our motives and purposes, we shall show the tenacity and steadfastness which the case requires. But does it not often occur that those who were the most willing and hasty to confess Christ are the soonest tempted to forsake and deny him? Their confidence is shaken. Their love loses its ardour. They become reserved and silent with reference to experimental piety. They shun the intercourse which they once sought with ministers and christians. They think lightly of the significant ordinance by which they put on Christ. They allow the merest trifles to keep them from the Lord's-table, and as for the fellowship of the church they leave it without reluctance or regret. Fidelity in the keeping of our church registers requires that we should strike out the names of many besides those who are transferred to other communions or translated to a better world, and of all the pages which pen and ink can blur and blacken none are more painful to peruse than those which mark the backsliding of such as fail to maintain their religious profession.

Some lose their interest and pleasure in religious exercises: To keep alive our impressions and emotions, and to promote the work of grace within us, an order of means has been instituted by God. We have to exercise ourselves unto godliness! to read and study our Bibles, that we may be enlightened and enlivened, comforted and edified by the truth; to draw nigh to God in prayer for renewed mercy, and for more grace; to go to the house of the Lord, that we may see his power and glory; to keep a vigilant eye on the workings of

Satan, on the evil that is in the world, and on the sinful tendencies of our own nature. These exercises are profitable, and they were once delighted in for their own sake, and for the sake of the benefits obtained from them. But they are not kept up. They become insipid and irksome; they are omitted and neglected. The Scriptures are seldom read. The closet is not entered. The house of God is forsaken. Ears are turned away from the truth and fables become fascinating. Science becomes more attractive than the gospel, and intellectual food is better relished than the sincere milk that nourishes babes in Christ, or the strong meat that belongs to believers of full age. Surely these are "*backsliders in heart.*"

Some discontinue their efforts to do good. Religion is not merely a belief, an emotion, and a principle. It is a service for the good of others. Being first blessed we are made a blessing. God is pleased to employ his people in spreading his truth and extending his salvation. Some are called to serve him in the gospel of his Son; some to teach the young; some to circulate the Scriptures, and religious books and tracts; while all have to pray that the kingdom of God may come. But how many grow weary in these ways of well doing? Do not some preachers vacate their pulpits? some teachers desert their classes? some tract distributors abandon their districts? and do not many, many members of churches restrain prayer before God for his blessing to establish the work of our hands. All backsliding may not reach so far as this, but some goes much farther; and so common and wide-spread is this evil that we have need to beware lest we should be personally implicated in it.

Those whom God upholds in their integrity and who continue alive to him, are under obligation to care for their faltering and fallen acquaintance.

It is our duty to seek the recovery of backsliders.

We owe to backsliders themselves the attempt to restore them. There are *three* views of their condition that appeal forcibly to our benevolent activity. Their state is one of *disease*. The backsliding of God's ancient people is called a "hurt," a "wound," a "sickness." At one time the malady was so bad as to seem almost irremediable. "From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrifying sores." Can we be sensible of this disease and not try to relieve the subject of it? Will any of us, in such a case, "Swear, saying, *I will not be a healer.*" Again, their state of defection is a *state of sorrow*. "The backslider in heart shall be filled with his own way." Israel was called to "know and see that it was an evil thing and bitter that he had forsaken the Lord his God." The first king of Israel "rejected the word of the Lord," and because of this the Lord rejected him from being king. When Saul was made sensible of his state, he said, "I am *sore distressed*, for God is departed from me and answereth me no more." And was not his successor on the throne miserable in his backsliding. His penitential Psalms are a proof of his mental anguish. Nor was the sorrow of those royal offenders peculiar to themselves. Their plaintive utterances have found an echo in the writhing breasts of thousands who have since fallen by their iniquity. When Peter thought of his triple denial of his Lord *he wept*. But I may say, further, that the state of backsliders is one of *imminent peril*. They may revolt more and more. They may become hardened through the deceitfulness of sin. "No man in such a state," says Dr. Owen, "can have the least assurance or security that he shall not fall totally and finally from God; and he who is not deeply sensible of his

hazard and danger of this, is as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." Surely, brethren, we have a duty to discharge with respect to these diseased, distressed, and endangered souls.

Our first connexion with backsliders constitutes a reason why we should seek their restoration. This connection may have been a close, an endeared, and a happy connexion. But if there was nothing peculiar in it there was enough to excite regret that it should ever be dissolved. They were once our fellow-learners at the feet of Jesus, our fellow-worshippers at the footstool of Jehovah; our fellow-workers unto the kingdom of God; heirs together with us of the grace of life. Is our interest in such persons all extinguished by the change that has occurred in their conduct and condition? Have we no sympathy for them in their state of degeneracy? Did the prophet who had warned and reproved, and sought to prevent the downward course of his countrymen alienate himself from them, and harden himself against them, when his motives were misrepresented, when his efforts were frustrated, and when "the time of their visitation was come?" Mark his emotions as depicted by his own pen: "For the hurt of the daughter of my people I am hurt; I am black; astonishment hath taken hold on me."

It is the will of God that backsliders should be restored. If they forget the rock of their salvation He does not forget them. If they are "*bent to backsliding*" from Him, he does not abandon them, but asks, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim." He might act vindictively and decree that the wanderer shall never return: that the rebellious shall never be pardoned; and that the fallen shall never be restored. But so far from this is his manner of proceed-

ing that he follows them with his eye through all "their crooked ways," pities them in all the misery which they procure to themselves, and sends his servants to the place of their exile with the alluring entreaty, "Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city, and two of a family, and bring you to Zion." "He gathereth together the outcasts of Israel." His invitations and promises to backsliders and his recorded dealings with them, clearly show what is our duty with respect to them.

A few observations may be added on the *proper means* to be resorted to in seeking their restoration. And my first remark is that *the most friendly attention should be paid to them when they are accessible*. It may be feared that in the greater number of instances they are slighted and shunned—viewed as renegades and outlaws, and regarded with feelings of aversion and hostility. In other cases they are simply left to their own inclinations and reflections, as if all effort to reclaim them would be an obtrusion and a failure. But is this right? Does not the guardian of a hundred sheep "leave the ninety-nine in the wilderness, and go after that which is lost until he find it?" Was it not an instance of criminal neglect that when God's flock was scattered, "none did search or seek after them?" And were not the shepherds threatened with woe because they had not "brought again that which was driven away." The restoration of backsliders should be sought by *encouraging their renewed attendance on the public means of grace*. Their restoration should be a *matter of united supplication*. Ministers should *frequently preach to them*. Few sermons are probably so useful as those which are addressed to this unhappy class. When Thomas, the brother of the late William Knibb of Jamaica, was a candidate for missionary labour in Bristol, he often preached in the streets of that city. One Sunday evening he took the subject of backsliding, which few perhaps would have chosen for such an auditory. One of his hearers, however, was arrested by it. At the close, a man more than eighty years old came forward, weeping like a child, and

stated that he had been brought to the knowledge of the truth when a young man, under the preaching of Whitfield, but that he had long since returned to a course of sin, and had not for many years entered a place of worship. The impressions now made were abiding, and the old man died a few years afterwards rejoicing in Jesus.*

When backsliders are addressed either in public or in private our treatment of them should *correspond with the directions and precedents furnished in the Bible*. They should be treated with strict fidelity. If they go on forwardly in the way of their hearts we must faithfully remonstrate with them, and ask what they will do in the end thereof? If they are disposed to deny their delinquencies, we have the pattern of an appeal to them in the words of the Omniscient: "How canst thou say I am not polluted? I have not gone after Baalim? see thy way in the valley, know what thou hast done." If they deem their departure from God a venial and trivial offence, they must be told its true character and consequences, and be made to blush with shame for it, and to deplore it, as "an evil thing and bitter." Let us not deal falsely, and heal the hurt slightly by saying, "Peace, when there is no peace."

We must urge their immediate return to God, that they may find renewed acceptance and favour with Him. There is not a hope, but a certainty of this, if they come with weeping and supplication, and depending on the atonement and intercession of Christ, the great High Priest. If there be humility and penitence, and the prayer of faith, the happy transition will not long be waited for. "After two days will he revive them; in the third day he will raise them up, and they shall live in his sight."

Let all christians, as well as ministers, evince a lively interest in the cases of backsliding which are known to them. Let an affectionate solicitude for the return of the wanderers be displayed. Let prayer for their recovery be made continually, and let no available means be left untried whereby they may be turned, and healed and saved. James v. 19, 20.

* Hinton's Memoir of Rev. W. Knibb, p. 10.

SCRIPTURE NATURAL HISTORY.—THE OSTRICH.

IN the writings of Moses the winged tribes are divided into three classes, denoting their respective elements,—Birds of the Air, Land Birds, and Water Birds. The ostrich belongs to the second class, and may be considered as one of the wonders of God's creation.

The ostrich is remarkable for its great size, being the largest bird that is known to exist. The size of a full grown ostrich is about seven feet and a half in height, from the top of its head to the ground, and nearly four feet from the back to the ground. When the neck is stretched out in a right line, it measures about six feet from the head to the rump, and the tail shoots out one foot more. The largest and most beautiful of its feathers are found at the end of the wings and tail, and are generally of downy character, and snowy white. The feathers obtained from this bird have always been much and deservedly admired, and in great request, and form a source of considerable profit to those who trade in them. As an ornament for the hats of grandees in Spain, and head-dresses for semi-barbarian chiefs, as well as for polished European ladies, they are highly valued: each party, having some of this poor bird's feathers stuck in their head-dress, become frequently the admired of others, and great admirers of themselves.

The ostrich may almost be considered as belonging to the class of beasts. The points of analogy between it and the camel are so many and so striking, as that the ancients have given to it the name of "camel-bird." The thighs, the feet, and the eyes, bear a striking resemblance to those of the camel. Not only do those strong affinities exist between the ostrich and the camel in form and structure, but its habits and destined places of residence are also alike. Beneath an ever-burning sun, it roves the vast and all but boundless desert. In the sandy plains of Arabia and of Africa, from the north to the south, this celebrated bird is found. In South Africa, vast numbers of them

are often found on the great Karroo, keeping company, in perfect harmony, with the wild Quagga—a species of zebra—which animal, although it never unites with that species called "Burchell's Zebra," manifests no disinclination to feed, and to roam the far extended plains, in company with the ostrich. Some ostriches are so strong, that the Arabs ride upon their backs. Hence, they not only resemble the camel in form and structure, in habit and place of abode, but also in the use to which they are appropriated.

The family of the ostrich is of great antiquity. It was known in the remotest ages, and was mentioned in the most ancient books. Indeed, an animal like the ostrich, so remarkably large, and so peculiarly suited to the climate, could not remain unknown in central Africa and Asia—countries peopled from the earliest ages. Wherefore the ostrich, inhabiting the deserts of Arabia, living chiefly upon vegetables, leading a social and inoffensive life, the male assorting with the female with connubial fidelity, is mentioned by Aristotle, Pliny, and other writers of antiquity, as well as by the Bards of the Bible.

The ostrich is famed for its identity. In the course of ages it has not varied or degenerated from its native purity. It has always remained on its paternal estate; and its lustre has been transmitted unsullied by foreign intercourse. It is among the birds what the elephant is among the quadrupeds, a distinct race, widely separated from all the others by characters as striking as they are invariable. This bird is very prolific, laying forty or fifty eggs at a clutch, which are deposited in the sand. The first egg is placed in the centre, and the others ranged in circles round it at convenient distances. The eggs are very large, some of them measuring above five inches in diameter, and weighing twelve or fifteen pounds. The ostrich seems to have less affection for her young than most other animals, and frequently abandons them as soon as they are hatched. Dr. Shaw ob-

erves, "Upon the least distant noise, or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps, she never returns; or if she does, it may be too late, either to restore life to the one, or to preserve the lives of the others." This bird also evinces a lower degree of instinct than most others. This is particularly manifest in the choice of her food; or rather in the entire absence of discrimination and choice. She swallows greedily and recklessly whatever comes in her way, often what is detrimental and pernicious, as pieces of rags, leather, wood, stone, or iron. It seems as if her optic, as well as her olfactory organs were less adequate and conducive to her preservation and safety than in other creatures. It is so unclean as to eat its own ordure as soon as it voids it. This was one of those birds which, under the Mosaic economy, was deemed unclean; and therefore forbidden the Hebrews as food. The ostrich is very foolish, and easily deceived. It is said, that if it can hide its head in a thicket, or even in the sand, it imagines all is quite safe. If a man put on an ostrich's skin, and hold out fruits or seeds to it, it will receive them, and so be taken. The ostrich is extremely vigilant and shy; on the first alarm, the female especially, betakes herself to flight, making a fearful, screeching, lamentable noise. Wherefore the Hebrew writer calls her "the daughter of vociferation." Unlike other birds, with few exceptions, the ostrich is not endued with the ordinary powers of flight. The wings are too short in proportion with the body to raise it from the ground, but they serve as oars to cut through the air, and increase, accordingly, the swiftness of the motions produced by their prodigious legs and feet. Its speed is amazing. With a rapidity which mocks the efforts of the swiftest Arab steed to overtake it, the ostrich skims the sandy desert, leaving the panting horse and anxious rider far behind. There is one peculiarity in the flight of this extraordinary creature, to which alone may be imputed the success of the hunters; that is, the fact that it never darts

forward in a direct line, like most other pursued animals, but whirls round in circles of greater or less extent as danger may appear to it more or less evident; in consequence of which, its pursuer, by activity and skill, is enabled to dash across the fugitive's path, and entangle it by his djerid, or wound it with his gun.

In the following passages of Holy Scripture the prominent characteristics of this bird are delineated with all the truthfulness of a natural history. "Gavest thou wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high she scorneth the horse and his rider."—Job xxxix. Jeremiah, in bewailing the pitiful estate of Zion, says, "The daughter of my people is become cruel, like the ostriches in the wilderness."—Lam. iv. 3. The *yahhannah* rendered *ostriches* in the above passage, is rendered *owl* in the following passages:—Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Isaiah xlii. 21: xxxiv. 13; xliii. xx; Jer. l. 39; Micah i. 8. "Now, it should be recollected," says the author of 'Scripture Illustrated,' "that the owl is not a desert bird, but rather resides in places not far from habitations, and that it is not the companion of serpents; whereas, in several of these passages the *word* is associated with deserts, dry, extensive, thirsty deserts, and with serpents, which are their natural inhabitants. Our ignorance of the natural history of the countries which the ostrich inhabits has undoubtedly perverted the import of the above passages; but let any one peruse them afresh, and exchange the owl for the ostrich, and he will immediately discover a vigour of description, and an imagery, much beyond what he had formerly perceived." G. S.

Measham.

SELECTIONS.

P R E A C H I N G C H R I S T .

WHAT is it to preach Christ? Unquestionably, it is the Gospel minister's great work, to which God has appointed him, and upon the faithful performance of which so much is depending. Yet it is evident that many do not fully estimate the nature of the duty assigned them, or else shrink from it. Such is plain from the results of pulpit labour. Never, before, were professed ministers of Christ so numerous; never before did they possess so much ability, such varied acquirements; nor, on the whole, have they ever had more influence. Yet, where are the appropriate fruits of their labours? Many churches are composed chiefly of the aged and middle aged, and their congregations also; while the young, and especially young men, among them are few. The thought cannot be suppressed, in the present course of things, what is to become of these churches in a few years? Without a speedy change in this respect, extinction is their only prospect.

After making all due abatements for other causes, it cannot be doubted that ministers must be held accountable for much of the existing dearth in Zion. History abundantly shows, that when Christ has had his appropriate place in the ministrations of the sanctuary, the church has been strong, conversions numerous, revivals frequent; but when something else has usurped his place, weakness, prostration, and death, have uniformly succeeded.

It is easy to enumerate several kinds of preaching, which are *not* the preaching of Christ. Of this sort, are philosophical disquisitions, speculation, theorizing. Philosophy is good in its place, but not to form the substance of a sermon. So of scientific lectures—very useful and important, but not adapted to the purposes of the Gospel. Nor does the minister of Christ occupy the position of an orator, a poet, a statesman, a politician. "I determined," said the apostle, "to know nothing among you, save Jesus Christ and him crucified." When a preacher forsakes the simple preaching of Christ for any other object, almost always

it proceeds from some selfish motive. *He preaches himself, not Christ.* He wishes to render himself popular, to secure favour and applause, to be esteemed a great preacher—profound, learned, eloquent, and the like. He may gain his object and his reward, yet the souls of his flock perish, and his own soul too! How sad the spectacle, of one commissioned as an ambassador from heaven, to immortals perishing in sin, neglecting the duties of his high trust, to please the fancy, gratify the cravings of depraved hearts, or obtain any personal ends. Would that it were not so often witnessed.

A minister in preaching Christ, may use philosophy, science, literature, politics. He may deal with men in every department of life, and adapt truth to every condition and circumstance, without forsaking Christ, or without any delinquency to him. It is a great mistake to suppose that preaching Christ consists wholly in rehearsing his narrative, developing some stereotype system of doctrine, or hunting down heresies opposed to it.

One great fault of the pulpit, is, in its dwelling unduly on the past and the future. It too much ignores the present. It is easy to dwell upon the past, either by way of adulation or censure; it is easy to glow with enthusiasm over visions of the future; easy to descant upon what is absent and foreign. But to deal with the living present, to look your audience in the face with the assurance that you address them, that the truths you preach apply to them, to probe their consciences and hearts, causing them to cry out, "what must we do to be saved," is quite another thing. Yet for the purposes of the Gospel no other preaching deserves the name.

To preach Christ is to preach as he preached. He described to his hearers their own character, warned them of their dangers, inculcated their duties. He dealt with the present times and circumstances, and with the people present. He discoursed upon matters of vital consequence to them—their salvation. So did the apostles preach

Christ, so did the Reformers, so have all who have been truly successful in the Gospel.

Let the minister consider well the nature of his calling, meditate upon the work he is sent to perform; let him reflect upon the worth of the soul, and the conditions essential to its salvation, let him keep his responsibility in view; and when he rises to preach, let him feel that he is as a dying man, addressing dying men—that he may be preaching his last sermon, that some of his hearers he may meet no more until he meets them at the Judgment, and if he is indeed a minister of Christ, he will preach Christ, and not himself. Pride, vanity, self, will sink; Christ and eternal truth will rise. There will be no place for frivolity, little for non-essentials. What can be said that shall best apply to the great theme? How can Christ and his cross be most effectually set forth, so as to subdue proud, rebellious hearts, and lead them to repentance? Such will be the intent; truth will be proclaimed which will afford him consolation when his labour is past, and he is called to his account; and the blessing of many who were ready to perish shall rest upon him.—J. J. B.

VISITING THE POOR.

I CAN imagine hardly anything more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction, either actually obtained or close in prospect, than to take him—or much better, than he should go of himself—to the abodes of poverty, and sickness, and old age. In every thing there is a lesson; in every thing Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet neatness of his own chamber, he finds, very often, a noise and a confusion, which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds perhaps, only a prayer-

book and a Bible. Then let him see—and it is no fancied picture, for he will see it often, if he looks for it—how Christ is to them that serve him, wisdom at once, and sanctification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and want of cleanliness also—he will see old age, and sickness and labour, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that, while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feelings to which he is no less a stranger. And he may think, too—and, if he does, he may forever bless the hour that took him there—that in fifty years or less, his studies, and all concerned with them, will have perished forever; whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-wise spirits, in the presence of God and of Christ.—Dr. Arnold.

NOURISHING GRIEF.

TEARS are not forbidden, and a perfect submission to the will of God does not dry them up. The heart may bleed, while it bends to the stroke. No chastening for the present seemeth to be joyous, but grievous; and it would not be chastening, nor answer the purpose of chastening, if it were not so. But while the christian is not called upon to be a stoic, we should not, like Jacob, refuse to be comforted. There is always something to sweeten the bitter cup; and if every other alleviation be wanting, we have ever this, that it is the Lord who hath done it.

Suppose a dear friend is removed by death—perhaps a husband—he is a christian, and his wife feels that it is well with him—that he has gone to that blessed world, “where they sin no more, neither sorrow any more, and there is no more death.” And now, what shall she do, sympathise in his happiness, or sit down and pity herself? Shall she look out on the glorious government of God, and re-

joice to see it rolling on, or keep looking down on her own little plans, which lie crushed beneath it? Shall she with the eye of faith look forward to the time of re-union, or give herself up to those sweet memories, those tender recollections, which enervate the soul to take away its wings? Shall she listen to the voice of this afflictive Providence, which says, "Give me thine heart;" or shall she persist in giving all her thoughts and affections to the dear departed one, gazing on his picture, pressing that lock of hair to her lips, and going to the grave to weep there. Shall she listen to her husband, speaking to her out of heaven, saying, "Don't weep, for in a moment you will be here!" Or shall she persist in looking forward to the long, deary, lonely path which seems to stretch on before her? Wounded feelings will incline us to the one course, but the Word of God points out the other, as the wiser and the happier way.

I know a child of sorrow who was called to part with the husband of her youth. He was a christian, and his sick-room was the gate of heaven. She accompanied him through the valley of the shadow of death, and as his spirit took its flight, she seemed to see it enter heaven.

"He landed in her view,
Midst flaming hosts above;
Her soul stood silent while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet."

From this hour her thoughts were with him there; and that strong sympathy in his happiness, which she had cherished for years, she still continued to cherish. Full of the idea that her husband was in heaven, she had no inclination to visit his tomb. Indeed she rather felt a reluctance to visiting it, lest the effect should be, to bring down her thoughts from heaven to earth. It was some months before she ventured to go there; and as she approached the tomb a voice seemed to say, "Why seek ye the living among the dead? He is not here!"

Life is too short, and too important, to be wasted in sighs and tears. If the tears will come, let us dash them away, and press onward. We have much to do. Much for our own souls

—much for the souls of others; and the time is short. "Now it remaineth that those who weep be as though they wept not, and those who rejoice, as though they rejoiced not, for the fashion of the world passeth away." Let us not indulge a morbid sensibility. Instead of dwelling on the lovely traits of the departed, and on his love for us, and on past scenes of happiness, rather let us turn our minds to the investigation and contemplation of the great truths of religion; and especially to the earnest pursuit of holiness. Let the question with us be not so much, "how can I endure this affliction?" as "how may I best improve it?" Let our prayer be not so much, "comfort me," as "sanctify it to me!" Let us reflect less on the aggravating circumstances of the affliction, and more on its design; and think rather of what we deserve than of what we suffer. Then in the midst of judgement we may sing of mercy.

CRYSTAL DROPS,

FROM MOUNTAIN SPRINGS.

"THE Bible is the palladium of our constitutional freedom. With the Bible we can never be enslaved; that blessed book re-kindles in the heart extinguished love, and relights and trims the lamp of immortality—restores the Sabbath of the soul—it over-arches the dreariest caverns of despair with the bow of promise, and rings benedictions in the tombs of the dead. A thing of beauty is a joy for ever. It was not Saxon liturgies, neither was it Saxon confessions, that broke the pillars of Popery on the continent of Europe, but it was the Bible translated by Luther."—*Dr. Cumming*.

"THERE are silver books, but a very few golden books; but there is one worth more than all, called the Bible, and that is a book of bank notes.—*John Newton*.

"The only lasting treasure upon earth is truth."

"Within this awful volume lies
The mystery of mysteries."

THERE is a philosophy enjoined us in regard to the book of God, and it is to employ it as a touch-stone, by which

all opinions, and maxims of men must be tried. As fire is to remove impurities from the metal, so every system, creed and science, should be tried by the word of God—and be rejected if they cannot stand the test.

Lenton.

W. R.

GETHSEMANE.

Lieut. Lynch, of the United States Exploring Expedition to the River Jordan and the Red Sea, in 1848, visited the garden of Gethsemane, about the middle of May. He says:—

“The clover upon the ground was in bloom, and altogether the garden, in its aspects and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones which skirt the pass of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehosaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

Each tree in this grove, cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceeding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed and wept. No cavilling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give ample food for contemplation—for they tell of the sufferings and the ensanguined death of the Redeemer.”

COMFORT OF RELIGION.

I recollect, when I was but a very small boy, but six years old, my father, who loved the true religion, and who used every Sabbath afternoon from five to eight o'clock, to travel round the suburbs of Dublin, and visit the sick and distressed, asked me if I would walk with him to see a very old woman. We went into a very remote part of the city, and I followed him into an upper chamber, where I was struck at the sight of an old lady lying on a pallet of straw; there was no bed, no chair, no table in the room! The moment my father entered, she appeared to receive him with joy.

I said to my father, “’Tis strange she appears to be quite happy!” I then enquired, “Dear mother, you are very old; what makes you so happy? you appear to be very poor, and have no one to attend you. What have you to eat?”

“I have,” said she, “this crust, which has been lying by me these two days; and I am very happy, for my child, *I love Jesus*. I have religion; my Jesus is with me here, lonely and forsaken as I appear! He makes my crust pleasant, and my drop of water delightful; and I was that moment thinking of the text, ‘I will be a father to the fatherless, and a husband to the widow.’ And God has sent your father to my relief.”

Here my heart was touched; I was affected. Here was the poor woman, without an earthly friend, and nought but religion to comfort her; religion, the daughter of paradise, that supports suffering humanity in this vale of tears, religion made her rich; it was her friend.

HAPPINESS THROUGH EXERTION.

“I have lived long enough,” said Dr. Adam Clarke, “to know that the great secret of happiness consists in never suffering the energies to stagnate.” How much truer and wiser is this than the maxim of the effeminate Hindoos: “It is more happy,” say they, “to be seated than to walk; it is more happy to sleep than to be awake; but the happiest of all is death.”

REVIEW.

A MARTYROLOGY OF THE CHURCHES OF CHRIST, commonly called Baptists, during the era of the Reformation. Translated from the Dutch of T. J. VAN BRAGHT. Edited for the "Hanserd Knolly's Society," by EDWARD BEAN UNDERHILL. Vol. II. 8vo. cloth, pp. 450.

THE Dutch, as every one knows, are shrewd, ingenious, plodding, and phlegmatic; have played no mean part in the affairs of the past, and are likely to be remembered in future days for their former greatness. The skill of their fathers was shown in surmounting the natural difficulties of their home; and the genius of the sons in commerce, in navigation, in learning, in the fine arts, and in municipalities. As merchants, they were once the first in Europe. As sailors, they long maintained an honourable equality with other maritime peoples. As men of letters, they once strove with the most civilized nations for the palm. As men of taste, they have formed in painting a school of their own. As citizens, they were warm in their attachment to freedom, and not without bravery in its defence.

They now appear in another, and, in our judgment, a more illustrious character. They stand forth as the defenders of Revealed Truth, during the "awakening of the nations;" and as the advocates of believers' baptism, when such advocacy was fraught with peril, and might end in martyrdom.

During and subsequently to the German Reformation, the Widerdoopers, or Anabaptists, as reproachfully called, were in the Netherlands, a numerous, increasing, and persecuted sect. Though not destitute of learning, the greater part were gathered from the ranks of the people. They were equally opposed by Romanists and Protestants; by the first as heretics; by the second as rebels. Such being their position, we need not wonder that historians have given partial and prejudiced statements respecting them. They did not understand the simplicity of their faith and practice; and the ardour with which they contended for the symbolic character of

the Lord's Supper, and baptism by immersion, seemed to them but a mis-spent zeal. The Anabaptists were made to appear, in the hands of their enemies, an ignorant, deluded, and fanatical people. The time has happily gone by when such calumnies can remain unchallenged; and the brethren themselves have supplied us with the materials for their confutation.

The volume before us must, on this account, be highly interesting to every baptist. It contains the narrative of Anabaptist doings and sufferings, between the years 1552 and 1558. The source from whence these accounts are mainly derived is Van Braght's "*Marteleers Spiegel der Doops-gesinde*," the "Martyr's Mirror of the Baptist Churches,"—a work published in Dordrecht, in 1660, and the reproduction of one originally issued in 1615. The greatest care was taken in collecting the particulars; and no little pains have been spent by the present editor in securing the most perfect accuracy. He has spent some time in the examination of the original documents, and sought assistance from every available source. We should be wanting in courtesy not to acknowledge the help afforded by his industry, and the pleasure with which we have read his brief but luminous notes.

This volume is the second instalment of the work of Braght; and we cannot but lament the painful circumstance that has hindered, for a time, its completion. The narratives are given chronologically; and where needed, a brief preface is supplied. There are conversations between the prisoners and the Romish priests, together with numerous letters written by the imprisoned to their friends. It is impossible, from all this, not to discover a faithful portrait of the "loving and glowing piety, the ardent attachment to the doctrines of the Gospel, the firm and abiding trust in God, and the simple reliance on Christ crucified," of the Dutch Baptists of the sixteenth century. This book is not confined, however, to the Dutch martyrs. It furnishes accounts of the sufferings of the disciples these men

had gathered in Flanders, France, Germany, the Tyrol, and Italy.

It will not be possible to give at length the names and the narratives of the martyrs here mentioned. We must content ourselves with noting a few traits of character common to all. Those already mentioned we need not dwell upon. They are prominently seen on every page.

One thing, then, that has struck us is, the extent and fulness of their scriptural knowledge. This is abundantly confirmed, both in their conversations with the priests, and in their letters to their friends. It was not simply on the subjects of baptism and the Lord's Supper that their views were clear and their knowledge complete. We may see this also in the skill with which they compared scripture with scripture, in the explanation and defence of many points of doctrine. Neither Ronse nor Cassander, with all their monkish learning, were able to withstand the simple enunciation of the truth by these despised baptists; and the first did not hesitate to resort to the most miserable devices when the word of God was quoted; nay, even wilfully to lie, as this circumstance will show. Joos Kind, whilst imprisoned for the faith at Kortrijk, was examined before Polet, Cornelius, and Ronse. Ronse having denied that the injunction, "Swear not at all," was to be found in the Vulgate, though it was given in Fiore's Bible, Joos reminded him that this last was published by privilege, had been examined, and was declared to be authentic. Now mark the petty device, or rather the impudent falsehood of Ronse.—"It is true," said this man, "that it was examined and found correct; but the printer had a servant, who falsified it while his master was gone into the city!"

When the inquisitors sought to overawe them by a parade of great names, and by quotations from the Fathers, the Baptists, opening the word of God, asserted their belief in that alone. The unlearned readers of the Bible measured swords with the trained and artful priests of Rome; and, as is evident from the reported conversations in this volume, had no reason to be ashamed of the result.

The zeal of the Dutch Baptists is another striking feature in their character. They seemed to have caught the spirit of the first disciples at Jerusalem. Driven about by Ronse, who was "exceeding mad against them," "they went everywhere, preaching the word." In Flanders they organized many churches, and in Germany they numbered many disciples. Between the Eifel mountains on the Rhine, and Moravia, in 1557 there were no fewer than fifty churches. They had brethren in the Tyrol, in Bohemia, and in Italy. Nor were their labours in their own country without fruit. Leonard Bouwens, an elder, laboured with apostolic zeal in Friesland, Groningen, Overysseel, and other parts of Holland, and baptized upwards of 10,000 persons.

Their inoffensiveness is testified by their enemies. They themselves disclaimed all connection with the Anabaptists of the Peasant's War, the siege of Munster, and the riots of Amsterdam; not, however, from any desire to escape from the dangers which beset a manly defence of the truth, but from an entire disagreement with those men in principles and spirit. Indeed, it seems certain the Dutch Baptists held the principle of non-resistance. The following incident is confirmatory of this statement. Ronse, who was called the wolf of Antwerp, was accustomed to traverse the streets of that ancient city, in his search after the "Dooopers," accompanied with but two attendants. An officer, or constable, met him on one of these prowling excursions, and seeing the smallness of his band, enquired, "How dare you venture with so few attendants to apprehend those heretics? I go on my duties well-armed and well-attended." The dean replied, "I have nothing to fear. My business is to take good people, who neither bear arms nor make resistance." "Is that it, my dear dean?" responded the constable. "Then if you take all the good men, and I take all the bad, we shall stock the prisons bravely between us!"

There seems to have been great anxiety among those who were apprehended, lest they should betray their friends. All their replies were framed with caution, and all their answers were

given with wisdom. The rack was frequently resorted to to extort from them a declaration of the hiding-places of their friends; but while some were unable to bear up under so severe a trial, others kept their counsel with heroic steadfastness.

This volume abounds with narratives illustrative of the christian fortitude and endurance of the Baptists, under sufferings of the most aggravated character. The persecutors seem to have torn a leaf from the ferocious Nero. Weak and delicate women were treated with the vilest rudeness; youths and strong men with a refinement of cruelty that must brand with infamy for ever the names of those monsters by whom they were tortured. One had boiling hot oil poured over him, and was then burnt at the stake. Many were tied up in sacks and thrown into the sea. Others were drowned in tubs, or strangled within the prison walls. "Thieves and murderers," says Braght, with indignation, after referring to some of these private butcheries, "thieves and murderers they are wont publicly to execute, but the godly they massacre in secret; a reproach to those who judge them."

It is gratifying to find that these disciples had none of that morbid craving for martyrdom which distinguished and disgraced Ignatius. They did not rush into danger and desire immolation; but when once they fell into the hands of their enemies, their courage did not fail. They put their trust in God, and calmly waited the issue. Like the great Apostle in their labours, they resembled him in the closing scenes of their lives. Each one, if not in words yet in bearing, seemed to say, "I am now ready to be offered; and the time of my departure is at hand."

Such are a few of the characteristics of the Dutch Baptists, which may be noted in reading this volume. We tender our hearty thanks to the Society by whose efforts this valuable addition to our martyrology has been made. We shall rejoice to hear that this and the previous volume are on the bookshelves of every baptist family, and every baptist Sunday school in England and America. At a time like the present, when Romanists are so

loud in their professions of liberality, it may be for our benefit to learn a lesson from the past.

This volume abounds with interest and instruction. The narratives of Adrian Cornelison, Joos Kind, Hans Brael, Algerius Jacques d'Auchy, and Jelis Matthys, will repay frequent perusal. Every mother should read the letters written by Soetgen Van den Houte to her children. There is so much maternal affection, and such yearning desire for the good of her children displayed in them, that few will be able to read them without tears. She thus closes her second letter:—

"Oh, my dear lambs, mind that you spend not your youthful days in vanity or pride; nor in tipling or feasting; but in sobriety and humility, in the fear of God, diligent in all good works, that you may be clothed with the adorning of the saints; that God may make you meet, by his grace, to enter into the marriage of the Lamb, and that we may see you there with joy. Your father and I have shewn you the way, with many others besides. Take the example of the prophets and apostles. Even Christ himself went this way; and where the Head has gone before, there must the members follow.

I commend you to the Lord, and to the word of his grace. With this I take my leave of you for the last time, my dear lambs. Be ever mindful of each other in love. Learn diligently to read and write; and submit yourselves to every one in what is good. When your brother David and Tanneken come to you, salute each other with an affectionate kiss of peace in my name.

Adieu, my dear child Betgen. Adieu, my little ones, David and Tanneken. Adieu, my dear brethren and sisters all, and my friends everywhere.

Once more we say adieu. Salute heartily for me your dear uncle and aunt, with a kiss of peace in my name.

Written by me, Soetgen Van den Houte, your mother, in bonds. Written hastily, (*trembling with cold,*) with love to you all. Amen."—pp. 300-1.

We are sure that no one can rise from an attentive examination of this book without having their protestantism confirmed, their zeal quickened, and their hearts refreshed.

PROTESTANT PERSECUTIONS IN SWITZERLAND. *Results of an Investigation into the cases of Protestant persecution on the Continent, &c. With a selection of the Documents.* By the REVDS. T. R. BROOKE, and ED. STEANE, D.D. London: Partridge, Oakey, & Co., 1854.

THESE investigations were "undertaken at the instance of the Executive Committee for the vindication and promotion of religious liberty." Certain paragraphs have appeared from time to time in the newspapers and religious publications of this country respecting the persecution in Switzerland and Germany of men differing from the State Church of those countries. We have in the pamphlet before us, the results of an enquiry set on foot respecting these persecutions soon after Europe was startled by the petty doings of the Grand Duke of Tuscany. It is painful to discover that, in this instance, the persecutors are not Romanists but Lutherans; and it must awaken the interest of all our readers to the matter when they learn, that the objects of these oppressions are *Baptists*. It seems that Lutheranism of the nineteenth century is not much more tolerant than Lutheranism of the sixteenth. We had hoped things were improving, yet on reading the accounts given in this pamphlet we discovered our error. The choice for the Baptists lies between one of two things, submission to the state church, or emigration. This does not apply, however, either to the whole of Germany or the whole of Switzerland. The persecutions mentioned occurred at Zurich, in the state of Saxe Meiningen, Hesse Cassel, Mecklenburg Schwerin and Schaumburg Lippe. In Bavaria and the duchies of Schleswig and Holstein, recent facts have shown the existence there of the same lamentable intolerance. At Zurich the pastor of the Baptist congregation was, on May 1st, 1852, "summoned before the authorities, and, by a summary process, after being thrown into prison, and detained there from Saturday afternoon until Monday morning, marched to the frontiers by gendarmes, under sentence of banishment from the canton for life." At Hilburghausen, a town now united with the duchy of

Saxe Meiningen, the baptist church is forbidden to meet for worship; nay, if three persons are present at a religious meeting they are liable to a fine of ten florins. The deputation "Saw some of these persecuted people, and received from them such an account of the manner in which they stealthily hold their assemblies for divine worship, as strongly reminded them of similar scenes and events related in the religious history of our own country. On one occasion, after having administered the ordinance of baptism, their pastor had a narrow escape of being captured by the police; and his little flock were scattered without being able, as they had intended, to celebrate the Lord's-supper. Some time afterwards he ventured to visit them again. One of the members went to meet him at three hours' distance, and conduct him by paths lying out of the direct road and through the Prussian territory to the appointed place where the others were to await his arrival. It was at ten o'clock on a dark and rainy night when they all met on the side of a hill in the depths of a pine forest, to show forth the death of Christ. 'Our table,' says the good man who put the written statement into our hands, 'was the mossy turf. I spread that table with a white cloth. How beautiful did the cup of the Lord appear upon it, while a few stars looked down from the clouded sky. It was so dark in the gloom of the forest that we could scarcely see the bread. But our hearts were the more full of joy, as we had so long missed this sacred privilege. In commemorating our Lord's death, we had strengthened our faith and love, and we joined in a song in the loneliness of a night in the forest." Only last May, as Mr. Beyeback, who resides at Hersfeld in Hesse Cassel, was sitting with some of his friends in his garden, at the back of his house, reading to them an account of the sufferings of the Madias, from the journal of the German branch of the Evangelical Alliance, published at Berlin, a policeman appeared and dispersed them. On another day in the same month, a christian sister was sitting in Mr. Beyeback's house reading a hymn book. Again a policeman appeared,

and though not another person was present he insisted that it was a religious meeting. At Ludwigsbust, in Mecklenburg Schwerin, Mr. and Mrs. Wegener have been imprisoned, fined, and actually sold up to pay the cost of their own prison fare. In Schaumburg Lippe, though one of the pettiest states in Europe, intolerance seems rampant. The copy of a most tyrannous decree, issued in June, 1853, is given; and reflects nothing but dishonour on George William, the reigning prince. In Bavaria Baptists are among the *religiones illicita*; and in the duchies of Schleswig and Holstein, the authorities have carried their spleen to such an outrageous pitch as to forbid not only the sale and circulation of baptist publications, but of Scotch and American Bibles, and that simply because they do not contain the Apocrypha! Mr. Schlesier, for reading one of Krummacher's sermons to a few friends before dinner, "is expecting daily to be apprehended and committed to jail."

The deputation deserve the thanks of every christian man, and especially of every baptist in this country, for investigating these cases of protestant persecution. We sincerely hope that their efforts to bring Lutheran statesmen to a more healthy state of mind, will not, under the Divine blessing, be fruitless; and that the christians of this land, while attending to and rejoicing in the ordinances of religion, will neither be unmindful in their prayers nor their liberality of their suffering and persecuted brethren on the continent.

Some kind friend, we may just add, has placed a thousand copies of this pamphlet in the hands of the Committee of the Baptist Union, for gratuitous distribution among the ministers of the baptist bodies; and any baptist minister by applying at the Mission House, 33, Moorgate Street, London, will be presented with a copy.

J.

THE CASE OF THE MANCHESTER EDUCATIONISTS. Part II. *A Review of the Evidence taken before a Committee of the House of Commons, in relation to a scheme of Secular Education.* By JOHN HOWARD HINTON, M.A. Prepared and pub-

lished under the direction of a Committee formed in London for opposing the Manchester Bills. London: John Snow, Paternoster Row.

The Manchester scheme has failed; the bill was lost by a considerable majority a few weeks ago. This is a fact that really gives additional value to Mr Hinton's pamphlet, as well as interest to his labours. From the debate on the bill in the House, we learned that the scheme was opposed by the Corporation of Manchester, and by a majority of the inhabitants; that it intended to lay a compulsory rate on all the inhabitants for the support of the schools it would establish, and also to enforce the attendance of the children of the poor at these schools; that all religious books, and even the Bible, were to be excluded from the schools; and that the government, by the passing of this bill, would be committed to its principle, and thus be constrained to introduce and sustain a similar scheme in all large towns and populous districts. Righteously was such a purpose frustrated.

In the pamphlet before us, Mr. Hinton analyses the evidence taken before the committee of the House of Commons, and shews the fallacy of many of the answers given, and the unfairness of some on the committee in not admitting more "voluntaries," or advocates of the voluntary system of education to give their evidence and opinion. It is remarkable, however, that though there is a strong tendency on the part of the government to a kind of public education for the people, prescribed by the state, and sustained by assessments on the property of the nation, and that they therefore inclined to one aspect of the scheme propounded by the infidel-radical party in Manchester, yet when the committee came to the conclusion of its labours they did not agree to any part of the scheme, nor to offer any opinion on its merits to the House and the country. They simply resolved, "That the Evidence be reported, without any opinion thereon, to the House."

Mr. Hinton's pamphlet of one hundred pages deserves an attentive perusal; and both he and the committee with whom he acted have our hearty thanks for their valuable labours, and

our congratulations on their success. We fully concur with him in the last answers here reported, and with these we will conclude our notice,

“1619. *Chairman*.—Do you think, then, that the religious difficulty is an insoluble element in the question of national education in England?”

Mr. Hinton.—I do.

1624—You state that this religious difficulty is incapable of solution; how is it that you have come to that conclusion when you see there is a system of national education in various other countries, in which the religious difficulty has been got over?

My reason for coming to this conclusion in reference to England particularly is the very peculiar condition of its population in relation to religious questions. Nothing like this exists anywhere else in the whole world. In the United States the Church Establishment is wanting. On the continent freedom of thought and of worship is wanting. Even in Scotland and Ireland the multiplicity and nearly balanced power of religious denominations are wanting. On this ground I hold it to be altogether vain to attempt to copy from other nations in this matter. Our educational system must be our own.

1625.—And what, in your opinion, must it be?

IT MUST BE THE VOLUNTARY SYSTEM. MY CONVICTION IS THAT NO OTHER WILL BE FOUND PRACTICABLE IN THIS COUNTRY.”

TWELVE LETTERS ON TRANSUBSTANTIATION, containing two challenges to the Rev. Dr. Cahill, as well as a critique on the sermon delivered by him in Coleraine, on the 26th of May, 1853. By JAMES C. L. CARSON, M.D. Third Thousand. Haulston and Stoneman, &c. Price Sixpence.

If our readers wish for a tract of the polemic kind, in which the abettors of the monstrous papal dogma of transubstantiation in general, and Dr. Cahill in particular, receive a true and hearty castigation and exposure, given in such earnest and homely phrase, though strictly in accordance with good breeding and taste, as will refresh their protestant hearts and warm up their deep abhorrence of the lies of popery, we recommend them to procure this pamphlet. Dr. Carson, like his father, strikes hard and strikes home.

SPARE MOMENTS. *Third Thousand*. Hamilton, Adams, and Co.

This is a beautiful little book. It contains fourteen short essays on practical and useful subjects. Here is wisdom, piety, and utility. We may enrich future numbers with extracts.

OBITUARY.

MR. JOSEPH CAMPION, of Stretton-en-le-field, Leicestershire, died at his residence on Wednesday, Feb. 8th, 1854, much and deservedly respected by all who knew him, leaving a wife and four sweet boys to lament his departure. About three years ago, Mr. Campion had a serious illness, which greatly enfeebled his constitution. During that illness he requested the writer to visit him for religious conversation and prayer; a request which was cheerfully acceded to, and attended with the Divine blessing. From that illness, Mr. Campion was in mercy raised up again; and so soon as he was able, he began to attend the Baptist chapel, Measham, distant from his residence about three miles; and continued doing so in an exemplary manner, generally twice on the Sabbath, taking some of his family with him. Having obtained a saving interest in Christ Jesus, he expressed a desire to unite with the church, and was baptized on Sunday, July 4, 1852, which, he said, was the happiest day of his life. He took at once a deep interest in the welfare of the church, attending its various meetings, and liberally supporting

its institutions. Had his life been spared, he would have been a great blessing, both to the church and to the Connexion. In the autumn of last year, however, his health again failed, and though the best medical aid was procured, his disease, which was consumption, terminated in death. During his illness, the writer, together with the officers of the church, frequently visited him, and our visits were found to be a mutual benefit. His state of mind was truly enviable. He acknowledged himself to be a poor sinner, saved by the mercy of God in Christ Jesus. “I am satisfied,” he said, “with the merits of Christ; and I feel the security of my resting-place.” At another time he said, “If the work had not been done before, I think it could not be done now; it would seem to be impossible.” Again he said, “O how different I feel during this illness to what I did during my last illness. I feel more and more weaned from the world—perhaps it is because I am less in the world; perhaps it is owing to the grace of God—most likely the latter.” On another occasion, when the writer had finished reading the 14th

chapter of John, he said, "I have been thinking what a nice view of heaven that is of our Lord's, 'My Father's house,—my Father's house.'" And the last intelligible words he uttered, as if this sweet representation was still before his mind, were, "My Father—my Father." Mr. Campion expressed a strong desire to be buried in the grave-yard adjoining the chapel where his soul found light and peace in Christ. His remains, therefore, were conveyed to Measham in a hearse, five carriages following with the mourners. The coffin was borne from the hearse to the grave by four of his servants, amidst a large concourse of people. A funeral sermon was preached at Netherseal in the afternoon, from Rev. xiv. 13; and at Measham in the evening, from John xiv. 2. The congregations were large, and deeply affected.

Mr. Campion occupied an excellent farm, about 350 acres, under Sir John Cave. He was an indulgent husband, a kind father, a good master, and an obliging neighbour. As a christian his views of divine truth were clear; his faith in Christ was strong; his spirit was love; his end was peace; and his memory is blessed. May his God be the God of his bereaved and deeply sorrowing wife and children, that they may all meet in heaven. Amen. G. S.

Measham.

Mr. JOSEPH DOBSON, *Birchcliff*.—An aged pilgrim forms but few new acquaintances; as a child of earth he lives upon the past; as a child of God, he loves to contemplate the bright future that awaits him. Hence, when he loses an old companion, one with whom he has taken sweet counsel, the loss is long and deeply felt. It is, however, a considerable relief to his mind to believe that, as his friends on earth are diminished in number, just in the same proportion are his friends in heaven increased.

Such are the sentiments of the aged pastor of the church at Birchcliff. The pall of death has hid from sight the faces of old and long-loved friends.

Mr. Joseph Dobson of Hirst, near Hebdon Bridge, was the son of pious parents, who were among the early and devoted friends of the General Baptists in this county. They had nine children, nearly the whole of whom, as they grew up to years of discretion, made choice of their father's God.

The subject of this brief notice was accustomed from childhood to attend the preaching of the word at Birchcliff chapel. In the year 1808, having given decided evidences of conversion to God, he (together with an elder brother who still survives, and a sister already passed away to

the spirit land,) was baptized by Mr. Hollinrake, and united to the church. Our friend continuing "steadfast in the Apostle's doctrine and fellowship," being "zealous for the Lord of Hosts," and abounding in the "fruits of the Spirit," was chosen by his brethren, in the year 1821, to sustain the honourable and important office of deacon.

This office, it may be justly said, he "used well," being remarkably prompt, punctual, and persevering in the discharge of its varied duties. From early youth the departed had been engaged in the scholastic profession, and was consequently well qualified to act as "*scribe*" for the church, to which office he was early appointed.

It may with propriety be said of him, that he had the *cause of Christ at heart*. He highly appreciated the means of grace, as might be seen in his regular and serious attention on both public and private occasions. His loss to the church will doubtless be long felt. In the Sabbath school, too, he took an untiring pleasure, having been connected with it during the whole of his christian life. He was also a decided General Baptist—a General Baptist from deep conviction, as well as early training.

Though not in a position to contribute largely to the funds of our public institutions, yet in few persons had they a more decided or cordial friend. For some months the health of the deceased had been in a declining state, yet he continued his daily duties at his school until a few days previous to his death.

During the eight days he was confined to his bed, the writer and other friends had opportunities of conversation with him. Though not in ecstasies of joy, he possessed that clear calm confidence which gives evidence of a strong and an intelligent faith. "I am trusting," he calmly said, "not to my own good deeds, but to the finished work of the great Redeemer, Jesus Christ."

On the day preceding his death, he was seen by both the ministers of the church, and also by a brother deacon. We each thought his end not far distant, but neither of us were prepared for the announcement which, on the following day, Dec. 24th, 1853, was sorrowfully communicated from friend to friend, that brother Dobson was dead. On the 29th Dec., he was borne to his silent resting-place by the other six deacons, by each of whom he was much beloved. Suitable addresses were delivered on the occasion, and on the following Lord's-day, brother Lockwood improved the event to a large and attentive congregation, in a discourse founded upon Matt. xxv. 21.

MR. WILLIAM WILCOCK, of *Hebden Bridge*, was born at Lower Crimsworth in 1793. His parents were not pious persons, and their children did not receive that religious culture in early life which is of so much importance in the formation of their future character. William therefore grew up to manhood without manifesting any concern for his soul's welfare. His residence being near the P. B. chapel at Wainsgate, he was accustomed to attend that place of worship.

Though the sweet season of youth was gone without improvement, yet through divine mercy, the "word preached" came with power; his eyes were opened—his heart renewed—and giving himself first to God and then to his people, he was baptized at the above place, April 29, 1827. In about three years from this time he, in company with his wife and three other persons, withdrew from Wainsgate, and sought admission into the G. B. church at Birchcliff. From this period he continued a worthy, useful, and much respected member of the Birchcliff church. For many years he was a very acceptable leader of an experience meeting, and superintendent of the Sabbath-school. Being a man of refined feelings and tender sensibilities, and withal a father of a numerous family, his observations and addresses in both capacities were generally seasoned with grace, and expressed with so much affectionate earnestness as frequently to impress the minds of both old and young. As a parent, it will be sufficient to state that his children most keenly feel his loss at the hour of family prayer.

For some years the health of our friend had not been good, but generally the Sabbath found him in his accustomed seat in the sanctuary. In the early part of Nov., 1853, being thrown out of employment, together with three of his children, by the stoppage of a mill, his mind appeared much depressed. The disease from which he had long suffered taking advantage of this circumstance, gave fearful and speedy evidence of its power over his already shattered constitution. In conversation during his brief illness it was pleasing to observe how faith had triumphed over nature, and how the religion of Christ adapts itself to all the exigencies of human life; for while the mind was burdened with care, and the body the subject of disease, the heart of love was still confiding in the rich mercy of God, through Jesus Christ our Lord.

"His hand the good man fastens in the skies,
And bids earth roll, nor feels her idle whirl."

Having Christ formed in his heart, and

heaven in his eye, his life exemplified the spirit of the following lines, which he was fond of repeating:—

"Patient, the appointed race to run,
This weary world we cast behind;
From strength to strength we travel on,
The New Jerusalem to find.
Our labour this, our only aim,
To find the New Jerusalem."

After a short struggle his happy spirit was borne away from the labours of earth to the rest of heaven. On the 22nd Nov., his body was interred at Wainsgate, when an address was delivered by brother Lockwood, founded on the words of the Patriarch, "All the days of my appointed time will I wait, until my change come."

May the event be sanctified to the bereaved family, his numerous friends, and the church of God.

MRS. ELEANOR CLIFTON, of Gedney, died Feb. 7th, 1854, aged 83. She, with her husband, was baptized March 29, 1813. She had been an esteemed member of the Baptist church, Sutton St. James, about forty years. As a wife, mother, friend, and christian, much might be said very honourable to our departed friend. Her amiable disposition, humility of mind, uniform love of peace, earnestness in the cause of Christ, liberality, and regular attendance on the services of God's house, were eminently exemplary. Through deafness she heard but little of the preached word, yet up to the last month of her pilgrimage she occupied her place in the sanctuary. One of the family would find the text, give her the Bible, and having read it she meditated on the word, and had many gracious refreshing seasons to her soul while thus waiting on her God. About a fortnight before her lamented death she was visited by an affliction which deprived her of speech, but the use of her faculties was mercifully continued. The devotion of her spirit appeared very remarkable; and as her minister stood by her bed-side during her last moments on earth, his mind was deeply impressed with the Scripture term, "Fell asleep."

She had been a widow about 27 years, and by the blessing of God was enabled to conduct the business of her farm with honour to herself and comfort to her large family. Her death was improved to a crowded congregation, on Lord's-day, Feb. 19, from "Behold I die, but God shall be with you."—Gen. xviii. 21. May her family of twelve children, six of whom are members of G.B. churches, all be followers of those who through faith and patience inherit the promises.

G. MADDEYS.

CORRESPONDENCE.

INSURANCE FOR MINISTERS' LIVES.

To the Churches in connection with the Yorkshire Conference.

DEAR BRETHREN,—I was requested at the last Conference, as the mover of a motion relative to the Insurance of the lives of our pastors, to write a few thoughts on the subject. I am fully aware more able pens might have been employed; and only do I accede to the request hoping that the subject may be taken up by others better calculated to make impressions, not only in the Yorkshire district but throughout the denomination. I have felt sorry that all attempts have failed hitherto to establish a fund for infirm and decayed ministers, or relief for the widows and families of our pastors. I think we, as christians, ought not to be careless on this point. The object is good. Professing christians that are men of business believe it to be their duty to take care of the providential mercies of God; and after the toil of years to enjoy the fruit of their labours; and further, to make the best provision that is in their power, in the event of death, for their wives and families; and I think it is but Scriptural and right that we should also take care of those who labour and spend their strength amongst us in proclaiming the word of Divine truth. It is a fact worthy of notice that by far the greatest number of our ministers in this district have scarcely sufficient to meet the claims of their families; most certainly they are not able to subscribe to missionary societies, public or private charities, nay even to what is most looked for—to relieve the wants and necessities of their own flocks; and which to many I am persuaded is a source of great pain. The average amount of salaries given to the ministers in this district is not more than 60 or 70 pounds a year; and fourteen out of the seventeen ministers are married, and some have large families. It is with the greatest economy and the private assistance of friends, that they barely maintain a respectable position.

If we cannot as churches give our pastors salaries which would enable them to make some little provision for their bereft widows and children, I think we ought at once, and without delay, to adopt some plan which would effectually be the means of much good. Do we believe that through the "preached word" God has designed that the world shall be evangelized? then let us try to set the ambassadors of God free—as much as lies in our power—from the cares and anxieties of this world, and

I feel convinced that a great deal more good will be done. I would suggest then that each church effect on the life of its pastor a policy of £100. The great benefit which would be derived at so trifling a cost, I feel convinced, need only to be understood, and it will meet with a hearty response.

I have made a calculation from the Minutes of the last Association, and find in the sixteen churches who have pastors in the Yorkshire Conference (Burnley included) there are 2216 members, which by the yearly payment of 6d each member, would insure the very handsome sum of £1700, or £100 on the life of each minister; that is including two pastors for Birchcliffe. This is the outside; I have no doubt with care in choosing good offices for Insurances, it might be even less than sixpence each.

But suppose it be thought best that each church insure (or rather find the means for such a purpose) the life of its own pastor, it would not cost more than one shilling each member (with one single exception) and some not threepence each member annually.

Now I feel disposed to think that there is not a single church in the district who would not gladly embrace the opportunity of showing in this tangible way, the esteem and respect they bear towards their pastor, by yearly placing at his disposal the means to sustain his policy. It will afford proof of your love to him for his work's sake. And should the Divine Being in his allwise providence call him to himself, his disconsolate widow and fatherless children would offer at a throne of grace their united prayers for blessings to rest upon you. And be assured that God looks with a propitious eye on those that care for the widow and the fatherless. Much more could be said in favour of the object; nevertheless I doubt not but some will be ready to say that "faith" is wanting. I beg to differ with any who may think thus, having through life experienced the truth, that the Divine Being helps them who are willing to help themselves, besides having abundant Scripture testimony that "faith without works is dead."

I shall be glad if any good arises from the very imperfect thoughts thus written, and I hope we shall soon congratulate each other on some decided step being taken in the right direction. Praying that God will prosper and bless every pure motive and action,

I remain, respectfully,
JAMES RHODES.

AN AFFECTIONATE HINT RESPECTING THE PUBLIC WORSHIP OF ALMIGHTY GOD.

"Not forsaking the assembling of ourselves together."—Hebrews x. 25.

The great Jehovah, from his glorious throne,
Stoops down to make his love and mercy known;
And bids the chosen tribes of Israel meet,
To pray and praise around his mercy-seat.

He sends his herald's forth in Jesus' name,
To publish peace, and pardoning love proclaim;
Yea, he goes with them, and applies his word,
And makes it life, and health, and joy afford.

Where, then, is that ungrateful sinner found,
Who slights and disregards the gospel sound?
Who, when Jehovah in his courts draws near,
Will not within those holy courts appear.

Can those who once have tasted Jesus' grace—
Can those neglect to fill their wonted place?
Shall a few drops of rain, or dirty road,
Prevent their public worship of their God?

Shall idle visits, any earthly things,
Detain, when summoned by the King of kings?
Blush, brethren, at the God-insulting thought,
And prove in conduct you are better taught.

Remember, every time the house of prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them from his fulness grace for grace.

Let not such sacred seasons be forgot,
Say to each worldly care, detain me not;
A feast is held, and I must share a part,—
I'll not be robb'd, nor grieve my pastor's heart.

See Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow;
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord; revive thy people's zeal,
The lukewarm plague among thy children heal:
Ye heirs of bliss whom Jesus often meets,
Whene'er his house is open, fill your seats.

Jehovah loves the temples of his grace,
More than the tents of all his chosen race;
Blest is the man whose seeking spirit waits,
On all the means of grace, in Zion's gates.

Bear with me while I say—the crime is great
Of those who practice coming in too late,
As if God's service was by far too long,
And none rejoice to praise him in a song.

Shall pew doors rattle, hats and pateaus move,
To show how you the service disapprove?
Disturbing those who come to praise the Lord,
And even while they listen to his word.

A little less indulgence in the bed—
A little more contrivance in the head—
A little more devotion in the mind,
Would quite prevent your being so behind.

Suppose an earthly prince should condescend
To bid you to his banquet as a friend;
Would you not try all means within your power
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guests?

Oh! what a pleasing sight it would afford,
If all were waiting there to praise the Lord;
Each seat were occupied, and all the throng,
Ready to join in one harmonious song.

My brethren this might mostly be the case,
If we were lively in the christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in sleep, or idleness, or use.

I grant, lest I should seem to be severe,
There are domestic cases here and there;—
Age, illness, service, things quite unforeseen—
To censure which I surely do not mean.

But such will not, unless I greatly err,
Among the prudent very oft occur;
And when they do you surely should endeavour,
To come at last,—'tis better late than never.

REV. W. CARUS WILSON.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at March, on Thursday, March 16, 1854.

In the morning, after reading and prayer by the Secretary, brother Jones, senior, gave an interesting exposition of the former part of Romans x. In the afternoon, the Reports from the churches were read, from which it appeared that twenty-one had been baptized since the last Conference, and that fourteen remained candidates for baptism. Resolved:—

1. That a committee be appointed to reconsider the whole of the case from Whittlesea.

2. That this committee consist of brethren Smith, Jones, and E. Booth of March; Chamberlain, J. B. Pike, Lyon, and R. Wherry.

3. That these brethren be requested to meet at Whittlesea, on the day appointed for the next Conference, at ten o'clock, a.m.

4. That, a case having been received from Gedney Hill, in reference to the renewal of the Trust deeds, connected with the chapel and property there, brethren Smith of March, and Wherry of Wisbech, be requested to attend to this matter.

5. That we would advise the friends at Gedney Hill to request the neighbouring churches to render their ministerial aid until the next Conference.

6. That brother Lyon be requested to act with Mr. Rose in carrying out the suggestions received from Fenstanton.

7. That the next Conference be held at Whittlesea, on Thursday, June 8th; that the usual morning service be omitted on that day; and that brother Chamberlain of Fleet be appointed to preach in the evening.

Brother Jones of Spalding preached in the evening, from 1 John iii. 2.

The attendance at all the services was unusually large. T. BARRASS, *Sec.*

THE CHESHIRE CONFERENCE will meet at Stoke, on Good Friday next, the 14th of April. Mr. Pedley is appointed and expected to preach in the forenoon.

R. STOCKS, *Sec.*

ANNIVERSARIES.

STALYBRIDGE.—On Sunday, March 12th, 1854, two excellent sermons were preached by our respected minister, the Rev. John Sutcliffe, after each collection was made towards liquidating the debt on the premises.

In going up to the House of God in the morning we felt our hearts troubled,
Vol. 1.—N. S. M

simply because provisions were so dear, and we were afraid lest our friends could not, as heretofore, give with their wonted liberality. But thanks be to God our trouble was turned into joy, for our collections amounted to the very handsome sum of £59 4s. 7d. So much for the voluntary system. Yes, let each give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused, for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. W. SUTCLIFFE,

PETERBOROUGH.—On Lord's-day, Feb. 26, 1854, the anniversary services in connection with the General Baptist chapel, Wes Gate, Peterborough, were held, when the Rev. J. C. Jones, M.A. of Spalding, preached to encouraging congregations. On the day following a public tea was provided, (the trays being furnished gratuitously) after which addresses were delivered by the Revds. J. B. Pike, (Bourne) H. Downes, S. Shorten, and A. Murray; the minister of the place presided, and the Rev. W. Pentney closed with prayer. The attendance was good, and the entire amount realized was rather more than £20. Our debt is still very heavy and we are anxious for its further reduction.

BAPTISMS.

WINKSWORTH.—On Lord's-day, Dec. 25th, 1853, after an impressive sermon by our pastor, on Acts x. 47, the ordinance of believers' baptism was administered to two candidates; and in the afternoon they received the right hand of christian fellowship and sat down at the Lord's-table. W. S.

COVENTRY.—On Lord's-day, Oct. 2, 1853, five persons put on Christ by baptism, and on Lord's-day, Jan. 1, 1854, five others openly professed the Saviour; one other was prevented owning his Lord by affliction. Three out of the ten persons thus added to the church are from the Sabbath school, which gives promise of introducing a number more to the fold of Jesus. We rejoice to add that the healthy and prosperous state of our Sabbath school warrants an effort to erect larger and more convenient school-rooms, towards which object more than £50 have been promised, *unsolicited*; and we hope soon to commence this much needed and truly delightful task.

BRADFORD.—*Infirmiry Street.*—On the evening of Feb. 19th, 1854, after a sermon by Mr. Sole, the pastor of the church, three believers were baptized in the name of the Holy Trinity. One of them was the wife of Mr. James Rhodes, a deacon of the church, one had been the wife of a member of the church, who experienced a dismissal to the church triumphant during the last year; and the other had been a member of the select class connected with the Sabbath School. The text selected for the occasion was Psalm cxix. 59, 60.

BURNLEY. *Enon Chapel.*—On Lord's-day evening, Feb. 26th, after a sermon by Mr. Batey, from Exodus xii. 26, four persons, two males and two females, were baptized in the name of the Lord Jesus.

J. B. B.

SHEFFIELD. *Eldon Street.*—On the 5th of March we had the pleasure of baptizing and adding to our communion two females, both of whom were brought up amongst pedobaptists. One is the zealous wife of our venerable deacon, and has been for many years connected with the established church; and the other is a valued teacher in the Lord's-day school.

BIRMINGHAM. *Lombard Street.*—On Sunday morning, March 5th, Mr. Cheate delivered a powerful discourse on the subject of baptism, and afterwards immersed four persons. In the afternoon he received them into the church, and administered the Lord's Supper; and in the evening delivered a lecture on "The Influence of Christianity on Man in the present life, and the blessings it bestows."

LOUTH.—On Lord's-day, Feb. 26th, six females put on Christ by baptism. It is an interesting fact that the surviving parents of all are members of the church. This was partially the case with all at our last baptism, although the deceased father of one had been an itinerant Wesleyan minister. Also the youth of the last candidates was matter for thankfulness, the oldest being nineteen, and the youngest nearly eleven years of age. The official connexion of some of the parents with the church, and the esteem in which others are held, deepened our interest on the occasion. It was pleasing to know that one was the eldest daughter of worthy parents, whose two senior brothers had previously united with the church; and that the oldest candidate was the youngest daughter of a widowed mother, whose three elder sisters, to the comfort of their parent, had previously been buried with Christ by baptism. "Not unto us, O Lord, not unto us, but unto thy name give glory." R. I.

SALFORD.—On Lord's-day evening, Jan.

29th, two believers (mother and daughter) were baptized; also on Lord's-day evening, Feb 26th, one of our senior scholars was baptized. These have all joined our Zion. May they be preserved unto eternal life. B. Wood.

OPENINGS, &c.

SHORE.—Having rebuilt and enlarged our chapel, about 11 feet by 6, it was reopened for 'divine worship on Dec. 25th, 1853, when two excellent sermons were preached by the Rev. Richard Horsfield of Leeds. On the Monday following, upwards of 300 persons took tea in the school-rooms adjoining the chapel, at which they were plentifully supplied with beef and ham. They afterwards retired to the chapel, and were addressed by the minister of the place, Rev. R. Horsfield, brethren Law, Marshall, and Newel. Also on Lord's-day, January 8th, 1854, two sermons were preached by the Rev. Caleb Springthorpe, of Heptonstall Slack. At the close of both days' services liberal collections were made, which, with the subscriptions, will be about £310. This will leave us about £140 in debt, which is very trivial when we think of our improved accomodation in the chapel.

J. HORSFALL.

SHEFFIELD. *Eldon Street. New Chapel.*—The friends here are making an effort to erect a place of worship in a very eligible situation; the owner of the land has given £50 towards it. Donations from friends at a distance will be thankfully received and acknowledged, by

D. T. INGHAM,
41, South Street, Sheffield.

MISCELLANEOUS.

WHITWICK.—The Bazaar will be opened (D.V.) on Easter Monday. There will be an accomodation tea on Monday afternoon, and a more general tea meeting on Tuesday afternoon. The Coalville station is nearest to Whitwick.

WIRKSWORTH. *Jubilee Meeting of the British and Foreign Bible Society.*—On Wednesday, Jan. 18th, the above meeting was held in the General Baptist chapel, Wirksworth. A numerous gathering partook of tea in the afternoon, and a large public meeting assembled in the evening, consisting of representatives of all the Evangelical Protestant bodies in the town and immediate neighbourhood, who were addressed by the Revds. H. A. Browne, M.A., Rector of Toft, Lincolnshire; J. Brown, Independent, R. Stanion, and Mr. G. Wingfield, the local agent of the society. The meetings were pervaded by a spirit of unity and love, and had a happy effect. Proceeds £11 3s. 6d.

AMERICAN SLAVERY EXTENDING.—On Saturday, March 4, 1854, a bill was passed in the Senate of the United States, the effect of which will be to introduce slavery into a large new territory called Nebraska: thus sanctioning the extension of this odious sin. We give a few extracts from a long and powerful speech against it, by the Hon. Charles Sumner. Of the extent and character of the territory, he observes:

“It concerns an immense region, larger than the original thirteen States, vieing in extent with all the existing free States, stretching over prairie, field, and forest—interlaced by silver streams, skirted by protecting mountains, and constituting the heart of the North American continent—only a little smaller, let me add, than three great European countries combined—Italy, Spain, and France, each of which in succession, has dominated over the world. This territory has already been likened, on this floor, to the Garden of God. The similitude is found, not merely in its present pure and virgin character, but in its actual geographical situation, occupying central spaces on this hemisphere, which, in their general relations, may well compare with that early Asiatic home. We are told that,

Southward through Eden went a river large;

so here we have a stream which is larger than the Euphrates. And here, too, amidst all the smiling products of nature lavished by the hand of God, is the goodly tree of Liberty planted by our fathers, which, without exaggeration, or even imagination, may be likened to

————— the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold.

It is with regard to this territory, that you are now called to exercise the grandest function of the lawgiver, by establishing those rules of polity which will determine its future character. As the twig is bent the tree inclines; and the influences impressed upon the early days of the empire—like those upon a child—are of inconceivable importance to its future weal or woe. The bill now before us, proposes to organize and equip two new territorial establishments, with governors, secretaries, legislative councils, legislators, judges, marshals, and the whole machinery of civil society. Such a measure, at any time, would deserve the most careful attention. But, at the present moment, it justly excites a peculiar interest, from the effort made—on pretences unsustained by facts—in violation of solemn covenant, and of the early

principles of our fathers—to open this immense region to slavery.”

Hear, again, how he describes slavery:

“And here, Sir, before I approach the argument, indulge me with a few preliminary words on the character of this proposition. Slavery is the forcible subjection of one human being, in person, labor, or property, to the will of another. In this simple statement is involved its whole injustice. There is no offence against religion, against morals, against humanity, which may not stalk, in the license of this institution, ‘unwhipt of justice.’ For the husband and wife there is no marriage; for the mother there is no assurance that her infant child will not be ravished from her breast; for all who bear the name of slave, there is nothing that they can call their own. Without a father, without a mother—almost without a God—he has nothing but a master. It would be contrary to the rule of right which is ordained by God, if such a system, though mitigated often by a patriarchal kindness, and by a plausible physical comfort, could be otherwise than pernicious in its influences.

And now, Sir, when the conscience of mankind is at last aroused to these things, when, throughout the civilized world, a slave-dealer is a by-word and reproach, we, as a nation, are about to open a new market to the traffickers in flesh, that haunt the shambles of the South. Such an act, at this time, is removed from all reach of that palliation often vouchsafed to slavery. This wrong, we are speciously told by those who seek to defend it, is not our original sin. It was entailed upon us, so we are instructed, by our ancestors: and the responsibility is often, with exultation, thrown upon the mother country. Now, without stopping to inquire into the value of this apology, which is never adduced in behalf of other abuses, and which availed nothing against that kingly power imposed by the mother country, and which our fathers overthrew, it is sufficient for the present purpose to know that it is now proposed to make slavery our own original act. Here is a fresh case of actual transgression, which we cannot cast upon the shoulders of any progenitors, nor upon any mother country, distant in time or place. The Congress of the United States, the people of the United States, at this day, in this vaunted period of light, will be responsible for it, so that it shall be said hereafter, so long as the dismal history of slavery is read, that, in the year of Christ, 1854, a new and deliberate act was passed, by which a vast territory was opened to its inroads.

MISSIONARY OBSERVER.

CONFERENCE AT CUTTACK, &c.

MR. STUBBINS writes:—"Last week we held our Annual Conference at Cuttack. It was a very interesting and harmonious season. Mr. and Mrs. Wilkinson and Mr. Bailey were here from Berhampore, and Mr. and Mrs. Miller from Piplee. I was called to occupy the chair. Since last Conference five have been baptized at Cuttack, fourteen at Choga, two at Piplee, two at Ballasore, and eight at Jellasore. Last Thursday, our friends, Mr. and Mrs. Brooks, had to pass through the heavy trial, we have before experienced, that of sending home their eldest daughter. They wished us to be with them at the time. Accordingly, when all was ready we went over and found them all in tears. It seemed more like a funeral than anything else. Nothing but the strongest conviction of duty could enable us to submit to such bereavements. Brother Brooks requested me to engage in prayer, when I fervently commended the dear child to

the care and keeping of the God of Missions, and supplicated for the weeping parents that divine aid which these trying circumstances required. Mr. Brooks accompanied her to Calcutta and then delivered her to the care of Mrs. Hough, Mrs. Lacey's neice, who is to sail for England in the Wellesly. Mary Sutton is to be married in a few days to a very intelligent and pious native from Calcutta. He is employed as a Missionary and Bible distributor, and seems in every way a very superior young man.

BAPTISMS.

FREE-WILL BAPTIST MISSION.

The first Sabbath of last December, brother Phillips baptized three native converts at Santipur, and brother Cooley an equal number at Balasore. Truly the labours of the missionaries are not in vain in the Lord. J. K.

THE MISSION CHURCH AT CUTTACK.

A list of the Cuttack members was inserted in the Repository for 1837. I now send a list of all the persons admitted since that time. It will be of good service thus to preserve the names of parties in a printed book, and doubtless will in future days be consulted with interest. A. SUTTON.

Explanation :—B. signifies admitted by Baptism. L. by Letter. S. having been pupils in the Cuttack School. C. members at Choga P. at Piplee. B. at Berhampore. Cal. at Calcutta. R. removed. Ex. excluded. D. dead. Where nothing is added persons may be regarded as members now at Cuttack.

1836.	Capt. Barnfield... L R D	Podee..... B S
John Rodrigner... B Ex.	Miss Kirkman ... L B	Inkhee S
Bachunee ,, D	Mr. Harris..... B R	Balà ,, S
Mrs. D. Costa ... ,,	Rosika rout ,, Ex.	Dutiya ,, S D
Mrs. Peters ,,	Komilla..... ,,	1839.
	Mrs. Harris ,, R	W. Butcher B D
1837.	Kartik Mâ ,,	Sergt. Flannery... ,, R
Mrs. Ewen..... B D	Mrs. Garson ,, Ex. R	Sergt. Cameron... ,, R
Rev. I. Stubbins L B	Haree ,,	Mrs. Cameron ...
Mrs. J. D. Goadby B D	Jugbundhoo ,, S	Ghunu Shyam ... S B
Edward Garson... ,, D	Jugutpa..... L Ex.	Kamboo..... S B
Serj. Palphreyman B R	Soobhundra B	Major Tarran ... B R
Mrs. Palphreyman ,, R	Seebo Sahoo ,,	Mrs. D. Santos... ,, D
Seebo Panda..... ,, D	Sanantana..... ,,	Sudursun ,,
Ananta ,,	Lukhandas ,, B	Makunda ,,
	Chimunee ,, S	Bhobananunda... ,, B
1838.	Potgater..... ,, S	Rughu roul ,,
Mrs Adkins L R	Louisa ,, S Ex.	Mrs. Tarran ,,
Major Eckford ... B R		

Rughu burdan ... B D
 Pursua Rout B
 Mrs. Miranda ... " D
 Mr. Leslie " Cal.
 Moola L B

1840.

Damudar B
 Seebo Naik "
 Josada "
 Chunee "
 Boishma "
 Bunamali " D
 Tom (Bengali) ... " R
 Mrs. D. Souza ... " D
 Somnath " D

1841.

Mrs. Passmore ... B R
 Rás..... " S
 Komilla (3) " S
 Dukhi " S
 John Malabar ... " R
 Bhakti Padhan... " C
 Kesari Naik " D
 Mrs. Flannery ... " R
 Tariya " R
 Chinna Mâ " K
 John Reynell..... " S D
 Debikâ " S C
 Nilu .. " S Ex
 Jugu Singh " Ex.D
 Das " S
 Ban Rutna..... " S P
 Phoola " S
 Suringee Mâ..... " S
 Gundai " S
 Aparityâ " D
 Nara Hurree..... " D
 Lukhee Mâ " R
 Francis Telinga... " R
 Daniel do. " R
 Chinnya do. " R
 Toolsee Mâ "

1842

Rev. T. Grant..... L D
 Mrs. E. Grant ... " R
 Mr. W. Brooks ... "
 Mrs. E. Brooks... "
 Jacob B S
 Makunda "
 Chalee "
 Kassee "
 Jugoo..... "
 Seeta Debi..... "

1843.

Ras Daori..... B C
 Loka " D
 Lobana " C
 Maguni Parada ... " S C
 Dodiya Sahoo ... " B S Ex.D
 Bidya Dhor B S Ex.D
 Peter B S Ex.D
 Sengaina*

David..... B S D
 Ananata (2) "
 1844

Moses B S D
 Gundama " C
 Uchubea " "
 Tola Dhor " S
 Elizabeth " S C
 Gouri " S C D
 Durka " S
 Bela " C
 Haree..... " "
 Nikhai "

1845.

Bhajana Mâ L
 Nullita Dae B Ex.
 Ambi " S P
 Bhagi Mâ " L P
 Eliza Mills " B S
 Nepuree " C
 Conchina " "
 Harree " "
 Pursua Padhan.. " C
 Panna " C
 Nullita " S C
 Kalee " "
 Rev. W. Miller .. L P
 Jemima Collins.. L B

1846.

Banamali Tena.. B P
 Pankaja Mâ " D
 Komboo Rout .. " C
 Chockra Tena .. " "
 Padi Mâ " C
 Pursua Mâ..... " D
 Gurubaree Tena. " D
 Panu Behari.... " D
 Artha Das " S Ex.
 Rama " C
 Komali " B
 Gource " B
 Bikal " S
 Shantee " Cal.
 Shem " Cal.
 Shreemoti B S C
 Manika " "
 Lukhee " C
 Pani Mâ " L R
 Bhagabot " B C
 Mr. G. Hough ... " "
 bhagu bearer... " "
 Gahlie Mâ "

1847.

Kousali Mâ B C
 Nimu B S C D
 Hera " "
 Paul " "
 Rev. J. Buckley. L
 Mrs. Buckley .. "
 Tom " B
 Elizabeth " B
 Chockra Dhor .. " B
 Sara "

Tama..... B
 1848.

Govinda..... B Ex.
 Mrs. Butcher... " S
 Jamina " Ex.
 Raghu das " "
 Domi " "
 Benunda " "
 Moina Mâ " "
 Bhagaban Rout.. " S
 Bostom Marina.. " S
 Moina Mâ (2) .. " 1849.

Techa B S
 Tribenee " S Ex.
 Bhurtiya " C
 Sunai " Ex.
 Nobina " "
 Lt. Smith "
 Mrs. Smith "
 Capt. Dobie "
 Capt. Salmon .. " "
 Naringee " S
 Tittoo " "
 Achuta "

1850.

Haron B S
 Thoma " "
 Jogey " "
 Manika " "
 Jamunee " "
 Kelunee " "
 Mary
 Gahlic Mâ (2) .. L C
 Indu padhan... B
 Hannah "
 Pankaja "
 Radhee "
 Kartika B S
 Kessari " "
 Lessoo " "
 Bhagiya " B
 Moina " B S
 Poona " B S
 Kousali " B S
 Bhabunee " B S C
 Saru " B S
 Meena "

1851.

Mrs. Thomas .. B
 Dhuneswar " B S
 Martha " L
 Mary Sutton ... " B S
 Madai " "
 Selina " "
 Achuta Saboo .. " "
 Eliza " "
 Roonee " "
 Dalimba " "
 Mrs. Howard... B
 Mrs. Salmon ... " "

1852.

Sama B S

*Died night of reception.

Bara mai B S	Tom Rogers B S	Nath Sahoo B
Sarah B S C	1853.	Baraju "
Mrs. Leslie L	Rugura Singh L	Sudam roul "
Hannah "	Sobhee (wife) "	Mariya "
Govinda "	Ganga Mâ "	Thumpai Mâ B*
Boedai "	Pursua Padhua "	Bharut Bearer *
Kousalee B S	Rev. I. Stubbins "	
Keti "	Mrs. Stubbins "	
Sobhee "	Sadai Sahanti B	

* These two accepted—to be baptized next Sabbath.

NOTES OF VISITS TO THE CHURCHES. No. 5.

SATURDAY evening, Nov. 5, I went by rail to ILKESTON; and as this was the twenty-seventh anniversary of my baptismal day I could not but remember with humility and thankfulness the way in which the Lord my God had led me. How swiftly time rolls on! May I never forget that the vows of God are upon me. In the next carriage we had part of the way an aged couple going to the Union House. I could not but feel for them, especially for the poor woman, who was deeply affected and nearly fainted away. Perhaps the home she had that day left was endeared to her by a residence of forty or fifty years, and if it was "ever so homely," she no doubt felt, as we all do, that "there is no place like home." It is painful to add, that one of our fellow-passenger made sport of her grief. I thought of the words, "blessed is he that considereth the poor." Surely such can have no part in this benediction.

On Lord's day afternoon and evening I preached at Ilkeston, and on the Monday evening spoke at a missionary service there. Mr. H. West occupied the chair, and Messrs. Hoatson (Independent) and Lea, (Primitive Methodist) also addressed the friends. The attendance was very gratifying. On Tuesday evening another meeting was held at NEWTHORPE, at which one of our friends from Babbington presided, and a minister of another denomination, with myself, pleaded the cause of the heathen. Did not hear the amount collected, but understood that at Ilkeston it was larger than usual, and at Newthorpe not so. On the following day attended the interesting revival services at LOUGHBOROUGH, of which a lengthened ac-

count has already appeared in your pages. All appeared to be quickened, but several times the thought occurred to my mind, what will be the effect of these services when all who have united in them have no more portion in any thing that is done under the sun! The indirect but important results of services rendered to Christ, may be witnessed on distant shores hundreds of years after the disciple who in love rendered it has passed to his heavenly home; and prayers offered in the name of the Great Intercessor, by the humblest pleader, may be answered ages after the petitioner has left the throne of grace for that of glory.

Nov. 13th, preached for the mission at BULWELL and OLD BASFORD. The congregation at the latter place was very encouraging. The four following evenings meetings were held at the other village stations belonging to Stoney Street, Nottingham—CARRINGTON, CARRINGTON, NEW LENTON, and PROSPECT PLACE. Brethren appointed by the church presided at the respective meetings. Brother Hunter, the faithful and laborious pastor of the church, was with us, and rendered useful help on each occasion, and my old friend—brother Ingham of Louth—added to the interest of one of the meetings by his presence and assistance. One or two of the local preachers also acceptably aided in the devotional parts of the services. At some of the places the attendance was pleasing; at others the estrangement occasioned by division prevented this from being the case. The principle involved in Romans x. 17,—“Faith cometh by hearing,” is of wide application. Increased interest in the work of Christ among the heathen will be

felt as we become better acquainted with the field of labour and with the work which God has done by the instrumentality of his servants. No doubt the church at Antioch felt much deeper interest in the missionary toils of Paul and Barnabas after these honoured servants of Christ, on their return had gathered the friends together and "rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles."

Saturday evening, Nov. 19th, I rode from Nottingham to MACCLESFIELD, and had the latter part of the way the most rascally set I ever travelled with in a railway carriage. Drunkenness, profane swearing, discourtesy, and abuse were very marked. Dancing was of course impracticable, but we had fiddling, and at the close a collection for the fiddler, to which of course I gave nothing. One man never opened his mouth, or uttered a sentence, except with an oath. I was affected as I thought of the long-suffering of God. How wonderfully he spares those who with every breath defy his power, when he could as easily send them down to the perdition they merit as we can crush a moth. I blessed God for the hope that I should not spend eternity in such company. It was a trial to be with them for an hour or two.* I thought of a dear saint I once visited on her death-bed, her mind was somewhat beclouded, though none who knew her could doubt the reality of her piety; still she had a gleam of hope: she felt that she delighted in the fellowship of those who feared God, and had no relish for the society of the wicked. Well do I remember the feeling with which she prayed, "O Lord gather not my soul with sinners, I never did delight in their society and I could not bear to be with them for ever." On the Lord's-day I had to preach morning and evening, and to address the Sabbath school in the afternoon. The meeting on Monday evening was a very remarkable one for Macclesfield. There were the largest

number of speakers, the largest congregation, and the largest collection, ever known at a missionary service there. The meeting too was felt to be a deeply interesting one. The platform was an embodiment of the principle of christian unity. Alderman Oldham presided, and told us that he felt it to be a greater honour to be the chairman of a missionary meeting than he should feel it to be the mayor of Macclesfield. The following ministers, besides the missionary, took part in the service: R. Stocks, minister of the place, G.B., Kidd, (Independent) Radcliffe, (Wesleyan) Storey, (New Connexion) Collinge, (Association Methodist) Graham, (Primitive Methodist) and Alcorn, (P. Baptist). On the following morning I visited a young friend (a member of Mary's-Gate, Derby) who was approaching the close of her earthly career, and who a few days after departed. She expressed a wish to see me, having been present at my ordination. Her hope was on the Rock of Ages. Macclesfield was favoured with the labours of Simpson, the celebrated author of the "Plea for Religion, and the Sacred Writings;" and with the early ministry of Dr. McAll. On the following Thursday there was a fall of snow; the reader will probably deem this a very trivial announcement to make in this paper, but will pardon the writer who had not seen snow for nearly ten years.

On the following Saturday, Nov. 26th, I rode from Castle Donnington to ISLEHAM, *via* Kegworth, Syston, Peterborough, March, and Ely. From Loughborough to March was favoured with the company of my friend Mr. Goadby of Loughborough; the meeting was as gratifying as it was unexpected. On the Lord's-day I conducted three services; in the morning preached on grieving the Holy Spirit, from Ephesians iv. 30; in the afternoon on the mercy of God in pardoning sinners, from Micah vii. 18; and in the evening on the conversion of sinners, from Psalm li. 13, latter part, "And sinners shall be converted unto thee." Morning congregation not large; afternoon and evening pleasing. At the meeting on Monday evening Mr. Jarron, the minister of

* We think our brother should have avoided this annoyance by travelling in another class carriage: indeed, the conduct referred to would have justified a complaint to the station master.—Ed.

the church, presided, and Messrs. Cantlowe and Smith, (P. Baptists) Shelley, (Independent) and the Missionary, addressed the friends. Amount of collections not known to the writer, but probably somewhat smaller than last year, as there was an unusual amount of sickness in the village and neighbourhood, which prevented the attendance from being so large as it doubtless otherwise would have been. Several cases of cholera had occurred some time before, but happily the pestilence had departed at the bidding of the Supreme Arbitrer of life and death. With my ride from Isleham to CHATTERIS, on Tuesday, I was much interested. Passing through Soham, a village between Isleham and Ely, I thought much of Andrew Fuller, whose history is intimately associated with this place. In that stream perhaps it was, that seeing two persons baptized, he wept like a child, and remembered with much feeling the words,—“A good understanding have all they that do his commandments;” and it may be that it was in the same place that a month later he was baptized himself. Perchance it was in one of those fields that a young man cursed him for being dipped, and the heart of the young disciple rose in resentment till he remembered the words of his Lord,—“In the world ye shall have tribulation.” Here he passed the time of his “first love,” and could use Watt’s lines as expressive of his feelings:—

“The day glides swiftly o’er their heads,
Made up of innocence and love:
And soft and silent as the shades,
Their nightly minutes gently move.”

Near this place probably he indulged the reflections recorded in his diary. “*Here* I saw myself lost; *there* I had a sight of the Saviour; *here* I went bowed down with grief and despair; *there* I was sweetly cheered with a view of the faithfulness of God; in *this* place I mourned my desolate state; in *that* the state of the church lay heavily upon me; *yonder* my hopes respecting the church were excited by thinking of Psalm cxxii.” In one of those old houses, perhaps, it was that the youthful divine wrote his “Gospel worthy of all acceptation,” which the

reader probably remembers was written several years before it was published. At Soham he exercised his ministry till his removal to Kettering, and the reader of his memoirs cannot readily forget his sorrow and tears on leaving the scene of his early days. As I approached Ely, and looked on its stately cathedral, other thoughts were present to the mind. I remembered Elizabeth’s laconic epistle to a former bishop of the see: “Proud prelate, I understand you are backward in complying with your agreement; but I would have you know that I who made you what you are can unmake you; and if you do not forthwith fulfil your engagements I will unfrock you. Yours as you demean yourself,
ELIZABETH.”

It is hardly necessary to say that such an epistle from the head of the church brought the bishop to his senses. I believe it was the Bishop of London that she threatened to send to heaven sooner than he wished to go. After all I have very kindly feelings for the memory of Elizabeth. She was hated by the man of sin, and she was loved by the puritans, much as they suffered from her intolerance; and intolerance, as all acquainted with those days know, was the fault of the times rather than of the queen. It should never be forgotten that Elizabeth was taught in a bad school, and that many things appeared in a different light then from what they would now. Only think of Victoria (whom God long preserve) giving Lord Aberdeen, or Lord John Russell a box on the ear, as Elizabeth gave Essex, but in truth the provocation had been great. Leaving Ely, and the “proud prelate,” and the imperious queen, CHATTERIS must be noticed. Here I am reminded of a gentleman, who eighteen or twenty years ago, under the signature of L. S. E., which it was said might be appropriately deciphered—*Libellous Scurrilous Episcopalian*, wrote a very abusive work against dissenters. About the same time he edited a monthly magazine, entitled, if my recollection be accurate, “The English Churchman.” Among other coarse, vulgar rhymes I met with the following:—

“Before the Lord created man,
Dissenters and dissent began.

True, in the world's first day, the Night
Dissented from the glorious Light,
I fear it might not sound quite civil,
The next dissenter was the Devil!"

I will not affront the reader by quoting more largely, albeit the closing lines are still more spicy.

On Tuesday evening I preached at Chatteris, to a pleasing number of friends, from the solemn words of Christ, recorded, John v. 28, 29. On Wednesday afternoon a Missionary tea-meeting was held, the attendance at which was very numerous; and at the annual meeting afterwards the chapel was very crowded, though the evening was extremely unfavourable. A kind friend connected with another denomination presided, and expressed his warm interest in our operations; and the following ministers took part in the proceedings, J. Lyon, Minister, P. H. Cornford (Baptist Missionary from the West Indies), and Carter, (Wesleyan). On the preceding Lord's Day, sermons in aid of the Mission were preached by Mr. Veal, agent of the Baptist Home Missionary Society. Collections good.

On Thursday, I went to WISBECH, where in the evening the celebrated J. B. Gough from America was expected to deliver an oration. As I reached the station at noon, a gentleman came up to me, and said, "Are you Mr. Gough, Sir?" I went to hear the orator; he is certainly a very remarkable man: not distinguished for logical skill, and too theatrical in his manner, but he has thoroughly studied humanity, and has great fluency in speaking. His descriptions are graphic and thrilling, and his spirit eminently modest and christian. I have no doubt that such lectures will do good to many who do not see it right to identify themselves with the Total Abstinence Society. While at Wisbech, I went to see the old house where, twenty years ago, I pursued, with other dear brethren, my studies for the ministry. The sight was enough to make a sensitive person weep. It has become a low, filthy lodging house. How humiliating!

On Saturday, Dec. 3rd, I went for the first time to NORWICH, and by mistake got out of the train before reaching Ely, by which I lost several hours, and had to go by an express

train from Ely to Norwich. We went 54 miles in about an hour and a quarter. Rather fast this. I wondered what our Hindoo friends would think of travelling at such a rate. Taking up a periodical at brother Scott's, I noticed the death of the oldest missionary in India, Mr. Robinson of Dacca; and was also affected to find that Mrs. Wenger, with whom we met several times at Calcutta a year ago, was absent from the body. Remembered the words, "Weep with them that weep." May divine support be imparted to the esteemed widower, and may the motherless children be cared for. I heard that Mr. Plummer, who fifty years ago was at the taking of the Cuttack fort, died a few months since. His account of the terrible carnage of that day (Oct. 14, 1803,) is the most graphic that has been published (see Peggs' History, p. 195). His interest in the Orissa mission continued to the last. He was a member of Mr. Wheeler's church. I hope brother Scott will prepare an obituary of him for the readers of the magazine.

On Lord's-day, preached in the morning from Proverbs iv. 18, and in the evening from Romans i. 16. An address was delivered in the afternoon to the Sunday-school. On the following evening, the annual meeting was held, when Thomas Bignold, Esq., presided; and T. Scott, pastor of the church; the patriarchal John Alexander, (Indep.); T. A. Wheeler, (Baptist); J. Kempster, (Lady Huntingdon's Connexion) and J. Buckley, addressed a numerous and deeply interested auditory. Collections, &c., £12, 13s—a marked improvement on former occasions. On Tuesday I went with brother Scott to visit Lollard's pit, a place where, in days of persecution a goodly number suffered for Christ; among whom were Bilney*—blessed Bilney, as old Latimer called him—Bernard, Letton, Peke, and two women. In Bilney's conversion I have felt a special interest. He was, through the blessing of the Spirit of

* The reader will find some particulars of Bilney, by the present writer, in an article entitled, "A page from the Martyr History of England." See G. B. R. for 1851, p. 354.

God, savingly enlightened by reading in Latin 1 Timothy i. 15. "This is a faithful saying, and worthy of all acceptance," &c. How many besides Bilney have had to say of this verse, "O most sweet and comfortable sentence to my soul;" and shall we not all feel when we come to die, that his last prayer is most suitable in those solemn moments. "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." One of those honorable women who here suffered for her Lord—Cicily Ormes—embraced the stake and said, "Welcome the cross of Christ." She then added, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." These were her last words. Thank God the days of martyrdom are past. May we all earnestly maintain the precious truth for which in former days so many nobly bled. I like to visit such places. It increases my hatred of Popery, and my love for Protestantism and liberty. Spots like Lollard's Pit have for me special attractions. Let others, admiring "the pomp that charms the eye," delight in visiting the stately cathedral, the gorgeous palace, the old hall, or the battle field; I would be found meditating amid scenes where Immanuel has displayed his glory, and where his servants, in the strength of his grace, have done valiantly. Noble battles have here been fought. Spiritual wickedness in high places has here been manfully contended with. Deathless victories have here been won—victories which pass not unnoticed or unsung among blessed ones above, albeit overlooked by worldly politicians, and secular historians, who, while compelled to execrate the tyranny which kindled the fires in which Christ's faithful ones were consumed, "give the glorious sufferers little praise." Some lines written by a Christian poet after walking over Smithfield, and which are probably new to many of my readers, so accurately express the feelings with which I left this hallowed spot, that I cannot forbear quoting them, or rather a portion of them, for the whole of them would be too long.

"Hail, holy martyrs, glorious flames,
Who nobly here for Jesus stood;

Rejoiced, and clapp'd your hands in flames,
And dared to seal the truth with blood.

Strong in the Lord, divinely strong,
Tortures and death ye here defied!
Demons and men, a gazing throng,
Ye braved, and more than conquering died.

Finished your course, and fought your fights,
Hence did your mounting souls aspire;
Starting from flesh they took their flights,
Borne upward on a car of fire."

I had intended to give the particulars of other services held in Norfolk the same week, but must defer it for another month. While writing this paper I have read with great interest and profit the Memoir of that eminently holy and honored servant of Christ, the Rev. Edward Bickersteth; and have naturally enough noted his experience at that period of his life when his engagements were similar to mine. He speaks of "finding a glow of Christian sentiment and feeling in these journeys which he hardly ever felt at home"—a remark in which I am unable to concur; but a letter to his dearest friend discloses to us the secret of his spiritual prosperity in the midst of these bustling and changing scenes. "I think I shall make a point, if practicable, wherever I go, of spending a good portion of my time in retirement. It is the only way in which my soul can live in the midst of the changes, and bustles, and important scenes into which the providence of God thus leads me." Truly a wise resolve. He expresses a confident hope that he had been made instrumental in promoting the good of the families he had visited. I wish I could indulge a similar confidence. The day however will declare the result. With him I feel that "in going from place to place to stir up the hearts of the servants of God, I need a fire from above to warm first my own cold heart;" and hope I can add as he does on another occasion, "Through God's mercy I am going on my way, well worked, but strong to labour; and what more can a Christian man desire, but that his heart should be *with his Saviour in his work?*" This is the great matter; to work for our Saviour, and to have our hearts with him in our work.

J. BUCKLEY.

PROVIDENTIAL OPENING IN CHINA FOR TRACT CIRCULATION.

A quarter of a century since, China was as much closed against missionary efforts as it had ever been since the expulsion of the Jesuits, in 1724. A few missionaries only were left in the field of labour. It was a capital offence, by the laws of the empire, for a Chinese to profess Christianity. As yet there was but one baptized convert, Leang-Afa, and he had been driven for a time into exile, for Christ's sake. Commercial intercourse with foreigners was under conditions degrading to them. There were only a few Christian tracts in circulation. But since that period, what rapid and encouraging progress has been made! The "truth as it is in Jesus" has become known to thousands, alike by the living voice and the printed book. Whilst Divine Providence, in the first instance by the cession of five Chinese ports to British control and influence, and now by a vast and successful insurrection of the natives, has interposed in a way the most remarkable and unexpected.

It is the opinion of friends in China, who are capable of forming a sound opinion in respect to the latter stirring event, that it is not to be regarded as the ebullition of civil discontent and social anarchy, but as associated with those moral and religious elements of strength which give to it a real claim upon the sympathy of Christendom. There is not that national arrogance and blind conceit which in past times rendered the Chinese inaccessible to missionary influences. They give utterance to sentiments which might find no incongruous place in the writings of more enlightened Christians. With much that is erroneous, there is a large embodiment of Scripture truth. Notwithstanding the errors and defects which have been noticed in some of their documents, and which it is to be hoped further intercourse with European missionary instructors and religious books will hereafter correct, and in spite of the disadvantages from the probable existence of two classes of Christian professors among their multitude, the leaders of this movement have, nevertheless, given no dubious signs of religious sincerity and patriotism, and have proclaimed to their countrymen such truths as every enlightened friend of this race must desire to see universally diffused throughout the empire. Hence arises the duty of the Christian church to spread that Divine knowledge which shall correct what is wrong, and confirm what is good.

The Rev. Dr. Medhurst has given the following incident, as strikingly illustrative of the religious character of the revolution.

"Having obtained admission into the city of Shangae, this afternoon, I proceeded to one of the chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descanting on the folly of idolatry, and urging the necessity of worshipping the one true God, on the ground that he alone could protect his servants, while idols were things of nought, destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation and exclaimed, 'That is true; that is true! The idols must perish, and shall perish. I am a Kwang-se man, a follower of Tae-ping-wang; we all of us worship one God and believe in Jesus; while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only 3,000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the Mandarin troops that were sent against us. If it had not been that God was on our side, we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teën-tsin, and we expect soon to be victorious over the whole empire.' He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only worship of devils, and the perseverance in which would involve them in the misery of hell; while by giving it up, and believing in Jesus, they would obtain the salvation of their souls. 'As for us, he said, 'we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the Mandarins, who seize men by the throat, and if they will not give money, squeeze them severely, but, if they will, they only squeeze them gently.' He went on to inveigh against the prevailing vices

of his countrymen, particularly opium-smoking. 'But you must be quick,' he added, 'for Tae ping-wang is coming, and he will not allow the least infringement of his rules—no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished by him with the severest rigour, while the incorrigible are beheaded—therefore, repent in time.'

I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping Dynasty, that he was familiar with those records, and had been thoroughly trained in that school; no Chinaman who had not been following the camp of the insurgents for a considerable time could have spoken as he did.

I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain, bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form, the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement; their natural conscience assured them that his testimony was true, while the conviction seemed to be strong among them, that the two great objects of his denunciation—opium and idolatry—were both bad things, and must be given up. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry and furthering the worship of the true God."

The Rev. Dr. Legge, of Hong Kong, under date of January 10th, 1854, writes:

"The more we become acquainted with the rebellion which his going on, the more are we filled with astonishment, and can hardly repress the expression of our conviction. 'This is the Lord's doing, and it is wondrous in our eyes.' Last month, the French steamer, *Cassina*, returned to Shanghai, from a visit she had made to Nanking. Among other intelligence which she reported was this, that the leader, Hung-sew-Tseuen, keeps 400 men employed as printers, superintending himself these operations; his principal object being the production of copies of the Old and New Testament Scriptures. Should his enterprise be crowned with success, as there seems more and more reason to think that it will be, we may rest assured that the word of God and religious tracts will have free course and be getting in request

throughout all the provinces of this great land. During the past year, tracts have been printed which make equal to 1,594,000 English pages. We produce eighty printed pages for a penny.

On every hand, indeed, reports are made of the altered state of things in this vast empire. Thus some missionaries at Canton state:

"The past year has been one of decided progress in publishing more extensively the message of the gospel, in securing for it a hearing, and in gaining the good will and the good opinion of the people. In a daily service in one of the chapels in the early part of the year, from one to two hundred tracts and portions of the Scriptures were distributed each day, and generally well received. Repeated excursions have been made into the country. The people recognise the missionaries as teachers and not as foreigners merely, and treat them with corresponding respect. The chief man of a town of ten thousand inhabitants, thirty-six miles from Canton, sent to the missionary's boat for books, after they had been freely distributed among the people. In some villages further up the river, never before visited by a missionary, the people, young and old, gathered about them, appearing timid at first, and hesitating whether to receive the books, but when told that the distributors were teachers, and desirous of making them better, all hesitation vanished, and more books were wanted than could be reasonably given. There is abundant evidence that seed thus sown is not lost. Books, distributed thirteen years ago at Macao, have been found in a village above Canton, more than one hundred miles from where they were given. The man who had them said he had read them with care, and it was evident from the manner in which he had preserved them, that he set considerable value upon them. He, moreover, appeared pleased to see a missionary at his village, with more of the same kind of doctrine."

Instances of decided usefulness also appear from time to time. The following is a case in point:

"Theen-Tsai was a native of Shanghai. At the age of about thirty, he went to Singapore, where he kept a small store. His attention was first directed to the Christian religion by a tract received from Dr. Ball, a missionary, on the highway, in one of his excursions into the country for tract distribution. This tract incited his mind to make further inquiry respecting the new doctrines, and he wrote a letter, asking for more books and for light. This led to an interview. He immediately became a regular attendant on a meeting held in the missionary's house on the Sabbath, and

also an interesting inquirer, frequently coming during the week to receive instruction. He lived a few miles in the country, and so was unable to attend the weekly evening meetings.

After some weeks he desired to profess his faith in Christ, but Dr. Ball about this time left Singapore for China, and his flock, as well as the little meeting, was committed to the care of Rev. Mr. McBryde. Not long after this he was examined, and baptized. He continued his regular business until 1846, attending on the services of different missionaries, when he went to Hong Kong, and in the fall of 1847 entered the employment of one of the missions. He has borne an excellent character amongst all who have known him.

He manifested an ardent zeal for the salvation of souls. He did not need to be urged to address his countrymen; but he could speak, again and again, from his own promptings, and with an earnest spirit.

For some time he had been lingering under disease of the lungs; but he continued at his post until it was thought proper to relieve him of all care and labour. In the spring it was supposed that he might receive benefit to his health, and also do good amongst those speaking his

dialect, by occupying the house rented by Dr. Ball, at Yen Tong. But before this was effected he was not in a condition to go so far from his friends, and live by himself. His strength continued to fail, and his hopes of heaven to brighten, until Sep. 12, when he quietly rested from all his toil for the good of his countrymen in the arms of his Saviour. He remarked, the morning before his death, 'My body is in great pain, but my heart is full of joy.' He had given strict directions that no idolatrous rites should be performed by his still unconverted relatives at his burial; thus carrying out in death the example and principles of his life."

With these facts before the Christian public (and many other of a similar kind might be added), it is evident that the influence of the religious press in China is highly important for the spiritual regeneration of that vast empire. An atmosphere of light is being diffused, which shall usher in the day of the Lord. Hundreds of thousands are beginning to learn the existence of the religion of Christ; thought is awakened; the bonds of superstition are unloosed; idolatry is weakened; and multitudes of minds are in some degree prepared to receive the gospel.—*Christian Spectator*.

WESLEYAN MISSIONS.—AUSTRALIA.

Melbourne, Victoria, December 2nd, 1853.

THE following extracts are interesting:—

"Only few days since we received, by the overland mail, the welcome news that the Committee had arranged for sending us seven additional ministers to the colony of Victoria, and that six of them were to sail by the "Beulah," on the 10th of September last, so that we may now daily expect their arrival.* * * * * And there will be a place for every one of these men as soon as he reaches our shores. One is wanted at Brighton, where he will be well supported, one also at Richmond, one at Kilmore, one at Indented Heads, one at the Ovin's Diggins, one at Wornhambool, besides several other interesting and populous places which will contend for the other two. Indeed there is work enough here for another such a party as we are now expecting; and there would be little difficulty in placing them where they would soon create their own support.

The duty of sending you the £600 subscribed by our liberal people in Melbourne, to meet the expenses of outfit and passage of the missionaries, requested by Mr. Young, has devolved upon me. No money was ever contributed more cheerfully than

this £600; and the arrival of the missionaries is looked for with the most lively interest by very many, who feel the deepest interest in the spread of evangelical religion in this great colony.

It may be interesting to you to know the following facts illustrative of the progress of Methodism since the first day of May last.

A chapel has been erected at Prarhan, at a cost of £1,400; another at St. Kilda, at a cost of £1,300; another at Brunswick at a cost of £1,600; another at North Melbourne, at a cost of £1,000; another is in progress at Richmond, to cost £3000; and the chapel at Collingwood is undergoing enlargement, which will cost £2,000. The greater proportion of these sums has already been raised, since Mr. Young left us for Sydney, and the entire cost will be raised in all the cases probably before his return. These chapels are all within four miles of the old Melbourne chapel in Collins-street; and there are others in progress at a greater distance from town, and particularly near Geelong, and at Brighton, Bendigo, and Forest-Creek. A mission-house has also been erected near the "Wesleyan Home,"

at a cost of £1,500, in which I am now writing to you; another has been erected at Geelong for Mr. Hart: and one is in course of erection at Brighton, in which Mr. Sweetman (who has come to our help from Launceston) will reside. We seldom preach to less than a chapel full; and although our classes are very irregularly attended, yet great good results from the numerous services which, with the aid of our

beloved and valued local preachers, we are enabled to hold. Indeed there is no community which holds an equal number of services in the colony; and even the English Church is behind us in the number of regular places of worship. But yet we are far, very far, from meeting the wants of the population; and we fear that a great amount of irreligion, ignorance, and vice, will prevail for many years to come.

FRANCE.

The two following letters, from the Wesleyan Missionary Notices, show in the midst of what uncertainty the labours of our French brethren are prosecuted:—

Extract of a letter from the Rev. Dr. Cook, dated, Rue St. Dominique, Nismes, December 14th, 1853.

OPENING IN CORSICA.

At our last Conference, a petition was presented to us from Bastia, in Corsica, signed by a score or two of persons, who requested us to send them a preacher. The petition was accompanied by a large communication from Mr. Farjat, detailing the circumstances which had led to the signing of this petition, and to its being addressed to us; together with a letter from a young Corsican, Dominique Rimathei, the principal instrument of the religious movement at Bastia, who was then and had been for a short time residing with Mr. Farjat. The affair appeared to us very important: but we could hardly, without further examination, undertake a work which would meet with great opposition, and could not be prosecuted without great expense. An Italian committee was named, with a view to the evangelisation of the peninsula. We met at Valence, on our return from Conference. We had no need to go out of our way for that, and it was quite convenient for Mr. Farjat and Rimathei to meet us there. At that meeting we resolved to take up Corsica; to employ Rimathei as a Catechist: and, for a beginning, to visit Bastia, three or four of us in succession, a few weeks at a time. A beginning has been made, and, as was to be expected, in an enterprise which attacked so directly one of the strongholds of the great adversary, every thing has been done to excite the people against us. A Canon has attacked us violently in the public papers, and has, in the judgment of the administration, endangered the public peace, so that an intimation has been given to the journalist, by the Government, that if he continues to publish such attacks, he will risk the suppression of his journal. Our public worship is duly authorised, and we have secured a good room for our worship: but the priests have had

a solemn procession, in honour of the Madonna, to engage her to intercede in favour of a town which had become defiled by the public worship of heretics. Immediately after the procession, the Bishop left for Rome, as it is believed, to consult His Holiness (of the Vatican) as to the measures to be adopted in this unforeseen emergency.

The permission or authorisation to hold our meetings having been given by the general Secretary of the Prefecture, at Ajaccio, (in the absence of the Prefect,) it appears that the clergy hope to be able to persuade Mr. Prefect to revoke the authorisation, and there is talk of sending him a deputation of the principal inhabitants of Bastia for that purpose.

By this planting of our banner at Bastia, we have advanced towards Rome nearly two-thirds of the distance from hence to that chief hold of superstition and infidelity. Is there not something remarkable that, without thinking of it till now, we are placed in some of the finest positions for the spiritual invasion of Italy, that a perfect master of strategy could have chosen? Look on the map at Aigle, in Switzerland, as near Piedmont on that side, as we can go into the Protestant country; at Lausanne, within sight of Savoy; the Upper Alps, within a day's journey of Turin, Nice, and now Corsica. Is it not He who "hath appointed thus the bounds of our habitations," and who hath placed us thus on the verge, the outer verge, of northern Europe, and with the nearest shores of southern Europe directly before us, that our hearts might be affected with the sight of the spiritual and moral misery of the inhabitants of one of the fairest portions of our globe; in which, if any where, the demonstration is complete, that the highest refinements of civilisation, even when united to the fairest temporal gifts of Providence, are powerless to destroy

or even relieve human misery, when unaccompanied by the free promulgation of the great charter of human blessedness—the Gospel of our Lord and Saviour Jesus Christ.

You will be glad to learn that our transatlantic brethren have placed to the credit of our Conference this year, the noble sum of £1,000, to be employed chiefly in reference to the evangelising of Italy, or of Stations as near to Italy as possible. May every farthing of this sum be employed to promote the glory of the Saviour, and the salvation of the souls which he hath redeemed by his blood.

Extract of a Letter from the same, dated Dec. 31, 1853.

WITHDRAWAL OF LEAVE TO PREACH.

The island of Corsica has been greatly agitated, it appears, by the news published by the Romish party, of the arrival among them of a heretic preacher, and the establishment in that island of an heretical worship—in that island, so pure, hitherto, of everything of the kind! and only renowned for licentiousness, robbery, and murder—peccadilloes, undoubtedly, in Italian eyes, and in the judgment of Italian priests. At least against these, we have not heard of processions to the Madonna; perhaps the purity of her worshippers is hardly tarnished by such trifles; at least it may be affirmed, that many of those who live in the daily commission of these sins may be reckoned among the most devout of her worshippers.

“The murderous bands,
In holy water wash their hands,
They never miss a mass they swear,
A rosary and scapulaire.”

The Romish legends, the familiar fireside literature of the people, contain wonderful stories of the power of the Madonna to do more than her Son can do, or has said He will do, to save her people in their sins. If she fails to do so, they are lost for ever; for they have no other ground of hope but her intercession; and for that, what warrant have they?

They have contrived to engage the Prefect to withdraw the permission to preach; which, since the decree of March 25, passed by Louis Napoleon during his dictatorship, is indispensable to meetings for public worship. Thus is the struggle for religious liberty begun with us.

It is not only in Corsica that this struggle has begun, but here, also, in this same department in which I am living. At Alais, the second town of the department, Mr. Gilly (taken out last year) is about to be prosecuted for having held meetings, confessedly religious, without the previous consent of the Prefect. Recommend us I beseech you, to the prayers of our brethren at home. Religious liberty can only be secured, I am disposed to believe, by “the patience of the saints.” It has often been inscribed in the French laws, even those which are fundamental in charters and constitutions; but there was nothing like it in men’s convictions and feelings; and it is effaced by a stroke of the pen, without exciting any regret or alarm, except in the breasts of a few insignificant sectaries.

But I must leave this afternoon for the Caylur, where I hold the watch-night this evening; and where I must preach and preside at the covenant-meeting to-morrow.

THE INTERIOR OF A CHRISTIAN KAFFIR'S HUT.

REV. W. SHAW, Wesleyan Missionary, in November last, writes:—“On our arrival, we met Kama and his son William. We unyoked our oxen at the kraal of the latter, who now acts as schoolmaster of the tribe. William Kama placed his very large and clean native hut at our disposal. It was rather curious and pleasing to observe, on entering it, that it contained some articles of furniture never seen in the hut of a Kaffir till christianity came to be proclaimed in the land. He has a bedstead and a bed, with clean bedding, a table and some chairs, a chest in which he keeps his clothes, and in some sacks, a supply of meal, sugar, coffee, &c. Many, even of persons who have been born and brought up in Africa, would hardly credit these simple facts, so great and so strange is the contrast which they present to the ordinary discomfort and

destitution of a Kaffir dwelling. But William and his wife are both real Christians, and patterns of piety and consistency. At family worship in the evening, which we held in his hut, I desired him to read a portion of Kaffir Scripture; I was much pleased with his selection of 1 John iii. He read the whole chapter with great accuracy, and with a tone and feeling that manifested how much his heart was in unison with the noble sentiments of that delightful portion of God’s most holy word. I longed for the presence of my old friend Shrewsbury, and some other of the earlier Missionaries in Kaffraria. How would they have rejoiced to see what I saw, and hear what I heard! They know how dead and dry we found the bones of this valley of vision, and how we often travelled and laboured, in weariness and tears, and fasting and prayers, often saying, “Can

these dry bones live?" Blessed be God, some have been given us as the first fruits of future increase. And who is he that saith, the harvest shall never come? "Jehovah saith, I will work, and who shall let it?"

Early next morning, the Chief Kama, and as many as the large hut would hold, packed together as only Kaffirs can pack an assembly of human beings, listened to a very appropriate sermon in Kaffir from Mr. Sargeant, and joined with evident delight in the other devotional exercises. There are at present, about fifty members of Society connected with this place and tribe. Mr. Sargeant will have under his immediate care the whole of the Kamas' people, who at present number about two thousand souls, and are likely, from the position they now occupy, to increase by accessions from some other tribes. Besides this population, our Missionary here will have to devote time occasionally to Alice, to the military Station and village at Middle Drift, and to a Fingoe tribe located not far distant. Thus, if he is in labours more abundant, he will still find himself hardly able to overtake the numerous demands of his work.

BAPTIST MISSION.

CALCUTTA NATIVE CHURCH.—We rejoice to learn that the native church whose formation was announced a few months ago, is in a healthy state. Shortly after the union had been effected and the pastors chosen, much anxiety was felt lest a spirit of envy and strife should mar the prospect of permanence. One or two changes were made in the pastorate by the resignation of the individuals first chosen, and the election of others, the effect of which has been the restoration of harmony and peace. The present pastors of this interesting native church are Goolzah Shah and Lal Chund Nanth. "During the last five months," writes Goolzah Shah, "four brethren and one sister have been added to the church, three brethren have been excluded, two withdrawn, two removed by death. At present there are five candidates. May I entreat your prayers for the prosperity of our church, that love and unity may always dwell with us, for the advancement of the cause of our blessed Lord."

EFFECT OF CHRISTIANITY UPON CANNIBALS.

THE ship "Lady Howden" was wrecked on a coral reef near Ongea, one of the Feejee islands. The men took to their boats and pulled toward the shore. After getting near they lay for a while on their oars, discussing whether to steer for the Isle of Pines, 900 miles distant, or to go ashore and stand the chance of being devoured by cannibals.

The latter course was adopted. "We hoisted our ensign," says one of the passengers, "and gave it a cheer, upon which the natives launched a canoe and came off, giving us a hearty *shake hands*. We were astonished. The natives soon got hold of the boats and drew them ashore. We were met by several natives, who conducted us to a hut where an ample supply of yams and cocoa-nut cakes were provided. Before retiring, they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion to which I had long been a stranger. I was agreeably surprised to find that instead of being among cannibals, I was among devout Wesleyan-Methodists. What gratitude I felt for those brave soldiers of the cross, who came to teach the will of God to this benighted people!"

A MISSIONARY MEETING IN NEW ZEALAND.

At a missionary meeting in New Zealand, held in the open air on account of the numbers present, very many were provided with good and capacious tents, and all were remarkably well dressed in European costume. Twelve teachers and three chiefs addressed the audience, and a collection was taken amounting to about 240 dollars. One individual present proposed that these meetings be discontinued, but the people, on its being referred to them, exclaimed with a hearty voice, No, never! When we give up our missionary collections, we shall have renounced Christianity.

A CHINESE ALMANAC.

AN Almanac has been issued by the insurgents in China, in which the year is divided into weeks, and each Sabbath is duly marked as a day of worship. The distinction of lucky days and the calculation of destiny with which Chinese works of this kind are filled, are rejected from it on the ground that "times and seasons are at the disposal of our Heavenly Father, and he who piously performs his duty will at all times enjoy the divine protection."

QUERY.

SM—I should feel greatly obliged by you, or some of your correspondents, giving through the medium of the "Repository" an answer to the following query:—

Is it Scriptural for churches professing Baptist principles to admit to the ordinance of the Lord's-Supper persons who are not accredited members of some evangelical body of Christians?

I am, yours in the Gospel,
TYRO.

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THE MILLENNIUM: ITS NATURE AND BLESSINGS.

The substance of a Lecture delivered to the Derby Young Men's Christian Association, in 1849.

WHEN the pious and benevolent grieve at beholding the scenes of sin and misery, which are witnessed now in every land, it is pleasing to expect a time when all such scenes shall have passed away; and shall be known only in the records of departed ages. Christians are encouraged to indulge these joyful expectations. No merely human experience would warrant such expectations; for where the influence of christianity has been unfelt, the world has always gone from bad to worse. Horace, the heathen poet, declared that they who then lived were more wicked than their ancestors, and that their descendants would be worse than they. This progress in vice, and its miseries, has in various instances thinned, and in some, as in the South Sea Islands, almost annihilated the population of a country. The expectation of better times and of happier scenes in this sin-stricken world, can rest surely on no ground but Divine revelation. The Scriptures, however, authorize us to indulge the expectation of a time of great prosperity to religion, and of much peace and happiness, which shall follow the

destruction of Antichrist, and shall continue for a thousand years. The term Millennium, as signifying a thousand years, is usually employed to describe this happy period. Without indulging any fanciful and visionary anticipations, unsanctioned by the Word of God, we are taught that the world will then present an aspect very different from its appearance now; and that peace and plenty, righteousness and happiness, shall abound under the holy and gentle reign of Jesus.

Some expositors, and among them Dr. Priestley, have supposed that the thousand years mentioned in the book of Revelation, are a thousand prophetic years, in which a day signifies a year; and thus that the period mentioned, instead of being literally a thousand years, is really three hundred and sixty thousands. To any one that loves the appearing of the Lord, such a supposition must be painful, as throwing to so vast a distance the solemnities of the judgment day. One consideration demonstrates the fallacy of the supposition. The population of the earth during such a state as that of the

millennium would doubtless double much faster than while it is constantly lessened by war, and the diseases caused by vice. Hitherto it has doubled more than once in five hundred years; but if for three hundred and sixty thousand years, during the reign of peace and holiness, it were to double but once in every five hundred years, such a population would be produced as the earth could not possibly sustain, and probably could not even furnish with standing room upon its whole surface. We infer, therefore, that the years mentioned are literal, not prophetic years.

In pursuing our enquiry into the nature of the millennium, the way may be cleared by shewing first what the millennium is not.

It is not a period during which our adorable Lord and Saviour, having descended from heaven, shall personally reign upon the earth. It is well known that with many Christians this wild and visionary supposition is a favourite notion, and in many cases a harmless one, as it affects not their piety; but in other instances it becomes very mischievous, as from an apprehension that nothing effectual can be done for diffusing religion, till the Lord comes, they neglect the appointed means for conveying the inestimable blessings of the Gospel to our fallen world.

The notion is not a new one. It probably sprung from the worldly expectations of the Jews respecting the Messiah, and is near akin to them. They expected the Messiah to be a mighty earthly king; a great worldly conqueror, by whom their nation should be highly exalted; and this made the lowly Jesus a stumbling block to them. The modern Jews have the same expectations. Rabbi Crooll, in his controversy with Mr. Scott, says, "Messiah's kingdom is not spiritual, but absolutely earthly." Adding, that there is no Mes-

siah for the Gentiles, who, he says, do not want one, he asks, "What shall the Messiah do for the Gentiles? Shall he gather them?—they are not dispersed. Shall he give them kings?—they have kings. Shall he give them lands?—they have lands. Shall he give them nobles?—they have nobles. Shall he give them riches?—they have riches. Shall he give them glory?—they have glory. But Israel has lost all these things, and therefore they have need of the Messiah."*

Connected with these worldly expectations, some of the ancient Jews looked for a resurrection of some of their forefathers to partake of these expected earthly glories. Mede, so distinguished for his learning, thus sums up their opinion: "They expect their forefathers, at least such as were just and holy, should rise in the beginning of the same Millennium, and reign in the land of Israel, with their offspring, under the Messiah."† This Jewish notion was soon introduced into the christian church, and was held by some sincere christians, who connected the most extravagant fancies with it; but it was by no means universal. Eusebius mentions Papias about the beginning of the second century, as maintaining that there would be a corporeal reign of Christ on this earth; and observes that he appears to have imagined these things, "as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations; for he was very limited in his comprehension, as is evident from his discourses."—(Euseb. L. iii. cxxxv). He further states that he was the cause why a number of others were carried away by a similar opinion. Among them was Ireneus,

* Crooll's Restoration of Israel.—p. 89.

† Quoted in Whitby on the Millennium, c. ii §. 6.

who thus relates one of Papias's ridiculous tales:—"The days shall come in which there shall be vines that shall severally have ten thousand branches; and every one of these branches shall have ten thousand lesser branches; and every one of these branches shall have ten thousand twigs; and every one of these twigs shall have ten thousand clusters of grapes; and in every one of these clusters shall be ten thousand grapes; and every one of these grapes being pressed, shall give twenty-five metratras (i.e., according to the lowest computation, two hundred and seventy-five gallons) of wine; and when one shall take hold of one of these sacred bunches, another shall cry out, I am a better bunch, take me, and by me bless the Lord." More stuff of the same ineffably absurd kind follows, respecting wheat, apples, seeds, and herbs. Other absurdities abounded. A number were fables about sensual satisfactions, not much inferior to Mahomet's Paradise. They who reigned with Christ were to live deliciously; enjoy the richest wines and the most delicious fruits; build houses, plant vineyards, triumph over the nations, hold slaves, and, though after the resurrection, to marry and have children.* Origen pronounced these notions "a wicked doctrine, a reproach to Christianity," and said that "the heathens had better sentiments."

Modern millenarians generally, perhaps universally, reject these sensual fables, yet hold the foundation of them, in maintaining the corporeal reign of Christ on the earth, and the peculiar honour and happiness of living then on the earth, instead of living in heaven; and they flatter the pride and worldliness of the few, in asserting that the Messiah is in this

way personally to reign at Jerusalem. In fact it appears that their opinion is but a new version of the old Jewish notion which led the Jews to reject and murder the Lord of life.

Many passages prove the doctrine of Christ's personal reign on earth unscriptural and absurd. These are too numerous to be fully enumerated, but in selecting a few it may be observed that the notion is opposed

To the nature of his kingdom. He solemnly asserts, "My kingdom is not of this world—Now is my kingdom not from hence." It is evident these delightful words would not be true, if his kingdom were to be set up at Jerusalem, and he were to reign there personally for a thousand years—if that would not be a kingdom of this world it is impossible to say what would.

The notion that he is to come and gloriously set up a kingdom upon earth, is equally opposed to his declaration about the manner of his kingdom's appearing. "When he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or lo, there! for behold the kingdom of God is within you."—Luke xvii. 20, 21. Nothing can be more contradictory than the notions of the advocates of his personal reign, and his own declarations. They maintain that there is to be a first resurrection, and that then he is to reign in glory with his saints. Could any events, except the burning of the world, excite more observation, than such a coming? But he declares his kingdom comes not with observation, but in a gentle gradual manner. He speaks of a spiritual reign—the kingdom of God is within you; theirs is in a great measure a carnal reign. They represent the coming of his kingdom as a future

* Whitby, C. I., where there are numerous quotations from early writers that embraced this folly.

event; he declares that it was then commenced on the earth. It is within you; it was then begun in all the subjects of his grace.

The notion of his personal reign is opposed by the various representations that are furnished in the Scriptures of his future coming as the Judge of all. That is his only future personal coming of which the Word of God makes any mention; and that is represented as finishing the scenes of time, as fixing the eternal lot of every human being; and all beyond that awful day is vast eternity. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. xxv. 31, &c. When the Lord had compared the world to a field, in which wheat and tares are growing for a while together, he compared the judgment to a harvest, and said, "The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing

of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 39—43. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." Two of these passages expressly assert the personal coming of the Lord; the other implies it, and all describe it as bringing the scenes of this world to an end, and as followed by the eternal happiness or misery of all that will then appear before the judgment bar.

The language of the Lord, or his inspired apostles, on these and other occasions, is altogether incompatible with the notion of two future comings of Christ, one to reign and another to judge. It points to his coming as the eternal Judge as his one future coming. "When the Son of man shall come in his glory,"—at the season when his coming takes place—then shall follow the solemn scenes described. The Lord Jesus shall be revealed from heaven—not to reign on the earth, but to judge mankind, and fix their eternal doom. With this view accords the language of the Holy Spirit on many other occasions. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter v. 4. "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8. "Little children, abide in him, that when he shall appear, we

may have confidence, and not be ashamed before him at his coming."—1 John ii. 28. "We know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2. "Ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, that we which are alive and remain unto THE COMING of the Lord, shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 14—17. All these passages refer to the christian's brightest hopes, as connected with the one coming of Christ as the Judge of all, and they in fact imply, by the phraseology employed, that this is his only future coming. Other passages expressly assert what is implied in these. His coming as the eternal Judge is declared to be his *second* coming, whereas if he were to come and reign on earth with a part of his redeemed, ages before the judgment day, his coming as Judge would not be his second, but his third appearing. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *SECOND* time without sin

unto salvation."—Heb. ix. 26—28. This plain testimony that his coming to judgment will be his *second* coming must be rejected or wrested from its obvious import by the supporters of the notion of his personal reign. Again, of the Lord Jesus it is said, "Whom the heaven must receive, until the time of the restitution of all things."—Acts iii. 21. Whatever else may be intended by the words the restitution of all things, they cannot possibly apply to any period anterior to the resurrection of the dead, and the glorification of the righteous, and the display of God's justice, holiness, and goodness, which will be manifested in the proceedings of the judgment day. But these events will all take place at the end of time, and till that period it is declared that Christ will dwell in heaven; of course he will not personally reign on earth.

The notion of a first resurrection to be enjoyed by some who shall afterwards on earth possess the privilege of reigning with Christ, is plainly opposed to the most express declarations of Scripture on the resurrection of the dead. Daniel said, "Many,"* or multitudes, "that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—Dan. xii. 2. The Lord Jesus said, "I am the resurrection and the life." "The hour is coming in the which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—

* There is nothing in the original for the words "of them," and the insertion of these words darken the sense of the passage.

John xi. 25—28, 29. That wonderful and awful event, such is the almighty power of Christ! is described as taking place in less time than the word resurrection can be uttered. "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52. From these passages we naturally gather that the resurrection of all classes will take place at the same instant.—They who wake to everlasting life, and they who wake to everlasting shame wake together. They who come out of the graves to the resurrection of life, and they who come out to the resurrection of damnation, come out at the call of the same almighty voice; and all the dead are raised, and those who may be found on earth at the last day,—of whom many will be ungodly persons—1 Thess. v. 3—are changed in the same moment. Here is no hint of two resurrections, one a thousand years before the other; one partial, concerning some only of the righteous, the other universal; but as all that ever lived are immediately after the resurrection to appear at the same judgment bar, so all that ever lived are described as waking from the dust of death at the same time, to behold their Judge, and hear their doom. It is true the apostle, revealing these truths to the Thessalonians, wrote, "the dead in Christ shall rise *first*," but a moment's attention to the passage shows that the priority mentioned does not signify that one class of persons shall rise before another, as the righteous before the wicked, but that the dead shall be raised before the living undergo the change which will be equivalent to the resurrection. "We which are alive and remain unto the

coming of the Lord shall not go before them which are asleep."

It may be further observed, that the notion of newly-risen saints reigning for a thousand years with Christ on earth, and of this being a great privilege, by no means harmonizes with the nature of the Gospel. Christians are described as strangers and pilgrims upon earth, who are seeking a better country, that is a heavenly. They are taught not to love the world, but to set their affections on the things which are above, where Christ sitteth at God's right hand; not where Christ reigns on earth. They are directed to look not at the things which are seen, but at those which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Their hope includes a house not made with hands, eternal in the heavens. These directions, hopes, and prospects, are very different from the expectation of reigning, in whatever condition, in the present world. Such expectation is adapted to lower the believer's views of heaven, and to strengthen love to the world instead of detaching the heart from its transitory objects. Many years ago, the writer knew a person, then becoming a Unitarian, but who afterwards, it was feared, became an infidel, who on one occasion told him that he had recently discovered he should come and live again in this world, and that he loved the world more since he had found out this.

To all these considerations on the contrariety of millenarians' notions to the word of God, it may be added that the great apostle of the Gentiles had no expectation of reigning on earth previously to his possessing his heavenly inheritance, nor had he any desire for such fanciful good. He spoke of "having a desire to depart and to be with Christ, which is far better," and he encouraged his be-

loved friends by the hope of possessing this as the completion and perfection of their future happiness; when after describing the solemnities of the Lord's coming, he added,—“And so shall we ever be with the Lord.”

On one of the absurdities connected with the millenarian doctrine, a modern writer asks, “How in the nature of things can the glorified saints physically associate with those who have never yet undergone the change of death and a resurrection? How can earth become heaven, and saints once there glorified, be honoured and made more happy by a descent to a world of sin and sorrow, or at all events, to a world in which corporeal beings dwell?” These questions become more weighty when we see, as we shall do in pursuing our subject, that even during the millennium this world will be a sinful world, exposed to sorrow and death.

The doctrine of a first resurrection, and of Christ's personal reign on the earth, is clogged with many other difficulties and absurdities, and is contrary to the whole tenor of the New Testament. While this is the case, the passage most relied on for its support admits of easy and scriptural explanation. There is no need to understand it as the millenarians do, and much in the word of God to forbid such interpretation. The passage is in Revelation xx. 4—6.—“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is

the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

This passage is part of a prophecy which, like most of the prophecies of this book, is highly figurative; and there can be no sufficient reason for expounding these verses literally, and the verses which are connected with them figuratively. Those verses are, “And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.”—Rev. xx. 1—3. Probably no one ever acted so absurdly as to expound this literally. No one supposes that an angel from heaven literally brings a material chain from the upper world, and then binds Satan, a fallen spirit, with it, and locks him up for a thousand years, in an infernal prison; yet the meaning of the figurative language is abundantly plain, it signifies that the power and devices of Satan to deceive the nations should be as effectually restrained as the enemy of any human government would be, who might be bound fast with a heavy chain, and shut up with all possible security in a prison. Why, if these three verses must be expounded figuratively, should the next three, which are equally figurative, be expounded literally.

The phraseology does not justify such a mode of explanation. The literal resurrection of the dead in the

Scripture always signifies the resurrection of the body, and never refers to the soul. In fact, to speak of the resurrection of the soul would be utterly absurd, for the soul has not been dead. It is the body that dies—the dust returns to the earth as it was, and the Spirit to God that gave it. The souls of the righteous, when absent from the body, are present with the Lord, and those of the wicked are spirits in prison, (1 Peter iii. 19) but both classes live. This passage however makes no mention of the resurrection of the bodies of the saints, but expressly says that it was the souls of martyrs that the apostle saw reigning, and that this was the first resurrection. It is therefore impossible to maintain the notion of a first resurrection as held by millenarians from the literal meaning of the words, for the resurrection of souls cannot signify the resurrection of bodies.

To the question in what sense are we to understand the first resurrection, and the reign of saints and martyrs? the answer is brief. The whole passage is mystical and figurative. By the first resurrection is denoted a glorious revival of the life and power of religion, so that the spirits of the martyrs shall seem to live again in their successors through numerous ages, and the spiritual reign of Christ in his authority over the hearts and lives of men shall be so extended, that as Daniel prophesies, "Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," which is explained as meaning "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 22, 27. This prediction indisputably refers to the same period and to the same events as the pas-

sage we are noticing, and furnishes an explanation of its meaning. This explanation fully accords with the figurative language of this book, and with the language of the Scriptures in other places. The Lord had foretold that he would send Elijah the prophet previous to the appearing of the Messiah. John the Baptist is declared to be Elijah because he came in his spirit and power.—Matt. iv. 5; xi. 14; Luke i. 17. So those who live during the thousand years of the reign of Christ will be risen martyrs, as having the spirit, devotedness, and love of those who ages before laid down their lives for Jesus. In this book Rome is named Egypt; Babylon, Sodom; not that it was literally either of those places, but that it imitated and resembled them all in wickedness, and persecution of the people of God. The two witnesses that prophesied in sackcloth for 1260 days or years, represent not any two men, but are symbolic of Christ's faithful friends, who, in *successive generations*, witness for him during the dreary reign of antichrist, for 1260 years. Where almost everything is thus symbolical and figurative, it is unreasonable to explain one passage literally by an explanation opposed to the most direct declarations of the word of God, and to all the views he gives respecting the future state of man.

Let it also be observed, that the very figure here employed to represent a revived and prosperous state of religion is one used by ancient prophets for the same purpose. Thus the restoration of Israel, and their subjection to the Lord Jesus, is described by Ezekiel as a resurrection from the dead. After relating his vision of the valley of dry bones, all dead and very dry, which he saw come to life again, he adds that the Lord said, "Son of man, these bones are the whole house of Israel. Thus saith the Lord God, behold, O my people! I will open your graves, and

cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land."—Ezek. xxxvii. 11—14. It would be much more reasonable to infer from this passage that the Jews, who have died through departed centuries, shall be raised up to possess the land of their forefathers, than that departed saints shall be raised up in a first resurrection to reign on the earth; for this passage speaks of the resurrection of bodies, but that we have been noticing of the resurrection of souls only. The meaning, however, of this figurative passage is sufficiently apparent, and in itself it might furnish a key for explaining that whosesense has been so perverted.

The 19th and 20th chapters of the Revelation are parts of the same prophecy. In the 19th chapter, the triumph of Christ over his enemies is described. In the 21st verse it is said "the remnant," in the original "the rest" *οι λοιποι*, were slain with the sword of him that sat upon the horse;

—the adherents of antichrist, and the enemies of Messiah's kingdom were destroyed. These persons are referred to again in the 5th verse of the next chapter, the same words being used to describe them; and they are there said not to live again till the thousand years were finished; so that the meaning of the prediction is, that Christ shall reign during that period, unopposed by former enemies. Dr. Guyse remarks, "There is mention made in this prophecy of two sorts of dead persons; those who were slain for the witness of Jesus, and those who were slain by the sword of him that sat on the horse. The former were raised to life, and lived and reigned with Christ a thousand years, but the others lived not again till a thousand years were finished; they *had no successors* of the same wicked and persecuting spirit, till the devil was let loose after the millennium." Then it is implied that they also will have a resurrection; so that if, according to millenarian notions, the martyrs for Christ are raised at the beginning of the thousand years, his enemies will be raised at the end of that period. So one absurdity leads to another.

(To be concluded in our next.)

ON CALLING FORTH THE ENERGIES OF THE CHURCH.

A DIALOGUE.

ON a lovely day in the spring of 1854, two Christian ministers were taking together their morning walk. It was in one of the smallest counties in England. The scenery around them was varied and pretty, but of a totally different order from that which awes the mind in some of the northern counties. A spacious valley was opening before them, and the spires of several village churches were here and there seen rising above the trees;

while the river flowing silently along, added to the beauty of the landscape. The hedges were putting forth their early buds; the grass was more verdant than it had been for many months; the daisy and the violet were rearing their modest heads, as the "messengers sent by our Heavenly Father to remind us that he had not forgotten us;" and the lark, soaring aloft and warbling forth his liveliest song, reminded these servants of Christ of the

goodness of One who cares for the meanest of his creatures. Their conversation was animated and interesting. They discussed freely questions in Science, Politics, and Theology, and sometimes expressed difference of opinion without in the least disturbing their cordial good feeling. At length a theme was introduced on which both had thought frequently, and felt deeply, and prayed earnestly. The following is the substance of what was uttered, as they walked slowly along; though it must be remembered by the reader, that in the report thus given there is the loss of all that interest which is excited by earnest expressions of countenance, and by the varying tones of the living voice.

A.—I often think, brother, how benevolent is the mission of the followers of Jesus. They are the best friends of humanity and are adapted to accomplish more than all besides in ameliorating the condition of mankind.

B.—The representations of the New Testament on this subject are very striking. According to these, Christians are the “salt of the earth,” and the “light of the world;” and in one passage they are called “the body of Christ;” which appears to convey the notion that they are to fulfil the same purpose as the bodily presence of Jesus on the earth. While, therefore, others may be usefully employed in removing lesser evils, they are the agents divinely appointed to arrest the ravages of spiritual death; and for this purpose all requisite means are placed within their reach.

A.—To suppose they were not would be to reflect on the wisdom of him who has employed them in this honoured service. It would be well if professing Christians always confined themselves to the use of appropriate means. Seldom have they acted more inconsistently with the genius of their mission than when they have invoked the aid of civil authority. Pains and penalties, chains and dungeons, in-

struments of torture and murderous fires, cannot comport with the purpose of Him who has said, “my kingdom is not of this world.” “The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds.”

B.—I am pleased to learn that your views and my own so perfectly accord. If every one that professes to be a Christian were a living epistle, known and read of all men; if all were earnestly employed in making known the gospel to others; and if prayers fervent and united were hourly ascending to the throne of grace, the happiest results might be expected; and the time would soon arrive when the kingdoms of this world should become the kingdoms of our Lord and of his Christ.

A.—I cordially agree with you, and am deeply affected by the present aspect of the church. To a fearful extent its energies are dormant. Many persons are quite satisfied if their names are enrolled among the Saviour's followers; others seek sincerely enough their own salvation but care little for the eternal welfare of others; while few have the mind of Him who said, “the zeal of thine house hath eaten me up;” and consequently vast numbers are permitted to continue in ignorance and sin, and to perish within reach of those who were employed to rescue them.

B.—Now what can be done to arouse the church and to awake its energies? It seems to be the office of us Christian ministers. Its various members are placed under our care. It devolves on us to aid them in the cultivation of their talents, to warn them of impending dangers, and to summon them to the services required by the Head of the Church. To these duties we are pledged, for these we are solemnly set apart; and as in the army the captain is responsible for the discipline and effectiveness of his troops, so are we, to some extent, for the training and efficiency of the church.

A.—I cannot dissent from your views, and the question you propose is one which has long and anxiously occupied my thoughts. There does not occur to me any novel expedient to elicit the energies of the followers of Jesus, nor do I think there is sufficient reason to expect for this purpose the miraculous interposition of Heaven; but I do not doubt that we may so “plant” and “water” that God will give “the increase.”

B.—What in your opinion are the means that we as ministers ought to employ?

A.—If we would render the churches under our care truly energetic, we must give due attention to their *spiritual health*. It would be in vain for the commander of any army to summon to his aid sickly, or disabled, or disaffected troops; so the forces under our direction must be in a condition to co-operate, or we can never expect any effective movement. It devolves on us, therefore, to feed them with wisdom and knowledge; to train them to christian obedience; to strengthen the weak hands; to confirm the feeble knees; to say to them of a fearful heart, be strong, fear not. Nor must we be less careful to remove from us those who are morally unfit for service. The influence of unchristian members is of the most disastrous kind. They chill the atmosphere, lower the tone of piety, stand in the way of benevolent efforts, scatter around them the brands of discord, and diffuse the elements of feebleness and death. It is essential, therefore, that we seek the purity of the church. Discipline, though painful, must be faithfully administered. The traitor, whatever mask he may wear, must be detected and dismissed. Is not the want of this a serious cause of inefficiency? May it not be said in many instances, as Gideon’s host, “the people is too many?” Would not half the number of consistent and zealous christians be more effective fellow-helpers? And might we not

anticipate with far greater confidence that the Divine blessing would rest upon their labours?

B.—I think so. What other means do you deem necessary?

A.—We must keep prominently before our people their *individual responsibility*. This cannot be too clearly enunciated to them. While in our ministrations we seek to enlarge their views of Divine truth, or to warn their hearts by affecting representations of a Saviour’s love, to comfort them in sorrow, or to cause them to rejoice in hope of the glory of God, it is not less important to teach their personal obligation to Christ, to enforce their individual responsibility in seeking the salvation of men, and to apply these truths to their minds with frequency and earnestness. How clear was the teaching and how fervid the appeals of him who said, “I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice.” “Ye are not your own: for ye are bought with a price, therefore glorify God in your body and your spirit which are Gods.”

B.—I fear that on this subject a mournful degree of laxity prevails. Many seem to think they have no need to concern themselves about the souls of others. Alas there are multitudes who hide their talents in the earth, and adopt the heartless sentiment, “Am I my brother’s keeper?” What more do you recommend?

A.—We should present before our people the *motives to devotedness*. And these are such as, when faithfully applied, can scarcely fail to be deeply felt. We can appeal to their gratitude, their benevolence, their hopes and their fears. Can we not point to the crater of a fierce volcano, on the brink of which they themselves were once tottering, and towards which multitudes are hourly pressing, and ought they to feel any self-denial too great in fleeing to the rescue? Can we not bid them look on One who on their account “humbled himself.”

descending from the highest pinnacle of divine glory to the deepest abyss of human misery, that he might secure their salvation; and can they gaze on him who "loved them and gave himself for them," and refuse him their aid in carrying out the purposes of his love. Can we not tell them moreover of inestimable good to themselves their faithfulness will secure—an increase of piety—the sublime satisfaction of saving souls from death—the hearty welcome they will receive at the coming of their Lord, and the greatness of the glory which shall encircle them when they "shine as the stars for ever and ever"—and with all these vividly before them, who can withhold his noblest energies? And then there is the fearful alternative of violating their most solemn vows—of being found slothful servants—of the impossibility of returning to repair the mischievous consequences of neglect, and the nearness of that moment when they must stand face to face with Him who will fix their final destiny—if motives like these are allowed their full force on our own minds, and are pressed, in season and out of season, on the consciences of our people, we may reasonably hope they will do much towards bringing them "to the help of the Lord, to the help of the Lord against the mighty."

B.—I cannot conceive of motives more powerful than these. If duly regarded no one surely could remain inactive; but all must hasten to consecrate their best services to Christ. What other means do you think requisite to evoke the energies of the church?

A.—We must appear before our people as *examples of devotedness*. The earnestness of our preaching is not unfrequently attributed to professional skill. The effect therefore is too often as evanescent as that of a histrionic entertainment. This evil can only be counteracted by our lives; men must see our good works; we

must be ensamples to the flock over which the Holy Ghost hath made us overseers. Some will look no higher than ourselves as the standard to which they should aspire, and then alas remain even below. An ordinary degree of fervour is not enough for those who have to enkindle the fervour of others. "What manner of persons then ought we to be in all holy conversation and godliness?" The earnestness of our piety should be heard in our conversations; should breathe in our prayers, and should be visible in our schemes of usefulness. Our conduct should testify that no self-denial is too great, and no toils too severe, if by any means we may save some; and in the voice of trembling affection we should be able to say, "My little children, of whom I travail in birth again until Christ be formed in you." Then might we appeal with confidence to those who attend on our ministry, "ye know what manner of men we were among you for your sakes." This would infuse into our teaching the elements of power; the flame of holy zeal would be likely to spread in the church. And then it cannot be doubted that many others would be converted from the error of their ways.

B.—I must confess there is considerable force in your representations. An earnest ministry cannot be too highly estimated; and the result of such means as you have described no one can foresee. Have you thought of any other?

A.—Is it not incumbent on us to *direct the efforts* of our people? It seems to me very desirable that the streams of their zeal should be conducted into suitable channels. As every wheel in a machine has its proper place, which another cannot occupy so well, so every one of Christ's followers has talents which adapt him for some particular service; and accordingly in every other kind of labour much of his efficiency is lost. Our aim therefore should be to direct each

one to his appropriate sphere. Is not this implied when we are commanded to "feed" (i.e., feed and rule—as a shepherd,) "the flock of God;" and when the people are charged,—“obey them that have the rule over you, and submit yourselves.” Nor can it be doubted that in the various operations of the church there could be found employment for every one, so that all “diversities of gifts” might be directed so as to contribute their share towards the evangelization of the world.

B.—I heartily concur with your views, but the carrying of them out would involve considerable difficulty. It would require us to possess an intimate knowledge of each one of our “fellow-labourers,”—to be acquainted with their mental and spiritual history, to understand their capacities and capabilities, and to be cognizant of their various operations. Do you not think all this impracticable?

A.—I admit that it is difficult; but do not think that in ordinary cases it is impracticable. This knowledge is a source of power rendered available by others. To this the Papists are indebted for much of their success. Look at the influence they exert by means of the confessional. How completely do they read every character. How competent do they become to judge of the particular service for which each one is qualified. What an accurate knowledge do they obtain of every movement. And how successful are they in securing obedience.

B.—But you would not introduce the custom of auricular confession?

A.—Certainly not; it is demoralizing; it gives undue power into the hands of the spiritual guide, and leads

to many mischievous results. But should we disdain to learn even from an enemy? And while we avoid the evils of that system may we not secure some of its advantages? A more perfect knowledge of our people would place us in a far better position for drawing out their energies. How much more successfully could we instruct those who are imperfectly informed; encourage the timid; stimulate the slothful; rebuke the unfaithful; and render all more efficient as servants of Christ. How powerfully and beneficially might our influence be made to tell on individual piety, on family religion, on Sabbath school instruction, and indeed on all the agencies under our care.

B.—But would not this require too great an expenditure of time and labour?

A.—I know it would be no easy task; but will not the end contemplated justify any amount of self-denial? Is not the salvation of souls more important than ease, or literary gratification, or even life itself? And ought we to shrink from any sacrifice which might induce the followers of Jesus to labour more successfully for the coming of his kingdom?

B.—I fear many of us have not striven as we ought to call forth the energies of our churches. I tremble to think of our responsibility. “Who is sufficient for these things?” The Lord grant that we may find mercy in that day.

The two friends had by this time returned from their morning ramble, and retired to their closets to consecrate themselves anew to the service of Christ.

W. O.

VISITING PASTORS.—There are some who would rather have a social visit from their pastor than a good sermon; and there are some, too, so unreasonable as to expect both; but I cannot consider them wise or just. It is much easier to spend an afternoon in a social circle, than in close and laborious think-

ing in a silent chamber. It is not for want of inclination that I have never been a great visitor, but because my conception of what a faithful pastor ought to be embraced higher traits of character than those which are gratified with admiration in a lady's parlour.—*Morning Star.*

NOTES ON G. J. HOLYOAKE'S "LOGIC OF DEATH."

If any excuse is needed for venturing so late in the day upon a consideration of the above pamphlet, it may be remarked that the writer has not seen any review or criticism upon it which notices the points he has taken up in the following pages. Without professing to enter upon any minute criticism upon this production of Mr. H., we merely propose to notice a few points which seem to display either his ignorance of the subject, or his taste for perverting the plainest truths by sophistry, and unguarded or intended fallacies. The writer of this pamphlet puts forth pretensions to an extensive acquaintance with logic; and we believe has written several works bearing upon the subject, one of which is called "A logic of Facts"—a great deal of which might be published under the new title of "Fallacies and Falsehoods." For instance, he tells us that "if, as *Christians believe*, diseases are sent by God, our medical colleges are training men to stay the works of God, which," he says, "is clear blasphemy and rebellion against God; and christians who take their medicines are as bad"! Such is his "Logic of Facts;" but we pass on to the work before us; and we find him first of all parading his moral courage, "in daring to think for himself." He says, "As I therefore must be responsible for *myself* I resolved to think for myself; and since no man will answer for me I resolved that no man should dictate to me the opinion I should hold." Now for this we could only admire him, but for the fact that he proceeds in another place to destroy the doctrine of his responsibility in arguing against the doctrine of future punishment. He forms his chief objection to it on the ground of man's *non-responsibility*, for, says he, "Is not man's destiny made for him?" So that we have him in one place perfectly orthodox—asserting his *responsibility*, but anon we discover him destroying his own castle by ignoring it, and making the doctrine of man's *non-responsibility* the ground of an argument against future punishment!

On the next page we have a passing sneer at christianity, which seems to

turn upon himself; he says, "The gates of heaven are considered open to those only who believe as the priest believes. The world acts as if we did not come here to use our understanding."

As to the first assertion we enquire, who considers it so?—not christians, for they teach that Heaven's gates are open to those who believe as the Great Teacher, Jesus Christ, taught us to believe. And as to the second assertion, we can only say that it is a just remark—the world *does* act as if men did not come here to use their understandings, or they would all renounce infidelity and yield to the many evidences for the truth of christianity. We fully sympathize with the remark. The world *does* act as if men did not come here to use their understandings. He then tells us that "morality is his standard;" but he does not tell us what he means by morality. Does he mean the morality of the gospel? If so, his followers fall very far short of it. And then he presents us with a specimen of his logic. "He says there is nothing in christianity whereby it can lay hold of the world and move it, that is not coincident with morality, *therefore*," [and mark the inference] "therefore morality has all the *strength* of christianity, without the mystery and bigotry of the Bible." Now this is about the same process of logic as if he said, "there is nothing in the British army whereby it can lay hold of the Russians and *move them*, that is not coincident (i.e. agreeable to) the principles and desires of the government of England, *therefore* the *principles and desires* of the government of England have all the strength of the British army without the bloodshed, &c., of bayonets and swords." Every one can see the fallacy of the latter statement, and the former one of Mr. H. is arrived at by about the same process of logic. True, christianity *has* morality and *is* agreeable to it, but it has something besides, in the form of motives &c. (as the bayonets and swords of the army,) which morality has not, and the possession of these makes mere morality and christianity very different, giving

the latter its *increased* beauty, vitality, and power.

On the next page (6) he says, "man is not fallen unless the tragedy of Eden be true." Of course shutting us up to one of these conclusions,—either that man is *not* fallen, or that the tragedy of Eden is true,—the latter of course Mr. H. denies—so that he is shut up to his other conclusion, "man is not fallen." We only ask him to behold our brethren in humanity, sunk in vice and the slaves to passion; we point to our prisons, filled with men who possess minds which are capable of such mighty thoughts and designs; we point to the wrecks of man's nobility apparent on every hand, and the triumph of intemperance and every sin that degrades mankind; we ask him to listen to the groans of the oppressed and to behold the wet sword of the tyrant; to awake to the stern realities of life and behold men as they are, and the world as it is; and in the light of all we ask him, Is not man fallen? Can this low and degraded state be his original and proper position? We are compelled to answer, No: for whether the tragedy of Eden be true or not, we see enough on every hand to teach us that man is but a ruin—that he is fallen; and to deny this seems to be but mockery, or the incoherencies of one wrapped in some baseless dream. In this same paragraph, speaking of men and salvation by Christ, he says, "Dishonour can come only by *his own* hands, therefore [mark again the inference] he *needs* not this salvation." Now we always understood that the "how" we came into a state of danger did not interfere with the fact of their being a *need* for *help*. It would be ridiculous for us to deliberate in sight of a drowning man, whether he was put in by others, or got in himself, before we would recognize his need of help; therefore, to say as he does, that man needs no Saviour because he has dishonoured *himself*, is to do violence to common sense, and presume too much upon our credulity.

In the next paragraph he says that "A man with *evidence* before him, can no more help seeing it or feeling its weight, than a man with his eyes or ears open can help seeing the house or tree before him, or hearing the sounds

made around him," We wonder then that *he* should do so, which he does in his rejection of christianity, which has more historical evidence to support it than any other fact the world has been called to credit.

In the next page (7) he sadly blunders over the term "believer," for he speaks of one who "seeks to propitiate Heaven by the deceit of believing what seems to him false" We know, and Mr. H. knows, that a man *cannot believe* what "seems to him false;" the thing is impossible. If he spoke only of a man *professing* to believe what he thinks to be false, we could understand him; but certainly it is a blunder, to say the least of it, to speak of a man *believing* what seems to him to be false.

Passing on to speak of future punishment he asks, "Shall man be condemned to misery in eternity *because* he has been made wretched and weak and erring in time?" We answer that according to the gospel he will *not*. If a man is lost it will be because "he has destroyed himself,"—doing what Mr. H. is now doing—trampling underfoot the blood of Christ—daring and denying the God who made him. On the same page he tells us that "to be unable to trust God is to *degrade* him." Certainly it is, so far as *dishonouring* him can do it: and as secularists are unable to trust God, (or at least do not) they degrade him; and as they both distrust and degrade him, they merit and even court his frown! and thus Mr. H. pronounces his own condemnation.

In the section upon a "Special Providence," for which he must allow us to substitute "The unaltering conduct of God in regard to his people," he tells us that "man is weak, and a special providence gives him no strength—distracted, and no counsel—ignorant, and no wisdom—in despair, and no consolation—in darkness and no light;" all of which we pronounce, the declamation of one who does not understand the matter. It is contrary to the testimony of millions who have passed from the world, as also the consciousness of millions who are at present here as living witnesses to its falsehood. They could tell Mr. H. that when they have been weak, then have they been strong "in the strength of God;" when

they have been distracted, then counsel has been given, and they have been led into a right way by an unseen hand. When they have been ignorant, then they have uttered the prayer of the Psalmist, "Give me understanding according to thy word," and as the result they have been able to say, "Lo, I am wiser than the ancients." When they have been in despair, and have lifted up their eyes to this providence, they have had put into their mouths "a new song," they have been clothed with "the garment of praise." When they have been in darkness, they have "seen light in God's light," dispersing not only the clouds that have surrounded the events of the present life, but irradiating the "valley of the shadow of death," piercing through the "dark curtain" of eternity. So that his sneer at the providence of God is an abuse of the consciousness of millions of his fellow men.

Respecting the existence of God he says, "The existence of God is a problem, to which the mathematics of human intelligence seem to me to furnish no solution: on the threshold of the theme we stagger under a weight of words," &c. Exactly so, and because the "mathematics of human intelligence" are thus incapable, we hail the revelation from God respecting himself, and joyfully behold his character as embodied in the Saviour, who was "God manifest in the flesh," thus revealed to man by God himself *because* the mathematics of human intelligence were, as Mr. H. admits, *incapable* of furnishing us with a solution of the existence of God.

We have now, on pages 9 and 10, a long and mystified string of sentences about "nature." We give a few specimens. He says, "The wondrous manifestations of nature indispose me to degrade it to a secondary rank. I know nothing besides nature, and can conceive of nothing greater. The majesty of the universe so far transcends my faculties of penetration that I pause in silence and awe before it." We pause before these and such like pompous sentences, to enquire, What does he mean by "nature" here? Does he fix no idea of being—of existence to it? If he does not, then his words are really meaningless. If he *does* teach that it is something exist-

ent, we ask why does he not make a god or goddess of it, and pay to it in worship the reverence he labours to express in words? But we see in these words of his a confirmation of the assertion that man *has* a religious nature, and a consciousness of some superior being. Mr. H. has it too, but it only leads him to these sentimental adulations of nature, respecting which he seems to have no clear conception.

Passing on to speak of the future life he endorses the sentiments of one who said, "a deep silence reigns behind this curtain [of the future world]; no one once within will answer those he has left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm." Now we tell Mr. H. that the curtain *has* been thrust aside by Jesus Christ, who has brought life and immortality to light in the gospel; and we tell him that a voice *has* come across that fearful chasm to us, and *has* spoken concerning those who pass that dreaded curtain; a voice which has cheered and made the hearts of millions to rejoice; which is fast echoing the wide world through its gladsome burden, "*Blessed* are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours." We need not to gaze any longer, then, at the gloom of the future, for it is illumined; we need not to dread the grave, for it is sanctified. The curtain has been thrust aside, and there Jesus stands in the presence of the universe, having made one offering for sin, "ever living to make intercession for us."

Mr. H. has a habit of building up one theory to destroy it immediately by another; here is one instance out of many. On page 11, he says, speaking of man, "To him no control, no choice is vouchsafed; his physical constitution, &c., are *made for him*." Now he forgets that this seems to imply the existence, which he so *often denies*, of some being who *has* control—who *has* choice, and who provides for men their powers, &c. Evidently this conclusion may be drawn from his own words, unless indeed he still teaches the old, worn out, and exploded idea of a "chance," in which case he should have told us so, to save his credit from the charge of writing contradictions.

On page 13, in attempting to glance into the future he says, "love will one day step into the throne of fear, and the arts of peace become the business of life, and fraternity the watchword of joyous nations." We think so too, but cannot agree with him in supposing that the best way to secure this "good time" is by ignoring the claims of man to a superiority over other animals, or by attempting to put out the light which Christ throws across that "bourn from which no traveller returns." We think, on the other hand, that the best way to secure it would be to teach men their true nobility as immortal beings, their duty to each other, having an elder brother in Christ, and in God a common parent. We do think that the christianity which was ushered into the world with "peace on earth, goodwill toward men,"—which has inscribed upon its banners "Do unto others as ye would have them do unto you,"—"love your enemies,"—"be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake has forgiven you,"—and which has already done so much for humanity,—we think that it is the best system to enthrone love in the world's heart, and to bring to pass a happy and lasting fraternity in its elevating teaching, that "God has made of one blood all nations of men to dwell on all the face of the earth." When that is learnt and recognized by all, *then* may the nations cry, "Liberty, Equality, Fraternity."

We will pass over without comment his sneer at the gospel descriptions of Heaven, which he designates as "paltry visions of gilt trumpets and angel's wings,"—it is unworthy of a man professedly serious in his enquiry after truth. He tells us, however, that the last venture on an untried existence is "invested with a sublime interest." Why then does he teach to avoid care respecting it, and speak of it as a matter of perfect indifference? In these vacillations we can only see the strivings of a heart "not at rest."

Coming now to speak of the fear of death, he remarks, "How often progress has been arrested—how often good men have faltered in their course—how often philosophy has concealed its light, and science denied its demon-

strations, only because the priest has pointed to the distorted image of death." Now lovers of truth will not thank Mr. H. for speaking about the *priest* when he wishes us to suppose he is alluding to *christianity*, for christianity *ignores* priestcraft, and is the true friend of science and progress; and moreover, he must know that the Bible teachings upon the subject of death are all consolatory. Instead of the above enquiries of Mr. H. we might ask, How often has the christian's death bed been the brightest scene of his life? How often have men been incited to great deeds of benevolence for humanity, and to bear up bravely against the storms of life, just because the Bible has pointed to death and the grave as both sanctified by Christ, and throwing around the future life a halo of light and glory? He proceeds to say that the idea of future punishment is repulsive to him. Very probable—it is his own fault; and we shall not stay to remark upon that, but only to notice an assertion that "the parent coerces his child in order to correct him, *because* the parent wants patience, or time, or wisdom and humanity." Now, we apprehend it is just the contrary; the parent corrects the child because it is disobedient, and he is wise enough to see that unrebuked disobedience would be fatal to the future welfare of the child; so that it is both *wise* and *humane* to correct the child, for as Butler says, (Bk. I., Ch. 5.) "The subordinations to which they are accustomed in domestic life, teach them self government in common behaviour abroad, and prepare them for subjection and obedience to civil government." He finds another objection to the doctrine of future punishment on the "Golden rule of Christ," that we should "do unto others as we would have them do unto us." Now he argues from that, that God will not pronounce the sentence "Cast them into outer darkness," because that would not be doing as He would be done by; and he calls this "a logical and legitimate application of it." It is neither, but a fallacious and an absurd one, for Christ is laying down here a rule for the conduct of man to man; he is not speaking of any rule as to God and man. Mr. H. knows that; and we are compel-

led to form very *peculiar* views of his *sincerity* when we discover such outrageous perversions made under pretence of being "logical and legitimate."

We come now to the close of this strangely illogical production, and we find a perfect torrent of perversions and *unmeaning* declamation. Let us hear the "oracle of reason." "Wonderful," says he, "is the imbecility of the people,—kings and queens who bind their brows with diamonds stained with human blood, and maintain their regal splendour out of taxes extorted from struggling industry, are in their last hours assured by the highest spiritual authorities of their free admission to Heaven; and poet's-laureat sing of their welcome there. The aristocracy pass from time unmolested by death-bed apprehensions, although they hold fast to privilege and splendour, though their tenants expire on the fireless hearth, or on the friendless mattress of the Poor Law union. Then why should the people entertain dread." Surely every dispassionate and intelligent reader will take this for what it is worth—mere clap trap to catch "the people," by a show of putting the rich in opposition to the poor. But we rejoice to think that this old *device* "to catch applause" is in disrepute, and the people, are beginning to discriminate between the simple, honest truth, and mysterious, but senseless error. Mr. H. must know that the question is not what *poets-laureat* say or sing about kings and queens with "blood-stained diadems," entering peacefully the "dark valley," but the question is, what saith the *Scriptures* about them? and we challenge him to produce from *them* anything which teaches such distinctions as he insinuates. On the contrary it teaches perfect equality at the judgment bar, and the hope it holds out to the monarch upon the throne, it holds out as freely to the mechanic at the bench—the hope blooming with immortality, that by faith in Christ the crucified Redeemer, he may conquer death and pass away singing that joyful triumph song. "O grave where is thy victory? O death where is thy sting?"

We now close this pamphlet—may we be allowed to say it, with pity for its author. We close it we trust with our faith in Christ as the great sacrifice for

sin strengthened, and our fear of death still more removed, rejoicing that our hope is one of brightness and of glory, and not a "black curtain" and "fearful chasm." And now we would say of Mr. H. and those who have no brighter views of death to offer us, let them be silent before the glorious revelations of the gospel, which we hail as our consolation for life, and our hope in death. I open its pages and find that it appeals to my consciousness and my reason, and meets to guide me in my longings for something that I *need* but cannot grasp. I *feel* that there must be some perfect, infinite being that rules and governs all things. I see none such on earth, for all are perishable and weak; and there does the Bible meet me, leading me to the Great Unseen—a perfect being—the all-sustaining God. I *feel* that he is good, for in nature, the work of his hands, he smiles upon me and showers down tokens of his regard, and here the Bible meets me with the golden truth written upon its love-breathing pages, "God is Love." I *feel* that man is fallen and degraded—that he is but a ruin,—and here the Bible meets me rehearsing the history of Eden's sin, and man's subsequent universal faithlessness. I *feel* then that God, as a God of love would provide some way of deliverance for man thus fallen; some plan to save him,—and here it meets me with those now well-known words, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," as it points to the lovely, mournful sight of Calvary. I *feel* the need of some hand to be stretched across the silent stream of death, and some light to illumine its unknown way, and *here* it meets me with sweet assurances of peace in Christ; causing its dreaded way to appear no longer as a shadowy valley or a stormy sea, but as a bright and sunlit plain, henceforth not to be dreaded as an unknown ill, but becoming the period of fond desire, the "consummation devoutly to be wished for." And thus it meets me with sympathy in all my feelings and longings of soul, all satisfied in that great revelation of Christ as the way, the truth and the life; our consolation in life, our hope in death, and our Saviour at the judgment bar of God.

Leicester.

J. P. H.

SELECTIONS.

PRAYER FOR SINNERS.

SINCE prayer for the sinner is a christian duty, the question becomes important, what blessing shall we ask in his behalf? God's will is to be our guide. Blessings which it is proper to bestow he wills to give when the way is opened. His plans of grace are fixed. The way and means of salvation are well defined. Any blessing in harmony with them may be granted: others we ought not to wish him to give. It is not his will to forgive until we repent, to save us in unbelief—to adopt us as his children while in rebellion, or puffed up with self-righteousness. We need not pray for such absolute, unconditional salvation. The only hope for our sinful friends is by repentance and faith in Christ. God saves by means. He invites, assists, commands, entreats, but never *forces* the human will. Man's freedom to choose or refuse is always honoured. God crushes not this essential item of moral, responsible beings. Men are not passive sinners, and cannot be passive converts. They are not fashioned like marble blocks. Then pray not that God would do what is so much opposed to his moral law and his appointed basis of responsibility. He will not answer. Your friend will not be irresistibly converted. Means must be used and the sinner *choose* life that he may live. But many are the blessings which God would have you ask for the sinful. In many a way prayer will be profitable to them. Many a curse will it remove. Many a blessing will it bring without which ruin would be certain.

1. Space to repent is often dependent on the prayers of the church. The barren fig-tree was spared a year in answer to prayer. Often the sinner would be cut down in the midst of his crimes, did not some christian friend cry out to God, spare him a little longer. Give him one more trial; let him live yet a little season, that the gospel, if possible, may reach his case." How Moses prayed for Israel and God spared them. Doubtless many live to-day who would have been dead had

not earnest prayer been offered for them, or if not dead might have been so hardened in crime, so enslaved to habits of sin as to be in a hopeless case. Let christians intercede then for the life of sinners. If they die impenitent all is lost. Probation is their only hope. All other means fail when probation ends.

2. The power of the world and temptations of Satan are much less fatal on subjects of fervent prayer. Other things being equal, the children of many prayers fall into sin much less readily than others. In some way they are restrained. Something prevents the fatal leap. Unexpectedly, almost, they escape the snare, and are still within the reach of mercy. For years sometimes the conflict goes on. Satan seeking to destroy, and prayers lodged on the throne of grace bringing down preventive blessings. Very many have felt this, and wondered at their deliverance from the arch enemy. O yes, the cry of the pious friend, "Shield, O God, that thoughtless sinner from impending ruin, let not the enemy achieve a victory over him; let not the world steal away all the integrity of his heart, or drive all remembrance of his God, his duty, his soul's eternal welfare from his bosom," has often saved from utter ruin. Jehovah loves to hear such prayers. In answer to them he sometimes sends poverty, affliction, sickness; sometimes defeats their plan of business, sends them into the society of the pious, brings some awful picture of the end of the wicked to view, and thus turns the heart to Christ. God is not at a loss for means to answer prayer, and though he sometimes seems to wait long yet the promise remains sure, "Delight thyself in the Lord and he will grant thee the desire of thy heart."

3. The Spirit strives with the sinner in answer to prayer. This is the mightiest blessing of all. No sinner will come to Christ without the Spirit's aid. But it is sent freely to work for souls in answer to prayer. Its field of labour is wide, its means numerous.

It convicts of sin, righteousness, and a judgment to come. That is, it so stirs up the conscience that a sense

of guilt and shame overwhelms the soul, and causes it to feel its entire unfitness for heaven or happiness. No hope of innocence or peace is possible where such views of sin are revealed, without extrinsic aid. This is an essential work. The first step towards the cross is a sense of its necessity to remove the load of guilt from the soul. The heart must be broken, confidence in self destroyed, the bitterness of sin, the baseness of rebellion, must be keenly felt or nothing can be done to save. Men will not accept a physician until they know that they are sick. So the Spirit begins by revealing the awful guilt of the soul, its mortifying rebellion, ingratitude, corruption.

Then it convinces of righteousness; that is, of the means and necessity of becoming righteous. Christ is set forth as the Saviour of men; faith in him is the condition of life. The whole plan of the atonement is made known to us by the word of the Spirit; it is pressed home upon the sinner's heart by the strivings of the same Spirit. It reveals also a judgment to come, when the prince of this world, with all his followers shall be cast down to hell. Christ now is seen as Mediator, Redeemer; but the eye is directed onward to the time when he will no longer offer pardon, invite, entreat, but will condemn the sinner to eternal night. The greater our faith, the more earnest our prayer, the more of this light will the Spirit send upon the impenitent.

"The Spirit and the Bride say come." Then the preached word, the worship of the sanctuary, the labours of the church in all its appointed duties for sinners, are connected with the Spirit, saying come. For this end the church should pray; that all of its services may have power, life, saving energy; that the Spirit may hold upon the sinner's conscience the glorious gospel, its motives, threatenings, hopes and fears, until they cry out "What shall we do?" The promise is for them. Peter applied it to all that are far off, even to as many as are called. They may be reached then. Their hearts may be pricked, and life be sought.

The promise is world-wide, the designs of the Spirit include all. The

Spirit with the Bride calls all. The facts that the Jews resisted the Spirit shows that it strives even with the stiff-necked. Then let doubts be banished, and the prayer of faith go up to God. The Spirit gives power to the gospel, power to preaching, power to example, to providences, to prayer, to conscience; and if we ask in faith we shall see marvellous effects on sinners' hearts. It prepares them for reflection by stirring the depths of the soul, it fixes upon the memory truths that pierce the heart, it presents terrible visions of eternity and the sinner's doom, and melting views of Jesus, his dying love and gracious intercessions. Through the church and through the word, and by the direct power over the thoughts and feelings of the soul, the Spirit labours to rescue the fallen from the road of ruin. But who ever knew him to do any mighty works without prayer? When was the Spirit poured out except in answer to prayer? While sinners are going to ruin, while God is dishonoured and his word languishing for the want of the Spirit, why is there no more prayer? Do we know that he will not come into a prayerless church? Oh that men would call upon God until his Spirit is poured out upon all flesh! The fervent prayer will prevail. The Spirit is waiting for the way to be prepared. He longs to come. He listens to hear us call for help. How gladly will he come and mightily work where christians pray in faith.

GOODNESS IN THE MINISTRY.

"For he was a good man, and full of the Holy Ghost and of faith."

BARNABAS, who answers to this description of character, was in some respects an eminent model for a gospel minister. The very language in which the Holy Ghost first introduces him to our consideration, impresses us most favourably, as it regards his character and promise for usefulness. "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation) having land, sold it, and brought the money and laid it at the apostles' feet." The son of consolation—not of thunder. The latter was made of sterner stuff—

adapted, it may be, to severer tasks—fitted for bolder and more hazardous encounters with the common enemy. It was his ambition to seize the lion by the mane—to stir him up to his highest pitch of passion—to wrestle with him when thus aroused and maddened. But Barnabas, possessing a kind and generous heart, a gentle and charitable spirit—delighted rather in comforting and encouraging the feeble and the halting. He would allure to the walks of piety by the persuasive tendencies of love, by an example of tenderness and christian charity. He was “the son of Exhortation,” for so the original has it.

See the truth and justness of these remarks in his history. Saul, soon after his conversion, assayed to join himself to the disciples at Jerusalem; but they were shy of him, “did not believe that he was a disciple,” and this simply on the ground that he had been a noted persecutor of the church. Barnabas took up for him—introduced him to the apostles—declared what God had done for him, “and how he had preached boldly at Damascus in the name of Jesus.” He was not disposed to quarrel with him for his past offences so long as he promised well in the present. In his charity and generous estimation of character he could overlook the past—extend the hand of fellowship and brotherly affection, and thus encourage a man who was aiming at well-doing under peculiar embarrassments. No wonder that Paul in after life responded to this christian kindness and confidence by adopting such a man as yoke-fellow in the gospel.

Observe a further development of this man’s character in another striking instance. The brethren at Jerusalem heard of a great revival at Antioch—so they sent Barnabas as a suitable person to labour in it, who when “he came, and had seen the grace of God,” was exceedingly glad, and at once fell to his work in “exhorting them all, and much people was added unto the Lord.” Now had he been possessed of an envious disposition—had he been influenced by an unholy ambition of a personal nature—he would have chosen to labour as chief-speaker, and would have become the great man among the brethren at

Antioch. But having regard to the public service—and prompted by the glory of God—and seeing the work to be great, and the call for help imperative—he sets off to bring Paul upon the ground—not to engage as an under labourer, to do the praying and exhorting, while he should carry the ears and hearts of the people by eloquent and powerful preaching—that he could not expect; for Paul by that time gave promise of eminence. He was fast becoming a preacher of the first order—destined to eclipse such as not only Barnabas, (see ch. xiv. 12,) but also all the other disciples. But he did not mind that so long as the cause dearest to his heart reaped the benefit. Such goodness is above praise, and furnishes a striking rebuke to the jealousies and suspicions that sometimes prevail among ministers engaged in the same revival.

But we must pass over other proofs of this man’s goodness, with which his whole life seemed replete, to notice the only instance on record which can by any just construction militate against the character we have attributed to him: we refer of course to his contention with Paul about John Mark, which resulted in their separation. Now if there was a blame on his part in this affair, there were also extenuating circumstances. Mark was a nephew of his—he was a young disciple, having the ministry in view. Barnabas of course felt a deep interest in him. Governed by his charitable-ness of spirit, it is not strange that he was disposed to overlook his previous fault and give him a chance to retrieve his character; nor indeed that he should enter a plea for him, and somewhat strenuously insist upon his accompanying them in their proposed tour among the churches. Paul as stoutly opposing the proposition, would naturally enough lead to sharp words, and perhaps to hard speeches, if indeed such was the fact, which some, with a degree of plausibility, doubt. At the very worst, it seems that by an ardent affection for a relative, by perhaps an overmuch charity for an erring brother, he was betrayed into a too strenuous opposition to the opinion and wishes of Paul, the most eminent of inspired apostles.

We must not infer from the above

that Barnabas possessed a tame and timid disposition. There is a difference between a kind, gentle and generous spirit, and a yielding, temporizing one. The cloak of charity which Barnabas employed would cover inadvertent errors, and repentant offenders; but it would not reach manifest and flagrant faults; it was not large enough to screen persistent and inveterate sinners.

When the Jews "were filled with envy," and "spoke against those things that were spoken by Paul, contradicting and blaspheming," then Barnabas, as well as Paul, "waxed bold," and hurled back the withering rebukes of God's truth—so that the infuriated Jews raised a persecution and expelled them from their coasts.

On the whole, though we do not count Barnabas as a great preacher, in the common acceptation of greatness, yet we can but contemplate his history with much admiration—and deem him possessed of a trait of character adapted to eminent usefulness, and signal success. We do well, as ministers of Jesus, to hold up before us such "bright and shining examples," and follow them as they followed Christ, in the spirit and temper of Christ.

Now from this meagre sketch of a "good man" learn instruction.

A minister should always cultivate the goodness of heart here illustrated. It is an ornament to any profession, to any man, and especially to a gospel minister. It is a grace in harmony with the whole spirit and genius of the gospel. The want of it leads to many difficulties and unnecessary embarrassments. Nothing will tend more directly to endear him to the best class of his people, and thus commend his labours, than a kind, generous and amiable temper and disposition. Some ministers are mighty in "word and doctrine;" in them ain, conscientious and upright men, and yet have about them a kind of ugliness which renders them unamiable, and often gets them into personal difficulties with their people.

Churches in the selection of pastors should place a higher estimate on this qualification. The question is invariably asked, what kind of preacher he is—is he talented, learned and smart? less frequently, is he a "good man and

full of the Holy Ghost?" Many a pastor has been dismissed, not because he was not a good man or a good preacher, but because he was not a great man and a great preacher. The influence of a good man is silent, perhaps unapparent to the casual observer; but not the less real, not the less salutary.

THE SAILOR MISSIONARIES.

"God moves in a mysterious way,
His wonders to perform."

In the South Pacific Ocean, lat. 13, is a beautiful cluster of Islands called the Navigators. They were first discovered by Bougainville, eighty years ago, and were so called from the circumstance that the inhabitants had a great number of canoes, and showed an admirable skill in their management. They are surrounded by coral reefs, and seem to have been of volcanic origin. The people are numerous, well-built, and active. Their villages, sloping up the hill sides, or half buried in the shady vallies, present a beautiful picture as seen from the sea. Pigs, poultry, bread-fruit, bananas, and oranges abound.

About the year 1828, a reckless sailor, preferring a chance among the savage natives to the hard usage he received on board a British whale ship, ran away and found a home on one of these islands. The natives finding him capable of teaching them many things useful, treated him with marked respect and kindness. The old chief gave him one of his daughters for a wife. In a year or two after, two native missionaries, educated by the "Martyr Missionary," Williams, arrived from the island of Raratonga. Through their instrumentality the sailor became a changed, praying man, and immediately joined them in their various labours for the temporal and spiritual good of the people; and subsequently took charge of this missionary station.

Three years ago another young sailor deserted from a British whale ship, and as a good providence directed, fell into the hands of this Sailor Missionary. Being a son of a minister of the Church of England, he had received instruction in the things of God in his earlier years, but no lesson ever

went to his heart till the Holy Spirit sent home the teachings of his brother sailor in this distant island of the sea. Seven years he had wandered a prodigal from his father's house and native land; and now for the first time was constrained to cry, "God be merciful to me a sinner." He also became a "new creature," and joined his brother sailor, and brother in Christ, in the missionary work. The natives built him a large and convenient house, in which he has taught school. The mission is located in a village of 800 inhabitants. A good meeting-house has been built, and a church organized, with 80 members at the present time. Every family in the village observes morning and evening worship. In November last he left in an American whale ship, to visit once more the home and the friends of his youth. The other day he arrived in New York, and having spent a short time at the Sailor's Home, on the 31st of August he sailed as a cabin passenger in the fine ship *Lebanon*, for Liverpool. In the spring he purposes to return to his adopted home in the South Seas, where he hopes to spend his days as a missionary, in the service of his Divine Master. These two sailors are the only white persons on the island. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar."

FEMALE PIETY.

THE gem of all others which enriches the coronet of a lady's character is unaffected piety. Nature may lavish much on her person—the enchantment of the countenance—the grace of her mein, or the strength of her intellect, yet her loveliness is uncrowned, till piety throws around the whole the sweetness and power of her charms. She then becomes unearthly in desires and associations. The spell which bound her affections to the things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communication with the spirits that have been ransomed from the thralldom of earth and wreathed with a garland of glory.

Her beauty may throw a magical

charm over many; princes and conquerors may bow with admiration at the shrine of her love; the sons of science and poetry may embalm her memory in history and song—yet her piety must be her ornament, her pearls; her name must be written in the "Book of Life," that when the mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng, which have been clothed with the mantle of righteousness, and their voice attuned to the melody of heaven.

With such a treasure every lofty gratification on earth may be purchased; friendships will be doubly sweet, pain and sorrow shall lose their sting, and the character will possess a price far "above riches," life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trumpet shall be heard, and sleeping millions awake to judgment, its possessor shall be presented "faultless before the throne of God, with exceeding joy, and a crown of glory that shall never wear away."

Such is piety. Like a tender flower, planted in the fertile soil of woman's heart, it grows, expanding its foliage and imparting its fragrance to all around, till transplanted it is set to bloom in perpetual vigour and unfading beauty in the Paradise of God.

Follow this star, it will light you through every labyrinth in the wilderness of life, gild the gloom that will gather around you in a dying hour, and bring you safely over the tempestuous Jordan of death, into the haven of promised and settled rest.

AN INCIDENT.

"Be instant in season and out of season."

It was a beautiful day, just before the ushering in of the present year. I sat in my study with a pensive and somewhat melancholy mind, alternately reviewing the past and contemplating the unknown future.

A few months previous I had left the student's peaceful retreat at W—, to engage in the awfully responsible work of preaching the gospel. Those

that have gone before me can judge best of my reflections. My mind turned to the following requirement in the Discipline: "Go into every house in course, and teach every one therein, young and old." As I thought upon it, my heart shrunk within me; my body trembled, and the task seemed insupportable. A cloud came across my mind, and for awhile I felt despair. Soon a dark cloud obscured the natural sky without. The rising wind, and the harsh sound of thunder reverberating from the distance, added a fresh melancholy to my gloom. However, it reminded me of the coming Judgment. I thought of my responsibility—the awful account of an unfaithful pastor—the miseries of lost sinners, and a new *value* seemed to be added to the worth of immortal souls. With a resolution almost desperate, I determined to *try to get up the cross*. I immediately sallied forth, and the first place I entered, found a young lady, apparently fifteen years of age, suffering dangerously from a relapse of typhus fever, and to all appearance near her end. It was a solemn house! I had scarcely time to inquire after her welfare, when she requested me to pray. Her looks were unutterable, as she informed me all was over, and she was *unprepared to die!* I knelt with a trembling heart and tried to commend her case to God; but her cries for mercy were so wild and incessant, it was difficult to proceed. I arose and pointed her to the Lamb of God, assuring her of his ability and readiness to save, if she would cast all at his feet. "O," said she, "I knew him once to be precious, but he has gone; he has left me; I am lost! I am lost!" &c. After this, she sunk into an insensible apathy, caused by her disease, and I retired.

How awful were my feelings, and how great did my responsibility appear! Since then, the neglect of this duty always pierces me with many sorrows, while the performance of it never fails to bring peace like a river. O, my brethren just commencing in this awful work, let us covenant to be "instant in season and out of season; reprove, rebuke and exhort," from house to house, "with all long-suffering and doctrine."

ANECDOTE OF J. Q. ADAMS.

He always dared to do right, or what he thought to be right. When minister at the Netherlands, and comparatively a youth, he was invited to join the several ambassadors of different nations at that Court, in a gathering for social enjoyment, in which cheerful conversation, and gaming for amusement, we believe, bore a part. Once they adjourned to a Sabbath evening. The time came, and the ambassadors collected; but the American minister was missing. It occasioned inquiry and disappointment; but presuming some special or invincible obstacle prevented his attendance, they said little of the circumstance, and adjourned again to Sabbath evening. But the American ambassador did not attend. The next meeting was on a week-day evening, and the American was in his place. They were glad to see him, and signified their disappointment at his previous absences. Instead of making an apology or assigning a fictitious reason, he frankly stated to them, that his principles would not allow him thus to employ any part of the Sabbath. He was born in a country settled by Puritans, of Puritan parents, who regarded the Sabbath as a divine ordinance. He had witnessed the good influence of its religious observance in the greater intelligence, the pure morals, the energy, enterprise, and orderly habits of his countrymen. As a friend of his country, therefore, he could not pervert the day, or use it for other purposes than those to which he had been taught to devote it, and seen it devoted—in whatever part of the world he might be, or by whatever different customs surrounded!

Now to those who know the "sneering" character of most Sabbath-breakers, and think of the age, high rank, and splendour of these men in connection with the youth of Adams, it would be difficult to name an instance of moral courage superior to this. And it completely overawed his distinguished companions, and by instant and general consent they met no more on Sabbath evenings.—*Christian Mirror.*

R E V I E W.

THE BEAUTIES OF THE BIBLE. *An argument for Inspiration. In Ten Lectures.* By WILLIAM LEASK. 8vo. demy, pp. 272. London: Partridge & Oakley, Paternoster Row.

THESE lectures were not originally intended for publication. They were delivered to crowded audiences in a public hall in Kennington, during the winter of 1851. The place was chosen as being common ground for all parties, and likely to attract many who would not have entered a christian sanctuary. The lecturer was induced to enter upon his work from the thought that by thus popularising the literary attractions of the sacred volume something might be done in the vicinity of his own pastoral labours towards checking the spread of Romanism, which prohibits the Bible, and of Infidelity, which professes to take its followers beyond the need of its guidance. The result, so far as audiences of a religious character are concerned, fully justified "the hope which gave birth to the enterprise;" and, at the close of the course, the lecturer was requested to give them a more enduring form, subscriptions being spontaneously offered for a considerable number of copies. Under these circumstances the author felt that "non-compliance would have been uncourteous and unbecoming." Two of the lectures, it should be borne in mind, incorporated in this volume, the sixth and eighth, were not delivered in the original course; so that the public have what they asked for, and a little more.

How far the audiences were justified in requesting the publication of these lectures will perhaps best be seen by our readers, if some brief analysis of the whole is given.

The introductory lecture is on "the structure of the Bible," the analogy between the works of God and his word as equally exhibiting unity in diversity and mystery, being beautifully traced out. But there is one great truth on which creation is wholly silent. This, in simple words, and with divine brevity, the Bible reveals—"God is Love." "Never yet," says Mr. Leask, "has philosophy embraced their full magnificence, nor poetry sung their inexhaustable treasures, nor eloquence

reached their lofty altitude, nor theology illustrated their living import..... It is not written upon the heavens that 'God is Love;' for, with all their beauty, they are sometimes vocal with terrific thunder, and lit up with the fiery glare of the blasting lightning. It is not inscribed upon the clouds; for with all their variegated drapery, they are sometimes charged with the pestilence that walketh in darkness and wasteth at noon-day. It is not engraved upon the mountain summits; for, with all their magnificence, they sometimes belch out the destructive lava, and scorch with blackness extensive fields covered with food for nations, whilst man and beast are licked up by the desolating fire-tongue, as the dry stubble after the harvest. It is not inscribed upon the surface of the earth; for with all its motherly care to nurse its myriad children, it sometimes reels like a drunkard, whilst its granite jaws open to devour whole cities with their shrieking and doomed inhabitants. It is not impressed upon the bosom of the great deep; for, with all its occasional serenity, it sometimes plays with human life, as a lion with a kid, and engulphs the pride of nations in its unfathomable caves. Yet this beautiful truth pervades the Bible, like an electric current, from its earliest to its latest page, vitalizing the whole, and giving animation to every part of its wonderful structure. It may be called the heart-song of the volume, whose melody is heard on every page, indistinctly or clearly, according to the sensibility of the listening ear. And although over some of its mountain passes there hang dark clouds, filling the mind of the solitary pilgrim with terror and apprehension, yet the genius of this utterance broods kindly above, whispering to the weary traveller to toil on in hope."

The lecture is concluded with a reference to the "mechanical structure of the Bible."

The second lecture treats of "the poetry of the Bible." Here our author seems thoroughly at home. His warm fancy, his keen relish for the beautiful, make his pages glow and sparkle as a sunlit crystal. He thus introduces his readers to the subject:—

"We open the book, or, to recur to the metaphor of a building, we venture to cross the threshold, and to enter inside. First of all we are struck with the brilliant light that plays on every part of it. It is light from above. But as we attempt to gaze on this house of many mansions, and to form something like an idea of its vast extent and magnificent appearance, we are arrested with the sound of song. There are many voices, many parts, many tones, many instruments, many subjects; and yet the effect of the whole is wondrously harmonious. Chained for a while to the spot, we listen, and the oratorio of creation peals around us, the morning stars sing together, and the sons of God shout for joy. Scarcely has the echo of this died upon our ear when we are excited by the voice of a vast multitude shouting a song of triumph over a fallen foe, whilst a procession of females, headed by one with a timbrel in her hand, sing responsively what appears to be the grand climax, 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.' Proceeding towards the interior we hear pastorals, odes, elegies, dirges, lyrics innumerable, wails of heart-rending lamentation, grand choruses, temple music, whilst a melodious voice is ever and anon singing. 'Praise the Lord with the harp; sing unto him with the psaltery, and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud voice. I will go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God. My heart is fixed, O God; my heart is fixed; I will sing and give praise. Awake up, my glory; awake psaltery and harp. I myself will awake early.' And then in loftier accents he cries, 'Sing aloud unto God our strength; and make a joyful noise unto the God of Jacob. Take a Psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.' But deeming the combined effort of voice and instrument still unworthy of the glorious Being whose attributes he celebrates, he rises to a pitch of enthusiastic grandeur, and loudly summons all creatures, rational and irrational, visible and invisible, material and spiritual, to unite in one prolonged and universal anthem to Him whose name alone is excellent, and whose glory is above earth and heaven. To this concert he invites two distinct companies, one from the heavens and another from the earth; as if he wished their harmonies to meet and mingle in mid-air, and the grand result would be an universal psalm to him whose excellent glory gilds the universe."—pp 27-9.

He then advances towards the centre of the oracular temple, and hears a "company of prophets" sing, rejoice, shout, and triumph, as they predicted the *one* who should come, and proceeds still further till the "quiring cherubim" are heard over Bethlehem. Our author now drops the figure, and gives as illustrations of lyric poetry, the "Song of Moses, and the song of Deborah and Barak; alludes as specimens of elegy to the inimitable lament of David over the deaths of Saul and Jonathan, and to the lamentations of Jeremiah, and to numerous psalms.

The next three lectures are on the dreams, the biography, and the morality of the Bible. In the first, reference is made to the vision of Abram, the dreams of Joseph, of his fellow-captives, of Pharaoh, of Gideon, of Solomon, of Nebuchadnezzar, of Daniel, and of John; and an epitome is given of the dreams of the evangelical narrative. In the second, the riches and faithfulness of the Bible-biographies is dwelt upon, the lecture appropriately closing with the life of the perfect man—the Son of God. In the third, the morality of the Bible is shown to be immutable, the standard for all time, pure as the river that issues from beneath the throne of God, clear as a sunbeam, righteous in its requirements, and holy in its source and nature.

The sixth lecture, on "the parables of the Bible" was not delivered orally. This is one of the longest in the volume, to us one of the least satisfactory, the one that we could wish remodelled. Mr. Leask has made the subject of this lecture the *terminus ab quo* of an exposition of his own views as to the second coming of Christ. Though we are willing to take his own statement that he unfolds these views with modesty, but that necessity was laid upon him to "clear his conscience from the guilt of silence respecting a matter which he feels to be of transcendent importance," yet we cannot think the right place for that development was here. The very consideration which induced him to omit this lecture in the original course ought to have deterred him from its publication in its present form. It is made subservient to one favourite object, the establishment, by a literal interpretation of the parables of our Lord, of the pre-millenarian faith.

We are not now about to argue the whole question. It would be entirely out of place in a notice like the present. But we cannot refrain from the remark that, accepting the principle laid down by Mr. Leask, the order of progress is reversed. Instead of the present being a spiritual dispensation, and therein excelling in glory the material one, which has waxed old and vanished away, it is actually about to become, as some say, in twelve years, as others say in fifty, anything but spiritual. The blessedness pronounced by Christ on those who have not seen, and yet have believed, would seem to be forgotten. The men of "peculiarly constructed minds" seem like the disappointed and sorrowful disciples, "trusting for one who shall redeem Israel," and redeem it very much after the fashion that would have relieved the burdened spirits of Cleopas and his fellow, without that glowing exposition that made their hearts burn as Jesus talked to them by the way. We cannot but think that if other exponents have spiritualized too much, the author of this lecture has certainly erred by rushing into the opposite extreme.

The "predictions of the Bible" form the subject of the next lecture. "Prophecy," says Mr. Leask, "is history anticipated. History is prophecy fulfilled." The following imaginary soliloquy of a thoughtful and benevolent man, deeply impressed with the strange history of the past, and the doubtful issues of current events, is well described:—

"Alas, alas! what have I seen, what heard, what felt? O earth, earth! shall it be always thus? Pain, sin, sorrow,—sorrow, sin, pain, always? One multi-form, manifold, ever-changing, everlasting circle of joy, grief, laughter, madness, death! A serio-comic dance of wild liberty and rattling chains, of men 'of great flesh,' and ghastly skeletons, of bloated vice and broken-hearted virtue, of chariots and war horses, of hearses and coffins for the dead, of marriages and deaths, bells pealing in the morning and tolling at night,—and all this accompanied by the horrid harmony of merry laughter, hysteric screams, psalms of gratitude, groans of agony, shouts of despair, and loud songs of drunkards! O earth, earth, prolific mother! sometimes thou puttest on such winning smiles, set in flowers and floating in perfume, that I cannot avoid loving thee;

but when I think of thy history, I feel an involuntary shudder. Why? Thou art guilty of millions of infanticides, thou art choked with the blood of thy children, thou art laden with corpses uncounted, and thou ploddest in grave-clothes thy way through the measureless vault of the heavens! Thou art a great hearse, a graveyard, a network of vaults for the dead, a huge urn; and whither art thou travelling with thy terrible load, thou august mother? Thousands of nations, and tens of thousands of generations have been committed to thy keeping, thou grim jailor! Many a proud king lies securely bound in thy cells; thy dungeons are crowded with despots and slaves, the one harmless, and the other unharmed now; and thou art rich in cities—the wealth of empires lies fast locked in thy granite safes; and all that nations have toiled for thou claimest as thine own. Imperious and insatiable! Shall it be always thus? Is there no goal to this wearing race—no intermission, no rest, no final Sabbathism for the children of Adam?"—pp. 165-6.

The solution of this is found in the glorious predictions of God's word; and the day shall declare how all things have been working together for good to them that love God.

Mr. Leask dwells specially, in the course of this lecture, on one characteristic of prophecy, which so far as his reading has extended, he has not seen noticed by any writer. "The fulfilment of predictions has of course always been considered as an evidence of their divinity; but the peculiarity I wish to mention is this: that there are many prophecies in the Old Testament Scriptures, the publication of which *naturally tended to prevent their fulfilment*," such, for example, as those which related to the Jews, and the manner in which they should receive the Messiah. Our author expatiates at length upon this point, and then glances at the astonishing breadth of vision with which the prophets were favoured, and remarks in conclusion, "that the one topic to which the prophets of Israel summoned the world's attention was the royalty of Jesus."

The "miracles of the Bible" come next under notice. This is the other lecture which was not delivered in the course; and is the one with which we have been most thoroughly satisfied. There is here food for much thought in

every part; and the whole will repay frequent perusal. The eight following characteristics of the miracles of the Bible are dwelt upon *in extenso*:—(1)—That they are of two distinct classes, judicial and merciful; (2)—that they were announced beforehand as about to take place, that is, they were predicted, and their occurrence was the fulfilment of prophecy; (3)—that they were publicly performed in the presence of competent witnesses; (4)—that they were in themselves of an educational and suggestive character; (5.)—that they were recorded as unquestioned facts; (6.)—that the moral character of those who recorded them was above suspicion; (7.)—that the truths in whose favour they were wrought are of the highest and of the most enduring importance—everyway worthy of God and essential to the prosperity of man; and (8.)—that they were referred to by the subsequent inspired writers as demonstrations of the divine interference. We should like to give many passages of great beauty which we have marked in reading this lecture, but must refer our readers to the work itself; simply adding, that to have omitted this lecture because it was *not* delivered, would have marred the beauty and dimmed the splendour of the whole volume.

The two closing lectures are on “the design and destiny of the Bible;” the first being dwelt upon as affording answers, distinct and unequivocal, to the questions, “What is man? whence? and wherefore? It is regarded as “a continual witness in this rebellious world for God; and as teaching men their mutual dependence and relations.”

“Every man is a link in the chain of humanity. Perfect isolation from the race in which he forms an unit, is as impossible as an absolute vacuum in nature. He may become misanthrope or ascetic; but he must live from the soil which nourishes the race, and breathe the air which they inspire; and the invisible bond which binds him to them cannot be severed whilst life continues. The doctrine of dependencies is little understood. It wants the hand of a master to do it justice. But whilst it is emphatically taught in the Bible, neither philosophy, theology, nor poetry, has yet done anything but glance at it. . . . Men are acting everywhere and constantly, and by this unbroken action are giving tone and colour to the

character of the great family. The history of the human race is being written daily. From the rising to the setting of the sun, this great diary of human feelings, thoughts, passions, and activities, is spread before the eye of the Omniscient, and every man has a word, or a line, or a sentence in it. Every man in every land enters something daily on the pages of this vast journal. There is not an idle man in being. All are scribes. There is wonderful variety in the entries—the signatures of all classes, all characters, all conditions; tyrant and slave, just and unjust, good and bad, rich and poor, help to swell out its huge dimensions. This book is destined to be opened before all its authors, when the last entry shall have been made by the last man in the race of humanity, and the praise awarded and the blame thrown upon each, will have reference at once to himself and to his relative position.”—pp. 236-7.

Our author closes the lecture by noticing the great design of the Bible, the highest in interest and the first in importance—the revelation to men of the character and attributes of God.

In the last lecture, on the destiny of the Bible, there is a graphic sketch of the desolation, misery, and sin, that must certainly come upon the world if this best of books be ever thrown aside by the world, become lost, or be forgotten. “There is no code of morals. All government is a tyranny, and all peoples are under the heel of despotism. The faith of man in his fellow has ceased. There is no distinction between right and wrong. Power is the only standard of conduct. Social organizations have become scenes of chaos. The domestic relation exists only in name. Licentiousness, brutality, intemperance and every loathsome vice, welter over the nations. Trade and commerce languish and decay. Civilization retrogrades. England sinks into barbarism. Europe has become another Africa. Art and science have perished. Education has lost its motive-power. Literature there is none, except the maniac ravings of blasphemy. Darkness covers the earth and gross darkness the people. Men live without hope and die without God.” Mr. Leask then gives a sketch of the three great parties into which, as he conceives, the future nations of the earth will be divided, the philosophical, the papistical, and the christian.

The hold it has taken upon man, the

character of its doctrines, the fact that the perpetuity of the church supposes the perpetuity of the word of truth, its declarations respecting itself, and the honour of the Lord Jesus Christ requiring its continuance and wide diffusion—these are regarded as reasons for believing and predicting that a splendid destiny awaits the Bible.

Such is a brief analysis of these lectures. Mr. Leask has done well to give them greater publicity and a more enduring form. The enthusiasm with which the several subjects are treated is catching; and the perfect freedom of the whole volume from the slightest taint of sectarianism, while it reflects credit on its author, will secure for his book free admission into every body of christians. We feel persuaded that the perusal of these lectures must stimulate those who, with reverence and love, have read the Bible, to make it even more and more the book of their counsel and the guide of their life. Nor can we think that those who have hitherto treated it with indifference can listen to the voice of this charmer, or can gaze on the half-concealed beauties which he reveals, without desiring to hear more of so pleasant a song, to look on the full and unveiled glories of the truth itself; reproaching themselves for their former conduct, and showing that the reproach is fruitful for good by striving to become familiar with the most ancient, the holiest, the most marvellous, the most instructive, the most beautiful, and the best of books. Who shall say that then the enquiry will not arise from their hearts to their lips—Is not this God's book? for in its deep still waters his image is mirrored.

RELIGIOUS LIBERTY IN GERMANY. *A Letter to the Assembly of the German Evangelical churches, held at Berlin, in Sep. 1853. By the REV. G. W. LEHMANN, Pastor of the Baptist Church in Berlin. Translated from the German. London: Houlston & Stoneman.*

"The standing committee of the Kirchentag, or voluntary gathering of the clergy and laity of the German Evangelical churches, which has been celebrated annually for about six years past," proposed for discussion at the last annual meeting the following subject: "How should the church treat separatists and sectarians;

such as Baptists and Methodists?" Mr. Hinton and Dr. Steane were deputed by the Baptist Union to attend the Kirchentag; and Mr. Lehmann, not being permitted to speak before the assembly, published the above letter as a vindication and an appeal on behalf of the Baptists in Germany. What the Kirchentag refused to hear, is thus published to all Germany. Mr. Lehmann maintains, in this calm and temperate letter, that the Baptists, equally with other Protestants, revere and honour the Bible as the only authority in matters of faith; that their aim is not to make proselytes; that the Baptists of Germany do not materially differ from their brethren in England and America; that to regard them as followers of John of Leyden and Thomas Münzer is unjust; and concludes by offering "the hand of brotherhood in Christ to all who can and will accept it."

We fully agree with the brethren through whose kindness this letter is given to the British churches, in their opinion as to its christian spirit and moderation; and as it may be had for threepence, we strongly advise each one of our readers to order it for himself.

THE BAPTIST ALMANAC: or Chronological, Biographical, and Statistical Year-Book for 1854. London: Houlston & Stoneman.

THIS little almanac has come to hand rather late in the year. It contains, for a penny, a good deal of information. To baptists who may visit London from the country, the "metropolitan and suburban directory" will be welcome. It gives, in a condensed form, the situation of the various baptist chapels, the times when services are held, and the pastors' private addresses. Judging from this list, baptist churches are very numerous in the neighbourhood of London. There are some mentioned in it, the existence of which will now be learnt for the first time.

THE LEISURE HOUR, for March & April. London: 56, Paternoster Row.

THIS is one of the most useful and instructive of our serials. In addition to the continued "Australian Story," we have many articles of special interest for the present time. We hope the "Leisure Hour" will meet with the encouragement it deserves. No family, in which there are young people, should be without it.

LIBRARY OF BIBLICAL LITERATURE. No. 1. *The Story of Ancient Nineveh*; No. 2. *Israel and the Pyramids*; No. 3. *The Dead Sea and its Explorers*; No. 4. *The Plagues of Egypt.* London: W. Freeman, Fleet Street.

BRIEF, accurate, fascinating, and cheap.

CORRESPONDENCE.

Queries.

I have just thought it might be profitable to the church of Christ, if some of your correspondents would favour us with a sketch of "*The real spirit of the Christian*"—its nature—its evidences—and the necessity and advantages of its manifestation.

J. P.

Is the practice of suspending or excluding members of christian churches for an act of glaring immorality, most in accordance with the word of God? An answer by a correspondent will oblige.

B. H.

What is the prime meaning of *Bapto*? and is it ever used in the New Testament for baptism?

Hath *Baptizo*—to immerse—any other meaning in reference to baptize? and is there any other word that is used in its place in the New Testament?

Is *Rhaino*—to sprinkle—and *eccheo*—to pour—ever used in reference to the ordinance of baptism in the New Testament?

A brief answer to the above Queries will oblige.

J. P. B.

OBITUARY.

MR. JOHN CROFTS, of Quorndon, Leicestershire, was called to his reward on Jan. 28th, 1854, aged seventy-seven years. Our esteemed friend was the oldest member of the General Baptist church at this place. He was brought to a knowledge of Divine things in early life, and was baptized by the late Mr. Benjamin Pollard, on Oct. 9th, 1796. For nearly fifty-eight years he held fast his profession without wavering. He was a good man, and a General Baptist of

the old style. He was highly esteemed by the church, as a man of principle and piety. He was one of the trustees of our chapel property. His end was peace. He has left an aged widow to struggle on a little longer. She was baptized the same day with himself and others. His death was improved by the minister of the church, from Psalm xxxiv. 8, a passage selected by our departed brother many years ago.

J. S. Q.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Hinckley, on Easter Tuesday, April 18th, 1854. Mr. Bott of Barton opened the morning service, and Mr. Goadby of Loughborough delivered a very instructive discourse, on "The respective sacrifices of Cain and Abel," from Heb. xi. 4. The congregation at this service was small.

The meeting for business commenced at half-past two in the afternoon. The Secretary prayed, and Mr. Goadby, at the request of the minister of the place, presided. In his opening remarks the Chairman adverted to the thinness of the attendance. He had himself made a sacrifice to be present; and he thought that if many of the ministers and friends in the district had made an effort their presence would have been enjoyed.

Rather more than the usual number of churches reported by letter, but many of the churches did not favour the Conference with any report. From the statements received, however, it appeared that 74 had been baptized since the previous Confer-

ence, and that 66 remained as candidates.

The church at Grantham reported that they had commenced negotiations for the purchase of land for their chapel, and that they had the unanimous concurrence of the Nottingham committee in the steps which they were taking.

The Secretary reported that communications had been sent to the destitute village churches as far as it was thought needful.

The Committee appointed to attend to the Swadlingcote case, in reporting stated that the property had been secured, and that the trust-deed was in the course of execution.

Resolved,—That the thanks of the Conference be given to the brethren who have attended to this case.

It was stated that the Repository Committee had met, as urged by the previous Conference, but no report was presented.

A letter from the church at Billesdon was read, stating that the cause there is in a very low state—that the congrega-

tions have decreased, and that unless some vigorous effort be made, it is probable the church will cease to exist. A desire is expressed for the labours of a resident minister, and the advice and aid of the Conference are solicited. Resolved,—That the further consideration of this case be deferred till the next Conference.

Resolved,—That Mr. J. J. Goadby of Harborough be the preacher at the next Conference, which will be held at Castle Donington, on Whit-Tuesday, June 6th.

Brother Knight of Wolvey engaged to preach for the Hinckley friends on the evening of the Conference.

J. LAWTON, Sec.

THE NORTH DERBYSHIRE CONFERENCE assembled at Wirksworth, on Friday, April 14th, 1854. Brother Stanion, minister of the place, presided. After a hymn was sung, brother Hingley, of Duffield, engaged in prayer. Written and verbal reports were then given of the state of the churches. Seven had been baptized since our last meeting, and fourteen were waiting for that ordinance. The business of the afternoon was interspersed with devotional exercises, which tended to give an interest to the proceedings. The following resolutions were passed at our business meeting.

1. That we deem it desirable, after next Christmas, to dispense with the Conference held at that season, and only have two during the year, viz., Good Friday and August.

2. That the ministers, and secretary of the Conference, form a committee to prepare a subject, or subjects, for discussion at ensuing meetings, in case there be time, after the business is closed.

3. That, with a view of making our Conferences more interesting and useful, we affectionately invite the ministers of Derby and Nottingham, to encourage us by their presence and counsel as often as practicable.

[N.B. Will our brethren be so kind as to receive the invitation through this medium? Their presence would be esteemed a favour.]

4. That brother Gray of Ripley preach at the next Conference, in the evening, which will meet at Smalley, on Monday, August 7th, 1854, at two o'clock.

After tea an interesting revival meeting was held, when suitable addresses were delivered by brethren Hingley, Bembridge, Argile, Gray, and Stanion.

W. GRAY, Sec.

THE CHESHIRE CONFERENCE met at Stoke-upon-Trent, April 14th, 1854. The Secretary offered prayer for the Divine blessing, and Mr. Minshall presided.

The following is a brief view of the states of the churches.

Congleton is in a very low state; and though Mr. Pedley renders all the ministerial assistance in his power, the chapel is sometimes closed on the Lord's day.

The church at Macclesfield is in the enjoyment of peace; but not so earnest in endeavours to advance the Redeemer's kingdom as is desirable. Four have been added by baptism, and one called to the church above. No change has taken place in the church at Bank Top, Macclesfield. They are few and feeble, but at peace among themselves.

The friends at Stockport are under circumstances of discouragement; for although they have obtained a more suitable place of worship, and commenced a Sabbath school, their minister is terminating his ministerial labours among them. They have one candidate for baptism.

The friends at Stoke are united and happy; and since the opening of their new chapel the congregations have continued to be encouraging. Their prospects are of a hopeful character: three have been baptized, one received, and one called to the church above. They have, moreover, several in the congregation enquiring for the good old way.

At Tarporley their position and prospects are somewhat improved; the school is encouraging, and they are in expectation of Mr. Smith, of Coalville, shortly becoming their minister. One friend has been restored to church fellowship.

At Wheelock Heath one has been restored, and others inspire the friends with hope.

The meeting was pleased to learn that no serious obstacle is in the way to hinder the church at Rochester uniting with this Conference, and respectfully entreats the friends at that place to send a more explicit statement of their wishes to the next meeting. The secretary to correspond with them on the subject.

The friends at Stockport were recommended to apply to sister churches for ministerial aid; and Mr. Pedley, the H. M. Treasurer, was empowered to present the money he has in hand to the friends of the above place, to assist in meeting the expenses which may thereby be incurred.

The Stoke friends to re-consider their proposal for the discontinuance of this Conference; and the churches in the district are specially desired to send representatives to the next meeting prepared to speak definitely on the subject.

The Conference were thankful to hear of the peaceful and prosperous condition of the infant church at Longton, and most affectionately invite them to unite with this Conference. Mr. Pedley preached in

the forenoon, from Romans viii. 9; and Mr. Gaythorpe in the evening. The next Conference to be at Tarporley, on the second Tuesday in October. Mr. Stocks to preach in the morning.

R. STOCKS, Sec.

ANNIVERSARIES.

RETLEY.—On Lord's-day, April 2nd, two excellent sermons were preached at the G. B. chapel, by the Rev. E. Stevenson of Loughborough, on behalf of the Sabbath school. Congregations large; and more than £11 were collected.

GAMSTON.—On Good Friday, April 14th, a social tea meeting was held at this village, the object of which was to promote a good feeling amongst the friends; and the small profit arising therefrom to defray incidental expenses. The attendance was good, and the evening agreeably spent. The meeting was interested by several brethren from Retford. Gamston is a place of some little interest in the history of the General Baptists. There have been General Baptists existing here upwards of 130 years. From there the cause at Retford sprang. The chapel which is still in use, was built 113 years since. A few years ago, the friends tried to obtain permission to build a more commodious one; but the land-owner would not grant them it. Was the effort made now it probably would be with more hope of success. It was here, too, that Dan Taylor, that ardent searcher after truth, travelling in search of General Baptists, found men of like sentiments with his own, and was baptized in the river near Gamston, on Wednesday, February 16th, 1763; at, or near the place where numbers have since followed the Lord in his appointed way. It was here that the same individual, according to appointment, met Mr. G. Boyce, and controverted those errors in doctrine held by the General Baptists in his day, and stood in defence of those gospel truths which are held dear by every true General Baptist in this day. We are told the result was unsatisfactory. We pray that this ancient church may be blest with peace and prosperity.

BAPTISMS.

SHEFFIELD, *Eyre Street chapel*.—In the evening of Lord's-day, April 16th, after an appropriate sermon by the pastor, to a good and orderly congregation, six persons were immersed, four of whom are scholars in our Lord's day school. C. A.

NOTTINGHAM, *Stoney Street*.—On Lord's-day, April 2nd, we baptized six persons, and they were in the afternoon received

into fellowship. We pray that we may see brighter days dawn. B. W. Y.

GRANTHAM.—On Lord's-day, April 9th, brother Bishop baptized three persons, one male and two females, in the Baptist chapel, Bottesford, which was kindly lent for the occasion; and they were received into the communion of the church at the Lord's-table in the evening.

BIRCHCLIFF.—On the first of April the ordinance of believers' baptism was administered to 14 persons. A numerous assembly witnessed the good profession made. On the following day a sermon was preached on the subject to a large congregation. As numbers of those who favour infant sprinkling were present on both occasions it is hoped they did not come in vain. J. B. L.

ORDINATIONS

HEPTONSTALL-SLACK.—On Friday, April 14, (Good Friday), the Rev. C. Springthorpe was solemnly set apart to the pastoral office, over the G. B. church in this place. The weather was very propitious, and the hilly region round about the chapel presented an animated appearance as the hour for commencing the solemn service approached. Groups of friends were seen wending their way from all directions towards the mount Zion where they assembled. At 10.30, the spacious place being nearly filled, the Rev. J. Goadby, of Loughborough, offered a short prayer imploring the Divine presence and blessing on the services of the day. Rev. J. B. Lockwood gave out the hymns; the Rev. J. Batey, of Burnley, read suitable portions of Scripture and offered the general prayer; the Rev. J. Sutcliffe, of Staleybridge, delivered an appropriate introductory discourse, after which the usual questions were proposed to the church and the minister, by the Rev. J. Robertshaw, of Burnley-Lane. Mr. Marshall, one of the deacons, replied with great propriety on behalf of the church, and the replies given by the minister, with his confession of faith and consecration of himself to the work of the ministry, were characterized by profound and chastened emotion. More than once the large congregation were suffused with tears. The designating prayer was offered by the Rev. R. Ingham, of Louth, with the imposition of hands; and an affectionate and faithful charge was delivered to the minister, by the Rev. J. Goadby, (Mr. Springthorpe's former pastor,) who closed the service.

In the afternoon the Rev. R. Ingham gave a very comprehensive address to the church, on its duties to itself and to the minister, and the Rev. C. Springthorpe

concluded these highly interesting services with prayer.

We have seldom attended services so impressive as these, and pray that henceforth God may smile on this church and its pastor, and bless them and make them a blessing.

MISCELLANEOUS.

THE NEXT ASSOCIATION.—The friends who purpose attending the next Association, to be held in Byron Street chapel, Leeds, are respectfully requested to send word of their intention to the Rev. R. Horsfield, 71, Camp Road, Leeds, not later, if at all convenient, than the 1st of June.

AMERICA.

THE NEBRASKA BILL.—Our American brethren are opposing this new attempt to enlarge the slave territory most nobly. May they have success! The following resolutions are a fair sample of their proceedings.—Ed.

At a meeting of the First Free-will Baptist church and congregation, at their place of worship in Sullivan Street, New York, held on the evening of the first day of March, 1854—Rev. D. M. Graham, Moderator; E. W. Page, Clerk—it was unanimously resolved,—

1. That while, as christians, we deem it our duty to obey the injunction of Scripture that "supplications, prayers, intercessions, and giving of thanks, be made for all men, for rulers, and for all in authority," we also feel bound, as christian citizens, patriots, and philanthropists, to "watch as well as "pray," that the great principles of republicanism, humanity and christianity, are not cloven down by legislators, and our fellow men subjected, through their instrumentality, to oppression, ignorance, and practical heathenism.

2. That the bill called the "Nebraska Bill," now before the Congress of the United States, if enacted, with its present provision to repeal the Missouri Compromise, will, in the opinion of this church and congregation, be a violation of public faith, a measure inimical to the peace, welfare, happiness, union, morals, and religion of the country; that its authors and supporters will be, in the language of Scripture, "a throne of iniquity * * * * * which frameth mischief by a law;" and the judgments of the Almighty, who hath declared that he is "the God of the oppressed," will, in all human probability, be visited upon this land, while a righteous retribution will overtake the perpetrators of the stupendous wrong.

3. That in view of the alarming scheme

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on foot in the National Legislature, we beseech the members thereof, in both Houses, to ponder the words of Holy Writ: "If the foundations be destroyed, what can the righteous do. I will be a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they"—and not plunge the country into irretrievable ruin, nor incur the just anger of the Almighty, by passing the Nebraska Bill.

4. That we respectfully and earnestly implore the President of the United States, not to encourage the enactment of the Nebraska Bill, nor give it his approval; lest the land of his birth and the people who have elevated him to his high office be dishonoured in view of other nations, his own name go down with dishonour on the historic page, and the displeasure of him "by whom kings reign, and princes decree justice," be manifested at that day when he cometh to judge the world.

5. That we call upon all the churches in the land to appoint a day of humiliation and prayer with reference to the impending evil, if so be God will have mercy upon the inhabitants of this country, and spare them further reproach, arrest the extension of slavery, preside in our national councils, give wisdom to our rulers, restrain the devices of the wicked, have mercy upon the down-trodden and oppressed, bring the nation to repentance, cause the wrath of man to praise him, and preserve our social and religious privileges till time shall be no longer.

6. That it be recommended to all the citizens of the Free and Slave States, who prize the welfare of the Republic, the rights of man, and the favour of Almighty God, to prepare and forward petitions and remonstrances to both houses of Congress without delay, entreating them not to pass the Bill relative to Nebraska in its present form, that thus that country may be saved from the degradation and evils of slavery, and remain free for education, the Bible, and the Church of Christ.

7. Resolved, that a copy of these resolutions be signed by the Pastor and Clerk and forwarded to the President, and to the Senators and Representatives in Congress assembled, and be published in the religious newspapers.

D. M. GRAHAM, *Pastor.*

E. W. PAGE, *Clerk.*

POETRY.

THE DEPARTING SPIRIT.

"Upon those pallid lips,
So sweet even in their silence, on those eyes,
That image sleep in death, let no tear
Be shed—not even in thought."—SHELLEY.

Weep not for her—weep not that she is passing
Through death's dark vale to her bright home above ;
Send back thy tears—beneath the sunbeams basking,
Soon will her spirit bathe in love.

She hath been weary here. She hath known sorrow—
Not transient sorrow, but a deep despair—
Ah, wouldst thou keep her, when a bright to-morrow
Will from her soul efface each withering care ?

True, thou hast loved her—oh, how well, how dearly,
None but thy heart itself may know !
The one prized friend, not for thy bright hours merely,
But tried and true when grief's deep fountains flow.

And thou wilt miss her ; and each passing hour
Will seem more dreary when her smile hath gone :
From every scene, from every tree and flower,
When she hath fled, the glory will be flown.

But think not, though for her the veil has lifted,
The lovelier things of that fair life to learn,
Each hour to grow more spiritually gifted,
That she will leave thee, never to return.

No ; often in thy silent hours and lonely,
Some blessed influence o'er thy soul shall steal,—
Some shadowy presence, which thy spirit only,
With its deep inner sense, shall know and feel.

Some bright immortal link which ne'er shall sever,
And still communion growing still more deep,
And only hopes, and dreams, which love for ever
Within its urn shall in sweet silence keep.

Then weep no more—tears ill befit the hour
Which heraldeth for her a fairer morn ;
Night's shadows lessen—and with kindly power
Day smiles upon the spirit newly born.

A HYMN OF PRAISE.

Air.—God Save the Queen.

Lord of all power and might,
Father of love and light,
Thy name we sing.
Worship and grateful praise,
Through life's fast fleeting days,
To Thee we'll ever raise,
Thou Sovereign King.

Thy love—no words can tell,
Thy might—no power excel,
Both infinite.
Yet both were joined in one,
When thy incarnate Son
For man redemption won,
And victory.

Lord, may thy Gospel sound,
All the wide world around,
And bless our race.
Break Satan's massive chain,
Let the Redeemer reign
O'er every land and main,
Thou God of grace.

From earth shall then arise,
Incense and sacrifice,
Before thy throne.
Men shall in concert join,
All heaven and earth combine,
To sound thy praise divine,
Thy praise alone.

MISSIONARY OBSERVER.

CONFERENCE AT CUTTACK, &c.

At the recent Conference at Cuttack, Dr. Sutton preached in Oriya, from 1 Thess. ii. 19, 20, and Mr. Wilkinson in English, from Acts viii. 35, on the doctrine of Christ being the theme of the Christian ministry. Both the discourses were listened to with much interest and profit. At the Lord's table an address was delivered in Oriya by brother Stubbins, and one in English by brother Sutton. The latter affectingly referred to the changes which had taken place since their last gathering at Cuttack two years ago (the preceding Conference was held at Berhampore). One had departed, some were in Burmah, others in England, and some in other parts of India; and who could tell the changes that might take place before they met again? The reports from the several stations were very interesting; the additions by baptism had been very encouraging; and the particulars given by the Berhampore brethren, of the peaceful close of Erun's pilgrimage, much gratified the friends. An appropriate address was delivered to the native preachers, by Mr. Stubbins, from 2 Cor. v. 20. Before the brethren broke

up, and returned to their respective spheres of labour, another interesting event occurred. Miss Mary Sutton was united in marriage to Babu Behari Lal Singh, of the Free Church Mission, Calcutta. Many were present to witness the ceremony, which was performed by Dr Sutton. Our estimable young friend, whose training does great credit to Mrs. Sutton, has rendered good service to the cause in Orissa, especially in connection with the schools, though her name has rarely appeared in these pages; and the pleasure with which in other respects we think of this auspicious event, is shaded by a persuasion that Orissa, by this union, loses one who laboured for its good. In consequence of this change, an increased amount of care and responsibility will devolve on our estimable sister, Mrs. Sutton; and we are most thankful to learn, that with increased labour she has increased strength to discharge it. We are gratified to hear that the bridegroom won golden opinions from all at Cuttack. He appears to be a young man of much piety, intelligence, and ability.

J. B.

NOTES OF A TRIP DOWN THE RIVER EASTWARD OF CUTTACK.

BY REV. I. STUBBINS.

(Continued from page 141.)

October 28th, 1853. Waited till 3 p.m., for the market here (Judpoor). The people then began to make their appearance, but altogether not more perhaps than one hundred assembled; but even for this number our stay, though wearisome, was important, as it is the last market in this direction, and in a part never visited with the gospel. The villages all around are small and widely scattered; and almost all the distance to the sea below is swamp or low jungle. The attention of the people was very gratifying. After the market we made our way up a creek by the help of the tide, towards

the Mahanudi. We had learned that a large market was to be held on the banks of the Pijka river, and determined to reach it if possible, though it was a distance of some 30 miles. With a little coaxing I got the boatmen to promise to work all night. After leaving the market to day we were amused at the gambols of shoals of little fish, and asked one of the boatmen what fish they were. "They are called four eyes," said he. "Why so, have they got four eyes?" "No," said he, "they have but two; but they see with four!" This was a mystery altogether beyond our comprehension, so

we let the "four eyes" gambol on in their native element, and we proceeded on our business.

29th. Off Antai. We reached this place this morning, after a severe tug all night, just as the people were going to market. I know not when I felt more thankful, as this is also a large market and has never been visited. The poor boatmen looked thoroughly worn out, and I advised them to go to sleep, but they said no, they wanted to go to the market to buy some mats, as they are cheap and of a superior kind. These mats are the beds on which they sleep, so that it would not be difficult for a man to rise, take up his bed and walk. "Well how many do you intend buying?" "A rupee's worth." (There are eight for a rupee) so I said, "now you have worked very hard, and given me no trouble—here, I will make you a present of a rupee. Go and get what you want." The poor fellows seemed both pleased and grateful; and though they have no word like our "thank you," yet they expressed the same feeling by a very low salam, with a bright smiling face. I also told them that I should have a sheep killed at night, and would give them some of it for a curry. It may sound rather oddly to talk about killing a sheep, but this is the only way to get a bit of mutton out in the country; to be living for days and weeks together on fowls and ducks, though it may seem a perfect delicacy in England, becomes a perfect nuisance. The sheep however are such things as would surprise any one at home. A man would carry three or four of them without difficulty. My cooley took up two of mine to put into the boat, and vowed they were not half so heavy as the pelican!

There were about 700 people at the market, and they flocked around us and wedged us in till we could scarcely breathe. I always take a high wicker stool with me, partly to sit upon when weary, and partly to stand upon when I preach in the markets. This gives us a great advantage, as we get above the people, and a large audience can see and hear. It is not less valuable in giving away books at the close, for it would be next to impossible to distribute them standing on a level with the people. We were heard during three long addresses with a great deal of seriousness and attention,

and at the close had a long discussion with a rather consequential Brahmin, who fought valiantly for the defence of brahminism. Poor fellow, he was sadly worsted, and was obliged to make such concessions that the people began to cry shame on him, and on the whole clan of brahmins. One of his companions, on seeing the fix he was getting into, tried very hard to get him to hold his peace, but he would not, and every new stroke seemed to fall upon him harder and hotter than the former one. At length he was obliged to give up, declaring that he could say no more. You fool, said the man who tried to persuade him to give over before, you might be sure it would come to this; these people know the four languages (by which they mean perfection in knowledge), and what do you think you can do with them? The opportunity was I trust a very useful one. We distributed books rather freely; but where I had any doubt I made the people read a piece to assure myself that they could read. The Lord follow this week's work with his rich blessing.

30th, Sunday.—I would fain have rested on this holy day, but the thought that souls are perishing on every hand, and that some who might hear the Gospel from me to-day might never have another opportunity, impelled me to visit another busy market at Santarapore, near a kos from where our boat was moored. From 400 to 500 people were present. Seebo commenced by a solemn address on the miseries of the lost, &c. Several objections were made, to the effect that the body is hell, and its torments the pains we feel. This idea obtains very extensively among the people. The fallacy of it was shewn from their own books—from the word of God—from their own apprehensions and fears with reference to the future—from the nature of the subject itself, &c. I preached to a larger and more attentive congregation, on the shortness of time and the duration of eternity, and was pleased to see several of the people a good deal affected during different parts of the address. The plan of salvation by the death of Christ, in which the tender compassion of the Redeemer was largely dwelt upon, seemed also to interest them a good deal. Having finished my address, I left the

brethren to continue the market, and distribute the books, as I had got wet in my feet in going, and did not feel at all comfortable.

In various parts of this neighbourhood I was particularly struck with the extreme indelicacy of the women while bathing, &c. So marked indeed was it, that one of the boatmen—a class of people not over squeamish in such matters—exclaimed, “Those —— women have not a bit of shame in them.” When we got to this place, however, we found there was some reason for it. An enormous alligator had within a short time carried off between twenty and thirty people from the immediate neighbourhood. Only a day or two ago he carried off a woman from the very spot where we are moored. She had gone into the water only about up to her knees, when the brute, previously lying concealed, made a sudden dash at her, and carried her off in an instant. Shortly after, another poor woman just effected her escape by leaving her cloth with the monster, and fleeing naked to the village. The people, in speaking of the one who was carried off, lamented especially that she had such a number of ornaments on her, and these were all gone. These seemed much more important in their estimation than the life of the poor woman—and it is not unlikely that the loss of them would be a principal source of grief to her husband and friends. The people have made a sort of barricade of bamboos, which goes out a yard or two into the river, for the convenience of bathing; but even here they are not safe. A wealthy man was bathing, a short time ago, in one of these places, when the brute managed to make his way round to the man, pitched him over the bamboos into the river, hastened round again, and succeeded in carrying him off. It is really incredible that the people can risk their own lives, and the lives of their wives, children, and friends, and make little or no effort to destroy these creatures. They might easily do it if they would only kill a few of the dogs that infest the whole region, and bait a sufficiently large hook with them—this they might lay on a raft of bamboos or plantain trees, or anything to keep it afloat, and they would quickly secure the brute; but instead of this, they will die, and let their friends die, wholesale,

and conclude that it is their fate, and there's an end of it.

31st—After an early breakfast, we set off for rather a long walk across the fields, through standing corn, water, mud, and to the pedestrian, all the rest of the unpleasant etceteras. In the end we came to the river Mahanudi, where I had to wade through as best I could. The cold water, however, was delightfully refreshing, as the day was intensely hot, and the perspiration was rolling down me. The idea of going into cold water while so heated may to the uninitiated wear rather a terrible aspect, but I have found it—as perhaps most have who have had resolution to try it, one of the best preventives of cold possible. My invariable custom, at the close of a long journey, no matter how late at night it may be, is not to allow the perspiration to subside, but if possible to take a cold bath instantly; and since adopting this plan I have scarcely ever taken cold from profuse perspiration, as I almost always used to do. I adopt the same plan after getting wet. Well, all this by the way. After crossing the river we entered at once into the busy Mali Ganda market, where about a thousand people were assembled. This market, one of the largest in the district, was never visited till my trip in rather an adventurous track last February. We rested for a short time, and then commenced our labours among the people. I addressed them first on the majesty and love of God, and the redemption that is in Christ Jesus. All were exceedingly attentive. As soon as Seebo commenced, I and Ghanu stole out of the crowd, and formed another stand, where we had another excellent congregation. Thus were we all occupied in preaching for several hours, and then after distributing as many books as we thought we could do with advantage, we retired to rest on a nice grassy shade; but searching for solitude was a vain effort, for we were soon surrounded by another crowd. We were all too much exhausted to think of preaching again, but by way of improving the opportunity we read portions of our tracts, and sung several hymns, which had an interesting effect. As we were about returning to the boat, a man volunteered his services to conduct us a better way than the one we came. The way

he led us was certainly more free from mud and water, but it was a mile or two further round—rather a serious drawback when almost too weary to drag one leg after the other.

Nov. 1st.—Had a journey similar to that of yesterday, and the same river to wade through, to Jajipore market. I left the boat sometime before the native brethren were ready, and preached by the way in a small opposition market at Bali Kudda. Here the purchasers were mostly Musselmans, but the sellers were Oriyas. When the brethren arrived, we crossed over the river to Jajipore, where we found about 500 people assembled. Many of them heard with pleasing interest and attention; others again seemed as stupid and obstinate as it was possible for them to be. One man in particular would insist upon it that “the body is hell, and that there is no other,” &c. After the market, instead of returning to the place where we left the boat, we walked along the side of the river to Dudhna Sall Gola, whither we had directed our boat people to come during our absence. However, they had managed to stay considerably short of that place, and thus increased our long and weary walk over the burning sand.

Nov. 2nd.—We had expected another large market to-day, but find it is not held till to-morrow. To have staid for it would have prevented us attending another market less frequently visited, and would have prevented us reaching home for the Lord's-Day—which we were anxious to do, it being the first Lord's-Day in the month. We therefore commenced to move slowly along—slowly enough in these days of steam and railways, for we have with great effort made 6 or 7 miles during the day. We are going up against wind and stream; and as the river is shallow, the men prefer getting out and pushing the boat along with their hands.

On the way we met my cooley from Cuttack, bringing letters, supplies, &c.,—a grateful sight you will suppose. I was busily engaged writing letters, &c., to send back by him, but the native brethren halted and preached at Sylow, where they obtained but a very small congregation. Almost the only places in this district to obtain congregations are the markets, of which, however,

there is a great number. This is a great increase both to the labour and exposure connected with our work, but it is an important means of sending the Gospel into places which could not be visited, as frequently people attend from a distance of 12, 15, or even 20 miles. As I have nothing more worthy of notice, I may here close these notes, and merely add that I review this tour with considerable pleasure. The Gospel has been widely proclaimed, and thousands who never heard it before have heard it from our lips. The trip has necessarily been attended with a good deal of fatigue and exposure; but even if one soul be brought to Christ, that will be an eternity of remuneration. The Lord bless his own work and word! We feel that we labour but in vain if he succeed us not.

I. STUBBINS.

LETTER FROM REV. I. STUBBINS.

THE following letter from our esteemed missionary, Mr. Stubbins, contains information in relation to his important labours in preaching to the heathen, as well as other matters, which will be perused with interest. Prayer for the vouchsafement of the Spirit of God upon these labours appears exceedingly important. The success of Sadai, one of the recent converts, near Khunditta, in obtaining his wife, will be noticed with satisfaction; while the means by which her obstinacy was overcome may excite a smile. The fact, that the last night they were at one of the places visited, a poor boy from the village was carried away by a tiger, should call forth gratitude to Him who mercifully preserves our beloved brethren.

Tent Sadla, Suni, Jan. 12th, 1854.

DEAR BROTHER BUCKLEY.—I think you will believe me when I tell you that I really do feel ashamed sometimes—and I shall plead guilty to that feeling just now. I don't know how long it is since I wrote to you, but this I know, that I ought to have written to you again before now. I think I must partly plead the excuse of the man at the pool Bethesda. “While I am coming another steppeth down before me.” I intended giving you a full account of our last Conference, but brother Sutton said he was doing so. But above all, I have been almost incessantly from home,

or have had my hands so full when at home, that I seem to have little time for writing.

13th.—I meant proceeding at a great rate last night, but in came the native brethren for worship, viz., Seebo Sahoo, Khomboo, Indee Padban, Thoma and the christian servants, and after worship they stayed to chat till 10 o'clock, or past. This morning we have all been preaching till we are fairly tired out, and our voices are by no means improved. We are at a large festival on the south bank of the Byturini river. If you have your map of the central division of Cuttack you will find my whereabouts, marked Saul, but should be Saála, under the large bend in the river, about 7 miles west of the meridian. I am pitched by the side of the little stream you will see marked. There were yesterday some 15 or 20,000 people. The festival continues 7 or 8 days; and, like Singapore, is more of a mart for trade than a religious festival. Various wares are brought from Cuttack, Balasore, Midnapore, &c. The people bathe in the river, and present offerings to a dirty bit of a stone goddess, under a celebrated Saála tree. Our congregations have been exceedingly large, and as attentive as I have ever seen; and not the least wonder among them is to see a Sahib here for the first time and hear him speak in Oriya. I am thankful that I came, though the road from Khunditta seemed almost impassible for my garries; but my people managed to get up by cutting through the ridges of the rice fields, &c., &c. I have now been from home near six weeks, visiting first the markets on the road to Khunditta. Spent a little more than a week at Khunditta, visiting the markets and villages round—then left for Jajipore, where I met brother and sister Cooley. He is looking pretty well, but she looks very poorly. She has been up to Calcutta for advice, and says she is better than she was. We spent a few days very pleasantly together, visiting daily some of the numerous markets accessible from that celebrated shrine. My impression is that Jajipore would be a much more eligible place for a missionary than Khunditta, as there is a large, though very vile population, and markets almost close to, while Khunditta itself is within a pleasant ride, and though somewhat further, yet it would be generally more accessible from Jajipore than Choga is from Cuttack. Think about this subject. Only in case of Jajipore being occupied, it would be essential that two should be there—I mean two missionaries.

From Jajipore I went forward into Kateea and Ayas. When leaving home I sent Seebo Patra and Jagoo to the east, to go via Kendrapara, Patemoondi, &c., and meet me in Ayas, intending to make a homeward trip via Kala, Mateah, &c., but

in addition to finding this road absolutely impassible for garries it seemed necessary that I should return to Khunditta, so I left a note for Seebo and the other friends, telling them the alteration in my plans, and advising them to go the way I had originally proposed. I took Sadai with me from Khunditta to try again for his wife who lived near Kateea. An old lady suggested that a new cloth would be very likely to win over the obstinate lady. Accordingly one was bought and taken to her, which pleased her much, and she soon agreed to come with her husband,—and come she did, though with much trembling. She is a very nice young woman, and withal rather pretty. When she first saw me at my tent she trembled so that she could scarcely stand; but a few friendly words and a gentle tap or two on the shoulder, seemed greatly to dispel her fears, and when I next saw her at Khunditta she came to make her namuskar, and smiled all over her face. When I returned to Khunditta I got some boats and had them fitted up for a trip to Bhooban. This excursion occupied me nine days and I confess I was a good deal disappointed with it. It was next to impossible to get any thing like congregations during the whole time, still I was thankful I went once,—though I doubt if I shall go again. The last night we were at Bhooban a poor lad from the village was carried off by a tiger. I also paid a visit to the Dekanal Raja's brother, who lives near Boobhan, but on the opposite side of the river. He was exceedingly courteous, and took me over his gardens, &c. On my return to Khunditta I preached on the Lord's-day and administered the Lord's supper, and next day started for this place.

24th. I am now at home, and have been some days, but so eaten up with care, interrupted with visits, &c., I know not what to do. I am very anxious to get out again next Friday, to be ready for the Tribeni festival at Kendal, and am trying hard for it, but hardly know if I shall succeed. I must lay in some 200 rupees worth of rice, as it is already scarce and dear. I fear in a while it will be difficult to get it at any price. The harvest was a serious failure in many places, and people from the south have been buying all up they can get for shipment. Oil and everything else proportionately dear. I fear almost all supplies will be at famine price in a little time. Even bread can scarcely be got. There is either no wheat or the people will not sell it! I have been trying hard for the last five or six days but have only been able to get about 30 rupees worth of rice.

Mr. Brooks has returned from Calcutta,

about done up. Brother Sutton has not been quite well lately. He and sister Sutton have gone out for a few days, for a bit of rest. Mr. Miller is, I suppose, on his way to Banki, Kontiloo, &c. We petitioned the collector, Mr. —, for the enlargement of the cemetery here to double its former size, that we might bury our native christians. The government has just sanctioned it. The piece of ground nearest the Fort, where several of our dead are buried, is the piece to be enclosed. The end wall of the present ground is to be thrown down, and the new ground to be joined to the old, and the gate removed from its present position and placed in the centre, i. e., where the addition commences. But the bishop recommended that a pathway be left somewhere as he might sometime be called upon to consecrate a part of the ground! Bah!! The government has sanctioned an outlay of more than 600 rupees for the wall to enclose the ground. You will remember that money was collected among our people to enclose a graveyard. That of course will not now be wanted, and perhaps we shall enclose Christianpore chapel with it. All our christian people here are well. Would have written more but have not time. Best thanks for your letters, and kind attentions to our dear Thomas. Our united love to sister Buckley and yourself, and all friends. Yours very affectionately,
Cuttack, Jan. 26th, 1854. I. STUBBINS.

LETTER FROM MRS. WILKINSON.

There is much in the following letter from Mrs. Wilkinson, to Mr. Buckley, which will, we are persuaded, gratify our readers. It is pleasing to mark the anxiety of the heathen among whom the brethren were preaching, to receive the Scriptures. God will magnify his word above all his name. The propriety of prayer for such as, like the pundit, are convinced of the folly of idolatry, and of the truth of christianity, but who hesitate to renounce all for Christ, will be obvious to all. Nor will the pleasing remark of our sister on the interest with which she looked on the works of the Great Architect escape attention. Natural scenery when beheld through a christian mirror never tires. It will be observed that Mrs. W. had not been at Cuttack for five years, or since the time of her return to India. Few are aware of the extent of self-denial involved in the management of a large mission school; and how little opportu-

nity is afforded our sisters for a few weeks relaxation from their severe duties, which in such a climate is especially necessary. The remarks on the christian villages in the vicinity of Cuttack, will encourage our friends; and the fact that the chapel at Cuttack is too small for the congregations (we have understood it has been so for several years) pleasingly indicates the progress of the Lord's work.

Berhampore, Dec. 15th, 1854.

* * * * I am anxious to get a few lines ready for you by the next mail, so begin in time, as I have others to write. Many thanks for the long letters you sent to us. I go in imagination with you and dear sister Buckley to the different places you mention; and almost feel that I am at home again, which is the more pleasant as I am in fact very lonely just now, i. e., I am *alone* at the station, though, as you can well imagine, with the care of two schools and all other matters, I have not much time to indulge in lonely feelings. Mr. Wilkinson and Mr. Bailey began their cold season journeys last week. Mrs. Bailey and the two dear children are with them, and are very much enjoying the change. Their dear little Agnes, who was so dangerously ill a few months ago, has quite recovered, and I often fancy I see her running into brother Wilkinson's tent. She is a great favourite with us all. This is charming weather—much colder this year than last cold season was—and we are all, I am thankful to say, in excellent health. In the schools too we have scarcely any sickness; this I feel to be a mercy. The other night poor old Boodee ma, (the matron of the boy's school), was taken very ill, which alarmed me as I feared it might be cholera; but it proved to be an attack of cholie, which yielded to a strong anodyne. I am often cheered by news from the country. Many of the people hear well, and they have met with some interesting inquirers. The people are very anxious for the Scriptures, which are given to those who can read them. I attach much importance to these *cold season* labours, and think we may confidently expect a blessing on them. A missionary never appears to be so fully obeying his "*general orders*" (as the late duke said), as when he is preaching the gospel to the masses of the people.

19th. I have had bad news. Dear Mrs. Bailey's children have both been ill, so she does not of course think it safe to take them further; they are getting better, and I may now soon hope to see them. I am so fully engaged all the day that I have not a moment for writing, and when even-

ing comes I feel almost too tired. But it is quite surprising what a difference the cold season makes to our health and energies, and how much more we are able to do. As I do not fancy being quite alone in the house at night, I have a number of the elder girls with me; they work or read, while I write, which they think quite a treat. I have lately seen the girls whose best interests are I know still very dear to sister Buckley. Yes! I have been on a visit to Cuttack!! The conference you know was there, and I went with Mrs. Wilkinson. Mrs. Bailey kindly undertook the superintendance of my school, so after a great deal of necessary arrangements for the large family we were leaving at home, we commenced our journey. We intended to start on the 7th, of Nov. but were detained for a day or so by a circumstance which it may interest you to know. Lieut. —, who is a friend of ours, and of the mission, had notified to "head quarters" that he was ready to pass an examination, and on the day we were intending to start, a request came that Mr. Wilkinson and Mr. Bailey would be pleased to attend to the examination, and report accordingly. Our young friend has a natural aptitude for languages; and as he has been studying Oriya some years, no wonder that the result proved favourable. He passed as competent to be an interpreter in the Oriya language, to his own great satisfaction, and to the joy of our poor old pundit, who was also his instructor, and who had the promise of a handsome present, should his distinguished pupil prove successful. I have great hopes of the pundit. He assists me in the school; and often seems almost persuaded to be a christian; indeed he says he is one; that he has no confidence in any of the idols of this country; that he trusts alone to Christ; and he says how can he regard *their* Shastres now that he has gained so much excellent knowledge from *ours*. But there is still a "burying of his father," or something that prevents his coming out fully. But to return. We started from home in the evening, and went quite through to Rumbah, staid a few hours in the middle of the day at the famed Rumbah house, till the boat was ready which took us across the Chilka lake. We were a day and a night on the lake, and as we had bearers with us for my palkee, we had no trouble when we reached the other side. Mr. Wilkinson's horse, which had gone by land, came up, so on we went. I very much enjoyed the journey; it was five years since I had been that road, and though there was nothing particularly new—for we are not in the land of railroads and improvements—the works of the Great Architect never fail to delight the

eye, and give an elasticity to the spirit which one does not experience in our daily routine of home duties and of cares. Brother Bailey found us about half way on the journey, and we all travelled together. We met with no accident or alarms on the way. The travellers' bungalows are a great comfort on this road. We were four days on our journey. We reached Cuttack in the evening; my fellow-travellers arrived first as they were on horseback. It was a fine moonlight night. As I reached Mr. Brooks's house, Ellen, who had been watching for the Palkee, ran out to meet me. I found quite a party, who were surveying the "midnight wonders," through a most magnificent telescope which a gentleman had kindly lent them, and which I doubt not you have seen. We, however, hastened on to the house of our kind friends Mr. and Mrs. Stubbins, whose visitors we were to be.

At the appointed time Conference business began in good earnest—and was concluded in a week. I need not give you any particulars, as all these you will receive officially. We had many meetings and greetings—talked of the *absent members of our mission*, and remembered them in our prayers. Mrs. Stubbins and I undertook to visit all the native christians at their own houses; and I think we accomplished it. It took us three evenings to visit only "Lacey Sie." I know not when I have been so gratified; all appeared neatness and order. They were much pleased to show us their little gardens, and mentioned wherein they were independent of the market. Mustered the several members of their families, and a visit of only a few minutes to each house quite enabled us to enter into their joys and sorrows. Many of the Choga christians came too.

Mr. Wilkinson spent a Sabbath there, and much enjoyed the day. The chapel at Cuttack seems again too small for the congregation, which is truly encouraging. We had twelve days at Cuttack; and very much enjoyed the pleasant intercourse we had with dear friends, though compared with other years our gatherings seemed small. Yourselves in England, dear brother Lacey departed, Mrs. Lacey and her family in England—except Carey, who generally joined our meetings, though he was then much occupied with Government translations. We all met at his house one evening. At prayer brother Sutton gave out that beautiful hymn, beginning,

"Messiah, at thy glad approach," &c.

which you know was dear brother Lacey's favourite hymn. It was truly a solemn time, as all seemed to think of the departed. You will see from the minutes that all the

brethren were present, and took their appointments in the chapel, preaching, &c. But there was one afternoon service that I must not omit to mention. The service was in Bengalle; the preacher was a stranger, from Calcutta, i.e., was a stranger to some of us. But he is now the husband of our estimable young friend, Mary Sutton; they were married at Cuttack, about the 1st, inst., and we have heard of their safe arrival in Calcutta. I may tell you that we were much pleased with the opportunities we had of becoming acquainted with our new friend. He is pious, modest, and intelligent,—quite a scholar in the English language, as well as his own—he is connected with the christian church at Calcutta, and is engaged as an assistant missionary. One evening brother Sutton exhibited to the schools, and to full grown spectators, the wonders of a magic lantern, which he had brought from England. There were a number of droll pictures which very much amused the children, and caused bursts of laughter, while the astronomical views were very interesting to all of us. During our stay I had many opportunities of seeing the school girls, and I am sure you will be glad to know that they all look smiling and happy. Brother and sister Brooks were making preparations for sending their eldest daughter, Ellen, to England, and she has since sailed in the Wellesley, under the care of Mrs. Hough. We thought all our Cuttack friends looked remarkably well. Brother and sister Miller were also there. We enjoyed our return journey, and were

truly thankful to find that the schools and all had been kept in peace and safety during our absence.

30th. I must post my letters to-day or to-morrow, so have not much more time for writing. I have written a long letter to my dear Kate, which I shall send with this. I wonder if you have yet been to Wisbech, and if you have seen her, and how she looked, and what you thought of her. She now writes quite a nice long letter to us; and occasionally a tale or something interesting, which I translate to the school girls, and they are constantly asking when she is coming to India, and sometimes say, "Do let her come when Buckley mamma and papa return to this country." They are much interested in all you say about Thomas Stubbins, but they cannot understand how it is he has forgotten his Oriyah. Since I last wrote Mr. Wilkinson and Mr. Bailey have been on business matters, and spent Christmas day at their home, which you know is not usual. We all spent the evening, i.e., after sermon, very pleasantly together. They soon left again; and we have heard good accounts from them. Have I told you that this regiment is going to Moulmein? Several are pious, and friends to our mission. But I trust the Lord will send us others who will feel an interest in the work. We are very thankful to hear of the improvement in sister Buckley's health. Remember us to friends at home, who know us; and with much love to yourselves from us both, I am, yours sincerely,
C. WILKINSON.

NOTES OF VISITS TO THE CHURCHES. No. 6.

AFTER visiting Lollard's Pit on Tuesday morning, Dec. 6th, I left Norwich, and travelled by the Eastern Counties Railway to Ryburgh, where I found our valued friend, Mr. J. Wherry, waiting to drive me to **BARNBY**. A sermon was preached at this place in the afternoon, to an encouraging congregation, from Matt. xviii. 3. A tea meeting was held after the service, in the chapel, when ninety persons sat down: and after this we had a very interesting and exciting missionary meeting; the attendance was overflowing, and the following friends took part in this pleasing service: J. Wherry, who ministers the word of the Lord here, J. Diboll of Holt, G. Short of Foulsham, S. B. Gooch of Fakenham, and the Missionary. The day of the Mission Anniversary is indeed a high day at Barney, and I was gratified to hear, both here and at Norwich, many affectionate references to the visits of former missionaries. Collections and subscriptions, less expenses, amounted to £8

0s. 1d. After the service, rode to Swanton Novers, the residence of our friends, Mr. and Mrs. W., where the following day was spent, the morning being devoted to the benefit of your readers, and the afternoon and evening to the agreeable society of christian friends. Such meetings and partings remind us of the representations given in Scripture of life as a passing scene. We meet—are glad to see each other—talk and pray together—wish one another God speed—and then haste away to do the work our gracious Master has allotted to us. We shall meet again, and the full benefit of christian communion is reserved for the final meeting in our heavenly home.

Thursday, Dec. 8th, I rode to **CASTLE-ACRE**, a distance of twenty miles. A numerous attended Missionary meeting was held in the evening, when Mr. Love presided, and the following ministers took part—J. Stutterd, minister of the place, J. Buckley, and Messrs. Boyden and Rous. Ser-

mons were preached on the preceding Lord's Day, by Mr. Summers of Magdalen. Collections (not deducting expenses) £2 ls. 7½d. The Baptist cause here, and also at Barney, originated in the zealous efforts of Mr. J. Wherry.* And how well it would be if those who love the Lord and are able to give a word of exhortation, when called in his providence to pitch their tents near villages deplorably destitute of spiritual instruction, would pursue the course he did, and for which many will doubtless bless the God of all grace, "when day and night shall have come to an end." Castleacre, for a Norfolk village, is a very large one. It numbers probably two thousand inhabitants, and derives its name from a castle, now in ruins, which was built in the time of the Conqueror. The gateway at the top of the principal street is a strange, and (so far as I am aware) a unique feature in an English village. The foundation of the Priory dates from 1084, the 18th year of the reign of William the conqueror. I like to see such places in ruins, and when I do so give thanks to God for protestantism and liberty. When these places flourished in England, the people were enslaved, and many of the slaves belonged to the church (so called). There was no English Bible in those days, no gospel ministry, no Sabbath-schools, or day-schools, for the instruction of the poor or middle classes; and just as the wealth and splendour of these places increased, the comforts of the working classes declined. "Say not thou, what is the cause that the former days were better than these; for thou dost not enquire wisely concerning this."

Lord's-day, Dec. 11th, preached morning and evening at ASHBY-DE-LA-ZOUCH, and in the afternoon at PACKINGTON. Congregations very encouraging in the afternoon and evening. On Monday evening, the annual meeting was held at Ashby, when Mr. Preston, the minister, presided, and Messrs. Pike, Goadby, Richards (Wesleyan), and J. Buckley, addressed the friends. The following evening, the same brethren, with the exception of the Wesleyan minister, pleaded the sacred cause at Packington. Collections and subscriptions for the past year amounted to £34. This church has from the beginning supported the mission, with a steadiness and liberality that it would be well for many of our churches to imitate. For about 32 years it has held its mission anniversary, without (I believe) a single omission. I remember, when a boy at school, a little more than thirty years ago, hearing the secretary preach for the mission at Ashby, from Mark xvi. 15, "Go ye into all the world," &c. The visitor to Ashby-de-la-Zouch is interested with the old cas-

tle, over which I went some twenty years since with a revered friend, now no more, who pointed out the historical points of interest. In this castle the dissolute and vindictive Mary Stuart, Queen of Scots, was for a short time confined. James I, who with odious flattery is called in the dedications to our Bibles, that "most dread Sovereign,"—"that most high and mighty Prince,"—"that sanctified person"—"whose name was precious," and whose "appearance" was as "that of the sun in his strength," remained here several days. (How strangely inconsistent that this fulsome dedication should have been bound with our Bibles for nearly two centuries and a half! Wherefore should error, though but political, be mixed with the word of truth; or poison, albeit historical, with the bread of life? Why should the Puritans—men of whom the world was not worthy—be maligned in a book designed for all who love the Lord, as "self-conceited brethren who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil?") Here, too, Anne, the consort of James, spent a short time, and so did Prince Henry, the "hopeful seed" of that mean-spirited prince. In the wars between King Charles and the Parliament, the castle was besieged, and though not actually conquered, was evacuated and dismantled by capitulation in 1648.* Anthony Gilby, one of the translators of the Geneva Bible, and a writer of some power, was once vicar of this town; and after him was another distinguished puritanical divine—Arthur Hildersham. They were both of them good ministers of Jesus Christ, labouring and suffering much for their Master. To use the language of those days, they were "painful preachers." Bishop Hall, author of the "Contemplations," &c., was born near this town. Samuel Shaw, author of "Immanuel," and "Welcome to the Plague," spent the last thirty years of his life here. He was appointed master of the Free School, the credit of which his virtues and talents greatly raised. When the Toleration Act passed in the time of William (one of England's "benefactors," and of blessed memory), he licensed his school for religious worship, preaching the opening sermon from Acts xix. 9, "Disputing daily in the school of one Tyrannus." When his family were suffering from the plague, which happened when he resided at Cotes, near Loughborough, he testified that "the plague of a carnal heart was infinitely worse than the plague in the flesh." He was remarkably refreshed, strengthened, and comforted,

* See G. B. R. for 1842, p. 237-8.

* See An Historical Sketch of the Old Castle, Ashby-de-la-Zouch, by J. G. (the late Mr. Goadby).

during this time of sickness. "Oh, would to God," he said, "I might be never worse than when I was shut up of the plague." May we all remember his remark, that "holiness is the only happiness of man, and that afflicted holiness is infinitely to be preferred to prosperous wickedness." Some of his observations in his work on the plague are very deep and searching. The honoured name of Selina, the Countess of Huntingdon, is associated with Ashby. Whitfield speaks in his journal of enjoying "Bethel seasons"—days which were as "the days of heaven upon earth," at her ladyship's residence, Ashby Place; but some of the baser sort violently opposed him in preaching, and he keenly felt it. "Ungrateful Ashby," he said. "O that thou hadst known the day of thy visitation." Still he cherished the hope that "God would raise out of the Ashby stones, some children to Abraham." The dust of this "elect lady," for well does she deserve this honourable appellation, was committed to its final home in Ashby church more than 60 years ago. Her last words were, "My work is done. I have nothing to do but to go to my Father." My readers will remember that the founders of our earliest churches in the Midland Counties, were aroused to flee from the wrath to come by one of her ladyship's preachers—David Taylor. It appears from the "Life and Times of the Countess of Huntingdon," (a deeply interesting book) that at a subsequent period, Taylor was less favourably thought of, but the cause of this I cannot state.

Wednesday evening, I was at RIPLEY, Derbyshire, with brethren J. C. Pike, and J. G. Pike, Junr.; Mr. Minshall, of Stoke, kindly presided, and Mr. Gray, the minister, also took part. The attendance was encouraging, and the collection good. It was the first missionary meeting in the new chapel. I trust the friends will see the desirableness and advantage of having such services annually.

On Thursday evening, I preached at CASTLE DONINGTON a Jubilee sermon for the Bible Society, from Psalm cxxxviii. 2,— "Thou hast magnified thy word above all thy name." The names of the early labourers, and noble sufferers in the Bible cause in England have not, I think, been sufficiently prominent in this year of Jubilee. How much our country is indebted to these truly illustrious men. I adverted to several of them, especially Tyndale (whose name ought to be dear to every English christian), Fryth, and John Rogers (alias Thomas Matthew). Coverdale has had his full share of praise; probably a careful comparison of his translation with Tyndale's will modify the general opinion, and will

show that while Tyndale was staunch to principle, Coverdale was a considerable extent guided by expediency; hence in his version, repentance is usually rendered "penance;" and in the dedication of his Bible to Henry VIII, he compares that graceless monarch to Moses, to David, to Hezekiah, "yea, a very Josias;" (!!) and goes on to say, "I thought it my duty, not only to dedicate this translation unto your Highness, but wholly to commit it unto the same; to the intent that if anything therein be translated amiss, it may stand in your Grace's hands, to correct it, to improve it, yea, and clean to reject it, if your godly wisdom shall think it necessary." Surely he must have forgotten that in that blessed Book which he was laying at the feet of his sovereign, there was such a text as this, "He that rebuketh a man shall afterwards find more favour than he that flattereth with his tongue." Rogers was the first martyr of bloody Mary's reign, and the narrative of the closing scene affectingly illustrates his fortitude, and the heartlessness of his persecutors. When pleading before Gardiner, he requested the Chancellor to grant him one thing. What is that? said Gardiner. "That my poor wife, who is a stranger and foreigner, may come and see me as long as I live," was the reply. This request was denied. Before going to be burnt, he urged the same request to Bonner, "that before going to the stake he might be permitted to speak a few words to his wife;" but Bonner's heart, like Gardiner's, was harder than adamant. As he walked towards Smithfield, he saw amongst the crowd his distressed wife, to whom his cruel persecutors would not allow him to speak; and with her he saw all his children, the eldest a youth near 17; the youngest, or the eleventh child, was an unconscious babe hanging at the mother's breast. It was a peculiarly trying scene, but the husband and father stood firm; and then surely the bitterness of death was past. Such scenes constrain us heartily to pray with one of the martyrs— "From the tyranny of the Bishop of Rome, and all his detestable errors, idolatries, and abominations, good Lord deliver us." But God honours them that honour his word, and Barnes in his Notes on Isaiah lix. 21, says, that he was acquainted with the descendants of Rogers of the tenth and eleventh generation, and that with a single exception the eldest son in each generation had been a minister, and some of them had been distinguished for piety, ability, and usefulness.

On the four following sabbaths I preached the word of the Lord at CHESHAM, CASTLE DONINGTON, and WISBEACH; but as these were not missionary engagements, a

detailed account is not necessary, especially as I hope to visit these places, and collect for the mission. But I feel disposed to tell my readers, that at one of the places I was much interested with two opportunities I had of addressing the inmates of the Union house. A christian brother, who is Chairman of the Board, and who sometimes addresses a few words to the inmates on matters of everlasting moment, introduced me. We went through the sick wards; and on entering the female ward, much to my surprise, the nurse, as soon as she saw me, said, "Oh dear! how glad I am to see you, Mr. Buckley! That's my daughter; and you drank tea with me at ——— the day she was registered." The daughter was about 17. One of the men in the sick ward was in the mutiny of the Nore, though not one of the mutineers. Before the service the husbands and wives were allowed to see each other for a quarter of an hour, and to see their children who were above three or four years old, up to which time they remain with their mothers. I understood this was a weekly indulgence. How affectionately the mothers pressed their children to their bosoms, and most of them had saved a little toast, or an apple, or some other tit-bit to please the little folks; and how anxiously one or two of the fathers, who had not long been there inquired, how's the baby? and how reluctant many were to part when the time had expired. It was to me a touching scene. On one occasion I addressed them from "O that they were wise," &c., and on the other from, "Let the wicked forsake his way," &c. On the first occasion I began by referring to the victims rescued from sacrifice in the Khund country; and the next time reference was made to scenes connected with Juggernaut's worship; and it is remarkable with what wonder they looked up, as if they had never heard such strange things before. When their attention was thus secured, the Gospel was made known. How pleasing the thought that the blessed Gospel is equally adapted for the inmate of the palace and of the union house. Both equally need its purifying and saving power, and without it must be undone. The sovereign as well as the pauper requires to be told that "there is no other name under heaven given among men, whereby we must be saved," but the name of Jesus. Blessed be God, the provision of heavenly mercy is equally free for the poorest and the richest. The sun shines with equal brightness on the cottages of the poor, the mansions of noblemen, and the towers of kings. The grateful light is equally free for the gipsy and the philosopher, the wayfaring man and the

enthroned monarch. Thus free are the blessings procured for sinful humanity by the sacrifice of Calvary—a sacrifice of unimpaired value, and of undying efficacy.

This paper closes the labours of 1853, the first Sabbath of which was spent at Cuttack, the last at Castle Donington: and the close of the year suggests solemn reflections. "The end of the days" is approaching the writer and the reader. May we then "stand in our lot" When we have ceased to work for Christ, may we rest with him for ever. Do we daily realize the state of holy feeling expressed in such Scripture phrases as "*looking for the Saviour, the Lord Jesus Christ—waiting for his Son from heaven—looking for and hastening unto the coming of the day of God*"? This world is the house of our pilgrimage, but we are often in danger of regarding it as our home. I am reminded of the last words that dropt from the accomplished pen of Caroline Wilson (Fry), and which seem not unsuitable to be here quoted. I think the sentiments very beautiful, though exception may be taken to the manner in which she speaks of the "calculators," who profess to know "the times and the seasons which the Father hath put in his own power." "Thou Blessed One! forgive our sad impatience. Thou wert not impatient, albeit heavy, and exceeding sorrowful, while thy love to us was tested to the utmost. Thou art not impatient, now that thy enduring faithfulness is tested still by the unwillingness, unfitness, and unreadiness of thy promised ones, which delay thy coming. Oh! say in heaven thy gracious prayer for us, that our faith fail not when our love desponds—trusting thine when we cannot trust our own! * * We 'seek a country;' we are far from home—we say so—we believe so—at times we feel so. * * And now if thou shouldst come—if some kind calculator dates thy day—and eager listeners hear, or think they hear, the distant movements of thy bridal train, shouldst thou find faith—dost thou find love enough in christian hearts to *wish* it might be so?"

"O Thou, who in the garden's shade,
Didst wake thy weary ones again,
Who slumber'd at that fearful hour,
Forgetful of thy pain.

Bend o'er us now, as over them,
And set our sleep-bound spirits free;
Nor leave us slumbering in the watch,
Our souls should keep with Thee."

Reader, "Go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." J. BUCKLEY.

AMERICAN FREE-WILL BAPTIST MISSION.

RETURN OF SISTER PHILLIPS AND HER FAMILY.

DEVOTED ministers, and christians who are labouring for Christ at home, feel from time to time that their sacrifices are great; yet compared with what the missionary to the heathen is often called to make they are too trivial to be named. For years our missionaries, brother and sister Phillips, have had much perplexing anxiety about the prospective future of their large family. Surrounded entirely by the degraded heathen, and, except at distant intervals seeing a missionary from another station, excluded from all intercourse with refined and elevated minds, they could not prepare their children for a successful settlement in useful or respectable stations. A long residence in a tropical clime called also loudly for a change. Their hearts were wedded to their chosen work, and as brother Phillips had no colleague he could not leave without the mission suffering loss. Only one alternative was presented. Many struggles and bitter tears were theirs before they could make the sacrifice. In view of its trials who can wonder! Sister Phillips must leave her husband to toil on alone uncheered by her sympathy, and with the children God has given her, (eight in number) brave the dangers of the deep, to find in a christian land a fitting home for them, and then for years act the part of both parents. God bless our brother and his family, and enable us as a denomination to appreciate their noble example of self-sacrifice in order to serve our mission and the cause of God. O shall we think it hard to give yearly the scanty pittance of a few dollars each to sustain the heralds of the cross in heathen lands. Had our members generally done this, we could have sent brother Phillips a colleague long since, and this suffering would have been spared. God forgive us and help us in future to redeem the time.

EMBARKATION.

Letters just received bearing date Jan. 5th, announce that sister Phillips and her family embarked Dec. 23, in the ship *Ascoutna*, Capt. Pipper, bound from Calcutta for Boston. Brother Phillips writes,—

"We were all on board on Friday evening, ready to depart on the morrow, but the vessel was delayed a day or two for want of men, and when she did commence "dropping" down the river, her progress was so slow that I had the privilege of remaining with my family nearly a week. I finally parted with them near Kedgeroe on the 29th, and the ship only left her pilot and went to sea on the 31st of Dec.

SHIP ACCOMMODATION AND PASSENGERS.

The "*Ascoutna*," which is to be the floating home of my beloved family for the next four months, more or less, affords as many and great accommodations for passengers as any American vessel I recollect ever to have seen. Though a small ship of only 428 tons burden, and "tween decks" crammed full of cargo, she has a fine room, cuddy on deck, about 30 feet long and 12 wide. Eight cabins, (state-rooms,) open into the cuddy on either side, making 16 in all, each of which is about 6 feet by 5, and provided with light and air by a small glass window that can be opened and shut at pleasure. One or two berths are put up in each to suit the convenience of occupants. Our party has three of these side cabins opened into one, quite to themselves, besides the use of the long cuddy at all hours. The captain and officers, all of whom appear very kind and obliging, have each their separate cabins. Rev. J. R. Nesbit, from Maulmain, a very intelligent, amiable, pious man, is also a passenger on the '*Ascoutna*,' and the captain himself being a pious man, my family will have religious privileges, I trust, through their whole voyage. A Mr. and Mrs. Dunn, (Roman Catholics,) who went out in the ship to Australia, return as passengers in the same vessel. They appear to be amiable people, and will, I trust, do much to relieve the monotony of a long sea voyage. * * Dulah, a Santal native christian from our school at Jellalore, and member of the church, accompanies my family for the purpose of assisting in their care. He is inexperienced, and knows nothing of English. But he was anxious to go, and as Mrs. Phillips would require the services of some one during the passage, we thought it the best arrangement we could make to allow him to accompany them. He is an amiable, modest, unassuming lad, probably about 18 years of age,—as a student, about middling. He would be very glad to remain a few years in America, and acquire an English education. Could he be allowed to do so without being spoiled for returning to his native habits, I should be very glad to have him remain. Perhaps you will consider the subject and consult with Mrs. Phillips in relation to it on their arrival. His proficiency in learning English during the voyage may serve as some criterion by which to judge of his talents for scholarship. Could he receive an English education and still retain his artless simplicity and humble piety, he might prove a great blessing to the mission.

BROTHER PHILLIPS PARTING WITH HIS FAMILY.

I have yet said nothing of my own trial in parting with my beloved wife and dear children, and my return to my solitary home in the jungle, so lately enlivened by numerous warm and glowing hearts and cheerful smiling countenances. Nor need I. If your own imagination fails to give you a correct idea of the reality, certainly my pen would not be more successful. I called them all into the cabin, and after commending them anew to the God of all grace, took a sad, sorrowing farewell of all, and leaving them on deck, bathed in tears, hastened over the side of the ship into a boat which pulled away for the 'Lucy L. Hale,' an American vessel just passing the 'Ascoutna,' and standing towards Calcutta. I was kindly received by her commandant, Capt. Hull, who invited me into the cuddy, where throwing myself on a sofa I looked out at the stern window and sobbed and gazed at the floating home of my beloved ones, every moment borne farther and farther from me. But enough. With my dear wife, I trust we have acted according to the will of God, and hence have a right to expect Divine aid and support.

I spent the day and night on the "Lucy L. Hale"—had an interesting conversation with the Captain, who frankly confessed his need of religion,—in the evening spent an hour or more with the men in the "fore-castle;" all listened respectfully. I was pleased to find them supplied with Bibles. I engaged in prayer and received the thanks of the men for my visit. The next morning I got aboard an open boat, and hastened away for Calcutta, where I arrived Dec. 31st, at one o'clock, A.M.

I had a letter from Mrs. Phillips by the pilot, dated Dec. 31. All were getting on well. The captain was very kind, and interested himself much in the children. My dear wife says: "Now the pilot is about to leave us, and the last opportunity for writing to you will soon be gone, I feel more than ever the reality of our separation, but I think we have reason to believe that we have acted according to the will of God, and if so He surely will bless and support us. May the Lord be with you, my dearest, in every lonely hour, support you in every trial, and give you the desire of your heart in the salvation of those for whom you labour."

I am sure I need not ask you and sister Hutchins to give my beloved wife and children a warm reception. Mrs. Phillips is a faithful and judicious as well as affectionate and loving wife. Kindness shown her and the dear children will be more acceptable to me than if shown to myself person-

ally. O what would I have given to have been able to accompany them and minister to their wants. Under God, I commend them to your kind regard; but, dear brother, a full and oppressed heart and weeping eyes will allow me to say no more. So farewell, God bless you,—bless us all, and make us a blessing to others.

Yours in the gospel, J. PHILLIPS.

TURKEY.

AMONG the nominal christians of Turkey, included in the general denomination of the Greek Church, and among the Jews also, several societies have been in operation. The American Board of Commissioners has a very extensive and prosperous mission among the Armenian nation in Asiatic and European Turkey, which has been in operation for more than twenty years. Their influence has extended to almost every considerable town in the empire, and there are few large cities in which the light of divine truth has not found an entrance; and the number of persons who have come out from the corrupt and fallen native churches, and profess themselves protestants, under the care of the American missionaries, is continually increasing. It was chiefly with reference to the political and religious privileges of the congregations formed by this mission, that the British Ambassador, Sir Stratford Canning, now Lord Stratford de Redcliffe, applied to the Turkish Government for the acknowledgement and protection of protestant christians in the Turkish empire, in which application he was successful. Under the new Toleration Act of the Turkish Government "Protestant *rayahs* (subjects) can live in Turkey, and pursue their lawful callings, and, at the same time, worship God according to the dictates of their own consciences." It is happily no part of our duty to enter upon political discussions in these pages; but we incline to the opinion which has been expressed in high quarters by men well informed on the subject, that one principal reason for the aggression of Russia upon Turkey is the displeasure with which the Czar regards the toleration and protection recently extended by the Turkish Government to protestant christians in Turkey; a measure of religious liberty which does not exist in Russia, and which, while rapidly multiplying the protestants in Turkey, is likely to hasten the scriptural reformation of those churches of which the emperor Nicholas assumes to be the supreme protector. It may be justly anticipated that the hoped for removal of oppression from the christ-

tians of Turkey, and their immunity from constraint and persecution will be a great help to the progress of the gospel; and that the Mahommedans, when they see the christians equal to themselves in political and social privileges, will be more inclined than formerly to examine and admit the claims of our holy religion.

The American Episcopalian Missionary Society some years ago had a Bishop and several other Missionaries at Constantinople. The object of this Mission was to endeavour to promote a reformation of the churches of the East; but the project was abandoned, and the Mission withdrawn.

The American Board of Missions and the Free Church of Scotland have Missions to the Jews in Constantinople; and the London Society for promoting the Gospel among the Jews, has also a Mission at Bucharest in Wallachia; and, together with the Church Missionary Society, extends its labours to other parts of the empire, especially Syria and Palestine.

C H I N A .

RECAPTURE OF AMOY.—THE MISSION HOSPITAL.

DURING six months of the past year, the city of Amoy was the scene of the strangest vicissitudes, having been captured by a body of the insurgents, and again, after a protracted and deadly struggle, retaken by the Imperialists. The incidents of the successive sieges were of a varied, though painful interest, but our limited space will admit only of a brief summary.

On the 18th May, an isolated band of insurgents, members of the "Triad Society," arrived before the city, and after a faint opposition, and with the sacrifice of no more than ten lives, entered it in triumph. The new masters of Amoy, though not professing the religious tenets which so remarkably distinguish the main body of insurgents, appear to have used their victory with singular moderation. But their tenure of power was short. By the 25th of August the Imperialists had re-collected their scattered forces, and made formidable preparations for dislodging the insurgents, when, after a series of assaults which took place between that time and the 11th November, the city was retaken, and the Imperial standard once more planted on its walls. Besides the casualties that occurred during the siege, hundreds of the defeated party were, at the close of the contest, massacred by the victors. But the carnage would have been incalculably greater, had it not been

for the presence and active interference of the Missionaries and other foreign residents; indeed, the native inhabitants of Amoy have borne unvarying and grateful testimony that, but for the residence of foreigners among them, their city would have been reduced to ruins.

By the wonderful providence of God, our missionary brethren and their families were, throughout these scenes of excitement and imminent peril, preserved from all injury; their persons and property were indeed fully respected by the belligerents on both sides; but their dwelling houses, being much exposed, were repeatedly perforated by the round and grape shot of the assailants.

While these stirring events were in progress, there was frequently a large attendance, chiefly of insurgents, upon the religious services in the hospital chapel: but, since the cessation of hostilities, the inhabitants have returned with renewed zest to their usual occupations, and evince little disposition to recognize the hand of God in their deliverance.

It is, however, pleasing to add, that the members of the native church have continued to maintain their christian profession, and are exemplary in their attendance on the means of grace.

Mr. Hirschberg, medical missionary, formerly of Hong Kong, having joined the Amoy mission in June last, entered into arrangements soon after his arrival for opening a hospital, which was brought into full operation on the 18th of August.—*Missionary Magazine*.

MISSIONARY ANNIVERSARY.

BIRMINGHAM.—On Lord's-Day, March 19th, the Rev. J. Buckley delivered two excellent sermons in aid of the missions, and also gave an address to the children of the Sunday Schools. On the following evening the public meeting was held, at which Mr. Alderman Ratcliff presided, and the Revs. J. Buckley, G. Cheatle, J. Lewitt, T. Swan, C. Vince, and P. Sibree, took part in the proceedings. Mr. Cheatle on laying the subscription list before the meeting, remarked, that though some of the early friends of the mission had paid their last subscription, and entered upon their reward in heaven, God in his providence had raised up others to aid the sacred missionary cause. This was a well-attended meeting, and the people went from it joyful and glad of heart. The income of the year amounted to upwards of £57.

THE
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VOL. I.—NEW SERIES.

JUNE, 1854.

No. 6.

THE HAUGHTY MONARCH HUMBLLED.

THE SUBSTANCE OF A DISCOURSE DELIVERED AT WOOD-GATE CHAPEL,
LOUGHBOROUGH, ON THE MORNING OF WEDNESDAY, APRIL 26,
BEING THE DAY APPOINTED FOR A GENERAL FAST.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the Kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men."—Dan. iv. 17.

WE are assembled, christian brethren, on a solemn occasion. The heart of the whole kingdom is awakened, and the attention and sympathies of the whole civilized world are excited, by the events which this day call us together. Entering on a conflict, as a nation, in earnest association with a neighbouring state, with the most powerful despotism in Europe—a despotism that has already crushed the liberties of many nations, and destroyed the hopes and the lives of many millions of men, and which threatens, if unrebuked, to swallow up the liberties, and to blight the hopes of mankind; we are called by the command of our sovereign, and by the impulse of our own free choice, to come before Almighty God, and to pour out our hearts before him, that he, who is the Governor of the nations, may touch the heart and change the mind of the despotic monarch, who is the cause of all this affliction; or, if this may

not be, that he will give wisdom to the councils of our sovereign, protect her armies and her fleets in the hour of conflict, and speedily bring to us and to the world the benefits and blessings of a lasting peace.

That this war has been entered on by our government under a sense of the highest political obligation, and for the purpose of repressing a deliberate and wanton aggression made by a haughty, wily, and perfidious tyrant, upon civilization, freedom, and religion, is a statement which few will dispute; and that our rulers have made use of every honourable means to bring the Autocrat of Russia to abandon his unjust and ambitious purpose, without an appeal to arms, none will have the temerity to deny. Still, war is a very fearful and calamitous thing; and as we recognize the over-ruling power of Almighty God among the nations, and are sensible of our entire dependence on him for our security,

strength, and prosperity, and for every blessing, whether temporal or spiritual, which we enjoy, it is well for us to humble ourselves at his feet, to deplore our numerous errors and deficiencies as a people, and to seek that his mercy and grace may not be withheld from our land; that he "who judgeth righteously," and "whose countenance doth behold the upright," may favour us with his presence and grace, crown our efforts with success, out of this confusion and conflict bring order and peace, and teach all nations "that the Most High ruleth in the kingdom of men," and that "the shields of the earth belong unto God."

As we have arranged to have two services, I purpose this morning, by a reference to the Scripture I have selected, to shew with what ease Almighty God can humble and subdue a haughty despot; and in the evening to lead your attention to some of the sentiments which it is becoming for us to cherish under our present circumstances.*

I.—The monarch referred to in our text was Nebuchadnezzar, king of Babylon. He was, at the time of the events related in this chapter, in the quiet possession of an immense empire. His father, Nabopolassar, a bold and successful warrior, had overcome the old empire of Assyria, and destroyed Nineveh; and he, during a reign of more than thirty years, had extended his conquests, and consolidated his dominions, so as to render Babylon, his capital, the treasure house of the nations, and the wonder of the world. Assyria, Chaldaea, Arabia, Egypt, Lybia, Palestine, Syria, and perhaps Asia Minor, were included in his wide dominions. He was now "at rest in his house and flourishing in his palace." No enemy rose to disturb him, his con-

quests were complete, his ambition satiated, and his magnificent works, and the wealth around him, attested the grandeur of his dominion. In the attainment of this dignity, and the accumulation of this wealth, it little occurred to him how much crime had been committed, how many myriads had been slaughtered, what havoc had been made among the nations he had plundered, captivated, and enslaved. No: the cries of the bereaved, and the tears of the expatriated, were not in his thoughts. The groans of the despoiled and the ruined are but music in a despot's ear. His ease and prosperity were built on the pains and adversity of the millions by whom he was surrounded.

In Nebuchadnezzar do we not discover a prototype or exemplar of Nicholas? What has been the policy, and the progress of this man and his house? Without entering into historic particulars, is it not obvious to remark that he is encircled by nations he has expatriated and enslaved? The kingdom of Poland in the West; the territory of Finland on the North; parts of Tartary, of Persia, of Turkey, on the South, besides many other peoples that he has absorbed in his extended empire. What misery, what bloodshed, what exhaustion of all hope, and what destruction of life and of all the vital interests of men, have been inflicted on the nations to raise his throne to its present state! Yet in all this, and after all this, he was "at rest in his house, and flourishing in his palace." So, at times, does an inscrutable providence permit "the basest of men" to acquire dominion and be at ease.

II.—Nebuchadnezzar was disturbed in his tranquility; and that by a dream. God sometimes speaks to man in this way. Not that every dream is from him. "A dream cometh," says Solomon, "through the

* The latter address will be given in a future number.—ED.

multitude of business." The vagrant thoughts, like disquiet spirits, hover over the sleeping man. But that God may, through this medium, rebuke or counsel mankind, is too manifestly true to be denied by any believer in his holy word. "For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Thus God spoke to king Nebuchadnezzar. When no hostile array was near, and no rumour of revolt was even whispered, and all was peace, this disturbance came. The dream was of a nature adapted to awaken fear. A guilty conscience, and the remembrance of a thousand deeds of spoliation, might assist his imagination to think that the vision referred to himself. He reports it in the following terms:—"Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven: He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field;

and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I, king Nebuchadnezzar, have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee."

And do no disquiet thoughts, no anxious portents of future troubles, ever disturb the minds of modern tyrants? Are not they who have enslaved others often the slaves of their own thoughts and fears? Is it not often true of such;—"The light shall be dark in his tabernacle, and the spark of his fire shall not shine.For he is cast into a net by his own feet, and he walketh upon a snare. Terrors shall make him afraid on every side, and shall drive him to his feet."? What but this fear originates the espionage, the martial law, the imprisonments, and the executions of despotic governments? What suggests the proverb common among them, "After us the deluge"? They fear the exhibition of patriotism in the resistance of outraged and enslaved nations. How different is all this from the security and peace of our own beloved sovereign, who, reposing in the midst of a free people, is conscious that their affections and loyalty are her best earthly defence! Has the Autocrat of all the Russias, whose imperial will is law to his subjects, who in 1832 ordered the

removal of 25,000 Polish families from the land of their birth to Siberia, and other distant parts of his empire, whose despotic deeds are all of this arbitrary class, no fears which arise within him? Has he, whose ancestors have, several of them, died by the hand of their own nobles or relations, no anxious thoughts lest retributive justice should overtake him? Does he never dream? Or is his conscience seared, and his heart insensible? Doubtless he has had his anxieties; and the present aspect of his affairs, with all Europe gathering around him to curb his power and rebuke his pride, if nothing else, has agitated him, and somewhat ruffled his icy repose. Rest assured, dear brethren, that an unjust, a tyrannical, and a wicked man, whatever be his station, cannot permanently be at peace. "The wicked is like a troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

III. The dream troubled the Royal mind, and, as usual, the monarch had recourse to the Chaldeans and soothsayers, to whom he propounded the vision; but they would not even venture upon an interpretation. At last, Daniel, who had before given to the monarch awful proof of his inspiration, was sent for; and when the dream was repeated to him, and he saw by his prophetic spirit its fearful import, he was overwhelmed with astonishment: he trembled at the awful judgements God was about to bring upon this prince. The king looked on him, breathless and speechless as he was with fear, and after the paroxysm had continued an hour, he said, "Belteshazzar, let not the dream or the interpretation thereof trouble thee." Daniel answered and said, "My lord the dream be to them that hate thee, and the interpretation hereof to thine enemies." And then, though the task

was unwelcome, for him, a captive, to tell such truths to his royal master, said: "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, hew the tree down and destroy it; yet leave the stump of the root thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the most High, which is to come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."

When he had given this interpretation, he offered, as became him, as a man of God, the following judicious admonition: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility."

"Break off his sins by righteousness." Thou hast possessed thyself by might of the property of others, and thy injustice is manifold. The earth groans beneath thy crimes. Make reparation, as far as may be for the injuries thou hast inflicted. There is a power superior to thine, that will avenge the evil thou hast done, except thou repent. Restore the plunder taken from thy captives, and be just before God. "And thy iniquities, by shewing mercy to the poor." Think how many captives have been impoverished by thee. Thou hast despoiled them of their lands; thou hast led them into bondage; and they now "hang their harps upon the willows," and "weep when they remember" their own land. Shew mercy to them. It may be, if thou doest this, that God in whom is all power will avert from thee the impending evil. "It may be a lengthening of thy tranquility."

It does not appear that the revelation of the dream afterwards greatly affected the mind of the haughty king; or that he in any way honoured Daniel for the inspired instruction which he communicated to him; or that he at all regarded the honest and reasonable admonition which he received. Monarchs of the despotic order are not much disposed to receive a rebuke from their subjects. Men accustomed only to consult their own imperial will, as the sovereign law of those subject to them, are inapt to repair the wrongs they have wilfully perpetrated on the weak and feeble. Nor are those who have become accustomed to the violation of all laws, both human and divine, the most happily prepared to submit to the first indications of the will of God. There does not seem to be any proof that Nebuchadnezzar, in the least degree, altered his course, or that his haughty pride was at all abated.

Has no one been able to admonish

and rebuke the imperious Nicholas? Is there no one, not even a captive, that dares to tell him of his injustice, his cruelties, and his sins? No one. His son, the prince of Russia, is said to have told him that the war impending was "impossible and inevitable;" not daring to speak more plainly. But none of his nobles, no, nor his prime counsellor, Nesselrode, have done anything, apparently, further than to lend their own minds and talents to further his devices. Two gentlemen of the Society of Friends have gone from this country to his palace, and have uttered before him a faint sigh about war in the abstract, but they did not dare to allude to his tyranny and injustice. Sir Hamilton Seymour, the British Ambassador, whom the wily chieftain wished to win over to his views, is apparently the only living man who to his face has dared to pronounce words of truth and honesty. O, for a Daniel! even in the court of St. Petersburg, who would dare to speak for the captive, for the oppressed, and the despoiled! Pampered by his high and irresponsible power, by the sycophants who constitute his court, and the intolerant priesthood, who bask beneath his smiles; served by a people who are trained to blind submission, to whom free thought and free speech are forbidden on pain of Siberia, or the knout; swallowed up by his own self-deceivings, the Czar not only pursues his course without admonition, but even vainly appeals to God and man that he is fighting for the cross, and for the religion of the Prince of peace! Infatuated man! Is not thy end before thee? Dost thou not see the gulph opening to receive thee? and will not thy humiliation, like that of the despot of Chaldea, or the one who lately languished away his life on a lone rock in the Atlantic, be "to the intent that the living may know that the

Most High ruleth in the kingdom of men."

IV.—The purpose of God was carried into effect. When the king of Babylon had passed a year in his splendour, unrelenting and unchange-d, the visitation came. As he walk-ed upon his palace, from which he could have a splendid view of the noble city, some fifty miles in circuit within the walls; as he contemplated with pride and self-satisfaction its mighty walls, its massive towers, its extended and noble palaces, and the multitudes of streets with which it was intersected, and all the marks of imperial wealth with which it abounded, his heart was lifted up, not with thankfulness to God, nor with grati-tude to an obedient people, but with his own pride and self-sufficiency; he was carried beyond all the bounds of reason and common sense, by his own self-importance. "Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the hon-our of my majesty?"... "Who then is like unto me?" Alas for human greatness, on how slender a thread it ever hangs! "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebu-chadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebu-chadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

His reason was dethroned; and he became as a wild beast. For seven years the haughty monarch lived;

but what a life! Bereft of reason, an outcast, lower than the lowest of his serfs, wandering with the beasts of the field! Such is the inspired account. Some indirect allusions to this malady seem to be contained in the most ancient historians; but none are so full and clear as this. When we contemplate the high pin-nacle of glory on which he stood, when surveying the grandeur of his capital, and contrast it with the deep degradation to which he fell, more to be dreaded than the grave, to herd as a beast, and be lower than the meanest and most down-trodden of his vassals, we are able to appreciate the language of the prophet Isaiah, used in reference to him:—"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prison-ers?"

V.—But the calamity was not without its uses. God, in his mercy, at the expiration of the time, restored his reason, and he looked up to heaven, and blessed the most High, and honoured him that liveth for ever and ever. He recognized the supreme dominion of God, and the insignificance and nothingness of man. In short, he became a changed man, and an humble and willing servant of the most high God. His own words scarcely require comment; they are

most beautiful and expressive:—"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. * * * * At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase."

So it is possible, with equal ease, for the living God to rebuke and chasten, to humble and renew, the self-sufficient monarch of the north. He may do this even now, so as to avert war, or prevent bloodshed. He may touch his reason, a thing not improbable, as his father was strangled under the pretence of madness; or he may induce the thousands of Finnish sailors, pressed reluctantly into his fleets, to mutiny, or to strike their colours before their foe: or the myriads of Poles forced into his armies may desert to their own standard in the opposing ranks; or ill-suppressed complaints among his own nobles, who may be impoverished by this war, may burst forth and give him alarm; or his fifteen millions of personal slaves may rebel; or indeed a thousand things may be used by providence, to "rebuke the destroyer for our sakes;" so that he may learn wisdom, humility, and justice, and the fear of God.

So fearful is the crash of arms, and so terrible are the slaughters of the battle field; so dreadful is the suffering and the loss of life in the sickness

of the camp, that we are willing to pray for any happy termination of this quarrel, rather than that which results from the actual conflict. O thou! who art the sole arbiter of the nations, the Prince of the kings of the earth, have mercy on our armies and our fleets, and those of the nation in alliance with us in this struggle; give them propitious winds and the protection of thy providence and thy power; have mercy too on him who is, as we believe, the sole author of all this turmoil and trouble. Open his eyes, subdue his spirit, change his heart, weaken his hands, that he may see that he is but man, and that he may be induced speedily, sincerely, and truly to repent before thy throne of all his errors, and to make honourable overtures for peace to the nations; so that the dreadful conflicts, both by sea and by land, may be averted. But if otherwise thou hast determined in thine own sovereign pleasure; if thou wilt not remove from him this infatuation and peril, but will leave him like Pharaoh to his hardness of heart, grant to the armaments employed against him that they may soon be conducted to a triumphant issue; and that they may return to their own land, sheltered by thy protection, to receive the approbation and the blessings of their people. and the gratulations of all the earth.

And now, christian brethren, ere we retire from the sanctuary, let us individually learn from the example set before us in this narrative, the folly and madness of pride and self-sufficiency: the importance of truth and righteousness; the supreme authority of God, and the immense interests involved in the enjoyment of his favour and love. Let us seek him and consecrate ourselves to his ways, that we may through his grace in Christ Jesus, "walk in holiness and righteousness before him all the days of our life." Amen.

"REDEMPTION REDEEMED."

[PERHAPS only a few of the readers of the General Baptist Magazine are aware that about two hundred years ago, a volume appeared with this somewhat quaint title. Last summer I met with a copy of the work, printed in Halifax, in 1806; the Introduction to which, by the Editor of this edition, given beneath, contains some valuable historical facts and remarks, which the writer thought might be useful in these days, when, he fears, too little regard is paid to our distinctive religious principles. The whole title of the edition referred to runs thus:—"Redemption Redeemed, wherein the Most Glorious Work of the Redemption of the World by Jesus Christ is Vindicated in its Just Latitude and Ex-

tent, according to the Gracious Designs of God. Also, a Sober Discussion of some Great Questions relative to this important Subject, viz., concerning Election and Reprobation; the Sufficiency and Efficiency of the Means Vouchsafed to Men by God, for Producing Repentance and Faith, &c. The whole being chiefly designed to expose the Error of a Limited Atonement to a Part of Mankind only, with the Consequences thereof; and to promote and vindicate that most encouraging and precious Truth, that Jesus Christ, by the Grace of God, tasted Death for Every One. By JOHN GOODWIN. A little modernized and abridged by JOHN BATES, V.D.M., Halifax. SELECTOR.]

INTRODUCTION.

THE following work, which is humbly presented to the public, on the most important subject of the redemption of the world by Jesus Christ, was written, or rather completed, in the year 1650; and dedicated to *Rev. Dr. Benjamin Whichcote*, Provost of King's College, and vice-chancellor of the University of Cambridge, together with the rest of the heads of colleges, and students in divinity, in that famous university. It is not my design to enter into any panegyrics, either on the author or his work; the work will speak for itself, and the public must be their own judges of its merit; truth, I believe, was the object he had in view, and this he prosecutes and supports by almost every possible argument. He appears to have been well acquainted with the weak reasoning used by those of the contrary judgment to himself, to support the doctrines of absolute and unconditional election and reprobation, and a limited atonement; and therefore he presents his arguments against those pernicious errors in a masterly manner. Well may those of the Calvinistic persuasion ridicule him and his work in the manner they have frequently done, because he hath so clearly exposed their errors, and made their Babel to

totter; and I expect no better treatment, for attempting to revive and spread his most valuable work. But let this be as it may, if I can be any ways useful to my fellow creatures, in enlarging their views of the redemption of Jesus Christ, and liberating them from that contractedness of mind which is inseparably connected with a belief of the Calvinistic decrees, my end will be answered.

It is a question that has been frequently proposed, if there be no such doctrine as absolute and unconditional *predestination* and *election*, why did all the ancient writers teach it? To this I answer, 1. I will venture to affirm that not one in a hundred ever read any, much less *all* the ancient writers. What they mean by ancient writers is, such as wrote before and after the synod of *Dort*. But those are rather late than ancient writers. 2. All, even of those writers, do not teach such a predestination and election as are contended for by rigid Calvinists. 3. None of those that are justly entitled to the character of the ancient writers, and who lived in the three first centuries after our Saviour's days, ever taught any such, as is sufficiently manifest in the quotations from them in the course of this work. St. Austin indeed did teach it afterwards, and his followers; yet

not without frequently contradicting themselves.

But then, it is farther asked, How come the doctrines of absolute election, &c., and the limited extent of our Saviour's death to be taught and so generally received in our own country? They were first introduced into the world by St. Austin, Bishop of Hippo, in Africa, about 400 years after our Saviour's days. But they made their appearance in a very crude, undigested, and inconsistent form, and so continued for a number of years; till Calvin, who was contemporary with Luther, attempted to reduce them into a system, and from hence it is, that the maintainers of these doctrines have obtained the name of Calvinists. But neither did Calvin himself give the system its finishing stroke; for it would be easy to produce quotations from his works, wherein he asserts both ways, viz., that Christ died for all, and that he only died for the elect. After this, in the year 1618, the synod of Dort gave a kind of finishing stroke to this system of Calvin, and brought it into the form we find it in most of the puritanical writers. Though indeed among these there is hardly one but who has here and there a sentence tending to establish the doctrine of an unlimited atonement, which they at other times, when they are guided by the synod's leading strings, condemn as error and heterodoxy.

But in reference to the prevalency of these doctrines in our own country, it must be observed, that in the reign of Queen Elizabeth there were two men of great note for their learning and parts in the University of Cambridge; the one Doctor Whittaker, who was Regius professor of divinity there; and the other Peter Baro, who was Margaret professor. Whittaker, who had married into a family much attached to the Geneva Masters, gave himself up to their opinions; and among other points, which chiefly rested in the authority of Calvin and

Beza, he began to urge the opinion of absolute predestination, which entirely excludes the greatest part of mankind from the redemption of Christ and sufficient grace; and that according to the design of God and of Christ, he maintained that reprobation is not a negative, but a positive act in God, with respect to man considered in the mass not yet corrupted; and that by means of this decree, and the will of God, many men rush into eternal destruction.

Peter Baro being of the contrary judgment to Whittaker, the disputes between these two celebrated professors ran very high, and for a considerable time drew the youth of the University into two parties; Whittaker at length went to London, and going to Dr. Whitgift, Archbishop of Canterbury, informed him, that the University was disturbed with the Pelagian opinions, to remedy which, he desired that nine articles (afterwards known by the name of the Lambeth Articles) which he had drawn out, might be sent to Cambridge, with the approbation of some of the Bishops. These articles were so artfully framed, that they might be approved of even by those who differed not a little from his opinion, and yet afterwards be used by himself for the confirmation of it.

A convention of a few Bishops and other Ministers, was held in November, 1595, in which the articles received their approbation. And Whitgift, although he approved not of Whittaker's opinions, yet through easiness of temper, and fear of discord, he submitted. These articles were transmitted to Cambridge, Whittaker boasts that he had gotten the victory. And meeting with the Chancellor of Cambridge, who was also one of the Queen's Privy Council, he acquainted him with what he had done, and showed him the articles. That great man easily perceiving how dangerous it was to determine in points so much contested, heartily

disapproved of all that was done, saying, that he would make the authors of this business repent of it. Accordingly he laid the matter before the Queen, informing her what had been decreed by a few divines about the most weighty questions, in which men of the greatest learning could never agree: adding that it was plain what those aimed at who had done this: for they thought and taught, that whatever was done in human affairs, whether it were good or bad, it was all necessitated by the ruling force of an immutable decree: and that this necessity was laid upon the very wills of men also, that they could not will otherwise than they did will. "Which things, says he, if true, most sovereign Lady, in vain do I, and others your Majesty's faithful servants hold long councils about what is needful to be done in any affairs, and what may be of use to yourself and your kingdom, seeing that all consultation about things that necessarily come to pass, is downright folly."

The Queen was moved, and ordered Archbishop Whitgift to be sent for. He came, and the subject of the Lambeth Articles was brought forwards: the Queen's councillors being present, pressed very hard upon him by urging the illegality of the convention; and proceeding to the question concerning fate, "they determined, that this opinion was opposed to good morals and the commonwealth." The event was, that the Lambeth Articles were suppressed.

Whittaker died in a short time after the Lambeth convention, and was succeeded in the Regius professorship by Dr. John Overall, afterwards Bishop of Norwich, a man of most excellent learning. He taught in this manner, that sufficient grace is offered to every man; that Christ died for every man; that grace leads the way in everything that is good, and free-will informed by grace follows after; that grace operates in such ways as cannot be explained, not however by

determining to every particular act in a natural manner, and that justifying grace cannot consist with mortal sins before they are repented of.

After this, King James I. having ascended to the throne, a conference was held at Hampton Court in 1603; and although King James did not think proper to establish absolute predestination at this time, according to the wish of Dr. Reynolds and his party, yet he did much towards it afterwards, by countenancing the proceedings of the synod of Dort, and causing the Bible to be new translated, which translation, as well as the former, being made mostly by such as were staunch friends to the doctrine of Calvin, no wonder that many texts appear to favour it.

As we are come down to the time of the synod of Dort, I will here give my readers a brief account of that assembly. The universal doctrines were generally taught in the Belgic churches, before Arminius either wrote or spoke in their defence; and as Dr. Heylin has proved, were the national persuasion before Calvinism was heard of. However, in time, Calvinism spread, and just before the synod of Dort, the Calvinists persecuted the Remonstrants, as those were termed who held the general doctrines. The Remonstrants put themselves under the protection of one Barneveldt, a man of great power, in the council of state for the United Provinces: by whose means they obtained an edict from the states of Holland and of West Friesland in 1613, requiring and enjoining a mutual toleration of opinions. But this indulgence, though very advantageous to the Remonstrants, cost them dear in the end. For Barneveldt, having some suspicion that Maurice of Nassau, Prince of Orange, Commander General of the forces of the United Provinces, had a design to make himself absolute master of those countries, made use of them for the encouraging of such patriots as durst appear in maintenance of the common liberty.

This service they undertook the rather because they found that the prince had passionately espoused the quarrel with the Calvinists. From this time the breach was so widened that it could not be closed again, without either weakening the power of the Prince, or the death of Barneveld. This last they easily accomplished, for he was put to death contrary to the fundamental laws of the country and the rules of the union. The Calvinists having gained their end, thought it a high point of wisdom to keep their adversaries under, and to effect that by a national council which they could not by their own authority. To this end, the States General being importuned by the Prince of Orange, a national synod was appointed, to be held at Dort, in 1618—to which the different churches sent their delegates, and some eminent divines were commissioned by king James to attend the synod for the realm of Britain. A synod, says my author, much like that of Trent, in the motives to it, as also in the managing and conduct of it. For as neither of them was assembled till the sword was drawn, the terror whereof was able to effect more than all other arguments, so neither of them was concerned to confute, but condemn their opponents.

Though most of the British divines were brought over to subscribe the Calvinistical and tyrannical decrees of the synod, yet not all. Mr. John Hales did not; a man never mentioned without the epithet of the ever-memorable, on account of his very extensive learning and knowledge. He went into Holland, chaplain to Sir Dudley Carlton, ambassador to king James I. to the United Provinces, at the time of the synod of Dort, and became acquainted with the most secret deliberations of that synod. He was, says Bishop Pearson, who was long and intimately acquainted with him, a man of as great sharpness, quickness, and subtlety of wit, as ever this, or perhaps any nation bred. His industry

strove, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet conversed with books. He went to the synod of Dort a rigid Calvinist, but on hearing Episcopius's reasons against those doctrines, he from that time renounced John Calvin.

Dr. Goad was another of those Divines deputed by King James to go to the synod. He was, says my author, a person every way eminent in his time, having the repute of a great and general scholar, exact critic and historian, a poet, orator, schoolman and divine. He went to the synod in the room of Dr. Hall, who came back indisposed, where he acquitted himself with applause in defence of Calvin's doctrines. But the force of truth, and an impartial consideration of the reasons offered in its defence, at length prevailed with him to alter his judgment; and he then stood forth an advocate for the other side of the question. Dr. Womack, bishop of St. David's, is said to have been convinced by the powerful reasoning of Arminius, and to come over to the Remonstrants.

But notwithstanding some few deserted the good old cause of rigid Calvinism, it was known to be too useful a state-engine to be given up by the managers of the synod. Accordingly by their decree it was established as orthodoxy. And had they stopped here, there had been no great harm done. But they decreed moreover that no one should be admitted to the ministry, nor suffered to preach, nor teach a school, that was not in their sense orthodox. Nay, to such a length did they proceed in some places, that they would not suffer a man to be a parish clerk or sexton, who was not approved of for his orthodoxy. But they did not stop here. They imprisoned, banished, confiscated the goods, and ruined all those worthy ministers, whose

consciences would not suffer them to subscribe to the horrible decree. Thus we see the spirit of Calvinism, and how it came to be honoured with the name of orthodoxy, and to be so prevalent in this nation. I shall say no more of the national mischiefs that have arisen in this land by means of Calvinism being pronounced orthodoxy, nor how great a hand the Jesuits had in the time of the civil war, in artfully and secretly pushing on predestination and the Geneva customs, under a pretence of reforming the doctrine and discipline of the church, when their grand aim was to destroy both. But I have seen much of the mischief arising from it, with regard to particular persons. How many have been heard to curse and blaspheme the God of love, in a manner shocking to think of, on account of his supposed horrible decree? We have known other serious christians, of a timorous disposition, walk for years together on the very brink of despair, always in fear lest they should not be of the number of the elect, and so finally perish. Others, who for many years were happy in God, and walked as became the gospel, who afterwards fell; and then rocking themselves in the cradle of perseverance, have vainly fancied that they never could fall so as to perish, and therefore have given themselves up to take their full swing of sin. Who can tell the mischief that these unscriptural doctrines have done and are capable of doing in the world? In short, the doctrine of absolute election, like the Pharisees with their key of knowledge, hinders many from entering into the Kingdom of Heaven, who were entering in, (as also many who were entering it turns out again.) For who would strive to enter in at the strait gate, if they were fully persuaded that by virtue of an absolute and eternal decree, such and such persons should never be able to enter in; and by virtue of such a decree, such and such other persons should be thrust in head and shoulders.

The mischievous consequences of such doctrine the Bishop of London was well aware of; for at the Hampton Court conference, when Dr. Reynolds and others of his party insisted on the Lambeth articles being added to the thirty-nine articles of the Church of England, the good Bishop observed to king James I. "that very many in those days neglected holiness of life, presuming too much on persisting in grace; laying all their religion on predestination, saying, *if I shall be saved, I shall be saved*," which he termed a *desperate* doctrine, and shewed it to be contrary to good divinity, and the true doctrine of predestination. By such arguments the king was persuaded, and the Lambeth articles were wisely and justly rejected.

It hath been frequently intimated that the extent of the death of Christ, which is the leading subject of this work, is of no great importance, and that we need not trouble our heads about it; namely, whether he died for all, or only for a few, provided we believe in him for ourselves. I must confess that I have been in danger of falling into the same sentiment myself, and thereby in some measure eclipsing the glory of the blessed gospel of Jesus Christ. But the subject, if duly considered, will appear to be of greater importance than many are ready to imagine; and our author must have been deeply convinced of this, or he would not have taken so much pains to set it in a true point of light.

1. Its importance will appear, if we only consider it as a part of divine revelation. The great and blessed God, in compassion to our ignorance, hath been graciously pleased to favour us with a revelation of his mind and will, which bears the stamp of divinity in every part of it. There is nothing unimportant or trifling in this book; every part of it undoubtedly ought to be attended to, and firmly believed by us. In it we are particularly inform-

ed for whom the Son of God laid down his life. It contains a revelation of the mind of the Deity, so far as it was proper for him to make it known. It was given by the inspiration of God; designed in a peculiar manner for the information and instruction of men; and to treat it with any degree of slight or indifference, is in effect, so far to slight and disregard that glorious Being who is the author of it.

2. The importance of the extent of our Saviour's death will further appear, by considering how deeply mankind are interested in it. The whole human race are concerned in the death of the Lord Jesus Christ. It respects our everlasting felicity and happiness, in comparison of which, all the concerns of this present world, however important, are mere trifles. It is in a peculiar manner connected with our hope of glory, and the only way to come to the enjoyment of it. For if there should be any among the sons of men for whom the Lord Jesus Christ did not die, these are unavoidably, and without any fault of their own, excluded from all possibility of happiness. For Christ is the only redeemer; the only way to glory; and *there is not salvation in any other.*

As all appear to be so deeply interested in the death of Christ, it ought to be remembered with all seriousness; and being a manifestation of the greatest love and regard for us, it therefore very justly demands suitable and grateful returns. Under this consideration, it should influence the temper and conduct of all mankind, wherever this transaction of divine love is known by a preached gospel. If Christ died for all, it ought in the plainest and most unequivocal language to be made known to all who hear the gospel. All ought cordially to believe it, and earnestly to seek for the salvation which he has procured for them; and to love, praise and serve him for it. All who do not thus gratefully remember such a wonderful instance of

love, will be justly condemned. On the other hand, if Jesus Christ did not die for all, it is evident that no one is under any obligation to pay this grateful regard for him, until he come to know that Jesus Christ died for him in particular. It is in the very nature of things impossible, nor can it in justice be required, that any one should acknowledge favours which he never received; or make returns of love and obedience in the consideration of a fact which he does not know to have ever existed. That *Jesus Christ died for our sins*, is the leading fact recorded in the gospel, 1 Cor. xv. 3. and without the belief of this truth we cannot be real christians. But if Jesus Christ died for all men, and this be recorded in the gospel, (which our author clearly proves,) it evidently follows that all men who hear the gospel, ought to believe it with that faith which worketh by love, both to God and man; and all who do not thus believe, experience and act, fall under righteous condemnation.

3. The extent of the death of Jesus Christ, will appear still of greater importance, when we consider that it will affect our views of the day of judgment, and the manner in which we shall be dealt with at the great day. If no evidence can be produced from scripture that Christ died for us, we cannot rationally suppose that we are in danger of being condemned because we have not believed in him, and loved him and served him as our Saviour. But if we believe that Jesus died for all, and that those who are condemned, are condemned *because they have not believed in the name of the only begotten Son of God*; it naturally follows that we may be accepted through him at the great day, unless we neglect the great salvation he hath procured for us, in which case we cannot be accepted. When St. Paul says, *If any man love not our Lord Jesus Christ, let him be Anathema Maranatha*—let him be accursed when the Lord cometh—he evidently teaches us that

our love to Christ shall be brought into question. We are now called upon to love him, and are under the greatest obligation so to do, because of his great love to us. Thus it appears that the extent of our Saviour's death will affect the proceedings of the judgment day, and ought to affect us in the prospect of those proceedings.

4. As a farther proof of the importance of the extent of the death of Christ, our views of it essentially affect the character of Almighty God. Now, if the blessed God, who was under no obligation to give his Son to die for any, did, of his own free will and sovereign pleasure, give him to die for *all*, this was undeniably a more glorious and striking instance of love than if he had only given him to die for a part of mankind. As the subject before us so materially affects the character of the blessed God, especially his darling attribute of love, we cannot but consider it of very considerable importance, and most worthy of our serious consideration. Let it be our business to follow the example of our much esteemed author, endeavouring to investigate this important subject, with a due deference and entire submission to what the Scripture says on it.

The extent of our blessed Saviour's death, whether universal or limited, is a matter of pure revelation. We should never have known that God had pitied poor sinners, or that he had given his Son to die for any, had not the inspired volume informed us of it. It is the gospel of the blessed God: the good news sent from heaven to earth, by which we understand, that the Lord Jesus did *his own self bear our sins in his own body on the tree*. Neither could we have known the character, nor number of those for whom the Redeemer laid down his life, but by the same precious gospel. We are therefore under the necessity of submitting, in

the most implicit manner, to that testimony, as the only and the complete source of information on the subject. The gospel, on this much controverted subject, tells us that which could otherwise never have been known by mortals, at least in the present world. As this is the subject of pure revelation, concerning which we should otherwise be entirely ignorant, we may naturally expect the revelation of it is clear and express, calculated, if we attend with seriousness, to give us all the information which is necessary. To suppose that such an important matter as the extent of our Saviour's death were left doubtful, or not clearly revealed in the scripture, would be a reflection on the perfection of divine revelation and the goodness of God. If Jesus Christ died for a part of mankind only, we may certainly very reasonably expect, from the goodness of God, and the perfection of revelation, to find this related in clear and express terms, as all other peculiar doctrines of the gospel are. On the other hand, if he died for all mankind, this is undoubtedly expressed in clear language, especially when the importance of the doctrine is duly considered. In this case we cannot suppose that we should be left to mere inference, much less could we expect to find expressions, when the subject is professedly treated of, which naturally convey ideas quite contrary to what the Holy Ghost intended to convey; this would reflect on the plainness and perspicuity of the word of God, and confound common sense. It would indeed be very unreasonable and absurd to expect anything of this kind; and I hope, through the blessing of God, that the work before us will make it sufficiently appear to every unprejudiced mind, that we have the clearest instructions in the word of God on this very interesting subject. It is matter of real gratitude, that we are not left to grope in

the dark, or wander in the wild mazes of uncertainty, or to follow the fancies and opinions of men ; but we have a most sure word of prophecy, to which we shall do well always to take heed, as to a light shining in a dark place. Therefore my dear readers, let us never arrogantly and proudly set up our own opinions unsupported by the word of the Lord, as an article of faith ; but ever implicitly submit in all matters of religion to what divine revelation teacheth.

Lest I should weary my readers with a tedious introduction, I would conclude by observing, that our reverend author tells us in his dedicatory epistle to this work, that the prize that he ran for was to make the best of every opportunity, to excite, provoke, and engage those whom he judged best qualified among his brethren to bless the world, labouring and harassing itself under its own vanity and folly ; by bringing forth the glorious Creator, and ever blessed Redeemer, out of their pavilions of darkness into a clear and perfect light, to be beheld, revered, and adored in all their glory ; to be possessed, enjoyed, and delighted in, in all their beauty and desirableness, by the inhabitants of the earth. In this same epistle, after apologizing for its uncommon length, and the uneasiness on that account which he supposes it might give those to whom the work was dedicated, he concludes it in the following words : " I shall discharge you from any sufferings from my pen at present, only with my soul poured out before the great God and Father of lights in prayer for you, that he would make his face to shine upon you : quickening your apprehensions, enlarging your understandings, ballasting your judgments, and strengthening your memories ; giving you ability of body and wil-

lingness of mind to labour in those rich mines of truth (the Scriptures) ; breaking up before you the fountains of these great depths of spiritual light and heavenly understanding : assisting you mightily by his spirit in the course of your studies : lifting you up in the spirit of your minds above the faces, fears, and respects of men ; drawing out your hearts and souls to relieve the spiritual necessities and extremities of the world around you ; making you so many burning and shining lights in his house and temple, the joy, glory, and delight of your nation ; vouchsafing to you as much of all that is desirable in the things of this world, as your spiritual interests will bear, and the reward of prophets respectively in the glory and great things of the world to come." He subscribes himself their poor brother in Christ, always ready in love to serve the meanest of them. I am well aware, that though some will be pleased at the revival and spread of this work, others will be offended ; yea, are already offended. One person I met with expressed himself as being sorry for me, on having seen the advertisement, that I had not a better subject than to oppose the redemption of Christ. I appeal to the public ; it is not the design of this work to oppose the redemption of Christ, but to establish it, and enlarge our views of its fulness, extent, and glory, in the ample provision there is made for all poor sinners. The spread of truth is the object I have in view ; and may the great God of truth give his blessing to the feeble efforts of one of the weakest and most unworthy of his servants towards the accomplishing of this invaluable end, and to his name shall be all the glory for evermore, Amen.

BIBLE ORNITHOLOGY.—THE EAGLE.

IN no part of the animal creation are the wisdom and goodness of God displayed in a more lively manner than in the structure, formation, and various endowments of the feathered tribes. The symmetry and elegance discoverable in their outward appearance, although highly pleasing to the sight, are yet of much greater importance when considered with respect to their peculiar habits and modes of living, to which they are eminently subservient. Instead of the formidable head and jaws, the deep capacious chest, the brawny shoulders, and the sinewy legs of the quadrupeds, we observe the pointed beak, the long and pliant neck, the gently swelling shoulder, the expansive wings, the tapering tail, the light and bony feet; which are all wisely calculated to assist and accelerate their motion through the yielding air. Every part of their frame is formed for lightness and buoyancy; their bodies are covered with a soft and delicate plumage, so disposed as to protect them from the intense cold of the atmosphere through which they pass; their wings are made of the lightest materials, and yet the force with which they strike the air is so great as to impel their bodies forward with astonishing rapidity, whilst the tail serves the purpose of a rudder, to direct them to the different objects of their pursuit. The internal structure of birds is no less wisely adapted to the same purposes, all the bones and muscles being extremely delicate, light and thin, the air entering into them by a communication from the wind-pipe. There is a general diffusion of air through the bodies of birds, which is of infinite use to them, not only in their long and laborious flights, but likewise in preventing their respiration from being stopped or interrupted by the rapidity of their motion through a resisting medium. And this univer-

sal diffusion of air through the bodies of birds may account for the superior chat of this class of animals.

Of all the birds of the air the Eagle, of which there are several species, is by far the most celebrated. The Golden Eagle is the largest of the genus; it measures, from the point of the bill to the extremity of the tail upwards of three feet; from tip to tip of the wings above eight; and weighs from sixteen to eighteen pounds. The male is smaller, and does not weigh more than twelve pounds. The bill is of a deep blue; cere, yellow; eyes, large, deep sunk, and covered by a projecting brow; the iris is of fine bright yellow, and sparkles with uncommon lustre. The general colour is deep brown, mixed with tawny on the head and neck; quills chocolate, with white shafts; tail black, spotted with ash; legs yellow, feathered down to the toes, which are very scaly; the claws are remarkably large; the middle one is two inches in length. This noble bird is found in various parts of Europe; but abounds most in the warmer regions, seldom being met with farther north than about the fifty-fifth degree of latitude. The eagle has always been considered the king of birds, on account of its great strength, rapidity, and elevation of flight, natural ferocity and the terror it inspires into its fellows of the air. Its ferocity is so great that a large extent of territory is requisite for the supply of proper sustenance, and providence has therefore constituted it a solitary animal; two pairs of eagles are never found in the same neighbourhood, though the genus is dispersed through every quarter of the world, Notwithstanding the ferocity of its nature it seldom makes depredations on the dwellings of man. Its fondness of blood is so great that it frequently destroys fawns and kids for the mere purpose of

sucking their blood. Water is said never to be drank by it in its natural state. Its sight is quick, strong, and piercing, to a proverb. "So keen is the sight of the eagle," says Isidore, "that when floating with immoveable wing above the deeps of the sea, far beyond the reach of the human eye, he can discern a little fish swimming below." The Eagle is said to extend his dominion over the birds as the lion over the quadrupeds. Numerous instances are on record of eagles seizing large bodies and carrying them off. A clergyman reports that he saw, in the Orkneys, one mounted in the air with a pretty large pig in its talons, which it let fall when he fired at it. Martin, in his description of the Western islands of Scotland, published in 1716, states, "A singular providence happened to a native of the Isle of Sky, who when an infant was left by his mother in a field, not far from the houses; an eagle came and carried him away in its talons as far as the south side of the Loch, and there laid him down on the ground; some people perceived it, ran immediately to his rescue, and carried him home to his mother." Ray mentions an instance of a child a year old being seized by an eagle in one of the Orkneys, and carried to the eyrie, about four miles distant, but the mother, who was aware of its situation, pursued the bird thither, found the child unhurt in the nest, and took it home.

The eagle is frequently referred to in the Holy Scriptures. To this noble bird the prophet Ezekiel refers in his parable to the house of Israel:—"A great eagle, with great wings, long winged, full of feathers, which had divers colours, came into Lebanon, and took the highest branch of the cedar." Ezekiel xvii. 5. In this parable a strict regard to physical truth is discovered; the eagle is known to have a predilection for cedars, which are the loftiest trees in the forest, and there-

fore more suited to his daring temper than any other. La Rogue found a number of large eagles' feathers scattered on the ground beneath the lofty cedars which still crown the summits of Lebanon, on the highest branches of which that fierce destroyer occasionally perches. In describing the victorious march of the Assyrian armies, the sacred writers frequently allude to the eagle. Referring to the Babylonian monarch, the prophet Hosea proclaimed in the ears of all Israel, the measure of whose iniquities was nearly full, "He shall come as an eagle against the house of the Lord."—Hosea viii. 1. Jeremiah predicted a similar calamity: "Thus saith the Lord, Behold he shall fly as an eagle, and spread his wings over Moab,"—Jer. xlviii. 40; and the same figure was employed to denote the destruction that overtook the house of Esau, "Behold he shall come up and fly as the eagle, and spread his wings over Bozrah."—xlix. 22. The words of these prophets received a full accomplishment in the irresistible impetuosity and complete success with which the Babylonian monarchs, and particularly Nebuchadnezzar, pursued their plans of conquest. Ezekiel denominates him, with great propriety, "a great eagle with great wings," because he was the most powerful monarch of his time, and led into the field more numerous and better appointed armies than perhaps the world had ever seen. The prophet Isaiah, referring to the same monarch, predicted the subjugation of Judea in these terms: "He shall pass through Judah. He shall overflow and go over. He shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."—Isaiah viii. 8. The eagle is also frequently used in scripture as the symbol of the believer, and without straining the symbol or putting any unnatural construction upon it, some points may be noticed

this subject will be submitted to the Session.

On the 27th of March the Committee took into consideration the measure brought forward by the Government for the reform of the University of Oxford, and more especially the propriety of petitioning parliament for the opening of the Universities of Oxford and Cambridge to dissenters. Being unanimously of opinion that this course ought to be taken, they agreed upon and adopted the following Petition to the House of Commons, which they requested Mr. Peto, M.P., to present.

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The Petition of the undersigned Chairman and Secretary of the Committee of the Baptist Union of Great Britain and Ireland, a body representing more than one thousand congregations of Protestant Dissenters of that denomination in the United Kingdom,

Sheweth,—That in the judgment of your Petitioners, the Universities of Oxford and Cambridge are Literary Institutions of a national character, and are justly treated as such by the British Legislature.

That consequently, in the judgment of your Petitioners, the Universities of Oxford and Cambridge ought to be accessible to the nation at large without reference to religious opinions.

Your Petitioners therefore pray your Honourable House, that in any measure affecting the constitution of these Universities which may be submitted to Parliament, provision may be made for the abolition of all religious tests. And your Petitioners, &c.

The Session may perhaps think it advisable themselves to adopt Petitions on the same subject.

From home the Committee pass to foreign operations, which have been of an interesting character.

Early in the year the attention of the Committee was drawn to the approaching Kirchentag, or assembly of the evangelical churches of Germany, which was to be held at Berlin in September, and before which was to be brought the question of the treatment of separatists and sectaries. As the Baptists were not only expressly, but principally referred to in this pro-

position, it appeared to your Committee probable, if not certain, that the discussion of it would have a considerable influence, for good or for evil, on the position of their German brethren; and they consequently requested the Secretaries, the Rev. Dr. Steane and J. H. Hinton, to attend the meeting of the Kirchentag on behalf of the Union, directly in the character of observers, and indirectly with a view to adopt any measures of a beneficial tendency which their discretion might suggest to them. This request was cheerfully and kindly complied with by the Secretaries, and the Committee lay before the Annual Session with much satisfaction and gratitude the following Report of their proceedings.

The Secretaries of the Baptist Union having been deputed by the Committee to attend a meeting of the German Evangelical Kirchentag on its behalf, and to take such measures as to them might seem expedient, in order to secure freedom of worship for their Baptist brethren in Germany, present the following

REPORT.

In accordance with the instructions of the Committee, the Deputation attended the meeting of the Kirchentag. The discussion of the relation of the church to separatists took place on Wednesday morning, September 21st, and was introduced by a paper prepared and read by Dr. Snethlage. The language of this paper, and of the extended discussion which followed, was characterized by much moderation and piety; it can scarcely be said, indeed, that there was any discussion, since the sentiments of the paper were echoed by every successive speaker, without a single exception. The position taken by the referent was not, indeed, of the broad kind which could have been desired, affirming the right of every man to act in religious affairs according to his own convictions; on the contrary it was so narrowed as to allow of the comprehension of only Evangelical sects, "such as Baptists and Methodists." With respect even to these the referent did not inquire into the duty of the state, but into that of the church alone; and while affirming that the church ought not to have either the power or the wish to coerce evangeli-

cal sects, he allowed that in extreme cases she might invoke the power of the state against even them. From the care and clearness with which these distinctions were made, it was evident that amidst all expressions of Christian love, the conception of liberty of conscience, as a right attaching to the nature and moral relations of man, was not arrived at, but that, on the contrary, the principle of coercion—that is of persecution—was covertly maintained. It was universally admitted, however, that measures of coercion would be foolish, and therefore reprehensible, and it was maintained that those who were acknowledged as Christian brethren should, although separatists, be treated with Christian love. Even these, nevertheless, were held to have forfeited all *church privileges*, a phrase which was made expressly to include marriage and interment; so that a specific provision must still be requisite, empowering even the evangelical sects to perform these functions among themselves. Narrow as the concessions were, it was yet so far satisfactory that repressive measures against such sects were not advocated by any one of the speakers, to whose recommendations of kind and gentle treatment the members of the Kirchentag at large evidently responded.

Arrangements made by Dr. Steane, in connection with the Homburg Conference, to inquire into alleged cases of persecution, requiring him to leave Berlin on Saturday, Mr. Hinton waited on Mr. Niebuhr, the Private Secretary to the King, by appointment, on Monday morning, Sept. 26th, at Potsdam. Nothing could be more kind than Mr. Hinton's reception by this gentleman, who fully entered into the position of the Baptists in Prussia in the course of a conversation which lasted nearly an hour. Mr. Niebuhr undertook to present to the king a letter from the deputation, a copy of which is annexed.

The state of public business did not allow the King to grant Mr. Hinton a personal audience; but this perhaps is scarcely to be regretted in a case in which the principle of proceeding is admitted and the only object is to obviate administrative difficulties.

EDWARD STEANE, }
J. H. HINTON, } *Secs.*

Sept. 30th, 1853.

To His Majesty, the King of Prussia.

SIR,—The undersigned ministers of religion of the Baptist denomination in England, having been deputed by the Committee of the Baptist Union in the United Kingdom to attend the current meeting of the German Evangelical Kirchentag in the interest of religious liberty, more especially with regard to their brethren resident in this country, desire to avail themselves of the opportunity of laying before your Majesty an expression of their sentiments and those of the body whom at the present moment they represent.

In the first instance we beg to express our sincere gratitude for the gracious manner in which your Majesty has at all times received the representations which have through various channels been made to you concerning the oppression which, in some parts of the Prussian dominions, the Baptists have too frequently suffered, and the complete manner in which your Majesty has justified the confidence entertained that these proceedings were without either your Majesty's sanction or knowledge.

We have also further to express our gratitude for those gracious intentions of your Majesty with which we have been permitted to become acquainted through His Excellency Chevalier Bunsen, your Majesty's ambassador at the Court of Great Britain, by means of which we have been led to hope that the freedom of worship so long sought on behalf of our brethren would be fully secured.

May we now be permitted to lay before your Majesty, in the most respectful manner, our earnest desire and hope that those gracious intentions may be carried out, and be brought into practical operation without unnecessary delay? Most unfeignedly should we rejoice that the portion of your Majesty's subjects represented by this body of Christian professors—against whom we are persuaded no charges of conduct subversive of public order or good morals can be substantiated, and in favour of whom we might refer to the cordial manner in which they are by many ministers and members of the United Church, acknowledged as Christian brethren—should have reason to bless you as the

founder of their religious liberties, and that your Majesty's name should stand foremost among the sovereigns of Europe for an act of benignity and equity so honourable to rulers, and so salutary to empires.

We beg to subscribe ourselves, Sire, your Majesty's ardent well-wishers for temporal and spiritual blessings, and with sentiments of profound respect.

EDWARD STEANE, D.D., }
J. H. HINTON, M.A., } Secs.

Berlin, Sept. 24th, 1853.

The Committee have not yet had the gratification of being informed that the "administrative difficulties" referred to in the Report of the Deputation have been finally overcome, but they cherish the hope that they shortly will be so; and they are sure that, if the further assistance of the Union is required to this end, it will be readily and effectively afforded. They have the pleasure in the meanwhile of stating that the measures taken by the Committee have been highly acceptable to their German brethren; as an evidence of which they introduce into their report the following extract of a letter recently received from the Rev. G. W. Lehmann, of Berlin.

"Though regular writing is constantly difficult to me, as I am still suffering in my head and eyes, I must try to send you at least something of cordial salutation to the brethren of the Baptist Union of England. I feel bound to do so also from the deep interest this venerable body has evinced in our German churches, and the steps it has taken for procuring us religious liberty, so much withheld from us. Let me,

then, first of all express the most cordial gratitude, in the name of all the German churches, for the love and sympathy which have been manifested towards us. May the Lord prosper these efforts, and grant the richest blessings to our dear sister churches in Great Britain."

It has given great pain to the Committee to be informed that measures of a restrictive and persecuting character are still extensively pursued towards their brethren in Europe, from Switzerland to Denmark; and they have prepared some resolutions to be submitted to the Session on this important subject. They recommend also to the Session the adoption of an address to the reigning Duke of Mecklenburg Schwerin in relation to freedom of worship in his dominions; a measure in which the Session will be acting in concert with other and influential bodies.

With respect to the finances of the Union the Committee have to speak with much gratitude and satisfaction.

For the expenses of the Deputation to Berlin, the sum of £50 was promptly and kindly subscribed by a small group of friends "whose praise is in all the churches," and whose most serviceable liberality on this occasion will be very gratefully acknowledged. The income from personal and congregational contributions has been about equal to the general expenditure, which, this year, however, has been unusually small. If, according to usage, the Triennial Returns from the churches are prepared for the Manual of 1855, a more kindly remembrance by the friends of the Union will be required.

REVIEW.

SINAI AND GOLGOTHA: *a Journey to the East*, by F. W. STRAUSS. *With an Introduction by HENRY STEBBING, D.D., F.R.S.* 12mo, cloth, pp. 390, 4s. London: Blackwood, Paternoster Row.

To visit the land where the Hebrew prophets lived and wrote, and where the blessed Immanuel dwelt among men, is a desire cherished in common by youth and age. But few have had

the means of gratifying their wish. There has been, however, no lack of men, whose attainments and piety have qualified them to act as travellers for the world; and by their labours we may live, move, and have our being in the land, and among the inhabitants of modern Palestine. These men have assured us, as with one voice, that there still remains much land to be possessed. On this account, the smallest additional information, let

it come from what quarter it may, we should be the first to welcome.

Thus musing, we were attracted by the title of the work before us; and perhaps, with expectations raised a little too high, we sat down to its perusal. We have closed the book grievously disappointed. There is no new aspect given of Eastern life; there is no vivid picture of what we already knew. Mr. Strauss travelled over a part but rarely visited by Europeans, and has added nothing to our stores. He has not even given us a really readable book. No pilgrim of the middle ages, "with sandal shoon and scalop shell," ever set out with greater fervour than this Prussian clergyman; yet he has returned to Europe with nothing but the common-places of Eastern travellers.

The words, Sinai and Golgotha, with which Mr. Strauss has been pleased to head his book, would lead unsophisticated minds to imagine that all he had to say would be subordinated to the full delineation of the scene where the law was given, and the spot where the Redeemer suffered. Instead of this, we have more than half the book devoted to extraneous topics. His visit to Greece, in which little was seen and less felt, occupies thirty pages, and the journey into Egypt as many more. The reverend gentleman seems blissfully ignorant that Buckingham and Robinson had been before him in the East, and neither alludes to their labours, nor so much as mentions their names. He has taken it for granted that those who read his book will know nothing about the Greek church, be in perfect darkness as to Mahomedanism, and have but a very shallow acquaintance with the Bible. He frequently pauses to treat the reader to what reads very like an indifferent pulpit effusion; and all along, instead of letting any fact confirmatory of Scripture tell its own story, spends an unnecessary amount of labour in dressing it up. Nor is this all. He set out, apparently, with the determination to find christianity everywhere; and hence, when looking on the caves, in one of which Hercules slew the Nemean lion, he tells us that "this tradition, like all the other legends of the labours of Hercules, points in shadowy metaphor to the

power of the God-man, who was promised to tread upon the serpent, and to conquer all the enemies of the human race;" and when in Phidæ, an island in the first cataract of the Nile, examining a little temple consecrated to the birth of Horus, the son of Osiris and Isis, he affirms, "this indicates, in the language of Egyptian mysteries, their longing for a Redeemer, the Son of God, who they hoped would be the bringer of wisdom and perfect happiness to his people." It will not be surprising to our readers that a gentleman of such expansive views should dwell with rapture on the life of the monks in a convent of St. Catherine; and, Protestant though he professes to be, should celebrate with enthusiasm the Easter festival, with all its mummeries, in the church of the Holy Sepulchre at Jerusalem. Dr. Stebbing assures us that we shall find "that Mr. Strauss never forgets his simple evangelical principles," but really to our minds the fuss made about a Good Friday in Jerusalem, seems by no means to square with the simplicity of the gospel. It may be that this licentiate of theology is of a very ardent temperament, and might have occasionally, in the heat of the moment, carried matters a little too far; but that some months after he should sit down and quietly endorse all that enthusiasm or monkish clap-trap, without a word of qualification, does look somewhat strange in a man who, as Dr. Stebbing affirms, still holds the truth in its purity.

We should be dealing unfairly with Mr. Strauss, however, if we did not mention the evident delight with which he met with the missionaries of every name and sect, and his frequently expressed thankfulness that he belongs to a church whose cardinal doctrine is justification by faith. All his enthusiasm is not superstitious; but very much of it is of a kind that could only have been felt by a clergyman of a state church. There are, we are happy to attest, in many parts of this work, indications of a healthier feeling and a more scriptural fervour, but what we have mentioned sadly mars the impression that might otherwise have been made on the minds of protestant readers. The work is not worth an analysis; and can only be recommended to those who are unacquainted with any of the

previous "Travels to Palestine and Egypt."

The following account of the visit to the Jordan, and the bathing by the pilgrims is about as good as anything in the book:—

"The drums were sounded at midnight, and the first procession of pilgrims proceeded with the troops to Jordan. About one o'clock the greater number of the Europeans rode off with the governor of Jaffa; while a considerable escort of mounted Bedouins closed the train. Two large torches were carried before us, the music of the Bedouins followed, and then came more riders, who displayed their equestrian feats: they danced on their horses, fought one another, brandished the sabre over their heads, pursued each other with lances, or endeavoured to exhibit their valour by discharging shots. It was a dark night, and the dust raised by 5,000 pilgrims who went before us, rendered the torches almost useless. By about five o'clock we had completed the two league's distance to the Jordan. The military had stationed themselves along the banks; but when the first rays of the sun gilded the mountains of Moab, the troops retreated, and the pilgrims plunged into the rushing stream. * *

* * Many thousands of pilgrims still believe that by bathing in Jordan they will undoubtedly secure their regeneration and eternal blessedness. They therefore plunged into the stream with holy (?) impetuosity; the men and women being attired in white garments, their funeral shrouds. They dipped three times, or oftener, repeating prayers, and repeatedly making the sign of the cross. Many were plunged by others; the weak were led down and held against the furious torrent; while others clasped their neighbours' hand in order to feel in the holiest hour of their existence, the bond of union. Mothers bathed their weeping children, considering that they were performing the highest duty of maternal love for time and for eternity. The Turks kept order, a service which the promiscuous assembly of sex, age and nation, rendered highly necessary. After the bathing was concluded, tin bottles were filled with the water, which pilgrims bring about them, and care-

fully carried home; sticks were cut from the willow trees; and at last, after a full hour, the military succeeded in driving away the lingerers, and the animated shores of the Jordan became once more still."

THE BIBLE HAND-BOOK: *an Introduction to the study of the Sacred Scriptures.* By JOSEPH ANGUS, D.D. 12mo. cloth, pp. 600. 5s. London: Religious Tract Society.

THIS is one of the most valuable books ever issued by the Tract Society. It is not exactly Hornes' "*Introduction*," in miniature; but something more. The whole range of biblical literature is here presented in what painters call "a reduced copy." The genuineness, authenticity, and peculiarities of the Bible are dwelt upon in the three first chapters; while the two next are occupied with a masterly condensation of principles and rules on the interpretation, and the systematic and inferential study of the scriptures. The sixth chapter is thus headed, "Principles and rules illustrated in the quotations of the New Testament from the Old, and applied to the solution of scripture difficulties; and the seventh treats of the inferential and practical reading of the Bible.

The second part is devoted to an introduction to the books of the Bible. An admirable, because accurate and succinct, account is given here of the "civil and moral condition of the Jews from Malachi to John the Baptist."

It would be impossible to give any extract that would convey a correct impression of the whole work. The "hand-book" itself must be carefully studied ere its riches are all revealed. It is a mine of principles and facts. As a condensed introduction to the study of the word of God, it is *facile princeps*; and, unless the schoolmasters, students and ministers of England are blind to their own interests, will have an extensive circulation.

[We have received a No. of the "*Free-will Baptist Quarterly*," and a copy of the "*Jahresbericht der Evangelischen Missionsgesellschaft zu Basel am achtunddreissigsten Jahresfeste, Mittwoch den 6. Juli 1853*; (*Annual account of the Basle Evangelical Missionary Society, on the 38th anniversary, Wednesday, July 6th, 1853*), but must defer noticing them till another month.]

O B I T U A R Y.

EDWIN ANDREWS, the subject of the following brief memoir, born May 28th, 1828, was the son of Mr. John Andrews, of Clayton, near Bradford, and grandson of the late Mr. George Andrews, who laboured in the word and doctrine amongst the churches in this district, and was "esteemed very highly for his works' sake." See G. B. R., Sep. 1831.

How often do we see the young christian of decided piety and ardent devotedness to the cause of his Divine Master, suddenly removed, and the hopes entertained of a long course of usefulness prematurely cut off by the hand of death.

Our young and much esteemed brother who has just been called to his reward, seemed to many to be laying the foundation for a life of real and devoted service in the church, and had his life been spared, no one who knew him but could see that through grace he would not only have been an ornament but a pillar in the house of the Lord.

Accustomed from early childhood to attend divine worship at the G. B. chapel Clayton, he became the subject of serious impressions when quite young, and being naturally of a thoughtful disposition, he preferred to pore over his books, construct a telescope or microscope, while other boys of his age would be as intent upon their amusements.

He began to attend experience meetings when about fifteen years old, and when unavoidably absent (as he was apprenticed to a pious member of the Wesleyans at Horton, a village two miles from home) seldom neglected the opportunity of sending to the meeting an edifying note. In due time his friends perceiving a work of grace to be taking root in his soul, encouraged him to join the church, and he was baptized Nov. 10th, 1844. From this time he seems to have given himself up to the Lord, as from his connection with the church to the time of his decease he maintained an ardent attachment to divine things, and was always willing to assist in every thing connected with the welfare of Zion.

In the Sunday school he was unwearyed, being secretary, superintendent, and teacher of a select class of young men; and that he might acquit himself creditably in the sphere of labour which appeared to him the path of duty, he laboured hard to improve his head and heart.

The department of the deceased was particularly serious. The extraordinary influence amongst a large family of bro-

thers and sisters, as well as in the Sunday-school, and amongst a large circle of acquaintance; the exactness and method with which he attended to all his duties, seemed to belong rather to a person of mature years than to one in the morning of life. How little were his friends aware that he would so soon arrive at "the measure of the stature of the fulness of Christ."

The last fortnight of his three weeks' illness was very severe, being inflammation of the brain, accompanied with a paralytic stroke, thus losing the use of the left side. Having in 1852 lost a brother 12 years of age, of the same disorder, who was delirious, his greatest anxiety was lest he should be brought into the same distressing state, but the same power which kept the three children of Israel unsunged in the fiery furnace, kept him in the full use of his mental faculties to the last; a circumstance which his medical attendant (of long standing) said he had not known before. From the first of his illness very slight hopes were entertained of his recovery. He was fully aware of his position; though expressing a desire, if it was the Lord's will, to recover, he gently resigned himself to the divine will of his Redeemer, and placed implicit confidence in the wisdom of his government, saying, "I am not afraid to die if it is the Lord's will."

Throughout his illness he spoke very little, as the nature of his disorder forbade it. After passing a restless night till two in the morning, he seemed a great deal easier; recovering the use of speech he spent the next two hours in repeating those texts of Scripture which are so appropriate to the redeemed in life's last hours; he frequently repeated the three first verses of

"Jesus, lover of my soul,
Let me to thy bosom fly."

And

"Jesus and shall it ever be,
A mortal man ashamed of thee."

At four o'clock he fell asleep, and at six, without waking, he breathed his last without a struggle; so gentle was his release that his attendants could not tell to a few minutes when his glorified spirit left the tabernacle of clay. He died on Wednesday, the 8th Feb., at six a.m., in the twenty-sixth year of his age, and the tenth year of his connection with the church.

His remains were interred the following Saturday, amid the most numerous con-

course of mourners and spectators that ever met in our chapel, except at the funeral of the late Mr. G. Andrews.

The Rev. H. Asten, our respected pastor, read the Scriptures and gave an address, after which the Rev. Mr. Hardy, of Queenshead, made a few suitable remarks, but such was the general and unrestrained feeling of sorrow which pervaded the whole assembly, that it was with the greatest difficulty either of the speakers could proceed in the solemn service. Mr. Hardy observed, that the excellent qualities of the deceased, which were expanded and matured by the grace of God, were just such as fitted a person for the kingdom of heaven, where he had no doubt our dear departed brother had recognized many of the name of Andrews, in that glorious kingdom where they would behold the face of their Lord and Saviour without a glass between.

On Lord's-day afternoon, Feb. 20th, the Rev. H. Asten, in a most pleasing and affectionate manner improved the event, from 1 Cor. xv. 57,—“But thanks be to God which giveth us the victory through our Lord Jesus Christ;” and in the evening his master to whom he was apprenticed, Mr. W. Crabtree, of Great Horton, preached a discourse from, “Let me die the death of the righteous, and my last end be like his,” passing an high eulogium

on the character of the departed, the moral check his conduct had on his other apprentices, and urging with deep seriousness the necessity of old and young being prepared for death.

The chapel was crowded on both occasions, and seldom has it been our lot to mark such an unostentatious triumph of principles of the gospel of Christ.

In the death of our young friend his family have lost an affectionate son and brother, the Sunday school one of its warmest supporters, and the church a zealous and devoted General Baptist. May the surviving friends and relations improve this dispensation to their everlasting welfare, remembering that

“Live they too long, nor die too soon,
Who live till life's great work is done.”

B. SOWDEN.

P.S. Since the death of our departed brother a very good work has begun in the hearts of the Sabbath school teachers and scholars, and a goodly number have awakened to a sense of their condition. Having set their faces Zionwards, may they imitate the character and career of the deceased, that we may have to say of them as of him, “Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.”

B. S.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held in Prospect-street chapel, Bradford, on Easter Tuesday, April 18th, 1854. Mr. Lockwood, of Birchcliffe, opened the morning service, and Mr. Springthorpe preached from John xxi. 15,—“Feed my lambs.”

The meeting for the transaction of business commenced at 2 p.m. Mr. Robertshaw prayed, and Mr. T. Horsfield presided. There was a good attendance.

The church at Northallerton and Brompton having requested the Conference to recommend them to be received into the Association, the Conference unanimously recommend to the next Association that they be favoured with the privilege which they desire.

A vote of thanks was given to Mr. Rhodes, for his letter on Life Insurance, published in the Repository.

Messrs. T. Horsfield, J. Sole and J. Rhodes, were appointed to draw up a petition in favour of the Oxford Reform Bill, and send it to Mr. Milligan, M.P. for Bradford, for presentation to the House of Commons. The petition to be signed by the Chairman of the Conference.

After a lengthened conversation respecting the formation of a Chapel Building Fund, Mr. Horsfield of Leeds was appointed to draw up a case, and bring it before the Association.

The friends at Denholme solicited aid from the Home Mission Funds. They were requested to send their financial accounts to the next Conference.

Statistics.—At Byron-street, Leeds, the congregations are good, and the prospects encouraging. Call-lane, baptized two and received three. Bradford, 1st church, Mr. Horsfield has resigned the Pastorate—one approved candidate. 2nd church, they have baptized three, and have three candidates. At Allerton, they have a few inquirers. At Queenshead they have baptized two, and have several in the experience meetings. At Clayton they have about thirty inquirers. The congregations at Halifax are improving, and they are hoping to see better days. They have baptized fourteen at Birchcliffe, and have about the same number of inquirers. At Heptonstall Slack Mr. Springthorpe has been ordained, and they are improving.

At Shore the congregations are good, but some are too indifferent. They have three approved candidates and several inquirers at Burnley-lane. Six have been baptized and one restored at Stalybridge. At Manchester they have one candidate. At Salford they have baptized three, and have two candidates. They have nine candidates, and a few inquirers at Denholme. No visible change at Vale and Ovendon.

The next Conference to be at Shore, on Whit-Tuesday, June 6th. The arrangement of the morning service is left with the friends at Shore.

J. SUTCLIFFE, *pro* J. HODGSON, *Sec.*

THE NORTH LINCOLNSHIRE CONFERENCE met at Crowle, April 11th. Brother Crooks preached a very good sermon in the morning, from Malachi iii. 7.

The Conference assembled for business at half-past two in the afternoon; brother Crooks in the chair.

Resolved, 1. That the following persons be respectfully invited to solicit subscriptions, donations, &c., for the Home Mission Fund, in their respective localities, viz., Mr. J. Gibson, at Epworth, Mr. Furnis, at Crowle, Mr. Thos. Ashmeal, at Belton and Misterton, Mr. J. Parkin, at Kirton-in-Lindsay, Mr. Crooks, at Killingholme, and Mr. J. Ward, at Lincoln, and that these brethren be requested to deliver in the result of their efforts at the next meeting of the Conference.

2. That we have heard with pleasure of the attempt of the Misterton Trustees to obtain a minister for the church there, and advise brother Ashmeal, if he see his way clear, to accede to the invitation of the Trustees and become the minister for one year.

Statistics.—The state of the church at Epworth, &c., has improved since the last Conference; a minister has been engaged for one year; and the congregations are increasing at Crowle. The Church at Gamston and Retford has been called to mourn the loss of their respected pastor, the Rev. W. Fogg, who for many years had laboured amongst them with much zeal and success. Notwithstanding this bereavement the congregations have improved, especially at Gamston. They have some hopeful enquirers, and are making efforts to obtain a minister. Kirton-in-Lindsay, in a low state; the minister is about leaving. Killingholme, congregations improved; baptized one. From Lincoln there was no report. Misterton is supplied from Epworth; some repairs have been done at the chapel, and the congregations have increased.

The next Conference to be held at Misterton, on Monday, Oct. 9th. Brother

Rogers of Epworth to preach in the morning; or in case of failure, brother Crooks.

An interesting public meeting was held in the evening, when addresses were delivered by brethren Rogers, (minister of the place); Smedley, from Retford; Crooks, from Killingholme, and Smith, from Kirton.
J. C. SMITH, *Sec.*

WARWICKSHIRE CONFERENCE.—On Tuesday, May 9th, 1854, the above Conference was held at Bedworth. Mr. Knight preached in the morning a sermon rich in gospel consolation, from Eph. ii. 19--22. In the afternoon Mr. J. Wright presided, and Mr. Crofts of Wolvey opened the proceedings with prayer.

Since last Conference 22 have been baptized, and there are 14 candidates for baptism.

The report of the Committee appointed to devise and recommend to the churches a plan for holding some revival services was received and approved.

The Secretary was requested to press upon the attention of the ministers and members of the churches the importance of a more frequent attendance at our meetings, and in cases where this is not practicable to send a report. The next Conference is to be held at Warton, on the second Tuesday in September. Brother Salisbury to preach in the morning, and in case of failure brother Knight. Mr. Collier concluded with prayer.

In the evening Mr. Sergeant, of Wyken, preached a very interesting sermon from John xix. 30, "It is finished."

W. CHAPMAN, *Sec.*

THE NEXT MIDLAND CONFERENCE will be held at Castle Donington, on Whit-Tuesday. A Covered van will meet the up and down trains at Kegworth Station (each arriving about 9.25, a.m.) to convey the friends to this place, at a fare of sixpence each.

ANNIVERSARIES.

MELBOURNE.—On Easter Sunday two sermons were preached at Melbourne on behalf of the Sabbath School, by Mr. Yates of Hugglescote. The congregations were very large, and the expectations of the friends concerning the pecuniary results were far exceeded. Owing to the state of trade it was thought £14 would be a good collection—nearly £20 were obtained.
T. Y.

COALVILLE.—Anniversary sermons were preached at Coalville, on Sabbath-day, April 30th, by brother Preston, of Ashby. There was also a tea meeting on the following Tuesday evening.

LOUGHBOROUGH, *Buxler-gate.*—The annual sermons for the Sabbath-school were

delivered by the Rev. H. Hunter, on Lord's-day, May 14. The congregations were large, and the collections £37.

LONGFORD.—On the last Sabbath in May Mr. J. B. Pike, of Bourne, preached two admirable sermons for our Sabbath schools. Collections between £17 and £18.

SHEFFIELD, Eyre-street.—Three sermons were preached for the sabbath-schools, on Lord's-day, May 14. In the morning by the Rev. J. H. Muir (Indep.); in the afternoon by the Rev. J. Breally (Presbyterian); and in the evening by the pastor, H. Ashbery. Collections, about £12 10s. which is an advance of any former ones. These schools have progressed during the past year: several of the junior teachers and the senior scholars have been added to the church.

ILKESTON.—On Lord's-day, May 14, 1854, the anniversary of the G. B. Sabbath-school was held. In the morning an examination of the scholars took place, and in the afternoon and evening two excellent sermons were preached by the Rev. T. R. Stevenson, Baptist College, Leicester. The congregations were good, and the collections exceeded those of last year.

SALFORD.—On Lord's-day, May 14, three sermons were preached on behalf of our Sabbath-school; that in the morning by our minister, Rev. B. Wood; that in the afternoon by Rev. G. T. Perks; and that in the evening by Rev. Alex. McAulay (both Wesleyans). Collections £11 5s. 7d.
R. G. B.

MEASHAM, Bazaar.—The friends at Measham intend having a bazaar in connection with the chapel anniversary, in July or August, of which further notice will be given. Articles or subscriptions will be thankfully received by Mr. Boss, Mr. F. Orgill, Miss Whitworth, Measham; and Miss Taylor, Swebstone.

BURNLEY, Zenon chapel.—On Easter Sunday, April 16th, the anniversary sermons of this place of worship were preached. The Rev. R. Horsfield, of Leeds, preached morning and evening; and the Rev. J. Wright, of Burnley, preached in the afternoon. The anniversary tea-meeting was held on Good-Friday, the proceeds from which, together with the collections on the Sabbath, amounted to upwards of £23.

BURTON-ON TRENT, Anniversary Tea-Party.—On Good-Friday, the usual tea-party was held in the General Baptist chapel, Burton-on-Trent. As on former occasions, provision was bountifully made, and of excellent quality; and all parties appeared thoroughly to enjoy themselves. After

tea a religious service was held in the chapel, when addresses were delivered by the Revds. W. Underwood, of Derby, J. G. Aitchison, (P. B.) D. Horscraft, (Indep.) and the Rev. R. Kenney. This tea-meeting was understood to be for the new chapel, and proved in a financial point of view a better one than any preceding. The amount realised was about £14.

NEW LENTON, near Nottingham.—Two sermons were delivered on behalf of the Sabbath-school, on Sunday, May 21st, by Rev. J. Goadby, of Loughborough. The congregations were good, and the collections upwards of £14.

LONDON, Borough Road.—On Lord's-day, March 26, the annual sermons for the Sabbath-school were preached by the Rev. C. Merry, and Mr. G. Fletcher of Poplar, aged 107 years. The anniversary tea-meeting was held in the school-room on the following evening. It was a crowded and deeply interesting meeting. The collections, &c., amounted to £24 3s 6d.

MORCOTT AND BARROWDEX.—The annual services on behalf of the Foreign Missions were held at these places, on the 7th and 8th of May. Rev. John Buckley preached three valuable sermons on the Sabbath. On Monday evening the public meeting was held at Morcott; the minister of the place, Rev. W. Orton, presided; the Revds. J. Jenkinson, and T. Blandford delivered suitable addresses; and the missionary gave a rapid but lucid sketch of the political state of India—of the superstition of the Hindoos—of the encouraging success of the Gospel among them—of the planting of christian villages, and of the efforts of the British Government to suppress human sacrifices—and forcibly urged the obligation of efforts to send the gospel to the heathen. The services were well attended, and the collections and subscriptions amounted to £10 14s.

MISSIONARY SERVICES AT NOTTINGHAM.—On Monday evening last the three General Baptist churches held their first united Missionary meeting, in Stoney Street chapel, in this town; Alderman Heard in the chair. The Rev. H. Hunter commenced the service by reading a hymn; the Rev. W. Stevenson, of Broad-street chapel, engaged in prayer; Mr. T. Hill, Mr. W. Booker, junr., and Mr. E. Berwick, the secretaries, read the various cash accounts. The collections and subscriptions, including the collection at the meeting of the three churches, amounted to £159. The meeting was addressed by the Revds. G. A. Syme, S. McAll, Mr. Buckley, from India, and Mr. Wilson, from Exeter; Mr. Alderman Carver, and Mr.

H. Mallet, moved and seconded a vote of thanks to the chairman; the doxology was sung, and the meeting separated. Although the number present was not so large as might have been expected, it was a very delightful meeting. On Tuesday morning a missionary breakfast was held at the school-room connected with Mansfield-road chapel, which was well attended. After breakfast the Rev. Mr. Syme opened the meeting, and presided. The Rev. Mr. Green engaged in prayer; the Revs. Dr. Crofts, J. Ramsden, H. Hunter, R. Parks, J. Buckley, and several other friends, addressed the meeting. Mr. Buckley gave some interesting statements as to the costume and appearance of the native preachers and the native women. Mr. Buckley urged the necessity of sending out a carpenter and a blacksmith—of course of true piety. The meeting did not end with talking, Mr. Buckley's touching account of the schools, and the number rescued by the Government from the Khunds, who were feeding the children for the express purpose of sacrificing them, moved the hearts of many, and before the meeting closed, one hundred and one pounds were subscribed for the purpose of being applied to the various mission schools; making in the whole £259.—From the "Nottingham Review" of May 5th.

To these particulars Mr. Buckley adds,—“The recent services at Nottingham have been very encouraging and delightful. As the first united services of our three churches they had special interest; the sentiments expressed by Mr. Syme, at Stoney street, and responded to by Mr. Hunter, at Mansfield-road, were equally honourable to the generous and christian feeling of the two brethren. The united breakfast at Mansfield-Road was a service not soon to be forgotten. Several friends said that they had never attended a more interesting missionary service. After an appeal, grounded on a recent communication from India, had been made for the schools, and several instances of usefulness had been detailed, Dr. Crofts (minister of the Methodist New Connexion) said that he was a practical man, and did not see why a hundred pounds should not be raised at that meeting, and though not connected with us he was willing to give a sovereign towards it. This called up an esteemed minister of one of our churches, who offered £5, and a member of Broadstreet, who was willing to give £5, or if necessary twice as much. Others soon responded, some with £5, others with smaller sums, and not the least pleasing part of the scene was to see Sabbath scholars come forward with their shillings, a few even with their half-crowns. Seve-

ral engaged to collect a certain sum. The amount was cheerfully and speedily raised. Where all appeared to contribute freely, and as God had prospered them, it might seem invidious to mention names; “for where there is first a willing mind,” (and the willing mind was certainly very pleasingly manifested) “it is accepted according to that a man hath, and not according to that he hath not.” All returned to their homes joyful and glad of heart, for they had offered willingly to the Lord, and, in the words of Holy Writ it may be said, “God had prepared the people, for the thing was done suddenly.” It is hoped the amount will be raised to £150. It was the wish of the contributors that the money should be devoted to *all* our mission schools in Orissa, according to their necessity.”

BAPTISMS.

HUGGLESCOTE.—Five persons were baptized at Hugglescote on Sabbath morning, May 7th, by Mr. Dean of Ibstock. Mr. Yates preached, and in the afternoon received the candidates into the church. The congregations were unusually large, and the services were deeply interesting.

LONGFORD.—On Easter Sunday we baptized eight persons.

LOUGHBOROUGH, *Woodgate*.—On Lord's-day, April 2nd, three friends put on Christ by baptism.

SHEFFIELD, *Eyre Street*.—On Lord's-day evening, April 16th, we had the privilege of baptizing six individuals into Christ, four of whom were scholars in our Lord's-day school. The congregations were large and attentive during the service.

CASTLEACRE, *Norfolk*.—On Lord's-day, May 7th, after a sermon by Mr. Stutterd on the mode and subjects of christian baptism, which was delivered to a crowded congregation, two sisters—both teachers in our Sabbath school, and the daughters of respectable Pædobaptists residing in this village—were baptized and received into the church, and sat with us for the first time to commemorate the Saviour's dying love. May they be steadfast to the end.

BURNLEY, *Ænon chapel*.—On Lord's-day evening, April 30, Mr. Batey preached from the words, “This is the way, walk ye in it,” and then baptized four persons on a profession of faith in Christ.

LOUTH, *Walkergate*.—On Lord's-day, April 23rd, after a sermon by Mr. Kiddall, on the baptism of the many Corinthians, five friends—four of whom are teachers in the Lord's-day school—were baptized. The congregation was large.

NOTTINGHAM, *Stoney-street*.—On Tuesday evening, May 16, two persons were baptized by Mr. Hunter, one of whom had for a long time attended his ministry, until within the last two or three years. Being now on a visit to her friends here, she was desirous of being baptized at *Stoney-street* previous to her return, when she will join a P. B. church in the town in which she resides.

B. W. Y.

NEW LENTON.—On Lord's-day, April 2, eight young persons were baptized at Broad Street, Nottingham, and added to this church.

BURTON-ON-TRENT. — On Lord's-day, May 7th, we had a pleasing addition to our number by six persons putting on a profession of Christ by baptism; five young females and one aged man, who was formerly a Congregationalist. Four of the females have been trained in our Sabbath-school, and are daughters of members of our church.

PORTSEA.—On Wednesday, March 27th, we had a baptism of ten candidates, nine of whom were on the following Sabbath received into church fellowship, the tenth being a Wesleyan.

ORDINATIONS, REMOVALS, &C.

REV. H. SMITH.—Our respected brother Smith, of Coalville, is leaving us, through ill health. He is removing to Tarporley, in Cheshire, where he will have no *day-school* in connection with his ministry. May "the presence of God go with him;" and may he be very happy and useful.

T. YATES.

SEVENOAKS.—*Rev. T. Felkin*—On Monday evening, April 17th, a recognition service was held in the Old Assembly Room, to commemorate the return of the Rev. John Felkin, Baptist Minister, to his former church and congregation in this place, after an absence of a few years. At 5 o'clock a goodly number sat down to tea. The tables were gratuitously supplied from members of the various churches in the town; and in the company assembled each church was well represented. After tea the Rev. John Gregory, Wesleyan Minister, was called to the chair, who in a forcible address clearly set forth the advantages of christian union, and esteemed it a high privilege to preside over a meeting in which so many of various denominations were assembled. The Rev. John Felkin followed, and in a very interesting address detailed the circumstances of leaving Sevenoaks, his labours since he left, and the various actuating principles that again induced him to return to his former flock. It soon was evident that he had returned to a people who could give him a

hearty welcome. Mr. John Cork, of the London City Mission, next addressed the meeting, relating many pleasing and striking facts of the power of the gospel. The Rev. John Bramley, Mr. Bird, and others, followed with suitable addresses; and at half past 9 the friends separated, under an influence which will be long felt and remembered.

REV. T. R. STEVENSON, of the G. B. College, Leicester, has accepted an invitation to become the pastor of the church at Ilkliston, and will commence his labours on the first Lord's-day in September.

MISCELLANEOUS.

COALVILLE.—A very solemn and affecting occurrence took place at Coalville on the Wednesday set apart for general humiliation and prayer. An aged friend, Thos. Albrighton, a collier, was seized with "pulmonary apoplexy," while engaged in prayer in our chapel in the afternoon. He managed to conclude his prayer, though in a very faltering tone of voice. He was then carried out and conveyed home. Two doctors were soon in attendance, but he never spoke again, and about six o'clock in the evening he "gave up the ghost." He was a sensible, steady, active, and useful member of the church at Hugglescote, &c., and he will be much missed, not only by his widow and children, but by his pastors and christian friends.

T. YATES.

WHITWICK.—Our Bazaar, at Easter, was extremely well supplied with useful and fancy articles. Many kind friends came and patronized our efforts very generously; so that the debt was entirely removed, and about £10 more were realized than we immediately required, including 40s. worth of goods which we have still to dispose of. We sincerely thank all who have thus aided us.

T. YATES.

PUBLIC FUNERAL OF THE POET MONTGOMERY AT SHEFFIELD.—Never has a christian poet received more honour at his funeral than Montgomery, on Thursday, May 11. All the wealth, rank, officials, both religious, literary and scientific of the old town of Sheffield, honoured the shades of the poet as carried to his long home. The procession included all that is notable in Sheffield, from the mayor and master cutlers, to the clergy of every party. So long and imposing was it that a full hour elapsed from the head of the column arriving at the obelisk, to the coming up of the rear. The funeral service was read by the vicar. The cemetery was full. It is most refreshing to read the lengthened report of this honourable homage paid to the sainted dead. Having read the service,

the vicar said: "Having committed the body of our dear brother to the grave in the full belief of his triumphant resurrection, let us sing over his grave one of those hymns which in past days he composed for one gone before him:"—

Go to the grave; though like a fallen tree,
At once with verdure, flowers, and fruitage
crowned;

Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground.

Go to the grave, which faithful to its trust,
The germ of immortality shall keep;
While safe, as watched by cherubim, thy dust
Shall, till the judgment day, in *Jesus* sleep.

Go to the grave, for there thy Saviour lay
In death's embraces, 'ere he rose on high;
And all the ransomed, by that narrow way,
Pass to eternal life beyond the sky.

Go to the grave;—no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou, for faith and hope, hast perfect
love,

And open vision for the written word.

Thus gracefully, honourably, and with loving hearts, the christians of Sheffield committed the remains of their distinguished poet to the dust. May God bless them!

TRANSMISSION OF BOOKS TO INDIA.—In December last we informed our readers of the facilities afforded by the Post-office for the forwarding of books to India. Since then some alteration has taken place, and recently a slight addition has been made to the charge. Apprehending that the following orders will be final, we publish them for the information of any who may wish to send books or pamphlets to the missionaries.

General Post-office, April 1854.

On and from the 19th inst. the privilege of forwarding printed books through the post to the East Indies, Ceylon, and Mauritius, by way of Egypt, at a low rate of postage, will be again permitted; but, on account of the great difficulty and expense attending the transmission of heavy packets across the Isthmus of Suez, a slight addition will be made to the charge formerly levied for such articles.

Printed books, magazines, reviews, and pamphlets (whether British, colonial, or foreign), transmitted between the United Kingdom and the East Indies, Ceylon, and Mauritius by the overland mail *via* Southampton, will, on and from the date above-mentioned, be liable to the following rates of postage:—

For each packet not exceeding $\frac{1}{2}$ lb. in weight	s	d
Exceeding $\frac{1}{2}$ lb. and not exceeding 1 lb. ...	1	8
Exceeding 1 lb. and not exceeding 2 lb. ...	2	8
Exceeding 2 lb. and not exceeding 3 lb. ...	4	0

beyond which weight no packet can be sent to the East Indies.

Upon packets sent to Ceylon and Mauritius exceeding 3 lb. in weight 1s. 4d. will

be charged for each additional pound or fraction of a pound.

The following conditions must in all cases be observed:—

1. Every such packet must be sent without a cover, or in a cover open at the ends or sides.

2. It must contain a single volume only (whether printed book, magazine, review, or pamphlet), the several sheets or parts thereof, when there are more than one, being sewed or bound together.

3. It must not exceed two feet in length, breadth, width, or depth.

4. It must have no writing or marks upon the cover, or its contents, except the name and address of the person to whom it may be sent.

5. The postage must be prepaid in full, by affixing outside the packet or its cover the proper number of stamps.

If any of the above conditions be violated, the packet must be charged as a letter, and treated as such in all respects.

To prevent any obstacles to the regular transmission of letters, any officer of the Post-office may delay the transmission of any such packet for a period not exceeding 24 hours, from the time at which the same would otherwise have been forwarded by him.

Printed books, magazines, reviews, and pamphlets, transmitted between the United Kingdom and Hong-Kong, "*via* Southampton," will, on and from the same date, be also liable to the foregoing increased scale of charge.

THE NEBRASKA BILL.—Since our last, intelligence has arrived in this country, that this cunning attempt to extend the American Slave territory, has failed: the bill having been negatived.

CHURCH RATES AT LOUTH.—At the Easter meeting, holden in the Parish Church, on Thursday, April 18th, one of the officials, in the usual way, asked for the levying of a Church Rate. It was duly moved and seconded, that a rate of one penny in the pound should be granted. Mr. Kiddall (G. B. minister.) argued, that the rate required the majority of the meeting to render it legal; he therefore should move, that no rate be allowed: were it to be legally laid, he should pay when asked, but he should use all constitutional measures to prevent this, and to save the dissenters from such an unjust impost. Mr. Hurley, a grocer in the town, seconded Mr. K's amendment, and J. B. Sharpley, Esq., (I.P.) spake at considerable length *against* a rate. Mr. Wm. Newman, was also heard on the same side. The Mayor, in the absence of the Vicar, occupied the chair. His conduct evinced a very can-

did and honourable feeling. The majority against the rate was very large, and thus the affair peaceably ended. J. W. S.

LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.—The Council of the Society formed for this object held its annual sitting at Radley's Hotel, London, on Wednesday, May 3rd. The report of the Executive Committee congratulated the Society's friends on its improving financial position, and at the increasing facilities afforded by public events. The ecclesiastical census had demonstrated the superiority of religious institutions unpatronized and controlled by the State, and the facts of the case had, therefore, been widely circulated. For transacting the Society's Parliamentary business a Parliamentary sub-committee had been formed, having as its chairman Dr. Foster, Professor of Jurisprudence at University College, and the ecclesiastical questions constantly debated in Parliament had kept it in full work. It had defeated the Stoke Newington Church Bill—had supported Mr. Fagan's motion against "ministers' money," and, on its defeat, had opposed to the utmost the Ministerial Bill, in the divisions on which 160 Liberal members had voted against the Government. They objected to the Marquis of Blandford's Episcopal and Capitular Estates Bill, as forestalling surplus funds which should be available as a substitute for church-rates; and also to the Colonial Clergy Disabilities, as involving the danger of establishing the Church of England in the colonies. They had initiated a movement for the abolition of university tests, and already about 400 petitions, with nearly 20,000 signatures, had been presented, and it was hoped that Mr. Heywood's clause would be carried. They had afforded legal and other assistance in the numerous church-rate contests which had taken place since the Braintree decision—contests which showed that opposition to taxation for religious purposes was rapidly extending, and that without waiting for legislative measures, church-rates could be practically abolished in the parishes. The Society proposed forming an electoral committee and undertaking other operations as early as practicable, but its friends were reminded that now that the nation is engaged in war, and public attention will be diverted from schemes of improvement, increased vigilance would be required to prevent the adoption of a reactionary policy in ecclesiastical matters. The treasurer's report showed that the income for six months nearly equalled that of previous years, and that the treasurer had nearly £400 in hand. Resolutions were passed by the

Committee on the various topics of the report, several animated discussions taking place, but entire unanimity prevailing. Mr. Morley, Mr. Miall, M.P., Mr. Crossley, M.P., Rev. J. Burnet, and Rev. J. H. Hinton, were among these who took part in the proceedings.

THE MOVEMENT AGAINST CHURCH-RATES.—Nothing more having been heard of Lord Palmerston's measure, Sir W. Clay is about to move for leave to bring in a bill entirely to abolish church-rates; and the Committee of the Liberation of Religion Society are supporting the honourable baronet, in opposition to Mr. Packe, whose bill "to relieve Dissenters in certain cases" is now published. The principal provisions of this last-named measure are these:—

1. Two distinct rates are to be made—one for the repair of the church, the other for its services and furniture, including internal fittings, surplices, communion elements, books, instruments of music, and official salaries.

2. The rate for the maintenance of the fabric is to be made by the majority, as at present, but should it be refused, the Court of Queen's Bench may compel the calling of another vestry meeting, or, the levying of such a rate as the archdeacon may deem sufficient.

3. The "furniture and service" rate is to be made by a majority "not dissenting from the Church of England." A Dissenting churchwarden cannot preside at the meeting at which it is made.

4. No person will be exempt from the payment of the last-named rate, who does not declare before two magistrates that he is a member of a certain Dissenting congregation—the declaration being required to be attested by the minister, or two members of such congregation.

5. Church-rates are to be assessed and recovered just as the poor-rate now is, and the adjudication of the Court of Quarter Sessions is to be final on all questions touching the inequality or the validity of the rates.

6. The existing obligation in respect to the repair of the chancel, and also the existing right of participation in the ministrations of the church, is continued.

The bill is objected to because it will still oblige everybody to repair the churches of one sect, and deprive the majority of their present rights—will compel those who do not belong to any Dissenting body to support the services of the Establishment—will perpetuate contest, and, practically, will not operate in favour of Dissenters in places where persecution will prevent their claiming exemption. Petitions on the subject should be presented immediately.

MISSIONARY OBSERVER.

GENERAL BAPTIST AND FOREIGN MISSIONARY SOCIETY.

CANDIDATES FOR MISSIONARY LABOUR.

At a Committee held at Derby, on Monday, May 1, 1854, Mr. John Orissa Goadby, third son of Rev. J. Goadby, of Loughborough, was unanimously and cordially accepted, on probation, as a missionary student. It is intended that he shall commence his studies at the academy in Leicester, after the Midsummer recess.

Mr. J. G. Stevens, of Broughton, applied, and was favourably regarded; but as he has fifteen months to serve of his apprenticeship, he was requested to

renew his application at the expiration of that period.

Mr. Bell having been some time on probation, and being also highly esteemed for his consistency and piety, the question of his continuance was discussed, when, as it appeared that his health was not very robust, and his aptitude for public speaking not of a most encouraging order, it was reluctantly agreed that the committee did not see its way clear for the continuance of his preparatory studies.

LETTER FROM REV. I. STUBBLINS.

Cuttack, Jan. 24, 1854.

MY DEAR BROTHER GOADBY,—I was indeed exceedingly obliged to you for your long and very welcome letter, which I received while in the country. All the information was interesting—some of it painfully so. I immediately forwarded it to the other brethren, and hope in due time to receive it again. I feel that the best way of expressing my thanks would be to write you a long letter in return; but in the midst of almost incessant interruptions from calls, preparations for another long tour, &c., &c., I seem as though I could do little more than copy something out of my journal, which nevertheless may be interesting to some. I shall therefore commence where I left off in writing to another friend.

12th Dec. Khunditta. Was roused this morn a good deal earlier than was agreeable by a row among my fowls just outside the door. On examination it was found that a jackall had been paying an unbidden visit and had carried off the finest of the lot. However, as any attempt to recover it would have been vain, I tried to make the best of it by having the remainder better protected and going to sleep again.

Before breakfast I made several attempts to attend to a few little matters to send home by first opportunity, but first one of the christians came and then

another that I was ready to give up in despair. At length, however, all left me, and I was congratulating myself upon still having one clear half-hour left and composed myself to my desk. But no sooner had I dipped my pen into the ink than in came Rama Chundra—principally I apprehend to get out of the way of old friend Seebo, for as soon as he came up he exclaimed “What a tongue Seebo has got, it goes like a bell-clapper!”—this comparison, however, holds good only in part, for *this* rests pretty frequently—*that* scarcely ever. I asked the old gent one day if he could manage to keep it still when he was asleep? for it seemed to me doubtful if it would not go by instinct, or at all events, by force of habit. He thought he kept it still in a general way about three hours out of twenty-four, but did not suppose he was guilty of doing so more than that. He is almost as deaf as a post, and talks as though he thought every one else ten times deafer than himself. He is, however, a valuable character, his piety is sterling; his information on every subject relating to Hinduism and Hindu books exceeds anything I have ever heard, while every scriptural fact and incident from Genesis to Revelations is at his command. He is exceedingly playful and humorous in company with friends, and preaches the gospel among the

heathen with great power and energy. I confess I never formed so high an estimate of him before. But we leave the good old man and take a ride of some seven miles to Hurripore market, where towards a thousand people have assembled, and as none of the native brethren have come up we will just gratify curiosity by looking at the various wares exposed for sale—and truly they are a medley as the following brief enumeration will show—cloths, iron, brass vessels, ornaments and trinkets of all sorts and sizes, for nose, ears, neck, arms, wrists, fingers, ankles, toes &c., earthen vessels, brooms, baskets, palm leaves, wood, charcoal, husked and unhusked rice, rice pounded, and rice parched with treacle and without, sugar cane, sweetmeats, treacle, curds, whey, greens, radishes, vegetables of various kinds, plantains, cocoa nuts, oranges, salt, fresh and salt fish, cotton, sacking, tobacco, shoes, chillies, beetle nut, pán leaves, spices, and I know not how many other things, all arranged in the most elegant disorder imaginable. The only thing that looked orderly about the whole affair was the barbers, sitting outside the market scraping the heads and faces of their rather numerous, wincing, grinning customers. I call it scraping for to have called it shaving would have been an unpardonable libel on that dignified art. But as the native brethren are coming up we will leave the scene and take our stand at the foot of a shady and rather venerable looking mango tree to perform our part in this nondescript assembly. We commence by singing the matter of half a page of the "Epitome of the true Religion." Several collect round us. Khomboo begins, but does not proceed far in his address before an opponent in the shape of a musselman makes a bold attack upon him declaring that Christ could not be God, &c.; Khomboo repels the attack in Hindusthani, and proves that Christ could not be other than God from the unspotted holiness of his life, the lessons he taught, the works he performed, the wonders of his death, and the majesty of his resurrection, &c., &c. I take for my text, "In the beginning was the word and the word was with God, and the word was God," &c. And after some exposition and confirmation

of this, shew the efficacy of Christ's atoning death, the wonders of his love, and the inevitable ruin of those who refuse to seek salvation through him. Rama closes a long, and upon the whole, interesting opportunity with a solemn and rousing address to the sinner.

Seebo Sahoo, Indee Padhan, and Thoma (the student) are preaching to a good congregation in another part of the market.

Public preaching over, we walk through the market as fancy leads, and address ourselves first to one and then to another in some such familiar manner as this, "Well brother, when the market is over where shall you go?" "Home to be sure!" "And when the market of life closes—where?" &c. To another, "Well brother, you are becoming grey; you will soon have to go—are you ready?" &c. To another, "Well friend, you have worn that poita a long while—have you given over lying yet?" &c. Or to another, "Well friend, will it be any use digging a well when the house is on fire? All your efforts will be fruitless when the soul is lost! Behold, now is the accepted time—behold, now is the day of salvation. To day if you will hear his voice harden not your heart. Hearken, brother, Jesus Christ is calling to you! He says, Come unto me all ye that labour, &c., &c."

14th. I and Rama left Khunditta this morning for Sankachil market, and after a ride of several miles over rice fields, cotton ground full of deep fissures and holes, mud, water, and to the equestrian various other disagreeables endangering our necks, or some other more lengthy members of the body we found ourselves betwixt two large markets. A new opposition market had been established about a fortnight before, and broken pots &c. had been placed on the path to prevent people going from one to the other. As we, however, were not afraid of being polluted by touching a broken vessel we passed from one market to the other declaring the word of life among some twelve or fourteen hundred people. Very many in both heard well, but one man was excessively noisy and troublesome. But after we had closed our labours he came up to one of the native brethren, and said, "Brother, I have been very wicked to-

day—I have opposed what I know to be right. I have insulted both you and the Saheb—will you forgive me?" &c. The man sadly wanted to see me, but I had left. Thus it will frequently be found that our bitterest opponents are among those whose judgments are convinced of the truth, and who, perhaps, assume this species of opposition to prevent others thinking they have any leaning towards christianity. I have indeed so often found this the case that I not unfrequently silence them by appealing to their better knowledge and assuring them that their hearts approve what their lips condemn.

15th. Preached this evening in the chapel at Khunditta from the woman's washing the Saviour's feet with her tears, &c. As soon as we left the chapel I found that my cooley had arrived with supplies from Cuttack. All were welcome; but I left my cook to attend to them whilst I seized the packet of letters. And a packet indeed it was—containing no less than ten epistles of near fifty pages, and some of them closely and badly written! However, there was no going to bed till I had got through them, so at it I went in good earnest, and managed to wade through their multifarious contents by about midnight, and then by way of composing the mind which had been stretched out to the last degree of elasticity, I took up the "Friend of India," which was with the packet, and by the time I had gone through all the wars and rumours of wars, births, marriages, deaths, and I know not what beside, I began to feel that sleep would be rather agreeable than otherwise.

16th. To-night three men, professing enquirers, came to the village. Several of us met with them for conversation. After a little while I prayed with them, and then addressing myself to the eldest said, "Well brother what do you think about your soul? Just make yourself at home and tell us what you feel, and what you think of doing." He replied with a great deal of feeling, and not without tears trickling down his time-worn cheeks, "From this day I am dead to all but Jesus Christ. I know no one else. He is my Lord—my all. My wife, my children, my friends, my

companions, my worldly goods are all no more to me. My Lord gave his life for me, and I give mine to him." He then told us that he had a few little matters to settle to-morrow, but added, "To-morrow night I shall come no more to return. If my son, companions, and other friends will come—well—if not, I am dead to them all." &c.

On speaking to another he said, he was first going to Calcutta, but when he came back he would think of these things. I asked if he had been to Him who has life and death at command and secured a ticket of leave for so long a time? and then talked with him seriously on the subject. He is clearly possessed of some good feeling, but fear he is trifling with conviction.

The third was a young man of the barber caste, and on my addressing myself to him he said, in a somewhat trifling manner, "O I am not far off." Reminded him that he might be very near and yet sufficiently far off to be lost, and thus really fare no better than if he was as far off as the poles. Supposed that a number of persons had fallen overboard—some of them were a long way from the life boat, but one so near that he could almost put his hand upon it, and yet belost; wherein then would he be better off than those who were drowning a mile distant. Told him, too, of one of old who said, "almost thou persuadest me to be a christian," &c. In the course of a long and serious conversation he tried in vain to suppress the crystal tears—they would start and glisten and chase each other down his brown face. O that the eternal Spirit may be given to deepen and mature divine impressions on these souls!

17th. This evening was a time of deep anxiety. It was the time that Raghoo said he would come out no more to return. After some hours of looking, watching, listening, praying, the brethren who went to see if he was coming, returned, saying that he was surrounded by a large number of people, and they overheard him say to a Brahman, "Brother, the fire of the Holy Spirit is burning in my heart, and I cannot, dare not quench it." When he saw the brethren he told them to go, and that as soon as his son returned he should come. While

waiting for him we walked about in a large mango grove, and Seebo said none but a Hindoo could imagine what it was to renounce Hindooism. He might be fully convinced of the truth of christianity, but the difficulty of rejecting the religion of his fathers and of his country, of embracing outwardly a new one, entering into new scenes and society of which he knew little or nothing, losing caste, &c., &c., suggested a thousand fears enough to make the stoutest heart to quail. He said that when he had fully made up his mind to profess christianity his imagination was so wrought upon by fear that he thought as he walked along the earth was turning round upon him—that the trees would fall upon him and crush him to death—that the stars were so near that he had nothing to do but to stretch out his hand to catch hold of them. He tried for hours to find some dark place - it was then night—in which to conceal himself, but every place he entered seemed as light as day. At length he seated himself at the foot of a large tree and fell upon his face to pray, but though he had often enjoyed great freedom in prayer, his mouth now seemed sealed. He could think of nothing—say nothing, but “O Lord if thou dost not save me I must be lost!” He tried in vain to say, to think of anything more; and when he rose up he saw some one with a lighted cigar a few yards before him. Now thought he I am done. This is one of the Rajah's people: he has discovered where I am, and will bind and take me to the Rajah, where I shall most likely be poisoned. Yes, this will be the end of it! What must I do? He still kept his eyes on the lighted cigar and thought, O yes, he does not come up lest I should run away—he is waiting for a favourable opportunity—perhaps for some one else to come and help him. When his fears were thus worked up to the last pitch of endurance and he was ready to shriek out for help, he discovered that what he saw was not a “lighted cigar,” but the morning star. His joy was indescribable. He thought of Christ, the morning star rising upon his soul. He obtained comfort and courage, and was soon after enabled fearlessly to endure a storm of persecution for Christ's sake.

During the last two or three days, as there have been no markets in the neighbourhood, we visited the different villages from which several of our native christians have come. We enjoyed numerous opportunities among the people, and trust they will not prove to have been in vain. I felt to long very much to go to these places, and if possible see some of the friends and early companions of those, some of whom are now walking in the

ways of Zion and others are passed to the skies. The people generally heard with seriousness and attention, and I cannot but hope there is a good work going on, silently it may be, but not less surely.

18th. Thoma preached this morning in Khunditta chapel, from “Repent ye, and believe the gospel.” and I from “Be not overcome of evil, but overcome evil with good.” At the close of my sermon, one of the members got up, and said he had something to say. He had been very angry with a fellow-member, and he now in the presence of all, begged to acknowledge his fault, and to ask forgiveness of the brother with whom he had been offended. I need not say that a reconciliation was soon effected, and a hearty shake of the hand sealed the forgiveness. Blessed Gospel! how it turns the raven to a dove, the lion to a lamb.

We shall now take a long leap, passing over a visit to Jajipore, and its various ancient wonders—a very pleasant interview of a few days there with our American friends, Mr. and Mrs. Cooley from Balasore—our daily trips to some of the bazars and numerous markets in this vile but populous neighbourhood, and plant ourselves down on the

24th, in Kateea market, among about 800 people. I was exceedingly pleased with the seriousness and attention of many of them. Perhaps this was the first time a European missionary had been there, hence many of the people expressed no little surprise to hear themselves addressed by one in their own language. I had brought Sadai Seeb with me from Khunditta, to see if he could obtain his wife, who lives in this neighbourhood. After he became a christian, about ten months ago, his wife resolutely refused, before a magistrate, to go with him. The two sons, however, were given over to the father, but she was allowed to retain the daughter at present, on account of her childhood. Sadai is known throughout this neighbourhood, and it was suspected he would make another effort to obtain his wife. A rather shrewd, good-natured looking old lady recommended that a nice new cloth should be presented to her; so allowing for once that woman knew the nearest way to woman's heart—a very dear female friend of mine has since affirmed that this is the rule—but without staying to controvert so knotty a point, which we might after all have to endorse with “not proven” suffice it to say that a new cloth with showy borders and ends was bought, and carefully wrapped up, ready to be conveyed on the morrow.

25th. Early this morning I sent off Seebo Sahoo and Indee Padhan on de-

tachment for two or three days, to some distant markets, while I and Thoma visited Mungalapore market, and Kombhoo and Sadai went to pay a visit to the lady. She and her friends offered a variety of excuses for further delay, but clearly in their hearts meaning now—a peculiarity said not to be patent to the ladies of India, but with what truth I am not called upon here to decide. However it was finally agreed that she should come at once, and she came forth attired in her new cloth; but numerous relatives and neighbours condoled with her, some saying it was her fate, what could be done?—others, it was written on her forehead, who could prevent it?—others exclaimed, better had she died!—others, alas for her! she is going to be corrupted by the Sahibs—others, she will be a slave, and have to pound mortar, &c., &c.; still, all were agreed that she ought under the circumstances to come—thus the feelings of the poor woman were worked up to the last degree. She was most anxious that the Sahib should not see her. She and her husband stayed at my tent for him to eat; she refused to take anything herself, and would only come into the tent as she received the fullest assurances that the Sahib was not there. It happened however, that while her husband was eating, I returned! She trembled from head to foot, but escape was hopeless; so she stood hiding her head in her cloth. I went up to her, and gently laying my hand on her shoulder, said, Well, sister, I am very glad to see you; you have done well to come with your husband. You must not be afraid, or take any notice of what people say to you, &c., &c. She gradually mustered up sufficient courage to turn her cloth slightly aside, to take a hasty glance at me; and when she found I was not the demon-looking monster her own fears had most likely conjectured, she ventured to speak, but it was only to request that she might be allowed to go on and not be detained. I told her that her husband should go with her as soon as he had done eating, and begged her to take a little food herself, but this she refused to do. I expect she will present quite a different aspect when I next see her. It is trying for a man to come out from among the heathen but perhaps much more so for these poor weak-minded women; theirs is not a matter of choice but necessity. They know nothing about where they are going or what will become of them, whilst their natural timidity is excited almost beyond endurance through the foul representations of others.

The market we attended was a large one, and the people, with one exception,

heard well. The exception was a very consequential young brahman, whom I found it necessary to put to shame by a pretty severe exposure of his works. At the close he became more attentive and serious, and was very anxious for a book which I gave to him.

26th. Went this morning to Dubal market, and by the time I returned to my tent in the evening was fairly worn out. A journey of a dozen miles or more over ploughed fields, through rivers, and I know not what beside, under a vertical sun, and preaching for hours among several hundreds of people, and that to a greater or less extent every day, is about as much as flesh and blood can bear. But if only one soul be saved what a rich, what a glorious, what an eternal compensation will it be. The Lord grant that it may be mine. Amen.

27th. Market to day at Mann Sing, which we attended while my tent was being struck. Perhaps 150 people were present, but generally indisposed to hear. After the market, which was over early, I went on to Jajipoor, intending to put up in the Bungalow and send forward my tent &c. to Khunditta as I only purposed spending the night there; but to my mortification I found on my arrival that the Bungalow was occupied by a person whom of all others I was least anxious to see. He was an officer stationed at Cuttack, truly, but of principles and practice one does not care to designate. He had made enquiries of my servant who had preceded me when I was coming &c., but on the principle of darkness hating the light, or some other reason best known to himself did not offer me shelter till my tent came up, nor any other of the civilities common to humanity, especially in a country like this, where any little assistance might be of the greatest service, and where every one expects to see a European distinguished by the characteristics of a gentleman. But my friend was not a European, he was only partly so, and fortunately I could shelter myself under a friendly tree and therefore required nothing at his hands.

28th. Went on to Khunditta this morning where I spent this and the following day happily among the Christians. I had not been long at our little Bungalow before Sandai's wife came to see me with another of the christian females. I felt rather amused at the contrast between her appearance now and last Sunday, the day on which I first saw her. She smiled very cheerfully, as if she recognised me as an old friend. In the evening, when calling round among the christians, I went to her house, and though she had just fastened the door to go out she was very anxious

that I should go in. A Hindoo female especially thinks very much of your going to see her in her own house; it is not enough that you should see her elsewhere; so in I went, and told her how pleased I was to see her there, and to see how nice and clean she had got her house though she had only been in the village two days. She said how thankful she was that she had come—that she had been like the beasts of the forest, and frightened out of her senses by all sorts of imaginable stories. She seems like a very nice young woman, and will I hope prove quite an acquisition to our little christian female community there.

Well now, dear brother, I think by the time you have gone through all this you may say—enough—for if you are not tired of reading I am of writing, and shall therefore consign to the dark depths of oblivion all I might have told you about my further trip to the Bhooban Saalá Sooní festival, return home after an absence of six weeks,

&c. &c. Suffice it to say that this has been a tour of some hundreds of miles. Twenty-three markets, besides numerous villages and one large festival, have been visited by myself and party, while I sent Seebo Patra and Jagoo round another way, thus forming a circle, and meeting at Katcea, when they took a middle cut through the district returning to Cuttack, while I and others went to Bhooban &c., &c. And now will not you—will not many others unite in the prayer, that the seed thus extensively sown may spring up and bear much fruit to the Divine glory? I ask you all—I call upon you all to do this. I wish to live labouring—I wish to die labouring—only give me and my work your fervent unceasing prayers. I now close to attend to a few urgent duties at home, and prepare for another long tour. The Lord be with thy spirit, and with all who love our Lord Jesus Christ in sincerity. Yours affectionately in Christ Jesus.

I. STUBBINS.

NOTES OF VISITS TO THE CHURCHES. No. 7.

My last paper closed the labours of 1853; the present enters on the work of another year, and I am reminded of the words addressed to Israel when about to cross the Jordan, "Ye have not passed this way heretofore," and of a text which came to my mind with peculiar sweetness and power this morning as I woke from my slumbers, "He will be our guide even unto death." Solemn reflections suggest themselves to our minds as we think of the path of life yet untrodden. Infinite wisdom hides from us the knowledge of future events; we know not what gleams of sunshine will cheer our way, nor what clouds will darken our sky. And it is well we do not; there may be dark days and sorrowful events before us, the knowledge of which would embitter every enjoyment; there may be mercies, whose sweetness shall be enhanced by being bestowed at a time and in a way that we had not expected. Travelling in the jungles of India, we have sometimes cast our eyes on flowers whose wild loveliness, in unexpected places, has produced emotions of great delight, and raised the mind to the Uncreated Beauty; and are not our most valued mercies those which are unexpectedly imparted. How cheering is a bright, warm, refreshing sun, shining out of a dark cloud! How encouraging when God does for his church memorable things that we looked not for! With what transport did the ancient church sing:—"When the Lord turned again the captivity of Zion, we were like them that dream."

It seemed more like a pleasing dream than a joyful reality. Let the redeemed of the Lord, in thinking of the way they have not passed heretofore, remember that "things to come," as well as "things present," are theirs; and let each of us who love Christ take the encouragement supplied by the gracious words, "Thou shalt guide me with thy counsel." How strong the consolation—how bright the hope these blessed words afford! "Thou shalt guide me." I cannot guide myself. It is not in man that walketh to direct his steps. But thou, my Father, my God, my portion, for ever and ever shalt be my guide. I shall therefore be directed in the kindest, wisest, and best way; for thy wisdom is infinite; thy power is boundless: thou art love, and thou lovest me. "Guide me, O thou great Jehovah." It is pleasing too, to think of the certainty of divine guidance being imparted to those who humbly seek it. "Thou shalt guide me." Thou hast guided me in days that are past; and thou *will* in days that are to come.

"Each sweet Ebenezer I have in review,
Confirms thy good pleasure to guide me quite
through."

Nor should we overlook the manner in which the Lord guides his people—"with thy counsel." Not by miracle—not as Israel were guided by the pillar of cloud by day, and the pillar of fire by night; but by the teaching of his word, and the intimations of his providence; and these will never be wanting to those who prayerfully seek di-

vine guidance. Those who watch Providence, as Henry justly says, shall never want a Providence to watch. But I fear I am detaining the reader by these introductory remarks; yet thoughts like these have often done the writer's heart good. May they have a commission from Him "whose frown" can "disappoint the proudest" effort, "whose approbation" can "prosper even mine," to bless every reader.

1854 opened on us in clouds; the political horizon was greatly overcast; war then appeared inevitable, and has since been proclaimed, and war is surely one of the sorest evils that can afflict mankind. I have no wish to make these notes political, but in these troublous times I am not ashamed to say that my country shares largely in my sympathies and prayers. I sincerely thank God that we have a Queen and a government who love peace, and who have entered with a reluctance that has never been exceeded on a war, that, in my judgment, is a just and righteous one, and in which we may with a good conscience ask the God of armies to prosper us. I honour Her Majesty's chief minister, who when obliged to declare war, had "peace, peace," on his lips, like one of the heroes of the Commonwealth, to whom he referred; and with all my heart I say, with a statesman of honoured name in the House of Commons, "God defend the right." Other things rendered the opening year a time not soon to be forgotten—the dearness of provisions—the snow-storm, which hindered the running of the trains more than had been known since the establishment of railways—and the severity of the cold—severer, it was stated in the papers, than had been known for 48 years. We, who had been residing in a tropical climate for several years, felt the inclemency of the season very much, and as we remember it, in penning these lines, are reminded of the words of Scripture, "Who can stand before his cold?"

My first missionary engagement this year was on the 15th of January, at KIRKBY WOODHOUSE, where I preached in the afternoon from Matt. xviii. 3; in the evening preached at Kirkby from Rom. i. 16. The evening congregation was the larger. On Monday evening a Missionary service was held, when Mr. Mason presided, and with Mr. W. R. Stevenson of Nottingham, and myself, advocated the sacred cause. Collections upwards of £8. The cause at Kirkby Woodhouse dates from an early period; the founders of our Connexion were wont to preach in this district; the chapel, which has not been enlarged, was built in 1754, so that this is its centenary year. On one of the bricks are the initials, N. P. (Nathaniel Pickering), and on another the date of the

erection. This was one of the churches formed when the Barton church was thought too large, and was divided into six or seven. Abraham Booth, who afterwards became distinguished as a Calvinistic Baptist minister, was then the minister. Some of the family are interred in the burial ground, and there is a tablet in the chapel, to the memory of William Booth, who died 17 years since, and who, I believe, was his nephew. Abraham Booth was a rather voluminous writer, and there was a manly, refreshing vigour about most that he wrote. Among his works may be mentioned Pædobaptism Examined; Reign of Grace; Death of Legal Hope; Glad Tidings to Perishing Sinners; Amen of Social Prayer; Essay on the Kingdom of Christ (which contains some very severe but just remarks on pulpit buffoonery); and Pastoral Cautions—a work well worthy of being read at least once in the year by every minister of Christ. One remark in this last-named work has often impressed my mind, and I will record it for the benefit of any who may not possess the work. "Of late I have been much affected with the following reflections: though if not greatly deceived I have had some degree of experimental acquaintance with Jesus Christ for almost 40 years; though I have borne the ministerial character for more than 25 years; though I have been perhaps of some little use in the church of God, and though I have had a greater share of esteem among religious people than I had reason to expect, yet after all it is possible for me in one single hour of temptation to blast my character, to ruin my public usefulness, and to render my warmest christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe." Booth separated from the Leicestershire churches five years before the formation of the New Connexion. While united with them he wrote a poem (I am not aware that it was ever printed) on Absolute Predestination, which he afterwards deeply regretted. I have seen a copy, and must say that it appeared to me very objectionable. In Adam Taylor's History there is an incident mentioned of a person of the name of Allen, who was an early friend of the cause. An intimate acquaintance of his had heard one of the Leicestershire preachers, and when he came again he expressed to Allen his intention of going to hear him. What, said Allen, art thou going to hear that fool? Yes, he replied, he was; and he invited his friend to go with him. Allen went; the Lord opened his heart; he soon opened his house for preaching till the chapel was built; and from that time to the present (with the single exception of a few weeks) some of that family have been connected

with the church. The two who are now members are of the fourth generation. A word spoken in season how good it is! I was told that the church clock at Kirkby was made by Joseph Donisthorpe, when one of the pastors of the church at Loughborough; and so pleased were the farmers with his work, that whenever he went there to preach, they went to hear him.

Lord's-Day, Jan. 22, was spent at MARKET HARBOUROUGH, my former sphere of labour. I preached in the afternoon and evening, from 2 Cor. v. 13, 14, and Rev. xiv. 6

Previous to the afternoon service, by request of Mr. Goadby, I committed to the grave a female, in middle life, related to brother Bailey. At the meeting on Monday evening, Mr. J. J. Goadby introduced the business with a few pertinent observations, after which Mr. Gough of Clipstone (Baptist), H. Toller (Indep.), and Pearce (Wesleyan) expressed their friendly interest in our operations; and the two former spoke of their pleasure in seeing an old friend amongst them again, and seeing him look so well. Other ministers would have been present, but for unavoidable circumstances. The affection of ministers and friends whom I formerly well knew, was, after an absence of ten years, really refreshing. May they have a sevenfold blessing returned to their own bosom. The chapel was well filled on each occasion, and the services were more productive than any former ones, the amount realized being £13 10s. On Thursday evening I preached for my friend Mr. Toller, to an encouraging congregation. Harborough was the head quarters of the royalist army previous to the battle at Naseby, which decided the fate of the faithless Charles. I remember once to have visited Naseby field, which is seven miles distant from Harborough, with much interest. About the time of the civil wars, Mr. Robert Smyth, a native of this town, founded and endowed a Free Grammar School. He records with gratitude that "with his staff he passed over that Welland;" his cup was then empty; God eminently prospered him in London; and in this way he gave expression to his thankfulness. He hoped that all would judge charitably as to what he had done, adding that he knew he was an unprofitable servant, and that salvation was wholly of grace. On one side of the School house is the text, "Except the Lord build the house," &c., on the other, "By grace are ye saved," &c. On the dial of the church is the suitable admonition, "Improve the time." The Independent cause, at Harborough is an old and respectable one. In the days of Doddridge it was one of the most important in the neighbourhood. Doddridge exercised the ministry for several

years at Kibworth, a village 6 miles distant on the Leicester road; and let it be added, that so far from feeling that he was burying his talent in an obscure country village, he esteemed it a great privilege that his early ministerial years were thus spent; he rejoiced in the opportunity thus afforded him of improving in knowledge and piety, and in preparing for more extensive usefulness. The latter of these years he spent at Harborough, having been chosen assistant to Mr. David Some, who appears to have been a most excellent minister; and at this time he preached at Kibworth and Harborough alternately. While residing in this neighbourhood he wrote the amusing letters to "Miss Kitty,"—(Catherine Freeman—was he not very naughty?) and to "dear Jennings;" some of which grave and sober folks, like ourselves, can hardly read without laughing outright. Young men *should* be sober-minded, but the serious author of the "Rise and Progress" was not remarkably so at this period of his life. To come down to later days, John Chamberlain, one of the most eminent preachers to the heathen that India has ever been blessed with, when a careless youth, resided here; and in the account of his experience,* he refers to the ministry of Mr. Gill, then the Independent minister here, as being blessed to him.

Jan. 29th, preached morning and evening at BURTON-ON-TRENT, and in the afternoon communicated much missionary information. The congregations at the sermons were encouraging, especially in the evening. Collections and subscriptions, £5 or £6. May our friends be abundantly prospered in their important project for a new chapel in a more eligible situation. I remember walking over when a boy, from Measham to the opening of the present sanctuary. It was a fine spring Sabbath morning. Thirty years have nearly rolled away since then, but the events of the day are fresh in my recollection. The late Mr. Goadby preached in the morning from Numbers xxiii. 23, "According to this time it shall be said of Jacob and of Israel, what hath God wrought?" and Mr. Pike in the afternoon, from "To know the love of Christ, which passeth knowledge." One of the hymns sung was the 697th, in the old book, "Great God whose universal sway."

Monday evening a Missionary service was held at COVENTRY. Mr. Lewitt suitably introduced the service, and Messrs. Sibree, Delfe (Indeps.), and Salisbury of Longford, with the missionary, occupied the time of the meeting. Two other ministerial brethren were present, and would have spoken but for the lateness of the

* See his Life, by Yates.

hour at which the meeting commenced, and the length of one of the addresses. The service was interesting, and the collections and subscriptions amounted to nearly £13—larger, I believe, than in any former year. I had not time to visit and observe anything in the city which might be interesting to a stranger. Invisible spirits, as John Foster says,* fulfilling their benevolent ministrations among mortals, do not care about pictures, statues, and sumptuous buildings—and I confess I care little about such things myself, though I do like to visit places where Immanuel has displayed his glory, and his servants have in his strength performed deeds of sublime heroism. The reader doubtless remembers that Baxter once preached in Coventry, and that martyrs have bled in this city. Returning home on the following morning, it was an interesting recollection that the last three places I had visited were once Home Missionary stations, and are now self-sustaining churches. At all the places, too, the good cause appears to be progressing better than for some time past. Each of the churches has had trials and reverses, and sometimes it has appeared as if the cause must have been given up, but the Lord (blessed be his name!) has revived them again. How many from these places have been guided to glory! The establishment of a church is an unspeakably important event; and the day of small things must not be despised. On Thursday preached at DONINGTON, on the blessed hope, from Titus ii. 13.

Lord's-day, Feb. 5th, preached morning and evening at MEASHAM, and in the afternoon at NETHERSEAL. On Monday evening the Missionary meeting was held at Measham, and on the following evening at Netherseal. The speakers on both occasions were brethren Staples, Yates, and Buckley. Collections in advance of former years, and congregations encouraging. On Wednesday evening a Missionary service was held at LONG WHATTON, which was attended by a gratifying number of friends.

† Admiring, as all readers of taste and intelligence must do, the originality and opulence of Foster's genius, I cannot but say that his "Life and Correspondence" did not increase my estimate of him as a man of God. He did not sufficiently receive the kingdom of God as a little child; every thought was not brought into captivity to the obedience of Christ; he sometimes reasoned and speculated, and investigated, instead of receiving with child-like faith the testimony of God. Harrington Evans, in one of his letters, expresses my sentiments about him and his life better than I can do myself. "I have lately been reading Foster's Life. It contains some of the brightest gems of intellect, and is a deep yet awful study. He holds something of both the views which I stated yesterday (i.e., about future punishment) and with them he held so many uncertain views connected with the person and work of the blessed Redeemer, his convictions respecting church fellowship were

Mr. G. Wright, of Castle Donington, presided; and Mr. Goadby, E. Stevenson, and the Missionary took part in the proceedings. Collection £2 12s. An alarm of fire suspended for a few minutes the attention of the meeting, but it was soon reported that there was no real cause for apprehension, and the attention was renewed as if nothing had occurred. My visit to these three places was fitted to awaken deep and tender emotions. Measham, the reader has learned from a former notice, was the place of my nativity. It has not, so far as I am aware, been fruitful in distinguished characters; but Maria Jane Jewsbury, who, 25 years ago was an authoress of some distinction, and who, it is believed, was a sincere disciple of Christ, was born here. She now sleeps in the dust. One of her pieces—The Lost Spirit—was deeply impressive. It was the supposed address of a spirit from the world of woe to parents—physician—and spiritual instructor. More than 20 years have passed since I read it, and I am sorry to say that only a portion of it remains in the memory. It begins

"Weep, sire, with shame and ruing
Weep for thy child's undoing,
For the days when I was young,
And no prayer was taught my tongue;
Nor the record from on high
Of the life that cannot die.
—Wiles of the world and men,
Of their threescore years and ten;
Earthly profit, human praise,
All pass'd before my gaze.

I ran the world's race well,
And my reward is hell.

It proceeds with great solemnity—

Weep, mother, weep; yet know
'Twill not shorten endless woe;
Nor prayer unbind my chain;
Nor repentance soften pain;
Nor the life-blood of thy frame
For one moment quench this flame.
Weep not beside the tomb,
'Tis a gentle, painless gloom;

so unfixed and unsettled, his whole religion to my mind was so sombre, and in many points so unsatisfactory, that it left a strong and painful impression on my mind. I saw in his case the extreme peril of travelling out of the sacred record, and going into visionary speculations." The last sentence is especially worthy of attention. Some of Foster's speculations about a future state are very original and striking, but the light beaming from the page of inspiration would have rendered them much more cheerful. Take as an illustration his letter, a very profound and beautiful one in several respects—to Hughes, when near death. "Oh, my dear friend," he said, "whither are you going? where will you be a few days hence?" His dying friend, as he heard it read, very properly replied, "I am going to heaven. I shall soon be where Christ is; and where are the spirits of just men made perfect."

Weep o'er the lost spirit's fate,
 Yet know thy tears too late.
 Had they sooner fallen—well
 I had not wept in hell.

The undone spirit appeals to the physician:

Physician, can'st thou weep?
 Then let tears thy pillow steep.

He is censured for promising a lengthened sojourn upon earth, when he well knew that the end of life was at hand. The final address is to the

"False prophet, flattering priest,"
 and he is reproved in language applicable,
 alas! to a large number, for making

"The narrow way
 Like the broad one, smooth and gay."
 It ends with

"False priest! thy labours tell,
 I dreamed, and woke in hell."

Should any of your readers possess this piece I trust they will forward it for insertion in your pages—it would oblige me, and might benefit many. I may add that it is nearly a hundred years since our cause commenced at Measham; the Minutes of 1809 mention that preaching had been carried on there for 50 years, and this is confirmed by a text book of the late Francis Smith which I have had the opportunity of examining during the last few weeks.

I should have been wanting in filial affection if I could have visited Netherseal without deep feeling. 27 years ago my dear mother went to the opening of our first chapel there, and heard Mr. Pike preach from Luke ix. 60. and James v. part of 20th verse,—“Save a soul from death.” On that day she took a cold, which induced the approach of a malignant fever, then raging in the neighbourhood, and in a fortnight she was a corpse. No doubt her soul was safe. My mother's piety was retiring and unobtrusive; it loved the shade; like the violet it was modest, drooping, fragrant; it was not a “flower born to blush unseen,” nor did it “waste its sweetness on the desert air,” though its grateful fragrance was not so widely extended as that of many flowers in the garden of the Lord. On her only son it had a happy influence, and to her children her memory will ever be dear. LONG WHATTON was interesting to me on other grounds. It was the birth place of Mrs. Buckley; and the place where her father when a poor orphan youth sought and found mercy. Here, too, he began to exercise his ministry. Our aged friend, Mr. Hull of Leicester, was his teacher when in the Sabbath-school, either here or at Woodhouse Eaves. As I

had not visited this village before, curiosity led me to visit the cottage, an humble one, where Mrs. B. first breathed the vital air. To refer to years long departed, I may inform the reader that Shaw, mentioned in a former paper, as author of “Welcome to the Plague,” was in the time of Cromwell rector of this village. The tablet in the chapel to the memory of William Corah reminded me of a note about him in Adam Taylor's History (vol. II. p. 154.) from the pen of “a worthy minister,” who for ability and eloquence has been equalled by few amongst us. Mr. Felkin—for he was the minister referred to—says, “When about seventeen years of age I was attentively hearing Mr. Corah. In his sermon he quoted John iii. 16,—“God so loved the world,” &c. God so loved the world, said he; how much? this little word so, ye canna fathom it. I have heard many able preachers, many excellent sermons and striking remarks, but none was ever so blessed to me as this; it led to a train of meditation on the greatness of the love of God which it is hoped as a means made it answer the end of its manifestation.” And with this pleasing thought I leave the reader till another month. “God is love.” What a precious truth! A child may understand it, (and children should be taught more than they are to think of the goodness of God) but an angel cannot sound all its depths. Eternity will be required to investigate and develop the full meaning of this sublime and soul-cheering truth; and as its unending ages roll away new discoveries will be made in the love of God that will call forth the rapturous hallelujahs of the angelic and ransomed throng. God of love! fill the writer and the reader with holy love, that we may dwell in love, and dwell in thee; and be meetened by the visitations of thy grace for the happy region where love and joy will be full for ever.

JOHN BUCKLEY.

MISSIONARY ANNIVERSARY.

HUGGLESCOTE.—The Annual Sermons on behalf of the Foreign Mission, were preached at Coalville, Hugglescote and Ibstock, on Sabbath-day, Feb. 12th, by the Rev. J. Buckley. The four following evenings Missionary meetings were held at Ibstock, Hugglescote, Coalville and Whitwick. The following brethren were then engaged:—Buckley, Abell (Indep.) Bott, Cotton, Yates and Smith. These anniversary services were unusually interesting: the congregations were very good, and the collections were about double those of some former years. T. Y.

THE MAY MEETINGS.

WE have much pleasure, in giving our annual notice of some of these meetings, to observe the advances that the great societies have made in efficiency and vigour, and the increased support they continue to receive from their friends. When the note of war alarms the fears of the timid, the devotedness of the church of God to its high calling, is adapted to establish the hopes of the righteous.

BAPTIST MISSIONARY SOCIETY.—The annual meeting of the Baptist missionary Society was held in Exeter Hall, on Thursday, April 27, at eleven o'clock; S. M. Peto, Esq., M.P., one of the treasurers, in the chair. Amongst other friends of the society on the platform were W. R. Gurney, H. Kellsall, S. Leonard, J. L. Benham, G. Stevenson, J. Marshman, J. Burnett, Esqs.; Hon. and Rev. B. W. Noel, Rev. Drs. Angus, Steane, Wills, Acworth, Revs. J. H. Hinton, J. Watson, J. Wanter, J. Lechman, J. New, J. Aldis, G. Pearce, W. Brock, W. Groser, E. Carey, S. Brown, F. W. Gotch, J. M. Soule, T. F. Newman, J. Davies, and E. Hall.

The proceedings having been commenced with the usual devotional exercises, the Chairman commenced with an explanation that he occupied that position in consequence of disappointment in other quarters. He then dwelt upon the value of Christian union and the cultivation of a large-hearted charity towards those who held different denominational views. He felt that they often lost very much, because they did not cultivate sufficiently, either as societies or as individuals, the friendships of those who differed from them in some things; and he must say, that almost the only good thing he had ever observed from his connexion with the House of Commons, had been this, it had opened his heart to the friendship of very many men who differed widely from him on very many points, but who agreed with him on the main, and whom he could esteem as much as if they were members of his own denomination.

The Rev. F. Trestrail, the Secretary, then read the annual report. It commenced by recording the various changes by death or removal which have taken place among the missionaries at the various stations during the past year. Gratifying information was then given of the progress made in the schools connected with the society in the West Indies, Africa, and the East Indies; accompanied however by expressions of regret that so little had been done for the education of females in India. In this direction, the report stated: "The Govern-

ment has shown no interest, and it rests with the philanthropy of the church to give the needed boon." The largest school was at Serampore, where 600 youths received instruction in their vernacular tongue or in English. In the translation and circulation of the Scriptures satisfactory progress had been made during the past year. The Armenian New Testament, printed at the mission press in Calcutta, had been very conducive to the spread of evangelical religion among the Armenians of Turkey. "Five hundred copies were sent to a missionary at Constantinople, the Rev. J. S. Everett. At the date of his letter in November last, 300 copies had been distributed. Being the only reference Testament in the Armenian language, it was sought for by many, even by some christian Armenians, who do not understand the Armenian language, in the region of Aintab, in Syria. 'It has done a good work,' says the missionary; 'it was principally distributed during the persecution, and some have been sent to all places where there has been any enquiry after the truth; and it has been blessed.' It is gratifying to learn that in Turkey prejudice against protestants is declining. In Old Armenia, the people are hungering and thirsting for spiritual knowledge. Little bands of true believers exist in many places, spreading, by their example and by books, the knowledge of our Lord and Saviour, and their fruit is beginning to appear." "In nearly all the missions of the society considerable additions have been made to the churches, and in some the Word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the Church who in former years had fallen away. In Trinidad, larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel, the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of Divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the Gospel is able to subdue the savage, to change his nature, and, while blessing him with life eternal, to elevate his entire character. At Clarence, a deep and solemn feeling pervades all classes of the community. It appeared to the missionary as if every heart was impressed by the powers of the world to come. The society's mission at Morlaix in Brittany, has also had a share in this time of refreshing from the

presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbours in the Word of God. The only mission which does not present these cheering indications of advancement is that of Ceylon. Candidates are numerous; but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion. During the year, two native churches had been constituted independent of the society—one in Ceylon, at Matura, and the other in Calcutta. The report then proceeded to give some highly-interesting accounts of the society's labours in the principal localities which it occupies; concluding by holding out bright anticipations of future triumphs. The total receipts of the year had been £24,759 12s. 9d., being £6,336 16s. 4d. in advance of the year 1853. The balance in hand was £1,208 7s. 6d.

The Rev. S. Manning, of Frome, delivered an address on the general aspect of the world with respect to missions. On the aspect of Christendom with regard to missions, he observed that there was the very obvious feature of the position occupied by England and America amongst the nations; those two countries not only possessing a monopoly of commerce, but being the two great Protestant nations of the world, and the two nations engaging pre-eminently in the work of missions. The present military aspect of Christendom, he considered, was not, as had been suggested; a reason for slackening missionary exertions, inasmuch as the first victories of the cross, the reformation from Popery, and the first triumphs of missionaries in later days, were achieved in times of great strife and convulsion.

The Rev. T. Taylor, of Birmingham, then addressed the meeting on the following topic:—"The prayerfulness and spirituality of the churches necessary to the supply of suitable and devoted men for the missionary work." From various documents, he had ascertained that the whole number of missionaries connected with all societies in this country, on the Continent, and in America, was as follows:—There were labouring in Africa 236, in Western Asia 31, in India Proper 365, in Burmah and Siam 33, in China 100, in the South Sea Islands 100, in the West Indies 331, in Greenland 50, in North America 105, among the Jews 70, assistant missionaries 233, native assistants 1,958; total, 3,612. Leaving a broad margin for any errors in the calculation, supposing there were 4,000 missionaries and assistant missionaries employed, still the number was extremely small compared with the vastness of the field, and if they were equally distri-

buted there would be only one missionary, assistant missionary, or native assistant, for every 157,500 souls. But instead of this they were extremely scattered, and the language of Nehemiah might be applied to them,—“The work is great and large, and we are separated upon the wall, one far from the other.” Hundreds and thousands, then, of devoted men were needed to supply the deficiency; these were to be obtained only from the Lord of the Harvest in answer to prayer.

The Rev. James Sprigg gave out a hymn, and engaged in prayer.

The Rev. T. Hands, of Jamaica, spoke upon the social, moral, and spiritual condition of that country. While admitting the existence of a large amount of commercial and social difficulty and distress in Jamaica, he was not prepared with the planters to attribute this to emancipation, but the obstacles which had been laid in the way of the people in developing their capabilities and resources. Their provision grounds were taken away; heavy import bills were introduced; and schemes of emigration disadvantageous to the negro were resorted to. But, in spite of these difficulties, there were now, out of a population of 293,000, from 60,000 to 100,000 freeholders, and there was scarcely an occupation followed in England by the working and middle-classes which was not followed by black and coloured men in the island. Twelve of the forty-seven representatives were black or coloured men; and others occupied posts of responsibility, as judge of quarter sessions, barrister, chief surgeon of an hospital, and editor of a newspaper. With regard to the moral condition of the island, about two years ago the number of prisoners upon the calendar at the half-yearly assize in the county of Middlesex, containing a population of 130,000, was only twenty-one, and this was considered so extraordinary a number as to call forth special notice from the judge, who lamented that, after all the efforts that had been put forth by missionary societies and addresses from the bench, there seemed to be no making an impression on the negro mind; while the returns for a whole year gave the island only 571 criminals out of a population of above 377,000. There was, indeed, immortality in Jamaica; but was there none in other places? He (Mr. Hands) had seen more unblushing vice and immorality during the eight months he had been in this country than he had seen in ten years and a half of his residence in that island. The spiritual condition of the population was very satisfactory. As far as he had been able to ascertain, one in two of the adult population attended a place of worship; and more attended in Jamaica, with 377,000 inhabitants, than in

London with its two and a half millions.

The Hon. and Rev. B. W. Noel gave a sketch of India as a mission field. He objected to the assertion, that the idolatry of the Old and New Testament was precisely like that of Hindostan; the latter was immensely worse. The gods of Greece and Rome had at least human features, and were made from the models of men of mingled passions; but amongst the 300,000,000 gods of India, forming the character of their worshippers, not one represented a virtue, and some were so bad as not to be worshipped at all. The honourable and reverend gentleman then drew attention to the influence of caste, the degrading position of the female, and the spread of infidelity in India. He afterwards adverted to the changes which had taken place in the aspect of the Government towards Christianity, alluding particularly to its encouragement of the English language in its legal and diplomatic proceedings, instead of Sanscrit and Persian, as formerly, which he considered would be productive of much good, because, by introducing the natives to English literature, it would tend to destroy their belief in their lying legends and superstitions.

A collection was then made.

James Sheridan Knowles, Esq., next addressed the meeting. He congratulated the society upon the amount of success it had obtained, but lamented the want of co-operation in missionary labour. It had, he said, been argued, that the number of conversions was exceedingly disproportionate to the money that had been expended upon missions in India; but if only one soul had been converted it would have been a rich result, not perhaps in the eyes of worldly men or of worldly Christians, but in the eyes of Him who best knew the value of a soul, and rated it beyond the gain of the whole world. The answer to the question, whether the gospel should be preached to the heathen, would be determined by the answer to the question, whether the missal and the Pope should be preached to them? Rome had already made considerable inroads in this country—she had gloated upon certain passages in the rubric, fraught with abominable leaven, in which she detected the means whereby, if she could set it again at work, the whole heap might become leavened; he believed the notorious Cardinal would not have dared to set his foot on these shores with the Pope's treasonable rescript, but for an abomination of humanity, a man with a head and heart, but with a head and heart that he was unable to call his own, but the Jesuit was at work in this country for years before, in kindling fanning and feeding the flame which at last burst forth in the form of Puseyism. If Rome

exerted such industry for the recovery of her domination in this country, she would increase her efforts in those places where she might be more sure of success. She boasted of the number of her conversions; the secret of her success was, that conversion from one form of idolatry was no miracle, but a perfectly natural process. It was said the christians should look at home—that there was heathenism enough there; such was indeed the case, but at home there was not a village without a teacher of the Word of God, besides millions of Christians in the land, who, by their profession, rendered themselves responsible for the performance of the duties of a missionary, and who were commanded to go into the highway and hedges and compel men to come in, that the master's house might be filled.

The hymn, "From all that dwell below the skies," was then sung, after which the benediction was pronounced, and the proceedings terminated.

THE WESLEYAN MISSIONARY SOCIETY.

—The annual general meeting of this Society was held at Exeter-hall, on Monday, May 1st. The place was quite filled: Sir Edward Buxton, presided. The report announced that the income of the Society for the past year was £114,498 14s. 3d. being an increase of £9,116 14s. 9d. over the preceding year. Amongst the receipts were extraordinary contributions from Australia, and a legacy of £10,000 by the late Thomas Marriott, Esq. "The expenditure of the year had also been £114,498, 14s. 3d. including the amount of £5,119 17s. 4d., which has been paid in partial liquidation of the accumulated deficiencies of former years. The remaining balance of those deficiencies now stands at £19,501 11s. 10d.; the entire liquidation of which the committee keeps steadily in view in connexion with the financial management of all the operations of the society. The expenditure of the year has been augmented to a large amount by the outfits and passages of no less than thirty missionaries, some of them married." The general summary of all the missions under the directions of the Wesleyan Missionary Society is as follows:—Central or principal stations, called circuits, 367; chapels and other preaching places 3,116; ministers and assistant-missionaries, including twenty-six supernumeraries, 507; other paid agents, as catechists, day-school teachers, &c., 703; unpaid agents, as Sabbath-school teachers, &c., 8,779; full and accredited church members, 110,228; on trial for church membership, 4,873; scholars, deducting for those who attend both the day and Sabbath-schools, 78,811; printing establishments, 8.

The claims of the missions were advo-

cated during the meeting by the Rev. John Lomas, president of the Conference; the Rev. T. Vasey, of Hull; the Rev. Samuel Coley, of Stockport; the Rev. Dr. Barth, of Wurtemberg; the Rev. Robert Young (who has just returned from visiting the society's missions in Australia, Van Diemen's Land, New Zealand, Tonga, Feejee, and Ceylon, and who gave some account of what he had witnessed in those various stations); the Rev. John Scott, the Rev. Thomas Llewellyn, the Hon. James Ferrier, of Montreal; the Rev. Robinson Scott, of Dublin; Mr Ralph Wilson, the Rev. Edward Nye, and the Rev. Samuel Christophers. The various resolutions of thanks were moved by Mr. John Corderoy, the Rev. Thomas Jackson, and Mr. Thomas Wade, of Selby; the Rev. Dr. Bunting, and Mr. James Budget, of Bristol. All the resolutions were passed with unanimity. The announcement of the death of the Rev. Dr. Newton made during the proceedings by the Rev. John Scott produced a deep sensation.

CHURCH MISSIONARY SOCIETY.—The annual meeting of this society was held on Tuesday, May 2, in Exeter-hall; the Earl of Chichester in the chair. There were also present—the Earl of Cavan, Lord Haddo, Lord H. Cholmondeley, M.P., the Bishop of Sierra Leone, Sir T. D. Ackland, M.P., Sir R. H. Inglis, Sir E. N. Buxton, M.P., Bishop Carr, Sir Edward Parry, the Revs. Dr. Kraff, Canon Stowell, E. Auriol, and T. Nolan; Mr. C. Moody, &c. The proceedings commenced with prayer and the reading of the Scriptures. The Chairman, in his opening address, alluded to the present war with Russia, regarding it as a chastisement inflicted upon the nations concerned in consequence of their misdeeds. The Rev. J. Venn then read the annual report, from which it appeared that the amounts received by the society during the past year have been as follows—General fund, £110,478 13s. 2d.; fund for disabled missionaries, £2,016 11s.; China mission, 803 2s. 1d.; total received in the United Kingdom, £113,298 6s. 3d.; local funds raised and expended in the missions, £10,617 12s. 8d. making the gross income for the year, £123,915 18s. 11d., being an increase over that of last year of £2,983 15s. The expenditure, including general, special, and local funds, amounted to £131,783 13s. 11d., being an excess over the income of £7,867 15s. This excess included special grants out of the balance in hand, in April, 1853. In the year closed the current expenditure had, it was stated, been probably covered by the current income; but it was believed that the current expenses of the present year would be considerably increased by the enlargement of the missions; while the

balance in hand, exclusive of working capital, was only £3,292. The following were the principal statistics of the society's missions presented in the report:—Number of stations, 118; English clergymen, 103; Foreign clergymen, 49; Native and East India clergymen, 24; European laymen, 30; European female teachers, 14; Native catechists and teachers of all classes, 1,161; attendants on Christian worship in the society's missions throughout the world, estimated at 107,000; number of communicants, 17,124. The report then dwelt at length on the extension, effected or contemplated, of several of the society's most important missions; to the success attending the labours of its agents; the promising character of many of the converts (especially those in the Punjab, the Sikhs, and the Mulvis); and the probable effects on missionary enterprise of the various movements at present agitating the world. Of the revolution in China a hopeful, yet anxious, expectation was expressed, it being stated that the insurgent leader kept 400 men constantly employed in printing portions of Gutzlaff's version of the Scriptures, making his soldiers *colporteurs*, and his officers expounders. The meeting was then addressed by Lord Haddo, Lord Benholme, the Bishop of Sierra Leone, the Hon. and Rev. S. Waldegrave, the Rev. J. F. Fenn, the Rev. Hugh Stowell, the Rev. George Fisk, and other gentlemen. A vote of thanks to the chairman terminated the proceedings.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of the British and Foreign Bible Society, was held on Wednesday, May 3d, at Exeter Hall; the Earl of Shaftesbury, President of the Society, in the chair. The hall was crowded in every part. Among the gentleman on the platform were—Earl of Harrowby, Marquis of Cholmondeley, Bishop of Cashel, Lord Teignmouth, Lord Charles Russell, Sir T. D. Ackland, Bart., Sir E. N. Buxton, Bart., Hon. and Rev. B. W. Noel, Rev. Dr. Barth, Rev. Dr. Marsh, Rev. J. A. James, Rev. T. Binney, Rev. J. W. Cunningham, Samuel Gurney, Esq., Bishop Carr, T. Farmer, Esq., Rev. Wm. Arthur, Sir R. H. Inglis, Bart., Lord Chichester, Rev. T. Nolan, Rev. T. Milne, and the Bishop of Sierra Leone. The proceedings having commenced in the usual manner,

The Chairman, in his opening speech, adverted to the gratifying fact that the society had collected in one year the greatest amount of money ever gathered in one year by any religious society.

"We have, I understand, collected this year (and it is a most remarkable fact), in free contributions, apart from the amount realized by sales, no less a sum than

£150,000, to be expended, simply and solely, in circulating the word of God into every region and corner of the earth. Now these things must be most consolatory to the mind of every man who cares for his country. This must be a strong indication that in God's mercy, we are yet reserved for some great service in his future purposes of good to mankind."

After sympathising letters had been read from the Archbishop of Canterbury and the Bishop of Norwich, the Report was read by the secretaries. It stated that the receipts of the year ending March 31st, 1854, have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income have amounted to £125,665 18s 10d, being £16,505 8s 2d more than in the preceding year, and £8,225 9s 7d more than in any previous year. The receipts applicable to the general purposes of the society have amounted to £59,656 8s 8d, including £35,875 5s 9d from auxiliary societies. The amount received for Bibles and Testaments is £66,009 10s 2d, being an increase of £11,436 11s on this item alone. To the above items must be added the sum of £66,507 7s 9d, subscribed to the Jubilee Fund, and also £30,485 19s 3d to the Chinese New Testament Fund, making a grand total of £222,659 5s 10d. The issues for the year are as follow:—From the depot at home, 1,015,963; from depots abroad, 321,515; total, 1,367,528 copies—being an increase of 198,734 over those of last year. The total issues of the society now amount to 27,938,631 copies. The expenditure of the year has amounted to £119,257 15s 1d, being an increase on the total nett payments of £23,750 12s 7d. The society is under engagements to the extent of £87,279 13s 11d.

The adoption of the report was moved by Sir R. Inglis in a hearty speech, and seconded by the Earl of Harrowby. The latter in the course of his speech said:—

I do believe that there is an amount of heathenism around us which requires at least as much attention as any which exists in foreign countries, and I hope that a spirit will arise in the metropolis akin to that which three or four years ago influenced the young men of Manchester, in order that there might not be a family in the town un-supplied with the scriptures, distributed, within a few months, 90,000 copies of God's Word. I should, I repeat, like to see a similar spirit exhibited by the young men of London.

The Bishop of Cashel moved a vote of thanks to the officers of the society, with a specific reference to their labours, which was seconded by the Rev J. A. James, of Bir-

mingham, who reminded his audience that prosperity had its snares:—

He lauded the grant of 50,000 copies of the Scriptures to our soldiers and sailors gone out to the war—though he himself was no advocate for war. Turning to China, Mr. James then described the condition of that great country, with its 300,000,000 population, which he feared would undergo great convulsion before it was converted to God.

The stagnancy that has held up that empire so long can never be purified but by awful storms. Therefore, let us stand prepared for some considerable time to elapse before China will yield to the missionary and the Bible, and be converted to Christ; and we must not be astonished if, after all, considerable defeats arise to puzzle and perplex our faith, but what a scene was that which the gentleman on board Her Majesty's ship *Hermes*, off Silver Island, beheld, when one of the broad rivers of China was covered with the remains of idols and buddahs, twenty feet high, floating onwards to the ocean, perches for the sea-birds, or seeming monsters to affright the credulous and ignorant mariner. This, as one has observed, was not to cast the idols to the moles and bats, but at any rate to the gulls and fishes. He reminded his audience, that if they were not prepared fully to occupy this wide field, the Roman Catholics were. Another striking event connected with this was the opening of Japan through the agency of Russia. Referring to Mr. Thomas Thompson's happy idea—the Million Testament Scheme, for China—he described how zealously it had been taken up in the Welsh mountains, in Scotland, in Ireland, in America, and almost every part of the world. Not only had the million Testaments been subscribed for, but nearly, if not quite, two millions. Mr. James then made a forcible appeal for increased aid for more missionaries to China.

The Rev. T. Milne, in supporting the resolution, referred at considerable length to the politico religious movement which is going on in the empire of China. He gave a detailed account of the rise and progress of the insurrection in that country, and anticipated from it the most happy results. As matters now stand it was wholly impossible to predict with any degree of certainty, which party would triumph in the conflict, and take permanent possession of the throne; but whether this lot should fall either to an Imperialist or an Insurgent, he believed that there would, in the time to come, be more of liberty in that country for the prosecution of enterprises both civil and religious. He described the rebel chief as a very enlightened man, far in advance of his people generally, or even of those who are best instructed; and read passages from

certain tracts which this man has written, and circulated very extensively, in proof of his assertions. From these extracts it appeared that the Insurgent leader has a clear recognition of the unity of the God-head and the brotherhood of humanity all the world over. The manner in which he has taught this in his tracts is so graphic and enlightened that the reading of the passages called forth the warmest expressions of approval from the audience. Should this man become the reigning monarch, Mr. Milne believed that every facility would be given for the circulation of the million Testaments over the whole extent of that vast continent; but, even if he should not, there was reason to believe that a way for their reception by the people would be opened at the proper time in the order of God's providence.

The Rev. John Young (Wesleyan), the Rev. Mr. Hussey, minister of St. James's, Kennington, Lord Charles Russell, the Earl of Chichester, Bishop Carr, and the Rev. J. Aldis, subsequently addressed the meeting. The latter speaker, in simply seconding a resolution, said,—“I cannot speak with pleasure when people are in a moving humour. I like to move their hearts and not their feet.”

The Chairman, in responding to a vote of thanks to himself, said that he held in high estimation the honour of being the President of that society, which conferred but did not receive, *ecclat* from great names. Much had been accomplished, but how much yet remained.

The sum that we have accumulated is very great; but I do implore you not to allow that to be to you as the pillars of Hercules, the point beyond which you will not prosecute your enterprise. Your contributions this year are great compared with former sums; but it is nothing at all, it is a drop of water in the ocean, compared to the energies and wealth which God has given to this great nation; and if you would act up to the sense of the responsibility which God has imposed upon you, your exertions will double those of the present year in the year to come, and the year beyond that you will do the same, and be not content until you shall have, by your influence, been the means of blessing the whole habitable globe.

This terminated the proceedings.

SUNDAY-SCHOOL UNION.—The annual meeting of the Sunday school Union was held on Thursday evening, May 4, in Exeter Hall; John Cheetham, Esq., M.P., in the chair. Long before the time for commencing the proceedings, the Hall was densely crowded in every part. On the

platform there were a large number of ministers and gentlemen distinguished for their attachment to the cause of Sunday-school operations.

Mr. W. H. Watson read an elaborate report, which commenced by a copious reference to extracts from the foreign correspondence of the committee, of a very interesting character, and it was stated that grants of money and books had been made to various schools on the continent, to the amount of £204. With respect to the home proceedings it appeared, that during the past year six building grants have been made, amounting to £55, and making the total number of grants 319, amounting to £7,044. Of lending libraries, 248 have been granted, making a total of 2,979, the value of which amounts to £1,118. Out of this sum the schools paid only £491. Deputations from the committee have visited 38 provincial towns. The contributions towards the general objects of the Union have fallen short of the amount of former years, which is accounted for by the large sum given to the Jubilee Fund. The committee, therefore, close their Benevolent Fund with a deficiency of £741. An earnest appeal was made to meet this lack in two years' income. The proceedings of the jubilee were very largely reviewed, special reference being made to the public meetings held in the provincial towns of the kingdom, as well as to the meetings in London. The census returns were largely quoted, and it was stated that there were in 1851 in England and Wales 23,498 schools, with 302,000 teachers, and 3,407,400 scholars. The fact was dwelt upon as one calculated to call forth feelings of peculiar thankfulness to God. It was stated that the amount received up to March 31, on account of the Jubilee Fund, was £5,085 9s. 4d.—a sum equal to twelve years' income. It was expected that this fund would be considerably increased.

MISSIONARY ANNIVERSARY.

CONINGSBY.—On Lord's-day, April 9th, and Monday the 10th, our annual missionary anniversary was held here. Brother J. Buckley preached two very useful sermons on the Sunday to good and attentive congregations. On Monday afternoon brother J. B. Pike preached an excellent sermon to an encouraging congregation. After tea in the school-room, the chapel was well filled, and the assembly appeared deeply interested in the addresses that were delivered, especially in that of brother Buckley. Collections, &c., more than £17. G. J. C.

THE
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VOL. I.—NEW SERIES.

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No. 7.

THE SENTIMENTS PROPER TO BE CHERISHED AT THE
PRESENT SEASON.

THE SUBSTANCE OF AN ADDRESS DELIVERED ON WEDNESDAY EVENING,
APRIL 26, BEING THE DAY APPOINTED FOR A GENERAL FAST.

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."—Psalms xcvi. 1—6.

IN the midst of the disappointment, the sadness, and the fear excited by our being involved in a state of war, in which there is much to humble and alarm, the devout christian derives consolation and hope from the fact that "the Lord reigns." He is supreme; "the King of kings, and the Lord of lords." He is almighty, and can control all things, and overrule all events for the accomplishment of his own will. He is allwise, and no error can occur in his government. He is holy, just, and good; and therefore, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." Though we do not always see why he should permit the changes to occur that trouble us, we may be assured that in the end all things will work for good. It shall be well with them that fear him; and "the heavens

shall declare his righteousness, and all the people see his glory."

How different are these thoughts from the notions of those who regard this as a desolate and fatherless world! How opposite to the terror that would arise if almighty and sovereign power were united with injustice. How proper for men to know God, that the earth may rejoice in his reign! This morning we contemplated the fall and humiliation of a haughty despot, under the hand of Almighty God; let us this evening direct our attention to some of the sentiments suitable to be cherished at this crisis.

The mere fact that this nation is involved in a war with the mightiest despotism upon earth, is sufficient to awaken within us sentiments of sorrow and humiliation before God.

In a state of war the *material interests* of the kingdom must needs

suffer. Besides the large expense unavoidably incurred in raising and equipping our armies and our fleets, and in sustaining them, and in replenishing their ranks during the conflict (no small matter to a nation already burdened with the debts incurred by previous wars), the interruption to commerce, the paralyzing of our manufactures, and the loss of our national prosperity, is no trifling affair. Situated as our nation is, dependent in a great measure on its foreign commerce and pacific relations for its temporal prosperity, anything which in the slightest degree interrupts those relations, brings sorrow and misery to multitudes of our artizans. Even though England, from her superiority by sea, may not suffer as some other nations might by this war, yet there will be suffering to humanity in proportion as the energies of the nation are exhausted in conflict, and the inhabitants of the world are disturbed.

The enhanced value of all the necessaries of life, going hand in hand with the scantiness of the means of obtaining them, will aggravate the evil, and cause bitter cries throughout the land.

In our armies and fleets how many of the brave men have relations at home, whose fears will be excited for their safety, or whose hearts will be broken by their death! In every war these calamities have been present. Should we not then feel war to be an evil?

How great, too, is the suffering which is endured by *those who are actually engaged* in the strife! Follow an army through its campaign. Mark how with harassing marches and countermarches the poor men are exhausted, fatigued, and worn down! At times ill provisioned, badly sheltered from the inclemency of the seasons, if sheltered at all, then life becomes a burden. Pestilential marshes, chilling frosts, scorch-

ing suns, and irregular diet, bring on them disease in every form. There, in a foreign land, far from the comforts of home, from the tender assiduities of friends, they pine away and die. More are generally consumed by the accidents of war than by the sword. These calamities occur alike to friend and foe; and in every protracted campaign occasion destruction and suffering which humanity shudders to contemplate.

The excitement of the conflict, and the cries of battle, with the clouds which arise from a thousand guns, cover and conceal a large portion of the suffering endured in actual strife. But when we contemplate two well-appointed lines meeting in deadly battle, when we mark how well each is equipped and trained for the work of destruction, and see them, in fury, hurrying each other into eternity, and with a power almost superhuman, cutting down, shooting, piercing, and trampling on each other, we are ready to say, "from such scenes, most merciful God, preserve thy creatures, and let them not so perish from before thy face." And then after the engagement, what numbers of the maimed, the wounded, lie in their gore, amid the trampling horses of an enraged foe! or are left to the mercy of the reckless and heartless harpies that ever hover on the skirts of a battle field!!

Look again to the *inhabitants of the region* which is unhappily the seat of war. How dreadful to hold everything at the mercy of an armed foe! How boundless the opportunities given to a lawless soldiery to inflict pain and woe on the hapless people! What would be the condition of this place, and the region, if two hostile and powerful armies were in the neighbourhood! How would the aged, the feeble, flee for shelter? Women taking their babes, their daughters, and men removing their

all, as far as might be, from the ruthless grasp of those who might come upon them! Here, you would see rich harvests destroyed; there whole villages given up to flames; and in another direction opulent cities taken by storm, and subject to a soldier's license. Alas, for humanity that such things should be.

But to turn from these scenes; is there not occasion for humiliation that the governments of enlightened Europe are *not sufficiently advanced in moral principles, and in their own love of right and order, to settle disputes which may arise without an appeal to the sword?* We had begun fondly to dream that we were advancing towards such a consummation. It is now nearly forty years since we had a European war. Many disputes have arisen which have been settled by the intervention of friendly states. Since 1848, when most despots trembled for their thrones, the war spirit has gained strength; and now it seems that all Europe is not sufficient to convince Russia, or the emperor, of his injustice, and to persuade him to lay aside his ambition; and he, the most tyrannical, the most arbitrary, and the most barbarous of the whole, disturbs us by his grasping and wily ambition; and appeals to arms to sustain his purpose. Truly it is to be lamented that such a man has so much power.

In this war, though we have not as a nation sought it, or hurriedly plunged into it, may we not too have *a rebuke from providence for our national sins?* We have had great prosperity; have our operatives and workpeople profited by it as they might? Have they not too often employed their increased earnings in riot and debauchery? Have we not as a whole abused the many blessings we have enjoyed, and, from the highest to the lowest, not cherished that spirit of gratitude to God for them

as we should have done. National sins are not simply the sins of our rulers, and of the great, they are the sins of our people; and to me, one of the most fearful things I see in this land, is the common practical infidelity, and neglect of religion, and contempt of God's word and ordinances, which prevails among a large portion of what are called "the industrial classes of the community." In spite of all that has been done for them, by Sunday Schools, by opening new places of worship, by the general acts of charity and kindness in the church of God, they have for many years past fallen into a lawless, Sabbath-strolling, and irreligious community. While none will suffer more than they if the pressure of war and taxes should cripple our commerce, and render food and clothing difficult to obtain, none appear to me to present a sadder spectacle in their irreligion and impiety than they; and none more blight my hopes of a bright future for this land. May the Lord turn the hearts of the disobedient to the wisdom of the just.

God reigns; and how far he may have permitted the calamity of war to come upon us for our national sins, it is impossible to say; but in this sense, as well as in all others, a state of war calls for sorrow and humiliation before him.

It is more than time that I turned to some more pleasing thoughts.

We are involved in a war, which to bring it to a successful issue, calls for great energy in our rulers, the highest valour and skill in our armies, which we hope in God they will display; but what are the sentiments which, next to sadness at this state of things, we should as christians cherish?

I do *not* think it is well to trouble our minds, as some do, about the *prophecies which they suppose are being fulfilled*. It enters generally into the nature of prophecy, that it is

not fully understood till after the event: and those, as a rule, who have pried most into futurity by professing to understand the unfulfilled prophecies, have often, in addition to deluding themselves, paralyzed their efforts in christian duty. Time would fail to give illustrations, or I could give many. "God reigns," and he will fulfil his will. The Ottoman power may retire, but who knows if it will not do so before the peaceful progress of the Gospel, among protected christians? No interpretation of prophecy is sufficient to justify our rulers in violating their engagements, and in delivering up Turkey, and all its christian people, to the tender mercies of the intolerant tyrant of the north.

The immediate duties which we owe to the world, as christian men, we are called on to discharge, irrespective of any prediction that may, or may not cover the event.

Nor is it well for us to cherish *too confident a dependence on our own resources*. We are a powerful nation. We have ships, colonies, commerce; we have a hardy, courageous, and a well-disciplined army. We have all the *materiel* of war in abundance. We have not for many years known defeat. Our hereditary prowess has not forsaken us. But we shall not do well to rely too confidently on these things. Apart from the fact that our foe is rich in men, and sends them by hordes to the slaughter, he has an army of our order, as well as calibre, not to be despised. The wise man says, "The race is not to the swift, nor the battle to the strong; neither bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." An overweening confidence on the part of our army and navy might lead to their ruin; and on our part, would betoken a want of that knowledge of the past, and of

that regard to God, which are characteristics of every well-regulated mind.

Nor should we indulge in *harsh judgments on our rulers*, or on our armies and fleets. In a free country like ours, where every man, publicly and privately, has a recognized right to criticise the conduct of public men, there is great danger lest, in times of public excitement, this license should be carried too far. A temperate and proper use of this privilege, is often of great service to the authorities. They feel the public pulse, and know their own strength by this means. But some of the public papers seem to live by the complaints they are always making. Nothing is right for them. There is incapacity in the rulers; tardiness in the admirals; or a want of something in all. Let such scribblers themselves be put at the helm of affairs, either in the administration or the army, and they would soon prove how much more facile it is to make complaints than to do well.

On the whole, and especially with our present government, and army and navy, we have little to hope for improvement. Let us, and all the nation, as far as may be, give them our confidence in this hour of trial, and generally rest assured, that under that sense of responsibility which never leaves a British statesman, or a commander of our forces, they will do the best in their power to bring this unhappy conflict to a prosperous and peaceful issue. And let us be assured, as neither those in the field or on the seas, are novices in their fearful art; nor those in the cabinet children in the experience of government; that they know better than we do what is best to be done now; and that they will discharge their duty with all fidelity and skill.

In this conflict there are *several sources of hope*, a brief glance at which I will give before I conclude.

It is matter of gratitude that *our government has shewn a profound desire for peace*. How have they been blamed even for this! They have negotiated, and delayed, and hoped, until they were compelled to give up all confidence in the principal person involved in this question. The publication of their secret correspondence has only enhanced their virtue, their patience, and their excellence, in the estimation of mankind. Such men do not deserve to be defeated.

We have never been, as a nation, *so well prepared for a fearful conflict*, in our whole previous history. Our fleets, our armies, our munitions of war, our material wealth, and the strength and vigour of our people, are unequalled in our annals. We have as an ally a nation that has been compelled to respect us for our honour and prowess; and which from being an old antagonist, promises to become a future and faithful ally. This augurs well for the future.

The cause in which we engage is one which *commends itself to every unprejudiced mind*. An ancient ally, one to whom we are bound by treaty, whose liberality to his christian subjects, and to the protestant part of them, who are rapidly increasing, constitutes one of the grievances to his intolerant neighbour, claims for himself, for his Turkish and christian subjects, our assistance and protection. We yield it for truth's sake, for freedom's sake, and for the purpose of preventing the absorption of this empire in the arms of barbarism.

We do not seek an extension of our own power or territory. We do not fight to injure or to take away any territory from Russia, which belongs to it; but simply for the repression of outrage, for the integrity of Turkey, and for the freedom of the christian profession there. These will all be sacrificed if the Czar pre-

vails. Bible societies, missionary societies, all independent christian communities, would be suppressed in Turkey if he ruled, as the people are in Russia.

Our enemy is *a wily and a truthless person*. "He has exhausted all the forms of deception," was the last language of one of our leading statesmen. He and his house have had their eye on Constantinople for near two centuries. This has been the object of their ambition; and in proportion to the asseverations Nicholas now makes of his not seeking to come to this issue, is the intensity of his desire to seize it. He has said in private, "We have a sickly neighbour, how shall we hasten his end, and dispose of his effects?" This is in the true robber style. "If you, England, will connive at my taking his house, you shall take a few of his outer possessions." Then as a monarch and a despot—"I shall not allow another sultan to reign there: I shall not allow any attempt to resuscitate the Greek empire: I shall not allow any other country to hold it for a moment, while I have a man or a musket left." Can such a man be allowed to roam at large? The English and French armaments are only as a police force, to check his **burglari**ous intentions.

The fact that *God reigns* is, under these circumstances, a source of hope. He loves truth, and right, and justice; he hates robbery, and falsehood, and wickedness. Surely we may make our appeal to Him with confidence, and hope that he will "defend the right," protect the injured, and assist those who are seeking to put down intrusion, tyranny, and crime.

Finally, though God may permit this war to humble our country—(which after all may be to our lasting honour and peace), but even though through it God may humble our country, I do not despair. God has

more work for England to do yet in the world. What is the true cradle of constitutional freedom but our own land? What is the source from whence issues the word of life to irrigate the moral deserts of the world, but our own land? From whence go the ships that visit all climes, and by opening a communication with all nations, present facilities for the diffusion of Gospel light, but from our ports? To English thoughts, and laws, and religion, and literature, and resolution, America owes its greatness, Canada its prosperity, Australia its hope, India its enlighten-

ment, and China its liberation. The God who is the patron and friend of his people here, will hear their prayers, and preserve this land. "He will fulfil the desire of them that fear him." "He will hear their cry, and will save them."

Let us then, my brethren, rejoice that God reigns; and humbly bow at his feet, and seek that he will forgive us all our errors; and overrule the present calamities for the good of the nations, for the peace of the world, and for the honour of his most holy name, Amen.

THE MILLENNIUM: ITS NATURE AND BLESSINGS.

The substance of a Lecture delivered to the Derby Young Men's Christian Association, in 1849.

(Concluded from page 209.)

TAking the Scriptures as our guide, by the millennium we understand the spiritual and triumphant reign of Christ for a thousand years over all nations, and the consequent diffusion of the ten thousand blessings flowing from his righteous and gentle government. Not, of course, a period in which Jesus will set up a new kingdom and commence a new reign, but in which his kingdom already set up will be greatly enlarged, and his spiritual reign over the hearts and lives of men will be very general, if not absolutely universal. The knowledge and blessings of the Gospel will consequently be everywhere diffused. Thus will be banished much of the moral evil caused by sin, and as a certain consequence, many of the natural evils of which vice is the cause. Let it not however be forgotten, that the reign of Christ will not be a new dispensation; it will still be that of the Gospel—a dispensation of mercy to depraved and sinful men.

Men will still be sinners, born in

sin, and shapen in iniquity; the fallen descendants of the first Adam. To them will still apply the declarations that "by one man's disobedience many were made sinners." "In Adam all die." Still, therefore, they will individually need redemption through the blood of Christ, and the renewal of their hearts by the Holy Spirit. As to those who live now, so to those who may live then, will the declarations apply, "Ye must be born again,"—"All have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus." Men in fact will be born just as sinful as they are born now, and as much need salvation by grace as they need it now. If this were not the case, the world would be inhabited by another race of beings, needing a very different Gospel from that which is needed by fallen and sinful man. Gospel blessings will continue indispensable to man till the end of time.

Men thus continuing, however

pious, to be redeemed and pardoned sinners, with the seeds of evil in their nature, will consequently live in a state in which chastisement and affliction will be needful, in training them for their future home. The Scriptures declare, "Whom the Lord loveth he chasteneth, and scourgeth EVERY SON whom he receiveth. If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. xii. 6-8. The Lord Jesus describes his Father as purifying by trials every one that belongs to him: "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—John xv. 2. Notions that there will be no suffering and no sorrow during the millennium are evidently visionary, unscriptural, and absurd. Men will still be by nature sinful creatures, needing pardon through the Saviour's blood, and regeneration by his Spirit; and believers will still be imperfect creatures, needing growth in grace, and requiring the discipline of their heavenly Father's hand. Death will also continue to reign, for till the end of time it is appointed to men once to die, and after this the judgment. As death will continue during the millennium to ravage the world, some diseases that are its harbingers or its causes will continue to prevail. The influence of universal religion may banish some diseases that now afflict mankind, and may prolong the little span of human life, but still it will be a little span. Age will come with its infirmities, and the silver cord be loosed, and the golden bowl be broken; the pitcher will be broken at the fountain, and the wheel broken at the cistern, and man as now go to his long home. Never will it be said of this world, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Without, therefore, indulging any visionary anticipations, inconsistent

with the fact that the world will continue a sinful world, even to the end of time, and that men will ever need the salvation which is in Christ Jesus, and the sanctifying influences of the Eternal Spirit, we yet are encouraged to hope that the Saviour's reign will be universal; that the millennium will be an expansion, enlargement, and more perfect state of his spiritual kingdom for a thousand years; and that this will be effected by his Gospel being rapidly diffused through the world, and by great obstacles to its success being taken out of the way. Toward the end of the reign of antichrist, the Gospel will spread as if borne by a flying angel through the world. The prophet said, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. xiv. 6. This glorious diffusion of heavenly truth is represented as connected with the fall of antichrist; the hour of whose judgment is said to have arrived, and whose fall, as mystic Babylon, is immediately afterwards announced. The prophet Isaiah, also, after referring to the glories of the Saviour's kingdom, foretells its enlargement as great and rapid. "A little one shall become a thousand, and a small one a strong nation; I the Lord will HASTEN it in his time."—Isaiah lx. 22.

The passage already referred to in Rev. xx. 1-6, contains three peculiarly important views on the subject of the millennium. One is the binding of Satan, another the triumphant reign of Christ, a third the period through which that shall be continued, and Satan be bound.

Satan shall be bound, and not be suffered to deceive the nations for a thousand years; in other words, the almighty power of Christ will restrain the devil and his angels, and

not permit them to draw mankind into sin, and to deceive the nations into iniquity, idolatry, and infidelity, as they have hitherto done.

The fashionable semi-infidelity of the age would lose sight of all invisible and spiritual agency in the affairs of men. The sacred writers, on the other hand, make continual reference to this agency. They represent the blessed God as constantly acting in judgment or mercy; and this to such an extent, that even the actions of men are overruled to accomplish his purposes, though they intend it not. In providence he is constantly acting; he causes the seed to vegetate, the harvest to ripen; he prepares the corn, supplies food for man and beast, and in him we live, and move, and have our being. Most modern writers, and especially modern historians, eschew all such reference to the agency and influence of the Great Jehovah. While the sacred Scriptures thus represent all good, temporal and spiritual, as connected with the influence and working of the blessed Lord of heaven, with equal plainness they refer to the influence and agency of Satan as most extensive, and productive of an immense amount of evil. This, too, the infidelity of the age would push altogether out of sight.

The Scriptures describe the influence of the Wicked One as great in the case of individuals. Satan takes away the seed of divine truth from the careless heart; entered into Judas when he betrayed his Lord; prompted Ananias when he lied to the Holy Ghost; and leads those who have forsaken the way of life captive at his will.—Matt. xiii. 19; Luke xxii. 3; Acts v. 4; 2 Tim. ii. 26.

This influence, so deadly in individuals, is not less fatal in whole nations. In consequence of his extensive sway he is described as the god of this world.—2 Cor. iv. 4. He and his infernal associates are "the rulers of the darkness of this world."

—Ephes. vi. 12. He works in the children of disobedience—Ephes. ii. 2—and the design of the Gospel is to turn men from the power of Satan unto God,—Acts xxvi. 18—and "for this purpose the Son of God was manifested that he might destroy the works of the devil"—1 John iii. 8. Such is the Scripture representation of the fatal influence that the great enemy of God and man exerts over this fallen world. The more we know of the state of the world, the more we see how awfully correct is this scriptural delineation of its condition. In heathen lands this is most apparent. Great as is the wickedness of the human heart, this seems scarcely sufficient to account for their unnatural cruelties, disgusting and nameless licentiousness, and abominable idolatries; but in the influence exerted over them by the rulers of the darkness of this world, there is sufficient to account for all that is most unnatural in cruelty, and horrible in wickedness. In popish countries, whose system comes after the working of Satan, much of the same deadly influence is apparent in deceiving men into idolatry, in blaspheming God, and leading multitudes to everlasting perdition, who are deluded with a false hope of security and salvation. Thus in all ages Satan and his fallen legions have exerted their influence to diffuse sin, death, and damnation. For him, therefore, to be bound, and not permitted to deceive the nations, suggests the removal of an immense amount of spiritual influence employed for evil, and only evil continually. It were easy to dwell in imagination on the vast and varied good that must result from the drying up of this one ever-flowing fountain of evil.

How great is the good when some cruel tyrant loses his power over an oppressed and suffering nation, and when a universal shout of exultation proclaims that the tyrant is dead, and can oppress them no more; but

far greater good will result to this fallen world, from the great enemy of God and man, bound by Almighty power, being permitted no longer to exert the influence he has long displayed; no longer to be the ruler of the darkness of this world; no longer to deceive the nations, and to allure them to idolatry, infidelity, war, cruelty, oppression, and all that God hates and Satan loves.

Pleasing as is the prospect of a cessation for many ages of satanic influence in deceiving the nations, still more pleasing is the expectation of the positive good that will result from the Saviour's holy and gentle reign; a reign continuing for many successive ages over his numberless disciples, animated by the spirit which inspired the martyrs of old.

Though Jesus is unseen his reign is real, and far more complete than that of any earthly monarch. He thus reigns now over great numbers, but during the millennium will thus reign over vastly greater multitudes. It is said that Napoleon Buonaparte, on one occasion, impressively represented the contrast between his own empire and that of Christ. His had been great, powerful, and extensive, but it had passed away. Christ, on the other hand, was still reigning, and reigning, said the fallen emperor, over millions that would be ready to die for him. Christ reigns with supreme and undisputed authority over all the truly pious. Under whatever forms of earthly government they live, still in every land their subjection to him is the same. They obey the laws and rulers of different nations, yet have all one sovereign. To their earthly governors they render a subordinate obedience, but with them the principle is universal that higher allegiance is due to Jesus, their heavenly sovereign. Hence, when obedience to an earthly ruler clashes with obedience due to Christ, he will be obeyed, and the earthly authority disregarded. This is a real reign,

more perfect and complete than that of any earthly sovereign, and extending wherever any faithful disciples exist, through the world as the field of his empire. The subjects of the Holy Saviour's government are thus a peculiar people. An early christian writer furnishes a correct and impressive description of them. "Christians neither by country, nor by speech, nor by civil customs, are distinguished from the rest of men. For they neither inhabit cities of their own, nor use any modified dialect, nor practise a distinct manner of life. But inhabiting both Grecian and barbarian cities, and as each was called, following their native customs in apparel, and food; and in the other circumstances of life, they exhibit the condition of their own polity as admirable, and without controversy, marvellous. They inhabit countries where they are natives, yet as strangers; they share in all things as citizens, and endure all things as aliens. Every foreign land is to them as a native country, and every native country as a foreign land. They pass their life upon earth, but their citizenship is in heaven. They obey the appointed laws, and by their lives excel those laws. They love all men, and are persecuted by all men. They are unknown, and are condemned. They are poor, and make many rich." Christians as thus described are in the world, but not of it: and whether members of monarchical or republican states, are still the devoted subjects of their heavenly king.

Such is the nature of his reign, whose kingdom is not of this world; the blessings of his reign are described by the sacred writers as great and many. Sometimes for this purpose they employ the most glowing poetical figures, and at other times in simpler language represent the good enjoyed under his peaceful sceptre. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall

smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 4—9. "The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Is. li. 3—11. Besides numerous other passages, the 60th chapter of Isaiah and the 72nd Psalm present cheering and delightful views of the blessedness which the world shall enjoy under the Saviour's reign. The latter concludes with declaring "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory, amen, and amen." So far as the influence of the Saviour's grace is truly felt, the blessings which prophecy foretold as consequent on his reign are now enjoyed. Multitudes that no man can number, in retirement and obscurity, or in the

lowly scenes of poverty, are blessed by him, and call him blessed. The moral change represented by wild beasts losing their ferocity, and becoming tame and gentle, are witnessed in thousands of cases. The conversion of some harsh, austere, unkind, and wicked parent, or other member of a family, has produced in many a domestic circle as great a change as is exhibited

"When lions and beasts of savage name
Put on the nature of the lamb."

How happy will be the condition of the world when such changes shall be witnessed everywhere, because the Saviour's reign is universal.

That men in all lands will be so generally subjected to Christ, that his reign may be represented as universal, is the declaration of the sacred volume. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. xiv. 9. "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the Governor among the nations."—Ps. xxii. 27, 28. "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all those kingdoms, and it shall stand for ever."—Dan. ii. 44. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27. These predictions, not to refer to others, evidently represent the reign of Christ as universal. All nations are to serve, and worship, and obey him. The knowledge of his Gospel will be universally diffused, and its effects everywhere apparent. In a prediction already quoted, it is declared that "the earth shall be full

of the knowledge of the Lord, as the waters cover the sea."

Though men will generally be subjected to Christ, we perhaps are scarcely warranted to assert that every individual will be truly converted. No passage directly and fully asserts this. The passages that most favour the supposition of the actual conversion of all, are Jeremiah xxxi. 31—34, and Hebrews viii. 10, 11, but both these have a peculiar reference to the Jews; while Matt. xiii. 30, "Let both grow together till the harvest," seems to imply that in all ages there will be some unconverted persons among the nations of the earth. But if it be so, still religion will be generally triumphant—all nations will enjoy its blessings. The Saviour will reign in the great majority of human hearts, and even the few, if a few there should be, that have not his salvation, will raise no open opposition to his reign. That opposition having been continued through many ages will then cease. Popery, idolatry, Mahometanism, infidelity, and careless neglect of eternal things, will no longer dispute with him the empire of the world. It will then be the song of heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. xi. 15.

Glowing and delightful as are the anticipations excited by prophecy respecting those happy ages when one song of praise to the Lamb shall employ all nations, they are not mere pleasing dreams, but will all be realized in the subjection of all nations to the gentle sway of our adored Immanuel. Think of one truly happy christian, enjoying in his own soul the peace and love of God, assured of his heavenly Father's favour, and delighting in his God; rejoicing in the Lord Jesus with joy unspeakable, and full of glory; and if, in this world of trial, exposed to suffering, yet when sorrowful, always rejoicing; living on

earth as a child of God and an heir of heaven, and expecting soon to be like his Lord, and for ever with him. See him under the constant power of his Redeemer's love, guided by his Saviour's precepts and example, and animated by bright, eternal hopes; zealous, prayerful, active, and benevolent; gentle, meek, and lowly; displaying in his spirit, in his conduct, and in his character, all the lovely excellencies that adorned his Lord. How blessed is he in being a happy subject of the Saviour's reign. From an individual extend your view to a family; how blessed is a family composed entirely of those who live to Jesus, and are like him. Suppose a nation composed of such families, and the world of such nations, how happy would be the world! How different from what it has ever yet been! Then indeed the wilderness and the solitary place would be glad, and the desert would rejoice and blossom as the rose. The wilderness of this world would have become the garden of the Lord, and present on every hand charms and beauties equal to those of Paradise itself, that happy but transient abode of the parents of the human race.

Another truth peculiarly prominent in the passage which encourages the hope of this blissful period, is its duration. This is twice specified to be for a thousand years. It is for a thousand years that Satan is to be bound, and not permitted to deceive the nations; and for a thousand years that the reign of Jesus and his redeemed is to be continued. In a thousand years nearly or quite thirty generations of men pass over the stage of time to the solemnities of eternity. Delightful thought! that thirty generations of men shall thus successively live to Jesus, enjoy the blessings of his reign, and be trained up to join his family in heaven.

After the brief view we have taken of the fact that the Saviour's reign will be a reign of blessings to the

world, we may take a fuller survey of the happy consequences that must in the very nature of things result from the principles and precepts of his religion being everywhere embraced and everywhere obeyed.

The principal cause of man's misery is his estrangement from God. The carnal mind is enmity against God, and hence the human heart is desperately wicked. The reign of Jesus will restore to the blessed God the place he ought to hold in the affections of his creatures. His glory will be sought, his favour supremely valued, his praises sounded from every land. The black man and the white, the inhabitants of Britain and Japan, of Africa and Greenland, will unite in the same offering, and exult in the same Father. The rising sun will call all nations to communion with their God; and through the silence of evening the countless aspirations of these countless worshippers will be heard before his throne. His book will everywhere be prized and studied, and loved and obeyed. While read in hundreds of languages it will be equally dear to multitudes that no man can number, who, though speaking different tongues, receive from its sacred pages the same lessons of heavenly instruction. The Sabbath will be a day of universal rest, and, kept and honoured by whole nations, will cheer and bless and sanctify the crowded population of a fallen world, travelling together in the narrow way as pilgrims to heaven, and looking for a sabbath in the skies. Man no longer indulging a will of his own, would make his heavenly Father's pleasure his. "Thy will be done on earth, as it is in heaven," will be a universal prayer. Submission to the will of God, obedience to his precepts, and regard to his observation, will everywhere prevail. And while God the Father, as the Father of mercies, is thus loved and adored, that glorious person, his beloved Son, who is one with him, will everywhere be honour-

ed and trusted and loved. While all nations are blessed in him, all nations will call him blessed. To him will universal homage and worship be paid, and every sabbath and every day unnumbered worshippers will ascribe blessing, and honour, and glory, and power to Him that sitteth upon the throne, and to the Lamb for ever and ever. A ransomed and converted, and thus a happy world, will daily render "Glory to the Father, and to the Son, and to the Holy Ghost."

It is evident that the blessings resulting to mankind from such a universal extension of the Saviour's reign would in other views be inconceivably great in their worth, and vast in their number. A very large part of the present miseries of men are caused by their vices and disregard of God's authority. Thus multitudes not only make themselves wretched, but render all about them wretched also. Were Satan bound, and no longer permitted to deceive these his unhappy victims, and were the blessed Saviour reigning in their hearts, such evils would vanish, and instead of them, comfort and righteousness would universally prevail.

War, that monster evil, and its horrible desolations, will altogether cease. The prediction will be fulfilled, "Neither shall they learn war any more." The earth will no more be drenched with human blood; nor widows mourn the loss of husbands, nor children that of parents, snatched away by the cruel sword. With war will vanish the evils that follow in its train; the famines it occasions, the pestilences it generates, the oppressive weight of taxes that grind nations to the dust. When Christ reigns universally, men will everywhere turn their swords into ploughshares, and their spears into pruning hooks. His perfect reign will disband hostile armies, and annihilate ships of war and instruments of destruction as needless things; will leave towers and fortifications to

crumble into ruins, unheeded and unvalued; and make the nations of the earth as safe without shield or spear or sword, as are the inhabitants of heaven itself.

Dishonesty will be unknown. No light weights or short measures will deceive and rob the unsuspecting. No robber will ever molest the traveller; no plunderer disturb the sleeping flock. The fruits of the orchard or the field will be untouched by a dishonest hand. The traveller might wander from Britain to Japan, and neither find nor fear a thief. Houses would need no locks nor bolts nor bars. The most lonely dwelling would be perfectly secure, and its inhabitants rest as safely and sweetly beneath the shades of night as a babe upon its mother's breast.

Violence will no more injure the persons of men; no human being will attempt his neighbour's life, and murder will be known only in the tales of departed times.

Drunkenness entails poverty and crime, not only on its wicked slaves, but often on their hapless families. But let Christ reign universally, and drunkenness and intemperance would that moment vanish. Not one human being would indulge in excess of wine. The drunkard's song will be unheard, and a midnight revel unknown. No longer will numerous graves be filled with the victims of gluttony and drunkenness, nor families be clothed in rags, and pined with hunger for want of what a savage parent spends in intoxication. With Jesus' reign all these evils will cease. Then, too, lewdness in all its different forms will no longer like a pest spread around desolation and misery. By this one vice multitudes have destroyed their character and health, and hastened themselves to an untimely grave. But when the reign of Jesus is universal, not a thief, not a seducer, not a harlot, not an adulterer, will exist through the wide world.

In such a state of things slavery with all its countless crimes and nameless miseries will be extinct. No slave-dealer or slave-owner will curse the earth by living on it, or disgrace the land in which he dwells. No professed minister of the Gospel, like professor Stuart, and Dr. Gardiner Spring, and others, will disgrace themselves and the sacred ministry by writing at one time on the excellencies of the Bible, and then by palliating or supporting a system that combines all villainy in itself. In the millennium men that thus disgrace the christian ministry will doubtless be unknown. Then no professedly christian nation, like the United States of America, will make its land a land of tyrants and of slaves; of tyrants more wicked and cruel than Russian despots; of slaves more wretched and debased than Russian serfs.

Oppression in its different forms will cease under the reign of Jesus. Where he governs there can be no hard masters, and no dishonest servants; no oppressive rulers, and no disorderly subjects. Governments will still probably exist, but theirs will then be an easy office; for all will be a law unto themselves. Judges may cease to take their circuits, and to occupy the hall of justice; there will be no criminals to try. The assizes, gaols, and gibbets will no longer be needed, and prisons may continue without one inhabitant till the hand of time has levelled them in the dust, and left not one stone upon another. Such will most surely be the infallible effects of the universal reign of Christ; and the predictions that inspire the hope of his universal reign should impart the confident expectation that such scenes, "surpassing fable and yet true," will at length gladden and bless this sinful world.

The universal reign of Jesus will diffuse a vast amount of family happiness through the nations. The evils that occasion the bitterest sorrows of domestic life will all cease. Brothers

and sisters will dwell together in harmony. There will be no bad parents—no ungrateful wicked children. No disobedient son, no undutiful daughter, no unkind husband, no jarring wife, will disturb the sweet peace of the domestic circle. Families will all be happy in each other, and happy in the reign of mutual love.

Other evils that disturb the peace of families and neighbourhoods will cease. Scandal will no more blacken the reputation of the innocent. No tale-bearer, with a tongue set on fire of hell, will spread discord and strife among those that else might dwell in peace. "Speak evil of no man" is a precept that will be perfectly obeyed. Lying and its innumerable evils will be unknown. Were the precepts of Jesus fully obeyed, not a lie would be uttered, nor a liar found, in all the habitations of men. No profaneness, no cursing, no foolish talking, no corrupt communication, would anywhere wound the ear, or pain or pollute the heart.

False teachers will no longer propagate error, and lead their deluded votaries to everlasting death. Idols and the damnable superstitions of popery and paganism, and all the cruelties of both, will have passed away for ever. Israel will no longer remain a scattered and unbelieving race, but Jew and Gentile will form the one fold of Jesus, and worship him as Lord of all.

Such a removal of the evils that now afflict mankind, would change even this world almost into a paradise; but to repress and banish evil is less than half what the religion of the Saviour designs. It aims at the introduction of much positive good. Under his reign his precepts will be the universal rule, governing the lives of men. All will follow the holiness he enjoins. All will be meek and gentle, humble and contented, honest and just. All that is lovely, all that is pure, all that is courteous, will be sought by all. The

lovely example of Jesus will become the universal pattern. His life is that which all will strive to copy. His likeness will shine reflected in the countless myriads of his disciples; and each will become a humble representation of what Jesus was. He said of his disciples, "they are not of the world, even as I am not of the world," and all his disciples like him will consider themselves strangers and pilgrims upon earth, and all live and act as travellers to heaven. Amidst the chequered scenes of this transitory world, his promises will everywhere yield support. These will gladden innumerable hearts, will be regarded as surer and firmer than the foundations of the earth, and as an anchor of hope, steadfast and immovable, passing within the veil. While true piety will thus promote individual happiness, and fill uncounted hearts with peace and joy, like the sun shining upon land and sea, it will diffuse the same blessings through villages and towns and nations. What a world! How changed from what it is, and what under the reign of sin it ever has been. The greater part of the evils under which man groans and mourns would be banished with his wickedness. Yet not all; this is not his rest; and sickness and death will still remain; yet sickness will be lightened of its heaviest load by the consolations of the Gospel; and death, we may reasonably believe, will be to few the king of terrors, amidst such abounding of the Saviour's grace. While even during the reign of millennial blessings all must die, countless myriads will doubtless in holy peace or joyful triumph pass away to their eternal home. Over their graves may be sung the sublime anthem, "O death where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" Thus for many ages earth will be a nursery for heaven, and glorious accessions be daily made from the

vast family of God below, to his more vast and triumphant family in his heavenly presence.

An interesting question connected with the subject is, when will the blissful period of the Saviour's reign commence? Very different are the views that have been adopted on this subject. To the writer it seems most probable, that the 1260 years during which the witnesses prophesy in sackcloth, and the church is in the wilderness, and the popish beast opposing God's kingdom, commenced about A.D. 756, and so will terminate about 2016. If this be correct that will be the period for the com-

mencement of the Saviour's millennial reign. If it be so, the changes to be effected upon earth, and the work to be done to usher in such a state as that described, are so vast, that one hundred and sixty years seems but little time for its accomplishment. Let it not, however, be forgotten that on this supposition they who now read these lines cannot expect to see the glories of millennial day; let them therefore take care to win Christ, that they may rejoice in heavenly bliss, long before this sinful world shall rejoice in his universal reign.

BE STEADFAST.

WE exhort you, dear brethren, to continue steadfast in your *cordial estimation of the doctrines of the gospel*. These are all important, and their influence is great in the formation of character, and in promoting the comfort and sanctity of the faithful. In science and literature it is necessary continually to remember the elements, and so in the arts, and in all mechanical employments, and in the business of life—there must be a perpetual recurrence to the elements. It is the same in the only true religion, which is the religion of Christ. The doctrines are the elements, which are of perpetual use. These are the foundation stones on which the magnificent superstructure of genuine piety can alone be reared. To undervalue the doctrines of our most holy faith is not only absurd but ruinous. These are the conspicuous points, the leading stars, of that system of everlasting mercy which was "hid in God," but which is fully disclosed in the manifestation of Christ.

Among these the vital *doctrine of atonement*, holds the first place. When the sinner is first awakened, and begins to estimate his real state,

it absorbs his whole attention. On this the faith of the trembling penitent is first fixed. This first inspires him with hope. Gazing on this, and reposing on this, he becomes the subject of peace and joy. The glorious doctrine of the cross alone can relieve the troubled mind of the convinced sinner. And this may be viewed as the central doctrine of the gospel—around which all the others revolve in the sweetest, most impressive harmony—in the lustre of which they all shine, presenting the most attractive spectacle. With this are connected the fundamental principles of the divinity of Christ, the personality of the Holy Spirit, justification by faith, adoption, sanctification, in short, every doctrine of the word of God. These constitute the food of the believer, the aliment of his spiritual life, without which he cannot exist, on which he meditates with ever-augmenting delight, and which he retains with firm and unrelaxing grasp, in spite of every adverse power.

These doctrines form the staple of christian instruction, nor must they be slighted, or thrown into the shade, as if they were matters of unedifying speculation. There is danger of

this. Because some good men have dwelt too much upon doctrines, giving a meagre outline in almost every sermon, scarcely advertent to the practical parts of divine truth, not observing the practical bearings of the doctrines on which they insisted; in avoiding such injudicious conduct, there is danger of running into the opposite extreme, and imagining, that the doctrines are of small importance, that slight or occasional allusions to them will suffice, and that it is best to insist principally on the practical parts of divine truth. But this is wrong. If the great doctrines of the faith, the things to be believed, are not particularly explained and illustrated, deep ignorance of them will prevail. The people of God will not be fed, they will not be edified, they will not be built up on their most holy faith. The flock will soon become lean and barren; nor if the doctrines are withheld can it be said of them, that they are "led into green pastures, or made to lie down beside the still waters." In all truth, but more especially in that which is revealed, there is an admirable symmetry, a beautiful proportion; but this is infringed, if not destroyed, where the doctrines are either omitted entirely or slightly adverted to—not clearly explained, nor often dwelt upon.

Be not satisfied, then, brethren, especially those of you who are in early life, with superficial views of the leading doctrines of the gospel. By the constant and sedulous use of all the means of grace, seek to grow in the knowledge of them, and in the experience of their power on your hearts and minds; and value them above treasures of gold and silver. Let your prayer be directed to the "Father of lights," that he may illuminate your minds, that you may discern more of their value, beauty, and glory. Beware of indifference in regard to them. An intimate experimental acquaintance with them will

preserve you from much evil, and guard you against many errors. Thoroughly conversant with them you will more easily detect that which is false, and discover that which is true. You will become steady, firm as the rock, and not be easily moved by the destructive delusions of the times, which lead away the weak and the ignorant, who are not fortified with knowledge and grace. This will make you proof against the sophistical reasonings of those whose "minds are corrupt"—who are "reprobate concerning the faith"—nor will you be seduced by the "error of the wicked," nor "fall from your steadfastness."

For the sake of our young friends, whose minds are just opening like the spring-flowers, and who are apt to be easily imposed upon, there is a celebrated couplet, often quoted in triumph as a sufficient answer to a thousand arguments, the erroneousness of which we would endeavour to expose. It is this:—

"For modes of faith, let graceless zealots fight;
Ho can't be wrong whose life is in the right."

In reply to this, with truth it may be said, that *his* life cannot be right who has no points of faith, or whose principles are unsound; for true faith is operative in its nature, it "works by love and overcomes the world." But the above couplet, to any mind habituated to reflection, or to a careful observation of mankind, must seem as shallow as it is specious. Apart from faith, if the faith of the gospel had never been heard of, we may ask,—*whose* life is in the right? Such a man is not to be found; surely not the author of the couplet himself. True is the saying of scripture, "There is not a just man upon earth, who doeth good, and sinneth not." The fact is that no man is perfect in virtue—so that we deny the truth of the premise assumed. The man who pretends that his life is in the right, because he is outwardly moral, only shews, either that he is totally ignorant of himself, or that

he is so depraved as to practice deceit on his fellow creatures. Such perfection may come up to the morality of a Hume, who taught that the most flagrant crimes are no sin, if they could be concealed from the eye of the world; but it is far indeed below the only true standard, the law of God which requires perfection. Were man perfect there would be no use for the doctrines of grace; but the case is far otherwise; therefore, these are absolutely necessary. Those who are truly convinced of sin are so far from contemning them that they find them indispensable to their daily comfort.

Nor let christians, even of the longest standing, retain the precious doctrines of grace with a feeble grasp; but stand prepared, on all proper occasions, to "contend earnestly for the faith once delivered to the saints." Have you not observed, brethren, that when professors begin to undervalue the doctrines of the faith, or to consider them as of little importance, they soon declined from the happy ways of strict piety? Let it not be so with you; but let it be manifest to all, that the longer you live your estimation of the doctrines increases; and though there are, confessedly, many things mysterious connected with them, which cannot now be solved, yet you must not be shaken by that circumstance but view it as evidential of their truth; since the mysteries in revelation are strictly analogous to those which baffle the most inquiring and sagacious minds both in nature and providence. Be firmly settled in your belief of all the essential doctrines of christianity, and you will not be easily moved away from the hope of the gospel.

We exhort you, dear brethren, to *continue steadfast in a consistent profession of attachment to Christ before the world.* You have been enabled to "confess Christ before men"—and thus to proclaim the distinguishing goodness of God toward you, in the

special manifestations of his grace. You have not been able to rest satisfied with a high secret estimation of religion: but you have, by a public profession, testified to others how much you value it. Your natural timidity, your aversion to expose yourselves to the public gaze, and whatever other temptation may have assailed you, you have overcome, and you have boldly confessed Christ before men. You have "witnessed a good confession before many witnesses." It is now well known on whose side you are, and whom you wish to serve. It is to us cause of grateful joy, that you have "first given yourselves to the Lord," and then to the church by the will of God." But we affectionately exhort you now to beware lest you should relax into indolence - lest you should become satisfied with a mere profession—or imagine that, being in the church, you are now secure, and may dwell at ease, as if your mountain stood strong—and that you do not require to exercise vigilance. Of this dangerous state of mind beware—nor let the enemy surprise you, or find you sleeping at your post. Many have come short at last, because, when they entered the church, they expected a scene of undisturbed repose and exquisite enjoyment rather than one of conflict and warfare. But it is not so. Fancy not that you can always recline on beds of roses, or be thrown into perpetual ecstasies by uninterrupted strains of heavenliest melodies. If you are blessed with high spiritual enjoyment, reposing in verdant pastures, beside the still waters.—it is to prepare you for arduous spiritual conflicts. Consider how much you have to do before you reach heaven. Your enemies are not yet vanquished. You will soon know that Satan exists by the fiery darts he will shoot at you. The world will alarm you by its terrors, or seduce you with its blandishments. The heart will soon manifest its depravity and molest

you by the workings of latent evil which you did not imagine existed within you—and you will sometimes be astonished even at yourselves. Discouragements will arise from quarters whence you least expected it. But you must never be tempted to think lightly of what you have done, or to renounce the solemn profession you have made, or even to act in any way inconsistent with it. Think of those few names in Sardis, mentioned with such distinguished honour, who “defiled not their garments,” and endeavour to keep your garments pure, “hating the garment spotted by the flesh”—so shall you at last, as those who are “worthy—walk with Christ in white”—so shall you appear with honour in the high court of heaven, and shine among the ranks of the blessed for ever. Let this prospect encourage you to persevere. And, that you may be steadfast, often think on the language of the Apostle—“Let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.” Mark the fatal, dark, downward progress of the backslider. First, he withdraws in heart from the Lord, neglects his Bible, and omits secret and family prayer; then he becomes indifferent to public worship, absents himself from trivial causes, and of the place in the sanctuary he once occupied, with apparent promptitude and delight, it may justly be affirmed, that the “place that once knew him, now, alas! knows him no more,”—and it would have been “better for him not to have known the way of righteousness, than, after knowing it, to turn aside from the holy commandment.” It is our sincere desire, that this may not be the case with any of you, but that you may realize the idea of your own spiritual weakness, and earnestly seek the grace of Jesus, which will be imparted to all who sincerely ask it—that you may continue to “hold fast the profession of your faith without wavering.”

Finally, dear brethren, we exhort you to continue to exemplify the *practical influence of the truth in all the relations of life.* We would im-

press on your minds the idea that religion is a matter of every day use. Consider, it is as necessary to the happiness of man, and to the right conduct of life, as the bread he eats, the raiment he wears, or the friends who assist him in his difficulties, or cheer him in the midst of his sorrows. Now, you who have publicly avowed your attachment to Christ, forget not that the eyes of the world are upon you; and the men of the world, however obtuse they may be, though not distinguished for great capacity or general information, will be sufficiently shrewd and acute in spying your faults, and detecting the least flaw in your characters; and they will be fluent, if not really eloquent, in blazoning your imperfections; and in performing this, to them, grateful task, the “poison of asps will be under their lips.” Expect not to escape. When you think of this—“be sober and vigilant”—and direct your prayer to “Him who is able to keep you from falling,” in the language of the Psalmist—“lead me in a plain path, because of mine observers.” These will judge of your sincerity, not by your profession, but by your general conduct. Be careful, then, in this matter, and seek to adorn religion in the several relations of life. Are you *parents*? “Walk within your house with a perfect heart.” Often reflect on the responsibility of your situation, and that you are accountable for the souls of your children. Be anxious, not that they may be great but good—not that they may display the glitter of mere showy and superficial accomplishments, which some mistake for good education, but that they may attain sterling virtue—not that they may secure those lucrative posts which will raise them to affluence or distinction, but that they may “fear God and keep his commandments”—become useful and benevolent characters—modest and unassuming in their deportment—seeking to glorify God and benefit men—in a word, be supremely anxious, not that your children may shine on earth, but in heaven—that they may so act their part here as to secure eternal elevation. Be careful as to the kind of *example* you set before them; and recollect that long after you are gone, your memory will continue fragrant,

and be fondly cherished, just in proportion as your conduct has been consistent with your profession. Are you *children*? "Obey your parents in the Lord, for this is right. Learn first to shew piety at home, and to requite your parents; for this is good and acceptable to God. Honour thy father and thy mother, which is the first commandment with promise." Disobedience to parents is a sin which God generally punishes in the present life. Let your conduct to your parents be ever such as to shew that you entertain a profound sense of the obligations under which you are laid, which indeed you never can fully repay. Are you *masters*? Be mild

and moderate, considerate and just. "Forbear threatening. Give unto your servants that which is just and equal, knowing that you also have a master in heaven, and that there is no respect of persons with Him. Are you *servants*? Be faithful in all things, not with eye-service, as men-pleasers, not purloining your masters' time or property, not answering again, not murmuring at your lot, but "adorning the doctrine of God your Saviour in all things," never forgetting this true honour, that ye "serve the Lord Christ." Thus in every relation of life continue to exemplify the practical influence of that truth which you have believed and professed.—*Rev. T. Swan.*

POETRY.

THE LOST SPIRIT.*

"No man cared for my soul."

Weep, sire, with shame and ruina,
Weep for thy child's undoing;
For the days when I was young,
And no prayer was taught my tongue,
Nor the record from on high,
Of the life that cannot die;
Wiles of the world and men,
Of their threescore years and ten,
Earthly profit, worldly praise,
'Thou did'st set before my gaze,
As the guiding star of life,
As the meed of toil and strife.
I ran the world's race well,
And find my guerdon—hell!

Weep, mother, weep, yet know,
'Twill not shorten endless woe;
Prayers will not unbind my chain,
Nor repentance soften pain,
Nor the life-blood of thy frame,
For one moment quench this flame.
Weep not beside my tomb,
'Tis a gentle, painless gloom,
Let the worm and darkness prey,
On my senseless, slumbering clay.
Weep for the priceless gem
That may not hide with them;
Weep the lost spirit's fate,
Yet know thy tears too late!
Had they sooner fallen—well!
I had not wept in hell.

Physician canst thou weep?
Then let tears thy pillow steep;
Could'st thou view times' heaving wave,

Doom'd to whelm me in its grave,—
Life's last and lessening space,
My soul's brief hour of grace,
Yet with gay unflinching tongue,
Promise health and sojourn long,
On the brink of that profound,
Without measure, depth, or bound,
View me busied with the toys
Of a world of shadowy joys.
Oh had look, or sign, or breath,
Then whispered ought of death,
Though nature in the strife,
Had loosed her hold on life,
And the worm received his prey,
Perchance an earlier day—
This, this, and who can tell
But my soul had 'scaped from hell.

False prophet, flattering priest,
Full fraught with mirth and feast,
Thy weeping should not fail,
But with life's dark ended tale;
For the living, for the dead,
There is guilt upon thy head.
Thou did'st make the "narrow way,"
As the broad one—smooth and gay,
To speak in accents bland,
Of the bright and better land;
That the soul unchanged within
The sinner in his sin,
Of God and Christ unshriven,
Lay down with dreams of heaven.
False priest! thy labours tell,
I dreamed and woke in hell!

* To the Editor of the "General Baptist Repository."

DEAR SIR,—In compliance with the request contained in the Rev. J. Buckley's communication to the "Repository," of the present month, I with pleasure forward the above "piece," for insertion. As far as possible I think it is a correct copy of the original. Hoping you will find room for it in your pages,
I remain, sir, your's truly,
ELLEN.

Leicester, June, 6th, 1854.

REVIEW.

THE LIFE AND LABOURS OF ST. AUGUSTINE.
A Historical Sketch. By PHILIP SCHAFF,
 D.D. *Post 8vo., cloth. pp. 98. London:*
Bagster and Sons.

THE name of Augustine is familiar to every Protestant. What he was, did, and wrote is not so generally known. This ignorance has partly arisen from the indiscriminate censure poured out upon every man who happens to belong to the unfortunate class of church-fathers; and partly from the few translations which have appeared of their works in English. To many protestants a Father is thought to be a compound of servility and craft, a man with weak intellect, wild fancy, and corrupt heart. Though some rightly deserve such an estimate, there are many honourable exceptions; and Augustine is one of these.

Dr. Schaff, in the beautiful little volume before us, has given a faithful, clear, and popular account of this celebrated man, derived from the original sources, especially from Augustine's own "Confessions." The old Latin father seems once more to live, move, and have his being, as we read the graphic pages of Dr. Schaff. But it is not the outward life alone that is given. We have the spiritual history of one who resembles the great Apostle of the Gentiles, and the great German Reformer.

Aurelius Augustinus was born at Tagestum in Numidia, on the 13th of November, 353. His father was a member of the city council; and, though a heathen till within a year of his death, does not appear to have laid any obstruction in the christian course of his wife. The mother of Augustine Monica, was the noblest and most pious of women. At an early age Augustine was sent to school, with the hope on the part of his father that he might be distinguished in the world, on the part of his mother "that the common scientific studies might not only prove innocent, but also be in some degree useful in leading him afterwards to God." When seventeen, the year of his father's death, having obtained a smattering of Latin literature, and a precocious familiarity with

vice, he entered the High School at Carthage. There he rose rapidly into distinction; and puffed up with his fame, gave the rein to his wildest passions. The Reading of the "*Hortensius*" of Cicero, which came up in order in the school curriculum, turned his thoughts in another and purer channel. This book aroused him to an earnest struggle after truth. "These writings," says Augustine himself, "excited me toward love, toward wisdom, towards philosophy. And this particularly delighted me, that I was not asked therein to love, to seek, to attain, and to hold in firm embrace this or that school, but wisdom alone as she might reveal herself." But this volume contained one blemish—the name of Christ was not there. "Such a sacred power," says Dr. Schaff, "did this name, imprinted on his tender, youthful soul, exert over him, even during his wanderings."

Thus thirsting after truth, he turned to the long-neglected Bible; but his heart was too proud "to receive with meekness the engrafted word." "I refused to become a child," writes Augustine at this period, "and thought myself great in my own presumption." He was attracted to the sect of Manichæans, who had the word "truth" always on their lips. Of this sect, Dr. Schaff gives the following admirable and condensed account:

"The Manichæans, so called from their founder, the Persian Mani, or Manichæus, (277 A. D.) were a sect allied to the Gnostics. They blended together heathenism and christianity in a fantastic system, which they set up in rude opposition to Judaism and the Catholic church. The ground-work of their doctrine is the old Persian religion of Zoroaster, into which a few christian elements are introduced in a distorted form. They were of course dualists: they taught, as Zoroaster, an original antagonism between God and matter, between the kingdom of light and the kingdom of darkness, between good and evil. Man stands in the middle between both these kingdoms. He has a spark of light in him which longs after redemption, but at the same time is possessed of an original and substantially evil body, and corresponding to it, a corrupt soul, which is to be gradually annihilated. To

a certain degree they acknowledged Christ as a Saviour, but confounded him with the sun, for they were accustomed to drag down the spiritual ideas of the gospel into the sphere of natural life, and to these subjected every other signification. In the entire economy of nature, which, along with the perfume of the flower, sends the miasmatic breath, and causes the gloomy night to succeed the clear day, they saw the conflict between these two kingdoms, in every plant a crucified Christ, an imprisoned spirit of light, which worked itself up from the dark bosom of the earth, and strove towards the sun. The class of the *perfect* among them durst slay or wound no animal, pluck no flower, break no stalk of grass, for fear of injuring the higher spirit dwelling in it. They regarded the whole catholic church as contaminated by Judaistic elements. Mani is the Paraclete promised by Christ, who is to restore again the true church. They reproached the catholic christians for believing blindly, on mere authority, and for not elevating themselves to the stand-point of knowledge. They, the Manichæans, thought themselves, on the contrary, in the possession of perfect knowledge of Truth, in her pure, unveiled form. The words 'truth,' 'science,' 'reason,' never out of their mouths, were esteemed as excellent baits for strangers." pp. 10—1.

The dazzling show of subtle dialectics made by this sect seemed to have charms for Augustine's proud intellect, while their symbolical interpretations of the varied aspects of nature addressed and captivated his imagination. He enrolled himself in the class of *auditors*. But he had not yet found "rest for his weary soul;" made no effort to reach the higher class of the initiated, and more zealously devoted himself to those studies which belonged to his calling as a rhetorician.

After the expiration of his term of study at Carthage, Augustine returned to Tagestum, intending to settle there as a teacher of rhetoric; but the death of his intimate friend, having imbittered a life in that city, and a desire for fame becoming stronger, he went back to Carthage. His school of forensic eloquence was soon crowded; while the publication of a philosophical treatise on fitness and beauty, served materially to extend his renown.

Augustine had now been a Manichæan for nine years and was beginning seriously to question the truth of the whole system, and to despise the

hypocrisy of the class called the *elect*. The Manichæans in Carthage afforded him no relief in the midst of his perplexity, but promised him an interview with bishop Faustus, the oracle of their sect. The interview came, but only to bring Augustine the bitters of disappointment. The brilliant orator and subtle dialectician was wanting in depth and earnestness of spirit, and could neither sympathize with nor relieve the ardent soul of Augustine. He compares him to a cup-bearer who with graceful politeness presents a costly goblet without anything in it.

Ill at ease with Carthage and with himself, Augustine now longed for fresh scenes and associations, and turned his eyes toward the city of Rome. When the pious Monica had learnt his wishes, she was anxious either to prevent his going, or to go with him. The wayward son was not agreeable to either proposition, and resorted to an unworthy *ruse* to escape. "One evening in the year 383, he went down to the sea shore, in order to take ship near the place, where two chapels had been dedicated to the memory of the great church-father and martyr, Cyprian. His mother suspected his design, and followed him. He pretended that he merely wished to visit a friend on board, and remain with him until his departure. As she was not satisfied with this explanation, and unwilling to turn back alone, he insisted on her spending at least that one night in the church of the martyr, and then he would come for her. Whilst she was there in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for the coasts of Italy, and his deceived mother found herself the next morning alone on the shore of the sea."

After a prosperous voyage, Augustine found a home in the chief city of the world with one of his own sect and class. A disease which laid him aside soon after his arrival, gave him time for reflection, awakened him to remorse for the deception he had practised on his excellent mother, and to dissatisfaction with his course of life. Restored to health, he deserted Manichæism, and, bewildered with doubt, sought refuge in the tenets of the Newer Academy. It was not possible for Augustine

long to rest content with a philosophy so sceptical; but it served in a negative manner to prepare the way for something better.

A change in his external circumstances now occurred, which hastened the crisis of his life. Symmachus, the eloquent advocate of declining heathenism, "who united, says Gibbon, "the sacred characters of pontiff and augur with the civil dignities of the proconsul of Africa and prefect of the city," was requested to send an able teacher of rhetoric to Milan. The choice fell on Augustine. Accompanied by his old friend Alypius, he set out for the second capital of Italy. Ambrose was then in the zenith of his glory; and, according to Dr. Schaff, the very pattern of what a bishop should be. Augustine became a frequent hearer of this celebrated man, rather from an æsthetical taste than from any desire for spiritual good. "It was not my wish," says he, "to learn *what* he said, but only to hear *how* he said it. But whilst I opened my heart to receive the eloquence which he uttered, the truth also which he spoke, found entrance, though by slow degrees." Augustine became a catechumen, and Monica soon after came to her son, rejoiced and comforted by the partial answer of her tearful prayers. Frequent conversations with the bishop gradually brought him nearer to the truth. As the law was a practical school-master to the Jews, so Platonism was a theoretical school-master for to many cultivated heathens. Augustine was led from this philosophy which held up before him beautiful ideals without giving him power to attain them, to the study of the word of God, and especially of the Pauline epistles. He now became theoretically convinced of the truth, but a war still raged within like that portrayed in the seventh chapter of the epistle to the Romans. In one of his paroxysms of grief he prayed, supplicated, sighed, wrestled, and wept bitterly. He heard, or thought he heard, a voice calling out again and again "*Tolle lege, tolle lege!*" *take and read, take and read!* He then resorted to something like the *Sortes Vigilantes*, and opening the New Testament at random his eye rested on Rom. xiii. 13-14, a passage exactly suited to his circumstances.

"It called on him, says Dr. Schaff, "to renounce his old, wild life, and begin a new life with Christ. He found still more in it, according to the ascetic spirit of the age, and resolved to renounce all the honours and pleasures of the world, in order to devote himself without restraint to the service of the Lord and his church, and, if possible, to attain the highest grade of moral perfection."

The prayers of Monica were answered. In the early part of the next year, 387, Augustine was received into the church; but the service, or rather the festival, was disgraced by a common device of the Catholic church in that age. The long-concealed relics of martyrs were brought into the church, and are declared "to have wrought an astonishing miracle in support of Nicene orthodoxy against the Arian heresy."

Soon after his baptism he entered on his homeward journey to Africa. Already had he reached Ostia, at the mouth of the Tiber; already had he made the necessary preparations for embarking, when the sudden death of Monica frustrated the plan. "The faithful soul had now experienced the highest joy for which she had desired to live! She had seen the Saviour in the heart of her son, and could, like Hannah and Simeon of old, depart in peace to that true home, which is more beautiful and sweeter far than Africa." She expired in the arms of her son; but she, "being dead, yet speaketh."

In consequence of the death of his mother, Augustine changed the plan of his journey, and went first of all to Rome, where he remained nearly a year. During this time he boldly denounced the Manichæans, and exposed the licentiousness they practised under a garb of superior sanctity. In the autumn of the year 388, he set sail for his native country, and after a brief stay at Carthage, proceeded to a country seat near Tagestum, which, along with other real estate, he had inherited from his father. In literal obedience to the command of Christ to the rich young man (Matt. xix. 21) he sold his possessions, and gave the proceeds to the poor, simply retaining his dwelling, and the necessary means of subsistence. There he lived with his friends three

years in a complete community of goods, and spent his time in prayer, study, earnest meditation, and in offering counsel on their spiritual and temporal affairs to the numerous applicants from the inhabitants of his native city.

In the year 391, he was called by an imperial commissioner to Hippo Regius, a town now known as Bond, and continued bishop there till his death.

In the discharge of the numerous duties of his episcopal office, Augustine was faithful and conscientious. He applied himself diligently to the preaching of the word. "He set before him," writes Dr. Schaff, "as the aim of spiritual oratory to preach himself and his hearers into Christ, so that all might live with him and be with all in Christ. This was his passion, his honour, his boast, his joy, his riches." Unlike many bishops of his time, he does not appear to have set his heart on the enrichment of the church; and would accept no legacy where injustice could be done to the natural heirs. At the five celebrated councils held in Carthage from 398 to 419, Augustine took an active and leading part. His zeal for the Catholic church was untiring, as his numerous polemical works attest.

The invasion of Africa by Genseric, the Vandal King, in 428, filled Augustine with sorrow. The confusion which soon raged throughout his fatherland, and the danger lest in the din and shock of arms the truth should be forgotten, seem to have called forth the bitterest lamentations. He entreated the clergy not to desert their flocks; and though Hippo itself was besieged, he never fled from his own post. But before the city fell, he was called to his everlasting reward. A violent fever attacked him in the third month of the siege; and on August 28th, 430, in the full possession of his faculties, and in the presence of his friends, he fell asleep. He left no will, for, having embraced voluntary poverty, he had nothing to dispose of, except his books and his manuscripts, which he bequeathed to the church.

As a church-father, Augustine is deservedly celebrated. He had less learning than Origen or even Jerome, but surpassed them both in originality.

"His style," says Gibbon, "though sometimes animated by the eloquence of passion, is usually clouded by false and affected rhetoric." According to Possidius, his friend and biographer, he was the most fruitful of the Latin fathers; and, (so affirms Dr. Schaff,) was neither a windy babbler nor a mere mechanical book-maker. His "*Confessions*," and a treatise on "*The City of God*," are the most generally known and esteemed.

It must not be forgotten that with all his excellencies, Augustine was an advocate of Byzantianism, and approved and applauded the attempts made in Africa by the state to suppress by fines and imprisonment the rising sect of Donatists. The ruling tendency of his anti-donatist writings is exclusively churchly, and wholly anti-protestant. The mystics and the schoolmen of the middle ages, appealed to his authority, were nourished by his writings, and saturated with his spirit. His writings exerted a powerful influence, through Luther, on the German reformation, through Calvin, on the protestantism of Switzerland; but "the Church of Rome," says the author of "*The Decline and Fall*," "has canonised Augustine, and reprobated Calvin."

We heartily thank Dr. Schaff for his interesting volume; and assure our readers, that however much they may differ from Augustine in doctrine and in church polity, this popular and faithful biography cannot be read without pleasure and profit.

THE FREEWILL BAPTIST QUARTERLY. Conducted by an Association. January No. 1854.

This is a step in the right direction. Begun in 1853, the work is now declared to be fairly established. At this we cannot but rejoice. It is an indication that our brethren across the Atlantic are anxious to take their place among the leading religious bodies of the United States. Intending to make their "Quarterly" the denominational organ, it will "partake of a literary and theological character," and "aim rather at utility than a show of learning." The publication of such a work cannot fail to prove highly be-

neficial to the ministers and to the members at large. It will call forth and stimulate the mental powers of the former; while among the latter it may become a useful helper in literature and theology. It cannot be expected that all at once it should attain eminence, or display every desirable quality necessary for thorough efficiency. The articles in the No. before us are, however, neither wanting in interest nor in power. A very fair analysis is given of Dr. Beecher's "Conflict of Ages," and seven "difficulties in the way of fully confiding in his reasonings and accepting his conclusions," are mentioned. The praise bestowed on the work itself appears to us somewhat extravagant, and reads like the panegyric of a friend rather than the calm and dispassionate judgement of a reviewer. In speaking of the "probationary element," the writer says:—

"The world is full of the proofs of its presence. All the departments of life reveal it. It is in this way that youth stands related to manhood—that a single act sometimes stands related to the whole subsequent life. And most certainly the Bible is full of this idea. It stands out in the promise to Abraham, in the sanctions given to the Jewish code, in the history of Nineveh, in the lament over Jerusalem, in the parable of the talents, and especially in that vivid picture contained in the twenty-fifth chapter of Mathew's gospel. Probation is the strain to which Providence keeps time in its march across the ages, and it gives the burden to the pathetic and earnest plan of revelation. And if the doctrine of pre-existence (advocated by Dr. Beecher) is to grapple in a life-struggle with that idea, then we cannot but think that the theory will wear itself into its grave before it can honourably stand at the door of human faith and demand admission."—p. 23.

Two articles in this No. are devoted to denominational topics, one to reviewing a notice in the "New York Chronicle" of the Fifteenth General Conference of the Freewill Baptist Connexion," the other containing an estimate of "James Randall." Our brethren in America have again spoken out on the subject of slavery. At the Conference just mentioned the following resolution was passed:—

"That we re-affirm our opposition to

the whole system of American slavery, holding it to be absurd in the light of reason, infamous in the eyes of justice, a deadly foe to human welfare, a libel on the decalogue, and a reckless attack on the religion of Christ; and the only change we would recommend in our denominational attitude and policy on this subject is, to take an advanced position in our warfare upon the system, and to give a more open and public expression of our hostility."

It will be learnt with pleasure that probably before another Conference our Freewill Baptist friends will have one or several stations located in the slave-states, and that they "have the ability and feel the obligation to establish a mission among the unfortunate fugitives in Canada."

We may be pardoned if we mention the singularly un-English use of two words in the article to which we are now referring. The writer, after quoting from the "New Tarth Chronicle," which asserts, though, as it would appear, without foundation, that the Conference sermons "were wanting in true evangelical sentiment, namely, Christ crucified," says "Such language is now, we fear, often used by reason of its good odour in the nostrils of some cherished Diana, as a safe pretext for crucifying Jesus of Nazareth afresh. We think, however, the correspondent above mentioned does not employ it to *fellowship*(?) the system of cant to which we have alluded." With us "indebted" is used solely of *persons*; but in the following sentence it is used of *things*:—"The Conference has requested that in the returns for the next Register, the quarterly meeting clerks should state how *many meeting houses* there are in their respective quarterly meetings, of what materials, what their value, and in case of *indebtedness*, the amount."

The papers on the "Atonement" and "Regeneration," are well written; and a successful defence is made for "the primitive Jews and their moral code;" proving, by comparison, that the religion of the Jews was much in advance of those of the nations around them; and that their system, defective and burdensome as it is now considered, was then an impressive example of progress to the world."

"According to the teachings of geology,

periods of ages were required, during which immense changes occurred in the earth, before the state of things was brought to such a perfection as to admit the existence of the human race, each succeeding race of animals being superior to the last preceding, till man was formed. With more rapidity, though in a gradual manner, God has seen fit to develop the great truths of revelation; the Jewish economy, though much inferior to the gospel, being far superior to the rites of heathenism, and a noble advance toward the perfect day dawning through the gospel."—p. 84.

JAHRESBERICHT DER EVANGELISCHEN MISSIONSGESELLSCHAFT ZU BASEL am acht und dreissigsten Jahresfeste, Mittwooch den 6. Juli. 1853 Basel: Felix Schneider. (*Annual Account of the Evangelical Missionary Society of Basle, on the 38th anniversary, Wed. July 6th, 1853.*)

It is pleasing to find that this missionary society is in a healthy state. From the report we learn that there is "gute Botschaften" (good news) from India and Western Africa. In these two countries there are now fifteen stations, thirty-nine missionaries, and upwards of seventeen hundred church-members. The schools are also in a flourishing condition, and contain in all more than eighteen hundred children. There are four missionaries in China, and nearly a hundred converts. The total receipts of the Society for 1852-3 were 304,298 francs, being some 60,000 francs more than in 1851-2. There is a deficiency at present of

8,514 francs. This Society is supported by subscriptions from all parts of the continent of Europe, from England, and North America.

LONDON; *the subject of fearful predictions contained in the revelation of St. John.* 8vo. pamphlet, pp. 39. London: Houlston & Stoneman, Paternoster Row.

This is another addition to the many interpretations of the Apocalypse. The author stoutly maintains that the Babylon referred to by John is modern London, and laughs to scorn the other and universal application made by Protestants. His reasons for thinking that London is prefigured by the great city, Babylon the great, are some of them very feeble and others very ingenious. We could scarcely read gravely one or two of the proofs that the author presses into his service; and are confident that the theory has only to be read to be disbelieved.

EDUCATION *best promoted by perfect freedom, not by State Endowments. With an Appendix, containing official returns of Education in 1818, 1833, and 1851.* By EDWARD BAINES, author of the "History of the Cotton Manufacture." London: John Snow, Paternoster Row.

THE contents of this valuable pamphlet are sufficiently indicated by the title. It is written with great clearness, and with the calmness of one who knows that he has the best of the argument.

CORRESPONDENCE.

(To the Editor of the G. B. Repository.)

SIR,—The following letter, addressed to my mother more than 70 years ago, came again under my observation this day; and though there is nothing extraordinary in it, yet as a relic of one who while living was so much beloved by many of the General Baptist Connexion, and whose death was so extensively and justly lamented, I thought it might be considered worthy of a place in our Repository; and that, while it would furnish evidence of Mr. Deacon's sincere concern for the salvation of one of his young hearers, it might induce other ministers, under the same circumstances, to adopt the same plan. That the letter was highly valued by my mother is evi-

dent from her having preserved it to the day of her death, and transmitted it to her children as a highly valued memento of christian kindness.

From how many evils it was the means of preserving her who can tell? I hope she is now in heaven with the beloved writer of that letter; and I persuade myself that the happiness of both is enhanced by means of this time-worn document which lies before me; the one rejoicing in the benefit received, and the other in the benefit bestowed; for thus, let it be remembered, shall they that sow, and they that reap, rejoice together, and not only together, but for ever and ever.

Should you deem the following suitable for insertion, under the peculiar circum-

stances of the case, its publication in your valuable periodical will oblige,

Yours truly,
THOMAS SCOTT.

DEAR BETSEY.—Will you permit me to give you a few words of advice by letter, who have so often done so by word of mouth? I do not doubt but you will with freedom, for you must know that London is a place of danger; though you know but little of it at present. The first advice I would give you, is to fear God; and keep his commandments; this rule, well observed, is sufficient without more.

Then, when you have a bit of time, read your Bible, and get important parts by heart. This will be laying in store a good foundation against the time to come.

Secondly.—Think of the value of a good name: it is better than choice silver. Then pray attend to your duty, so as to be conscious you deserve one. And though others do wrong, that is no reason why you should, if you wish a good name.

1. Pay a steady attention to your master and mistress, in whatever they desire you to do, or say. If they desire you to do wrong, in a mild and meek way, tell them you cannot do so, because it would be sin against God. But be sure you keep off bitterness in words, sourness in looks, and lightness in carriage; for anything of this sort is offensive.

2. Take care of forming acquaintance with young men, or women either; and with none but such as have a good character, who mind their duty, and teach you to mind yours. Remember evil communications corrupt good manners, and a companion of fools shall be destroyed, therefore shun bad company.

3. Never leave home without your

master's approbation, and on no account over-stay the time he gives you.

4. Never be out at night if you can help it, for then London abounds with beasts of prey which will be ready to devour you every moment.

5. Be careful, yea suspicious, of all such persons who seem to have a great respect for you. Young people commonly suffer more from those they think their friends, than from their enemies. You may be almost certain that whoever, almost at first sight, professes great friendship to you is deceitful, and actuated by base motives, therefore be cautious. Keep your own secrets.

6. *Be sure to prefer the welfare of your soul to any other consideration.* Remember that must have an existence to eternity, and perhaps will soon be in heaven or hell. Therefore, remember thy Creator in the days of thy youth, and don't put far off the evil day. The Judge standeth at the door. The Lord is at hand. Therefore don't rest satisfied until you can experimentally say, The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. It will be a sad thing if you go to London and miss going to Heaven. If at the judgement you should see your dear mother on Christ's right hand, and should be on his left. Dear Betsey, seek first the kingdom of God and his righteousness, whatever you do beside.

I am, dear Betsey,
Yours affectionately,
SAMUEL DEACON.

Barton, July 19, 1783.

P.S.—I shall be glad to hear of you being well and happy. And do read this letter, till you have the substance of it by heart—it will do you good.

OBITUARY.

BENJAMIN TUCKWOOD, of Old Dalby, in the county of Leicester, departed this life in the month of Nov. 1853.

At an early age he became acquainted with the Holy Scriptures, which made him wise unto salvation through faith in Christ Jesus. He was converted under the faithful ministry of Mr. Thurman. The sermon which he received good under

was from the words of the apostle, "I am not ashamed of the gospel of Christ." It was rather a singular coincidence that the last sermon he heard was from the same text; a sermon in which he expressed himself much interested. For above fifty years he was a member of the church at Broughton Sulney; and nearly the whole of that time a deacon. By his

neighbours he was respected as a high principled and honest man; by his fellow-members he was esteemed an exemplary and devoted christian. During his last illness, which was very severe, he displayed great fortitude. On his death-bed he was strong in faith, giving glory to God. May his death be regarded as an additional motive to enforce the exhortation, "Be not slothful, but followers of them who through faith and patience inherit the promises."

T. HOPE.

HENRY SLEE, of Upper Broughton, Nottinghamshire, exchanged this mortal for an immortal state, in the month of January 1854. Like many of the Saviour's followers, he moved in a humble sphere, earning his bread by the sweat of his brow. He was nevertheless a man of strong sense and upright character; and what is more, a worthy christian. He maintained an unbroken connection with the church for more than half a century. He had nearly all his life enjoyed vigorous health; but at length his constitution gave way under the pressure of heavy affliction. While afflicted his faith rested firmly on Him who died for us, and rose again, that our faith and hope might be in God. The simple gospel was the pillar of his hope, and it supported him to the last. May his surviving friends follow him so far as he followed the Saviour, considering the end of his conversation, Jesus Christ, the same yesterday, to day and for ever.

T. HOE.

Friend after friend departs. On the 3rd of April, in the 73rd year of her age, died MRS. ASHTON, wife of Mr. W. Ashton, Ironmonger, Louth. Her baptism and union with the G. B. church at Louth, took place on the 10th of June, 1803. Few are the ministers of the Gospel, who have visited Louth that have not experienced her hospitality—her delight being to entertain the ambassadors of Christ. During the few years in which she has been known to the writer, she has been distinguished by ardent attachment to the means of grace; no slight indisposition, nor any kind of weather, hindering her from filling her place in the house of prayer. The Lord's-day and the week-day opportunities were embraced with the same regularity, punctuality, delight, and profit. The remissness of any in regard to these spiritual feasts, was with her a source of astonishment and grief.

She was deeply interested in the welfare of the church to which she belonged. If a course by any was pursued, which she deemed inimical to the interest of the church, and the honour of christianity,

her strongest disapprobation was manifested, whatever might have been her previous friendship and intimacy. Worldly vicissitudes and trials were, in her thoughts and anxieties, secondary to the peace and prosperity of the Saviour's cause. Over the depression of Zion she wept: in its advancement and triumphs she exulted, and blessed the Lord.

Towards the support of christianity she manifested a cheerful and enlarged heart. She often regretted that on account of her family and business, she had, in the former part of her connexion with the church, enjoyed so little intercourse with the members, for the promotion of their love and piety. But she has borne the burden and heat of the day, and is enjoying that rest to which for years she has been looking forwards with spiritual desire, and with an evident ripening for its possession.

Her final affliction was but for a few days; and she, being very weak, did not say much. She acknowledged her unworthiness, but declared her confidence in Christ, and her peace through believing. She expressed some solicitude respecting a change in the church, of which an intimation had been given; but added, that she must leave these things, and that her last prayers would be for the prosperity of Zion. She hoped that this was her last affliction, but she said, "the will of the Lord be done; if he sees fit that I should suffer a little longer, I am quite resigned." She mentioned family trials, through which, by bereavement and varied afflictions, she had recently passed, as shrinking into nothingness, when compared with mercies that had been received; and added, "Just think, what a blessing to have four children safe landed in heaven! When I think of these, and of others, there seems a little host to welcome me there." Her thoughts of death were all joyous, being exempt from the least doubt or fear. With a view to the improvement of her death, a discourse was delivered from John xi. 25, 26.

What matter for thankfulness to God, when survivors have so great source of consolation! How valuable is true religion, and how important is youthful piety! May the surviving kindred and friends of our departed sister have a happy union in the paradise of God!

R. I.

"Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." This passage of Holy writ may justly be applied to the subject of these few re-

marks. MRS. MARY WHITE of Allerton died March 29th, 1854, aged 69 years. She began in early life to seek after the one thing needful, but it was not until she attained her eighteenth year that she found a firm and lasting peace in believing in the Lord Jesus Christ as her Saviour. She was brought up amongst the Independents. After being married, she went to live near Bingley, where there was both an Independent and a Particular Baptist chapel; she chose to attend the latter, being fully convinced immersion was the New Testament Baptism. She was a baptist in principle, and became one in practice, and united with the above people. Removing to Allerton, she became a member of the church there, soon after its formation in 1824, and continued a consistent and exemplary one till she was called to join the general assembly of the church of the first born. She was a thorough General Baptist. As a wife, a mother, or a christian, she had many excellencies worthy of imitation.

The writer lived with her a few of the last years of her life, and had a good opportunity of knowing her character. Her household affairs were managed with economy and order; she had a place for everything, and everything in its place. As a mother she was affectionate, without being indulgent; not unmindful of the temporal interests of her children, but far more concerned about their eternal state. They were children of many prayers and admonitions, which were sustained by example. Two of the six she lived to see die in the faith and hope of the gospel, three are members of the same church she was, and the other of another christian church.

As a christian her piety was of no ordinary character. She had a deep sense of her unworthiness, and exalted views of her Saviour. Her Bible was her companion, she was well acquainted with its contents, both the historical, doctrinal, and devotional. In the absence of a concordance, the writer often used to ask her where such a passage of Scripture was, and he did not often ask in vain. Her reading was mostly confined to religious books, the Repository was always a welcome messenger. The sanctuary was her delight. Though she lived fully a mile distant, her place was seldom vacant in all kinds of weather. The last time she went to the house of prayer was last November, when she partook of the emblems of her Lord's death for the last time. Her affliction was severe disease of the chest, and difficulty of breathing; but her peace was unbroken, except occasionally when she had been for days and nights

and had no refreshing sleep; then she would complain of want of affection and love to her Saviour. But when she had rested and slept an hour or two, being a little refreshed, she would exclaim, "I have been holding communion with my Saviour, I love him, and he will not forsake me." She had been a consistent christian for more than half a century. Her work was done, and this sentiment was hers:—

"When languor and disease invade
This trembling house of clay,
'Tis sweet by faith to look above,
And long to fly away."

She did long to "fly away and be at rest," but she strove and prayed to be enabled to say, "thy will be done." To her, death had no terror. She had no ecstasy, but strong faith and a well-grounded hope. Those who saw her calmness and placidity could not but say, "let me die the death of the righteous, and let my last end be like his." S. A.

JOHN WRIGHT, Esq. As this gentleman in various ways has been a friend of our public institutions, we think it due to his memory to insert a notice of his decease. To our academy Library he made, some years ago, a considerable gift; and our Foreign Mission has in his life, as well as at his death, received his assistance. The following letter will be read with interest.—Ed.

Birmingham, June 8, 1854.

MY DEAR BROTHER GOADBY.—Perhaps you have heard that our excellent friend, John Wright, Esq., is no more. He has long suffered under a heart complaint, and on the 2nd of May expired. On the morning of his decease he expressed a desire to see me, and I immediately repaired to his residence; but alas! when I arrived he had departed. He was a person of extraordinary benevolence, and appeared to live only to do good. He was a liberal subscriber to our mission, and has left our missionary society the sum of £500. He was followed to his grave by a vast concourse of people, among whom were many of the poor friends of Christ, to whom he had been kind, and whose want in many cases he had regularly supplied.

It may truly be said of him, when the ear heard him it blessed him, when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him; the blessing of them that were ready to perish came upon him, and he caused the widow's heart to sing for joy! He not only cared for the bodies but also for the souls of men, and watched with in-

tense interest and anxiety the progress of the Saviour's cause in the distant regions of the earth. His end was not only peaceful but triumphant, and disclaiming all dependence on his own works, his trust was placed on the atoning death of the Adorable Redeemer.

Thinking that you and the readers of

the magazine would feel interested in some account of our departed friend, and also that it was due to his memory as a token of respect, the above is at your service. I am, dear brother,

Yours affectionately,

G. CHEATLE.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Castle Donington on Tuesday, June 6th, 1854. The morning service was opened by Mr. Hunter of Nottingham, and an effective discourse was delivered by Mr. J. J. Goadby of Market Harborough, from Dan. xii. 3: "And the teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The attendance was good.

The meeting for business commenced at two o'clock. Mr. Gill of Melbourne prayed, and Mr. Buckley from India was appointed to preside. From the numbers reported it appeared that sixty had been baptized since the previous Conference, and that seventy-eight remained as candidates. The reports generally were encouraging.

The case from Billesdon, standing over from the previous Conference was introduced, and it was resolved,

1.—That the Leicester churches be cordially requested to give their kind attention to the cause at Billesdon; and that the ministers of these churches, (with power to add to their number) be a committee to unite with the Billesdon friends in arranging for supplies, or for a stated minister.

The friends at Grantham solicited further advice with respect to the obtaining of land for their chapel, and in doing so stated that an eligible site had been fixed upon, and that the terms were considered reasonable, but that they had not been able to raise more than half the amount required for its obtainment. Resolved,

2.—That the Grantham case be again referred to the Nottingham committee; that brethren Walker, T. Hill, G. Baldwin, Butler, and W. Stevenson, be added to the committee, and that brother Mallet be the secretary.

3.—That the Conference deeply sympathize with the revered pastor of the church at Mary's Gate, Derby, and with the church itself, in his present serious affliction, and recommends the churches in the district, as an exhibition of their affectionate regard, to permit their ministers to supply his pulpit as may be convenient.

4.—That we respectfully request the Association to consider whether for the temporary sustentation of weak churches, and the establishing of new ones, it is not at once desirable and practicable considerably to extend our Home Mission operations, and if so, to take immediate steps with a view to the same.

5.—That a petition for the abolition of Church-rates be sent from this Conference to the House of Commons, that it be prepared by brethren W. R. Stevenson, Winks, the Chairman, and the Secretary, and that the last two brethren sign it on behalf of the Conference.

6.—That a petition be also sent for the abolition of religious tests in connection with admission to the Universities, to be prepared and sent by the same friends.

7.—That the autumnal Conference be at Measham, and the Christmas one at Burton-upon-Trent, but that this arrangement be considered as only provisional.

8.—That brother Kenney of Burton be the preacher at the next Conference, the time for holding which is Sep. 19th.

Mr. J. C. Pike preached at this Conference in the evening, from Col. i. 23.

J. LAWTON, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Whittlesea, on Thursday, June 8th, 1854. The usual morning service was omitted, and a Committee meeting was held, according to the appointment of the last Conference, to reconsider the Whittlesea case.

In the afternoon written or verbal reports were presented from an unusually large number of churches, from which it appeared that 21 had been baptized since the last Conference, and that 8 still remained candidates for baptism.

The committee which met in the morning stated that they had no report to present to the Conference.

The treasurer of the Home Mission having stated that he had received but a small amount of money during the past year, and that consequently a very large sum was now due to him, it was thought best to defer the auditing of the accounts.

and the making of grants for the ensuing year until the next Conference.

It is earnestly hoped that those churches which have not yet forwarded their contributions will do so immediately; and it is also essential that greater zeal and liberality should be manifested by the churches in this district generally, otherwise our Home Mission Stations must languish for the want of sufficient support.

The Secretary having stated that his term of office had expired, it was resolved,

1.—That the thanks of this Conference be presented to the Secretary for his services during the past three years.

2.—That he be requested to continue in office during the next three years.

The next Conference was appointed to be held at Gosberton, on Thursday, Sep. 7th: brother Jones of March to preach in the morning.

In the evening brother Lyon read and prayed, and brother Chamberlain preached from 3 John 2.

THOMAS BARRASS, *Sec.*

ANNIVERSARIES.

NORTHALLERTON, Yorkshire—We have had our annual services, which were of an interesting character. On Lord's-day, May 21st, 1854, three sermons were preached by Rev. T. Cardwell, of Hamsterley, at Brompton in the morning from Psalm cxix 59, 60; and at Northallerton in the afternoon from A Forgetful Hearer, James i. 25, when collections were made towards liquidating the debt on Brompton chapel. On the following evening we had a tea meeting at Northallerton, which in numbers and entertainment surpassed any similar meeting we have ever held at Northallerton. After tea our beloved and respected pastor, Mr. Stubbings, presided. Excellent addresses were delivered by the chairman, and the Revs. T. Cardwell, J. Lewis of Darlington, D. Peacock of Masham, J. Harrison and Mr. Pearson of Bedale. Other ministers who had promised to attend were prevented by affliction. The speakers testified their high esteem for Mr. Stubbings, from their intimate knowledge of his piety and disinterested labours. It is nine years since Mr. Stubbings commenced his labours at Northallerton and Brompton, which are entirely gratuitous. As a christian minister his course has been useful, honourable, and consistent. It is our earnest prayer that he may be spared to labour among us many years, and the blessing of God may still attend his labours.

Signed on behalf of the church,

T. HUNTON,	} <i>Deacons.</i>
H. MOORE,	
B. HARDWICK,	

BARTON DAY SCHOOL.—On Thursday, June 8, the eleventh anniversary of our day school at Barton was celebrated. The day was one of great interest. The gatherings were unusually large, both in the afternoon and evening. At two o'clock the examination of the children commenced, and was continued without intermission till past four. At half-past four tea was provided, and upwards of three hundred sat down. In the evening our spacious chapel was again crowded; speakers and singers and players on instruments were there, and on every countenance pleasure beamed. After a report of the state of the school had been read by one of the pastors of the church—Mr. Bott, the Revs. J. Preston, J. Lewitt, and J. Cotton appropriately addressed the meeting. The proceeds of the tea, which had been gratuitously provided, amounted to £18 13s 9d, and the collections to upwards of £11, making a total of nearly £30.

HEPTONSTALL SLACK, Sabbath school Anniversary.—Two excellent and impressive sermons were preached on Lord's-Day, May 21st, in the G. B. Chapel, by the Rev. C. Springthorpe, minister of the place, to overflowing and attentive congregations, when collections were made in behalf of the school amounting to upwards of £30. W. M.

HUGGLESCOTE.—This retired and quiet village is usually the scene of considerable excitement when the annual sermons are preached on behalf of the Sabbath and day schools connected with the G. B. place of worship. This year, May 28th, the Rev. J. Sibree of Coventry delivered two valuable discourses to crowded congregations. Pieces of sacred music were composed for the occasion by Mr. Dennis. Much good feeling was realized, and the collections reached the handsome sum of about £24.

BIRCHCLIFF.—The anniversary of our Sabbath-school took place on Lord's-day, June 4th, when two very eloquent and impressive discourses were delivered by Rev. Dr. Burns of London. Collections, £36 9s 2½d. J. B. L.

BIRMINGHAM, Lombard-street.—On Lord's Day, May 21st, the Rev. G. Cheate delivered two sermons in aid of our sabbath-schools, when the collections amounted to the large sum of £32 1s 8½d, being considerably more than was ever before collected in this place for the same purpose, and nearly £8 more than last year. In connection with the schools there are three week-day evening classes, for read-

ing, writing, and arithmetic, for the use of which gas has been introduced; and during the past year the rooms have been painted, &c., so that our wants have materially increased; and in the providence of God our means have increased also. Our schools are not only large (numbering between 300 and 400 children), but prosperous. Much good appears to be doing; and during the present year five have come from the "nursery" into the church, and there are others in whom we have hope.

BIRMINGHAM, Lombard Street.—On Lord's Day, 21st May, 1854, two excellent sermons were preached by our esteemed and venerable pastor, in aid of the Sabbath Schools connected with the above named place. The collections amounted to the handsome sum of £32, which is an eighth more than on any former occasion.

G. WRIGHT.

MEASHAM.—Anniversary sermons will be preached by the Rev. J. Buckley, August 6th. Bazaar and Tea meeting August 7th—the entire proceeds will be applied to the reduction of the chapel debt.

Articles or subscriptions will be thankfully received by Mr. Boss, Mr. Henry Orgill, Miss Whitworth, Measham, and Miss Taylor, Sweptstone.

BAPTISMS.

OLD BASFORD.—Lord's day, June 11th, after a powerful sermon by our beloved pastor, the Rev. H. Hunter, from Matthew xv. 6, latter part—"Thus have ye made the commandment of God of none effect by your tradition,"—fifteen persons were baptized in the name of the Holy Trinity, by brother Severn of Hucknall. Twelve of these friends join us in church fellowship, the other three remaining with their own churches—the Independent, New Connexion, and Primitive Methodists. Seven of these friends are from our Sabbath-school. In the afternoon brother Hunter administered the Lord's supper, and in the evening preached an excellent sermon founded on Acts v. 31—"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." The attendance of both members and spectators was unusually large, and the season one of high spiritual enjoyment. We have several hopeful enquirers, and other encouraging proofs that the God of Jacob is blessing his people here.

W. B.

BROUGHTON.—On Lord's-day morning, May 7th, the ordinance of believers' baptism was administered to four persons; on which occasion the Rev. T. Hoe delivered a lucid discourse from Acts xi. 23. In the afternoon the newly-baptized were received into more intimate communion by sitting down with us at the Lord's table.

B.

LENTON, near Nottingham.—The following baptisms are reported at this infant church: Jan. 1st, nine; Feb. 1st, eight; June 4th, six. May they be steadfast.

B.

SALFORD.—On Lord's-day, April 30th, after a sermon from "What saith the scriptures?" one of our male teachers put on Christ by baptism. May others be induced to follow his example. R. G. B.

BIRMINGHAM, Lombard-street.—On Lord's Day, June 4th, the Rev. G. Cheate delivered an impressive discourse on the subject of baptism to a crowded congregation, and afterwards immersed fourteen candidates. Three of the number were from the Sunday schools, and eight from Sutton Coldfield, where the cause is reviving—here also our congregations are very good, better than they have been for years, and still improving. The week-evening services are well attended, and we believe there is much good doing.

ORDINATIONS.

SALFORD, Zion Chapel, Broughton Road.—The Rev. B. Wood, having laboured in our church, acceptably and successfully, during the last twelve months, it was unanimously resolved, at a church-meeting held on Wednesday, June 14th, 1854, that he should be the permanent pastor of the church. We trust that by the exercise of strong faith, and close communion with God, the hands of our pastor will be held up; and that he will stand forth boldly to unfurl the blood-stained banner of the cross—being the honoured instrument in God's hand of effecting the conversion of many immortal souls.

F. S. W.

REMOVAL.

Brother J. C. SMITH, of Kirton-in-Lindsey, is just about to remove to Alford, to be co-pastor with brother Kiddall. Mr. Kiddall's stated sphere of labour is to be Walkergate, Louth, and Mr. Smith's is to be Malby and Alford.

P O E T R Y .

LINES SUGGESTED BY THE DEATH OF THE LATE
MISS LOIS TOWERS OF SHEEPSHEAD.

BY REV. J. BROMWICH.

How pleasing the Spring with its flow'rets so new,
 Though shortly they're destined to wither ;
 Yet the blossoms of Grace are more lasting and true,
 And the Saviour transplanted them hither !

Our bodies, like Lilies, may shine and look gay,
 While storms their sad omens are telling ;
 And dying, the lily-like child of a day,
 Must in the dark grave find a dwelling.

Yet the Spirit may rise, with the Saviour to be,
 Thither borne by angelical powers,
 To feast on the fruit of the life-bearing tree,
 And repose within Paradise bowers.

Thus virgins may blush in the beauties of May,
 And foolishly think life all vernal ;
 While virgins more wise and expecting decay,
 May put on a bloom that's eternal.

Young Lois once vied with the shining parterre,
 The lily and rose brightly blooming ;
 In a temper expressed by the jessamine fair—
 So modest and so unassuming.

The pink so imbued in her roseate cheek,
 The force of disease not removing ;
 Stern death did the frail earthly tenement break,
 Her faith and her love well approving.

And art thou then gone to the regions of bliss,
 With saints and with angels now roaming ?
 That last dying glance seems to answer us, " Yes !"
 And it still says, " Make haste, and be coming !"

Then let us at once aim to follow her flight,
 And let us be ardently praying ;
 For meetness to enter the mansions of light,
 Nor hazard the loss by delaying.

Then when we arrive at our own dying day,
 And reading our life's chequered pages.
 The gloom shall be softened by mercy's sweet ray,
 Even while the last death-storm rages.

How sweet then to meet where we never shall part,
 And all the dear loved ones greeting,
 With Jesus in sight as well as in heart,
 The bliss of that world completing.

MISSIONARY OBSERVER.

THE JEWEL MINE.

So many references have been made in the communications of the brethren to the tract entitled "Jewel Mine of Salvation," that several friends have expressed a desire to see a translation of it. Some interesting particulars of this tract are given in the G. B. R. for March, 1852, in an article entitled, "The Serampore Press and the Orissa Mission." In addition to the information there given, it is affecting to state that the native writer of the Bengal edition of this tract—Ram Bushoo—never became an avowed disciple of Christ. The following interesting particulars are extracted from "Early Bengali Tract Distribution," a paper by Rev. C. B. Lewis, of Calcutta, who has devoted considerable attention to this subject.

"We notice a tract then printed under the title of "*The Gospel Messenger*," which was written to usher in the Bible. This little book contained "a hundred lines, in Bengali verse." The writer was a Kayasth, named Ram Ram Basu, who had been deeply convinced of the truth of christianity, through the instructions of Mr. Thomas, whose *Munshi* he was, as early as 1788—three years before Carey had propounded to his brethren at their meeting at Clipstone, the question, "Whether it were not practicable, and their bounden duty, to attempt somewhat toward spreading the Gospel in the heathen world?" This interesting man could never be prevailed upon to give up caste for Christ; he knew the truth, and he despised the superstitions of his forefathers, but to the last he was ashamed to bear the reproach of having joined himself to the people of God. This

must have been a bitter disappointment to the missionaries; and even now, the fact cannot be contemplated without distress. But we are here speaking of his little poem, "*The Gospel's Messenger*,"—the first thoroughly native tract printed in Bengali. The reader may be curious to know what were its merits. Let him then ask the experienced tract distributor in Bengal, what he thinks of "*the Mine of Salvation*," or let him ask the Orissa missionary whether "*the Jewel Mine of Salvation*" has ever been known to do good? and in their cheering replies and references to instances of awakening through the instrumentality of these little books, he will receive satisfactory evidence of the value of Ram Ram Basu's "*Gospel's Messenger*." The poem has been enlarged and re-written, it has been translated and re-translated, and has changed its name, but we have complete and satisfactory proof before us, that the basis of the tract now called "*the Mine of Salvation*" was "*the Gospel's Messenger*," and that the author of it was Ram Ram Basu."

The name of the original tract, which was much smaller than the present one, was "The Gospel Messenger;" and the following versification of it by Mr. Marshman, is extracted from the "Biblical Magazine," for 1802. *It seems to have been the first tract published by the missionaries in India.* In future numbers we shall favour our readers with a versification by Dr. Sutton, of the enlarged tract now in use, which was published in the Quarterly Papers twenty years ago, but is now in comparatively few hands.—

THE GOSPEL MESSENGER.

Written in Bengalee by RAM BOSHOO, and translated by Mr. Marshman.

(Reprinted from the "Biblical Magazine" for 1802.)

Several thousands of the original have been printed by the missionaries, and distributed among the natives of Bengal, who read it with great avidity.

The translator has observed, that owing to the great difference between the idiom of the two languages, it was very difficult to preserve the spirit of the poem: but such as it is, it is presented to the reader as a specimen of Hindoo composition, and of the views they entertain of the Gospel way of salvation. Several lines of the poem are here omitted for the sake of brevity.

HEAR O ye people! with attentive mind—
 From hell tremendous, how deliv'rance find?
 Oa Takas,* Cowries, constantly employ'd,
 Your minds are of this wholesome care devoid.
 We all are born to die; observe it well—
 But death exalts to heaven, or sinks to hell.
 Sin unforgiv'n, to heav'n you'll never go,
 But headlong plunge into the gulph below!
 Hell, what is that? What dreadful pains are there?
 Ah, friend, you know not—hence you do not fear:
 This dreadful gulph is fill'd with quenchless fire;
 Nor will its flaming horrors e'er expire.
 Once plunging here, you'll ne'er redemption see:
 Eternity's vast bound will its beginning be.
 O Brother! fear; nor tempt the awful brink;
 Beware, beware, in quenchless flames you sink!
 Oh seek deliv'rance—seek with earnest cry—
 Without deliv'rance every soul must die.
 In other books is no salvation found:
 Customs and ceremonies there abound.
 Hindus and Mussulmans their shasters boast:
 These we have well examin'd—but at most
 They're children's stories; falsehood in disguise;
 The news of mercy no where in them lies.
 Such shasters we have formerly possess'd,
 But the Great Shaster found, we threw away the rest.
 This Great and holy Shaster's THE GOOD WORD:
 In this alone is full redemption stor'd.
 Hear, hear, ye people! hear with greatest care:
 You who desire it, come—we'll it declare.
 Don't call it m'leech's,† and so despise
 The m'leech's shaster! no;—in this salvation lies.
 We'll now a little of its contents tell,
 Hear with your mind, would you escape from hell:—
 When in creation, God his power had shown,
 He unto men his great command made known.
 To them he hell describ'd, and heav'nly bliss;
 And mark'd the bounds of sin and holiness.
 "Let all attend—my never-changing will—
 Whate'er I speak I certainly fulfill:
 On him who walks in holiness below,
 Unmeasurable bliss will I bestow;
 But quenchless fire shall be the certain doom
 Of those who once to break my law presume."
 Thus, formerly, the Lord his will made known—
 Yet men in sin did plunge, till all were impious grown,
 Jehovah knew that all were doom'd to die—
 "For this," he said, "I've found a remedy,"
 In mercy God disclos'd the wondrous plan,
 A second way to bless the ruin'd creature man:
 "If one on earth incarnate will become,
 And sin's desert bear in the sinner's room;

* The Bengalee name for rupees: these and cowries are the most current monies of the country.

† M'leech or Mulleech, a term signifying "unclean"; applied by the Hindoos to all other nations, but more especially to Europeans: as the Greeks formerly styled all other nations barbarians.

Those sinners who on him indeed believe,
 To them I surely will salvation give.
 Who will be born; who take, who bear the mighty load?"
 The helpless sinner's friend was our incarnate God!
 He, standing by his glorious Father's side,
 Himself distinct in glory, thus reply'd:
 " I will be born on earth for sinner's sake,
 And all sin's torments on myself will take:
 The souls who come and put their trust in me,
 Wilt thou from condemnation set them free?"
 The Father says, " I will; my promise this,
 Thy follow'rs I'll forgive; and bring to heav'nly bliss."

The Lord incarnate now appear'd on earth;
 Angels and shepherds hail'd the Saviour's birth:
 Incarnate, *Jesus Christ*, the name he bore,
 And num'rous miracles attest his power:
 To accomplish all the holy prophecies,
 He, by the hands of his own nation, dies.
 Midst various torments he resigns his breath;
 But the third day he triumphs over death.
 Rising, he forty days on earth remain'd:
 And truths important, he to men explain'd.
 He in his Father's presence now abides,
 And those who trust in him to glory guides.
 Hoping in him, on earth whoever dies,
 Are then receiv'd to bliss above the skies.

Hear, men, this news; with strict attention hear!
 The blessed book, where this doth all appear,
 At first in Hebrew and in Greek revealed;
 From these obtaining, we have it unseal'd:
 Nor we alone, a multitude beside,
 Have thus the holy shaster's merits try'd:
 French, Germans, Hollanders, and Portugese,
 Danes and Armenians; nay, and more than these—
 In Asia, Afric, and America;
 Kingdoms and numerous isles its glory saw.
 To all these countries hath this shaster gone;
 And e'en to Malabar its light has shone.
 Whoe'er by the *great shaster* have been blest,
 Embracing this, have thrown away the rest.
 Now, O Bengalees, in your tongue 'tis given;
 When printed off, you'll see this gift of heaven.
 If then you feel indeed a wish to hear,
 Come, and with earnest mind, we'll it to you declare.

 NOTES OF VISITS TO THE CHURCHES. No. 8.*

THE sacred pleasures of Lord's-day, Feb. 12th, were enjoyed in the church at HUGGLESCOTE. In the morning I preached at COALVILLE, from John vi. 37; in the afternoon at Hugglescote, from Solomon's Song i. 3; and in the evening at Iasrock, from Ps. cxix. 130. A gracious influence pervaded these services, and the congregations were encouraging. Meetings were held on the four following evenings at Ibstock, Hugglescote, Coalville, and Whitwick, at one or other of which the following ministers took part: T. Yates and H. Smith, pastors of the church, E. Bott, J. Cotton, Abell (Indep.) and myself. These services were felt by the assembled friends to be of a gratifying kind, and some were reminded of Wesley's dying words, The best of all is, God is with us. The collections were twice as large as last year, but it should be added, that owing to extremely unseasonable weather, they were at that time unusually small. Hugglescote was, I believe, the first of our churches to collect for the Baptist Mission,

* In the last paper, page 288, 2nd column, 18th line, read instead of "was he not" &c., "was she not." &c.

and a hope was expressed at one of the services that the Hugglescote of 1854, would be found equal to the Hugglescote of 1806, the time when the collection was made. I found on enquiry that Andrew Fuller was the preacher. As he was going to chapel,—the service, it should be understood, was on a week-night, and it was dark—he overheard the conversation of two friends, “going to the house of God in company.” One inquired, “Who is to preach to night?” the other replied, “I do not know his name; they say he is a Particular Baptist.” It was then added, “I do not care what he is, if he preach Christ crucified.” When Fuller returned after the service to the hospitable friends with whom he was quartered, he was in a lively mood, and said, I know what kind of preaching your people like. I hope they would be suited. He had been preaching from a good gospel text—it is thought Rom. i. 16. They were anxious to know what led to this remark, and he related with much interest this circumstance. At Hugglescote I was powerfully reminded of my old and venerated friend, Mr. Orton, and the tears he shed on the day of parting. I wrote to him shortly after reaching India, but when the letter reached its destination, he was on the bed of death, and it could not of course be communicated. His last attempt in the way of writing was intended for me; he called for a slate, and began a letter, which was never completed. Had it been so, I need not say how much it would have been prized. The Mission Report for 1820 contains a very excellent letter by Mr. Orton, written at the request of the Committee. It was addressed to some young men who were then candidates for missionary service; and his remarks are, “what manner of persons” missionaries should be, and on the way in which young men anxious to go abroad should labour at home till the way be made plain, are exceedingly worthy of attention. It has often appeared to me desirable that it should be reprinted.

The reader not acquainted with this locality will infer from the name of one of the places—COALVILLE—that it is a coal region. This village has sprung up within my recollection. Many years ago, I remember coming to this place, when (so far as I recollect) there was only one house, called the Red House; now the place, or its vicinity, numbers probably 1500 inhabitants. What an invaluable blessing is coal! and what would our country be without her coal mines? Without troubling the reader with the speculations of geologists about the coal formations, in all things the wisdom and goodness of the Great Father

of us all is to be acknowledged. How wonderfully he provides for the wants of his creatures!

On Lord's-day, Feb. 19th, and several following days, I enjoyed the christian kindness of friends in the church at LEAKE and WYMESWOLD, and had the opportunity of holding forth among them the word of life, and of rehearsing to them how God had visited the idolaters of Orissa, to take out of them a people for his name. On the morning of the Sabbath a word of exhortation was delivered in a house at STANTON, chiefly for the sake of some aged pilgrims who can only hear a discourse when it is preached in their own village, and to whom the word of the Lord is precious. In the afternoon and evening encouraging congregations were addressed at Wymeswold and Leake. Services were held the three following evenings at Leake, Wymeswold, and WYSELL. At the first of these meetings we were favoured with the assistance of Mr. Goadby; at the others there were only Mr. Lawton, pastor of the church, and myself. This of course allowed a longer story to be told about India than could otherwise have been. The collections were in advance of some former years. I was interested to find that brother Lacey's name was affectionately remembered by many in this neighbourhood. Some had been baptized by him; others hoped they should never forget some of his sermons; others had been his school-fellows; and all appeared interested with the references made to the close of his useful career.

The last Sabbath in February has for many years been the day for the Mission sermons in our chapels at LEICESTER. This year the revered Secretary preached in the morning at Carley-street, from Rev. vii. 13, 14, and in the evening at Dover-street, from Colossians iii. 11. I addressed an encouraging congregation in the morning at Archdeacon-lane, and another in the evening at Friar-lane. A fine effect was produced at the latter place, when at the close of the sermon, the whole congregation, probably more than a thousand, rose and sang “O'er the gloomy hills of darkness.” A melancholy reflection suggested itself at the close. Ten years ago, after preaching there on a Sabbath evening, I remember a young man came and spoke to me, whom I had baptized several years before; and since returning home I have heard that he has passed into eternity by his own hand; but if, as it is trusted, he was not responsible for his actions, why should we despair? The Lord, the righteous Judge, will deal with such according to their state of heart when they were ac-

countable for their conduct. In the afternoon a service was held at Dover-street, for the benefit of the schools, and young persons connected with our congregations. The chapel was exceedingly crowded, the aisles as well as the seats being full, and numbers not able to get in. A more imposing scene of the kind I never witnessed. It was more than interesting; it was overwhelming. The other discourses were delivered by Mr. Wallis, and by the pastors of the respective churches. On Monday evening the annual united service was held at Dover-street; the attendance was much larger than for several years past, which was the more gratifying as two exciting public meetings were held at the same time in the town; and the interest of the meeting was well sustained. Mr. Wallis presided, and the following brethren took part, J. G. Pike, S. Wigg, T. Stevenson, J. C. Pike, J. Cholerton, and J. Buckley. It was stated that the collections from the churches had this year again reached £100. In addition to this, £6 9s. was collected at the meeting. Interesting reference was made to a pleasing incident mentioned by Mr. Miller in the last report (p. 19). He speaks of meeting quite accidentally with a young man, a native of Leicester, who had been a teacher in Friar Lane Sabbath School, and whose wife was a member of brother Wigg's church. It was stated that this young man had been a candidate for baptism at Friar Lane, but that circumstances had prevented his publicly professing Christ, and his pious convictions had declined. By the grace of God the salutary impression made upon his mind by brother Wigg's ministry was deepened in a heathen land; he became truly converted to God, and was baptized at Cawnpore, a station of the Baptist Missionary Society. When our brother met with him at Chinsurah, he and his wife were walking together "as fellow heirs of the grace of life." Soon after he embarked for Burmah, and intelligence has been received that he has recently died in Christ. To ministers, as well as to missionaries and the supporters of missionary societies, the incident suggests much encouragement. The fruit of faithful ministerial labour in England may be gathered on a distant heathen shore; the missionary, while earnestly seeking the salvation of idolaters to Christ, may meet with those from his native land who have heard from other lips the blessed Gospel; the impression of earlier days may be deepened; they may be admitted to the church of Christ, soon to be removed to the church above.

Before leaving Leicester, the reader may be reminded that Richard the Third, who

fell on Bosworth Field, and who was an ambitious, worthless, unprincipled man, was buried without ceremony in the Grey Friars at Leicester; and when the monastery was dissolved, the tomb was broken up, and the stone coffin used for a common horse trough. "They that despise God shall be lightly esteemed." The end of Cardinal Wolsey's ambitious career, as we all know, was at Leicester. He hated the Reformation; he hated the book containing its doctrines, and assisted in burning it with great pomp at St. Paul's. God reckoned with him, and will reckon with all such. He fell from his proud position; the monument of brass of exquisite workmanship, which he had prepared for himself at great expense, was not required. He told the monks of Leicester Abbey he was come to lay his bones with them: he did so, and no man now knows where those bones were laid. A hundred and forty years ago, a celebrated antiquarian was desirous, if possible, of finding out the sepulchre of the cardinal. He hoped that when he had found tools and labourers others would help in the expense; he could only find *one person* willing to contribute, and this person was willing to give—how much does the reader think? *just twelve pence*, and the lover of antiquity gave it up. Seventy years after this, as a labourer was digging for potatoes, he found a human skull, which it was conjectured from its position *might* be Wolsey's. Wolsey is now "lightly esteemed" by all sensible men, and as mankind learn increasingly to appreciate moral excellence, his name will more and more be covered with infamy, while Tyndale, the translator of the Bible, whom he hated and persecuted—Tyndale, who quaintly said of him, that the cardinal and his party made as much conscience of perjury as a dog did of a bone—is justly regarded as one of the noblest characters our country ever produced. The crooked policy of the one is execrated; the manly firmness, the christian consistency of the other is admired. "Verily there is a God that judgeth in the earth." How different the career of the haughty, imperious, persecuting cardinal, hating and burning God's word, from that of Carey, whose name, as the reader well remembers, is associated with Harvey-lane chapel, Leicester, and who was employed in the translation and diffusion of that blessed book among the millions of Asia! Even during his lifetime a distinguished senator (Wilberforce) said of him and his colleagues in the House of Commons, "I admire them at an humble distance, and bow before such examples of virtue and self-denial;" but he was not elated, he felt

that he was an unprofitable servant; and with the humility of a little child he said on his death bed,

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

This was real greatness, and seemed a remarkable answer to one of the prayers offered with much enlargement at his ordination at Moulton, that "he might serve the Lord with all humility of mind."

Carey was ordained at Harvey-lane, in 1791, when Sutcliffe delivered the charge from Acts vi. 4. Fuller preached to the people from Ephes. v. 2 former part, and Pearce preached in the evening from Gal. vi. 14. Two years after this, he was set apart in the same place to the missionary work. His history furnishes a fine illustration of the truth, "Them that honour me I will honour." The church at Harvey Lane parted with Carey in a spirit of exalted consecration. "We have been praying," said one of their number, "for the spread of Christ's kingdom among the heathen, and now he requires us to make the first sacrifice to accomplish it." The Lord remembered them for the readiness with which they sacrificed their pastor at his bidding; and in due time sent them Robert Hall, though in the interim they passed through some troublous scenes. Hall spent the best years of his life at Leicester; and even Thomas Moore, in his not very interesting journal, speaks in very high terms of "Hall, the famous Baptist preacher at Leicester."

On Tuesday evening, I preached a missionary sermon at ROTHLEY, on Paul at Athens, from Acts xvii. 16, 17. Collection, £1 15s. On the following evening preached at SLEBY, on Christ's commission to Paul, from Acts xxvi. 17, 18. Collection £1 4s. Mr. Bell offered prayer on both occasions. A donation of £1 was received from a friend connected with CROFTON. Among my hearers at Rothley were two aged friends, one of whom was baptized at the same time as the late Mr. Jarrom; the other professed his Lord with the late Mr. Stevenson. I spent most of Wednesday very agreeably with the friends at Rothley. There is an unusual number of friends at this place advanced in life. It was interesting to visit them, as I did the greater number. One of them said, as I was entering his house, "Come in, thou blessed of the Lord" The Lord raise up some pious, devoted young persons to carry on his blessed cause. Brother Lacey's sermons in this neighbourhood were referred to with interest by some. As I had walked about till I was tired, one of the friends kindly drove me over to a village I was most anxious to see—THURCASTON, the

birth place of Bishop Latimer. Some uncertainty exists as to the house in which he was born; two are pointed out, some deeming the evidence stronger in favour of one, and some in favour of the other. We went to the church, which has a monument erected to his memory, the cost of which was £80. The inscription, which admits of improvement, is as follows:—

"In grateful memory of Hugh Latimer, Lord Bishop of Worcester. This great champion of the Protestant faith was born in the parish of Thurcaston, in the year 1470. He faithfully followed in the glorious train of his Lord and Master, and having joined the noble army of martyrs, sealed the truth with his blood. He was burnt at the stake in Oxford, A.D. 1555, and there "lighted a candle" which "shall never be put out."

Hoc marmor ponendum curavit Ricardus Waterfield, Rector de Thurcaston, A.D. MDCCCXLIII."

Latimer probably did not understand the christian system so fully as Tyndale; few at that time did so. A careful reader of his discourses will observe that he sometimes quotes Scripture inaccurately,* and occasionally cites from the Apocrypha, as if it had been canonical Scripture: but he did invaluable service to the cause of the Reformation. His manly vigorous letter to Henry the Eighth, in which he contended for the right of the common people to possess the word of God, is worth its weight in gold. It is not often that monarchs are addressed in so outspoken and faithful a manner. In allusion to Henry's title of Defender of the Faith, he told the king that God would not have the faith "defended by man or man's power, but by His word only, by the which he hath evermore defended it." It is a noble sentiment. The close is solemn, and worthy of a faithful minister of Christ, "Wherefore, gracious king, remember yourself. Have pity upon your soul; and think that the day is even at hand when you shall give account of your office, and of the blood that hath been shed by your sword. In the which day, that your Grace may stand stedfastly, and not be ashamed, and be clear and ready in your reckoning, and to have, as they say, your *quietus est* sealed with the blood of our Saviour Christ, which

* I am sorry to say that some excellent modern writers are not so careful as they ought. Even Mr. James, in his invaluable Christian Professor, quotes, "Seekest thou great things for thyself? seek them not," which is recorded Jerem. lxxiv. 4, as an apostolic injunction. (p. 225.) And Newman Hall in his "Come to Jesus;" a work which it would be something like presumption in me to recommend, quotes IJob. vii. 25, "He is able to save to the uttermost all them," &c., giving the word all, which is not in the text, in capitals.

only serveth at that day, is my daily prayer to Him that suffered death for our sins, which also prayeth to his Father for grace for us continually." His discourse in which he enlarges on "the most diligent preacher in all England," is very racy, and contains much that is applicable to the present time. An extract or two may be given. "And now I would ask a strange question, Who is the most diligent Bishop and Prelate in all England, and that passeth all the rest in doing his office? I can tell, for I know him who he is. I know him well; but now methinks I see you listening and hearkening that I should name him. Will you know who he is? I will tell you. *It is the devil.* He is the most diligent preacher of all other. He is never out of his diocese. He is never from his cure. Ye shall never find him unoccupied. He is ever in his parish. He keepeth residence at all times. Ye shall never find him out of the way, call for him when you will. He is ever at his plough. Ye shall never find him idle, I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of Popery. Where the devil is resident and hath his plough going, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry, censuring, painting of images, candles, palms, ashes, holy water, and new services of man's invention, as though man could invent a better way to honour God than God himself hath appointed; down with Christ's cross, up with purgatory pickpurse; away with clothing the naked, the poor, the impotent, up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's will, and his most holy word."

Such men as Latimer England will ever venerate, and they are worthy of it. We are all to this day benefitted by the noble and decided stand they made three hundred years ago against popery.

Thursday morning, March 2nd, I had an engagement in *SAWLEY* chapel, of a very different kind from those heretofore described, still an interesting and important one. It was to unite two respected friends in a bond which is the dearest formed upon earth, and only to be dissolved by death. All my readers, I trust, will wish the bridal pair much happiness and much holiness. Will my friends who have entered the conjugal state, and whose daily happiness depends on a faithful adherence in all things to the marriage covenant, accept a passing word of advice? Dear

brethren, your duty is summed up in the word of God in one word—*Love*. Love is the fulfilling of the marriage law. Love your wife as you love yourself, and as your Saviour has loved you. And guard most carefully against wounding those feelings which are so much softer, and may therefore be much more easily grieved than your own. Esteemed sisters, you do not require to be told to love your husbands. Woman must love: and her love is a pure, steady, ardent flame. I do not remember more than one text in which women are exhorted to love their husbands (Titus ii. 4), and it is an exception that establishes the general rule, for the connection clearly shews that they were wives lacking stability of character. One little word—think it not a hard one—*OBEY*. In any case when your husbands' wishes are contrary to your own, it is your privilege to reason, to remonstrate, to plead, and hard indeed it must be for an affectionate husband to resist such pleading—nothing surely but a sense of duty can lead him to do so; but if all be unavailing, there is but one course before you according to the word of God—obey. And be sure that obedience to a self-denying duty will bring its own reward. Remember the weighty words of Scripture, "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised."

Saturday, March 4th, we rode from Leicester to *LOUTH*, via Peterborough, Boston, &c. The sight of Boston church, which as many of my readers know, is a very notable one, reminded me of that "pious and worthy divine, Mr. John Cotton," who after ministering the word of the Lord, in Boston, Old England, became pastor of Boston, New England, which I believe was so named from him, or rather from the place where he had formerly exercised his ministrv. He was the author of an exposition of the book of Ecclesiastes—it is now a rather scarce work, but I happen to possess a copy, which was printed in 1657. The work was published by Dr. Anthony Tuckney, who had been associated with Cotton in the ministry there: and from the "Epistle Dedicatory" written by him, it appears that Boston at that time was a town eminent for piety. An extract in confirmation of this may not displease the reader. "They were then very happy days with you when *your faith did grow exceedingly*, and your love to Christ's ordinances, ministers, servants, and to one another *abounded*. Although your town be situate in a low country, yet God then raised your esteem very high, and your eminency in piety overtopped the height of your steeple; your name *was as an ointment poured forth* and your *renown*

went forth, for that beauty and comeliness which God had put upon you. How is it now with you, at this distance I cannot so well judge; only I desire you would please seriously to consider whether the new wine or the old be better, and ever think that best which doth not intoxicate us unto staggering from the truth, and falling off from one another, but so cheereth the heart as yet maketh us humble and meek, and keepeth us close to God, his truth, ordinances, the power of his grace, and all those duties in which the faithful among you formerly walked with God, met with peace, and at last reached heaven." The whole of this epistle is marked by great discrimination, fidelity, and godly jealousy. I have seen more than once in the Lincolnshire district a good view of Boston church, drawn by the late Mr. Burgess of Fleet, and engraved by his son, Hilkiah Burgess. At Boston Association in 1816 the mission was established. The case, the Minutes inform us, excited considerable interest, and the resolution adopted, which was as follows, was unanimous. "We highly approve of a Foreign General Baptist Mission, and heartily recommend it to the friends of this measure immediately to form themselves into a Society for the prosecution of this important object." This of course was done. At the same meeting rules were adopted for the admonition, and if need be, exclusion, of heretical churches, which, so far as I know, have not been carried out.

But it is time I described the mission services at Northgate chapel LOUTH. March 5th, Mr. Lee of Whittlesea, the other member of the deputation, preached in the morning on the atonement, from Heb. ii. 9, and delivered an address to the Sabbath school in the afternoon. I preached in the afternoon at DONINGTON, a branch of the ancient G. B. church at Asterby, and in the evening at Louth. On Monday evening, the usual anniversary was held, when brother Ingham, an old friend and fellow-student, presided, and Messrs. Lee, Barker (Indep.), Harris (Wesleyan Reformer), and myself, conducted the service. The next evening a tea-meeting was held, the attendance at which was large—larger, it was stated, than they had previously had in their new school rooms. This was pleasing. It indicated that they had been interested in the service of the preceding evening, and were expecting further gratification. Mr. Burton prayed. The pastor again presided. Mr. Lee, Mr. Nicholson (who described himself as a thorough going old Wesleyan), and myself addressed the friends. Hindoo mythology was explained; sundry

portions of Scripture illustrated by eastern customs, and a protracted address delivered. It was a very lively meeting, and at the close the "Christian's Hope" was sung with much feeling. Collections, including profits of tea, £23. Amount of subscriptions not known.

Wednesday evening found us at ASTERBY. Mr. Burton, a worthy friend, who, though residing at Louth, is the minister of this place and Donington, was in the chair. Brethren Ingham, Lee, and the missionary, were the speakers. The meeting was crowded, and the interest excited great. Collections, &c., £3 15s. Asterby is an old G. B. church, that has not united with the New Connexion. I regret this, because I think all who hold our principles should be united with the body. The chapel was erected in 1722. More than 50 years ago, a Mr. Wright, who was minister here, came to his end under very affecting circumstances. He died in a tremendous thunderstorm, on the way between Louth and Asterby, but from the appearance which the body presented, as well as from his purse being stolen, there was much reason to fear that violence had been used (See G. B. R., No. I. p. 31). We left Asterby after the service, but did not reach our friendly home at Louth till near midnight. Like the pilgrim, we slept in the chamber of peace, but we did not, as he did, wake at break of day; and I forget whether on waking we burst into a song, albeit Henry tells us, that while at night we may say, Return to thy rest, O my soul, so in the morning we should say, Return to thy work, O my soul; and that we should take our work and sing at it. The next morning found us in the train on our way to PINCHBECK, which we reached at noon. Mr. Lee preached in the afternoon, from Rev. vii. 14—17. In the evening Mr. J. A. Jones, (Gosberton) prayed, Mr. Simons presided, Mr. J. Jones, (Spalding) Mr. Lee, and myself pleaded the sacred cause, but, to the disappointment and regret of many the meeting was obliged to be closed abruptly, as several of the lamps went out, and it was feared we should soon be in darkness. It was interesting to attend a missionary service presided over by a son of Abraham. Very affectionate references were made to the visit of my esteemed father-in-law, Mr. Derry, two or three years since, and much pleasure was expressed in seeing his daughter, of whom it was said, he then spoke with great affection. It was very grateful to Mrs. Buckley's feelings to find herself, though among strangers, with those who knew and loved one who was so dear to her. The chapel at Pinchbeck

is an ornament to the village. It was built in 1844, and is free from debt. Brother Simons has done a great work here. The friends do well for the mission, this year £11 18s. was raised. It is a rather singular circumstance that there is another of the seed of Abraham who preaches in Pinchbeck. He belongs to the established church, and is, I was sorry to hear, a Puseyite.

This already too protracted paper shall be closed by relating an incident that occurs to me in connection with my departure from Louth ten years ago, in company with Mr. Stubbings. On that occasion we went to Horncastle, and called on the Independent minister—Mr. Pain—to whom we had a letter of introduction from Mr. Cameron. When we entered we found the family seated for worship, and the blessed Book open; he read the letter and proceeded with the sacred exercise, affectionately commending us to

the grace of God. Three months after he finished his earthly course. His end was triumphantly happy. I noted the circumstances at the time as I found them described in a letter. Clapping his hands he said, "Hallelujah, hallelujah, I am on my way to God." To his wife he said, "My love, this earthly tabernacle cracks, it bursts with the weight, the fulness of glory. O grave! thou art a sweet resting place. There the dear flesh of Jesus lay." His last words were, "Full, unutterably full of glory." Contrast this triumphant language with the despairing words of poor Stirling, the disciple of the great sham, Carlyle, "*I am going the common way to the great darkness,*" and then say,—

"Should all the forms that men devise,
Assail my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

J. BUCKLEY.

THE MAY MEETINGS.

RELIGIOUS TRACT SOCIETY.—The fifty-fifth annual meeting of the above institution was held in Exeter Hall, on Friday, May 5. The Hall was quite filled. The chair was taken at six o'clock, by S. M. Peto, M.P. After singing, and prayer by the Rev. Dr. Henderson,

The Chairman, who upon rising was much applauded, spoke of that society as a practical Evangelical Alliance. If the Christian Church did not supply the educational wants of the masses, the most deleterious literature would take its place.

"It is difficult to ascertain the number of injurious publications which are weekly sent forth in this country; but from the best information that can be obtained, I believe they approach, if not exceed, the number of 400,000 weekly, and are sent forth at the price of about one penny or three half-pence each, giving as a total issue per annum, something like 20,800,000. Besides this large amount, we must also take into account the supply brought from France, of a character to which I cannot refer in the present assembly, but the injurious tendency of which, I am quite sure, you will all agree with me is to be most deeply lamented. If such is actually the condition of the supply of this injurious literature, let us, for a moment, turn to what this society is doing to counteract it. We find that, during the last year, it has issued about twenty-two and half millions of publications; and with regard to one in particular, *The Leisure Hour*, the number

issued is about 80,000 weekly. Then, I find, that you have a monthly issue of about 30,000—that the gratuitous issue for the past year has been something like 1,000,000, of which the City Mission has distributed 1,949,000. Only imagine two million publications of this class disseminated through London! What a blessing to reflect that such an amount of agency can be employed, and how large must be the claims of that society which must so commend itself to God and man!"

He then referred to the distribution of the society's publications among soldiers and sailors, which during the past year had approximated to 400,000. He found, also, that the number of tracts distributed among emigrants had been something like 366,000. Mr. Peto then mentioned various instances in which the tracts of the society had been productive of much good.

The Rev. P. J. Saffrey read an abstract of the report. It gave a brief sketch of the society's operations during the year, in the printing and circulation of religious publications in various parts of the world—France, Spain, Sweden, Denmark, Holland, Belgium, Germany, Switzerland, Russia, British India, Burmah, China, Loo-Choo, the Dutch East Indies, the Australian Colonies, Madagascar, the Mauritius, the British dependencies in North America, and the West Indies. The report then proceeded to notice the various important objects in connexion with the society's home operations, as the camp at Chobham; soldiers

and sailors proceeding to the East; emigration; prisoners; the issue of a new publication, entitled, "The Sunday at Home;" tract distribution in Ireland, Scotland, and Wales; the large grants made to the London City Mission and kindred societies; and the formation of libraries. The total issue of publications during the year were 27,376,575, being an increase of 1,524,724. The benevolent income of the year, including the sums received for special objects, was £8,551 11s. 5d. The legacies, £2,423 6s. 5d. The grants of money, paper, and publications, for home and abroad, amounted to £11,206, 14s., being an excess over the ordinary benevolent receipts of £4,166 13s. 4d. The sales have reached the sum of £60,400, shewing an increase of £4,927 7s. In conclusion, the Committee urged attention to the value of the Christian press in the present times, and appealed for increased public support, that they might be able to employ that press much more largely and efficiently.

Mr. Thomas Chambers, M.P., moved a resolution for the adoption of the report, and rejoiced in the operations of the society. He said he scarcely expected that he should be called upon to move the first resolution at a meeting of Tractarians, though it was not a meeting of Tractarians in Belgravia. In the course of his speech he adverted to the present position of his country:—

He hoped that the time was coming when the hard necessities under which they were placed of vindicating the first principles of national freedom and international justice might be done away, not by the direct efforts of the Peace Society, but by the spread of those true principles of peace, the first effect of which is to moderate the passions which lead necessarily to war, and, by putting an end to the cause of it, put an end also to war itself. He could not help thinking, that not one of that large assembly, which, amid the melancholy incidents of war during the next few months or years—and he trusted that they would be but few, indeed—would, for the purpose of alleviating many of those reflections, recal the facts which had been mentioned in that Report, and find some encouragement in those facts; thus entertaining the belief, that this war, so reluctantly undertaken and pursued, might be overruled, by the Highest Power and Wisdom, for the accomplishment of a great purpose; and that the people of this country would find their truest revenge over the foes who had made an aggression upon our allies, not in destroying their ships and their fleets—not in bombarding their ports and their towns—not in destroying the innocent inhabitants of those opposing countries—but in circulating among them those principles which, when they are once developed,

would put an end, even in Russia itself, to a system of grievous cruelty and superstitious idolatry, more degrading even than that which had its centre in old Rome.

After reviewing the operations of the society in various parts of the world, he said that while in "another place," as they were accustomed to say, they were voting away not less than £6,000,000 at a time for this war, it was a comfort for him to remember that there was a religious tract in the pocket of every soldier, and that vast numbers besides had been sent forth with their armies.

The Rev. Octavius Winslow, D.D., seconded the resolution, which was supported by the Rev. Dr. Archer, who rejoiced in the spirit of concord which this society was the means of promoting among Christians; enlarged upon the power of the press for good or for ill; and was pleased to find that the society was endeavouring to sanctify it.

Two streams were rushing on, the one stream starts from the fountain of science and imagination, and the other from "the brook that flows fast by the oracle of God," and they would flow on side by side until the time arrived when the waters of both streams would mingle; but the Wood of the Cross being thrown in would effectually heal all its deleterious influences, and sanctify, vivify and bless. They wanted compositions in the style of composition and manner of the age. What was this, however, it was difficult to say. One great feature of the age, however, was intensity. Everybody was trying to write, and, he was sorry to say, to preach, too in some cases, in what they call the intense-school-style—very unintelligible, very elaborate, very mystical, and often exhibiting the froth of the oracle without the inspiration. Now, what was required in the tracts of the society was just this—that they be written in simple, manly, English tone and feeling; in a style that would exist long after Carlylesms, and Emerson and Theodore Parker styles had passed away, and been forgotten, shining forth in its purest simplicity, sparkling as dew drops in the beams of the morning.

The Rev. J. C. Miller, of Birmingham, moved:—

That the entire insufficiency of the society's funds fully to meet the wants of our country and its colonies, and of heathen and unenlightened nations, is a loud call to the Christian public promptly and liberally to respond to the society's appeal for an enlarged amount of permanent contributions, both from the auxiliaries and subscribers; and particularly as it appears that the grants for the year, without any charge for the expenses connected with them, have exceeded by upwards of £4,000 the whole amount of

contributions received. He thought the fact mentioned in the resolution justified the conclusion that the society was not adequately supported by the Christian public, and that the deficiency ought to be made up. Much interest in its operations had been excited in Birmingham, where a depôt had been opened in the town, in connexion with the Bible Society's agency, for the sale of the society's publications. As a clergyman, labouring in a large manufacturing town, and having paid much attention to the wants and habits of the working classes, he tendered his cordial thanks to the Committee of the Tract Society for that invaluable book, *The Leisure Hour*. It was precisely that class of publications which we most desiderate at the present day. He thought that there had been too great a profuseness in tract distribution; and something was needed, therefore, which should have the effect of interesting the people in the concerns of this world, not based on religious principles; not a publication exclusively spiritual, but having to do with common things. He earnestly hoped that the Committee of the society would not be deterred by the opinions of men of narrow and mistaken views, from pressing on in the path they were now treading. He did not desire to bring the Gospel down to the age, but the age up to the Gospel.

The meeting was subsequently addressed by Mr. E. Ball, M.P., the Rev. E. Bickersteth, the Hon. and Rev. Baptist Noel, (who enlarged upon the claims of China,) the Rev. E. Jukes, the Rev. S. R. Ward, and the Rev. W. M. Wright, chaplain to the Royal Arsenal of Woolwich. The collection amounted to £51 1s 9d.

CONGREGATIONAL UNION.—The twenty-fourth annual assembly of the Congregational Union of England and Wales, took place on Tuesday morning, May 15, at New Bond-street chapel, under the presidency of the Rev. Dr. Brown of Cheltenham. The attendance was, as usual, very large. After devotional exercises, the Chairman proceeded to deliver an address, in which he expounded the principles of Congregationalism, the benefits it has been the means of conferring on the world, and its adaptation to grapple with the evils that now exist. First, it might, he said, be assumed, that no portion of the church will live through the storm which is to shake all things, in order to make place for what is to remain, but that which is in unison with the spirit and purpose of him who is Lord of all. Secondly, the certainty of the continuance and success of any portion of the church of God may be inferred—from the purity of the witness for truth which it has borne, and the power of propagating the

gospel which it has evinced. And thirdly, he glanced at the present position of Congregationalism, and endeavoured to estimate its future worth. On the latter point, Dr. Brown, acknowledging the value of all their missionary agencies and Chapel Building Societies thought they had all fallen short of the mark.

More fully to develop the resources of our churches, we cannot say that we are prepared to recommend, to any extent, new agencies; our organizations are already numerous, and by increased support may be made far more efficient. If our minds dwell upon any instrumentality beyond those now in use, it is to suggest our belief, that we still lack among us one class of primitivelabourers—the class of evangelists; men especially qualified and sent forth to the highways and hedges, to the districts, and into the dens of heathenism; and who, by open-air preaching, by domestic visitation and by stirring personal appeal, labouring in distinct localities for a season, and gathering the nuclei of future congregations, may then go on to other parts, leaving to men more adapted to the pastorate the duty of raising the future superstructure of useful churches. The same class of brethren might also prove great blessings in visiting for a season declining churches, and in awakening and reviving them, as well as arousing into a livelier existence the whole neighbourhood in which they are planted. We speak it with great deference to the opinions of others, and with a sincere respect for the perfect integrity of their purpose, when we affirm the conviction which has been forced upon us, that a thousand fold more good would be done by this direct christian work, in saving the masses from damning doctrines and soul-ruining infidelity, than by all that controversy can achieve, however complete its arguments or masterly its management. But here, as in other fields of usefulness, the difficulty meets us, where are the men? Luke x. 2: "Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

The Marriage Law.—Mr. James Spicer moved,—

That this assembly recognises the importance of the service rendered to the denomination by the successful efforts of the committee to bring under the notice of Her Majesty's Government the disadvantages under which dissenters labour through the inequalities of the Marriage Act, and instructs the committee to correspond with such friends in the country as may be supposed to have influence with borough and county members, with a view to induce

them to take part in the proceedings that may shortly come before parliament in relation to the Marriage Act, and also to the opening of the University to all parties, irrespective of creed and confession; and hereby pledges itself to co-operate with the committee in all practicable measures, to the carrying out these important objects.

He considered that this Marriage Act was one in which they ought to feel deep interest. It was a palpable injustice to Dissenters that they should be obliged to take measures to secure their marriages to which it was not necessary that any other parties should have recourse. It was most disgraceful that their marriage records should have to be submitted to the Board of Guardians; and he could not but think, that if a united attempt was made to alter the objectionable provisions which now existed, success would crown their efforts.

The Rev. W. Guest seconded the motion, and, with the Rev. J. Kelly, thought it would be unwise to dispense with all public notification by parties about to be married. Mr. Conder believed that the Registrar-General had every desire to attend to the wishes and feelings of the Dissenters in relation to this matter, and that he was quite prepared to concede all that was asked with regard to marriages performed by license. After a few explanatory words from the Rev. Dr. Massie, Rev. Messrs. Macbeth, T. James, Jack, and G. Smith, the resolution was unanimously adopted.

Continental Persecutions.—The Rev. John Kelley moved:—

That this assembly has heard, with deep regret, that in several protestant countries of Europe freedom of religious worship is denied, and that persecution, extending to fine, imprisonment, and even outlawry, has fallen on the heads of christian men, who are guilty of no offence, political or moral; and that this assembly is called upon to express its heartfelt sympathy with these suffering christians, to indulge the hope that they will be steadfast in the maintenance of their religious convictions, and that the protestant governments now violating by these acts of ecclesiastical tyranny the principles to which they are indebted for their own liberties may, ere long, be induced to pursue a line of conduct in harmony with the sacred claims of truth and liberty.

He considered that the Governments of the Continent were pursuing a course which is contrary to every principle of right and justice, and that they ought to be rebuked for so doing. We ought to expect a very different course from any Government now to that which was adopted two centuries ago in England. After a few words from Mr. Reed, Mr. Jack, and the Chairman, expressive of their deep disgust at the course

pursued by the continental government towards the Baptists, and of sympathy with them under their most unjust persecutions, the resolution was unanimously adopted.

Mr. Josiah Conder moved:—

That this assembly, having had their attention specially directed to the revival of Evangelical Protestantism, and to the formation of numerous free congregations in France, Switzerland, and other parts of the European continent, deem it the incumbent duty of the congregational churches of England, to embrace any suitable opportunity of opening and maintaining a fraternal intercourse with their foreign brethren in those countries, and of testifying their sympathy with them in their zealous labours and patient sufferings: and that it be referred to the committee of the Congregational Union to consider, and report to the next assembly the most suitable and practical mode of carrying into effect the object contemplated in this resolution.

He supported the motion in an interesting speech on the state of religion on the continent, especially noticing the persecutions to which the Baptists were exposed, and the claims they had upon Independents whose religious views were almost identical with theirs. They ought not to be satisfied without doing something more, with the view to help forward the evangelical movement on the continent in their collective denominational capacity.

Mission to the Working Classes.—Mr. Grant gave a clear and succinct statement of the objects aimed at by his mission, the extent to which these objects seemed to have been accomplished, and the methods further to be pursued. In respect to the latter point Mr. Grant suggested a new plan. The scheme is mainly for securing neutral rooms under christian sanction and influence, as half-way houses for those who are beyond the influence of our ordinary religious means. It is a mission which the age requires, and which the churches can easily command to supplement the pulpit ministry by a platform one, and take advantage of the public meeting tendency, which diminishes the time and taste for profound reading, and makes the people mainly dependant on *hearing* for instruction, while too many are indisposed to hear the usual pulpit ministrations adapted to, and required for the religious public. If we have not the working classes—(though we have the cream of them, and they dress so well in chapels that they are not always known from appearance)—if we have not the working classes, it is quite certain that infidelity has not got them, and never will have them, for everywhere the preponderance of those who are high enough to be interested is on our side; and what is re-

quired is a method of securing the interest of that great denomination of the indifferent including the careless, ignorant, and depraved. Mr. Grant then gave expression to his earnest thanks for the sympathy and personal hospitality he had so widely received, commending the important work of the evangelization of the British working-classes—not yet won to the gospel—to the devout feeling, practical wisdom, and enlarged benevolence of the churches in general, and the Congregationalists in particular.

The Rev. J. H. Wilson, minister of the Ragged Kirk, Aberdeen, moved:—

That this assembly has heard, with great satisfaction, the result of Mr. Grant's labours in his mission to the working classes, which happily originated in one of the Autumnal Assemblies of the Congregational Union, and would earnestly commend him and his future labours to the sympathies and prayers of the entire church of this land.

After a very extensive acquaintance with the working and lower classes of society in London, and many of the large towns of England and Scotland, he could most unhesitatingly affirm, that there existed among them no general hatred to the gospel of Christ, although there was, doubtless, in multitudes of minds, a strong impression that the ministers of the gospel do not sympathize with them as they ought.

Mr. Samuel Morley seconded the resolution, and expressed the hope that the work begun by Mr. Grant would be prosecuted on a more extended scale and by the denomination at large. It had been his happiness to be one of some half-dozen who associated themselves with Mr. Grant in the mission in which he had been engaged. They had full confidence in Mr. Grant, and had experienced no little satisfaction at the results, so far as they had appeared. But it was highly desirable that something more should be done; and Mr. Grant had drawn up a plan of future operations, which fully deserved, and, he had no doubt, would receive, the careful consideration of the Committee of the Union, with a view to its being practically adopted. It was desirable that all sections of the christian church should co-operate together in this good work, and this was provided for in the scheme which Mr. Grant had proposed.

The Rev. Andrew Read, the Rev. T. W. Davids, and the Rev. J. W. Richardson, severally testified to the deep interest which they had taken in Mr. Grant's movements, and expressed their gratitude at the result of his labours, combined with the hope that the plans proposed would be adopted and

carried out in the most efficient manner possible.

The resolution was adopted with much cordiality, and Mr. Grant expressed his gratitude for the kindness and confidence manifested by the assembly.

It was then resolved, with two dissentients, that a petition should be presented to Parliament in favour of opening the two Universities; and the Rev. L. S. England concluded the proceedings with prayer.

A dinner took place afterwards at Radley's Hotel, when resolutions were adopted in favour of the bill for amending the Mortmain Act, with reference to the *Christian Witness* Fund, on the subject of the Nebraska Bill and Slavery, in support of the mission to Turkey, and passing the usual votes of thanks.

LONDON MISSIONARY SOCIETY.—The sixtieth annual meeting of this society was held in Exeter Hall, on Thursday, May 10, when the attendance was, as usual, very numerous, and the hall was crowded. The chair was occupied by the Hon. Arthur Kinnaird, M. P., with whom there were on the platform, T. Chambers, Esq., M.P.; J. Kershaw, Esq., M.P.; Sir Culling Eardly, Bart., E. Ball, Esq.; M. P.; C. Hindley, Esq.; G. Hitchcock, Esq.; J. Perry, Esq.; J. Wells, Esq.; E. Swaine, Esq.; J. East, Esq.; James Spicer, Esq.; H. Spicer, Esq.; E. Wilson, Esq.; W. D. Wills, Esq.; Revs. Drs. Campbell, Barth, Krapf, Burder, Brown, Stowell, Morison, Archer; Rev. Messrs. James Parsons, J. Alexander, N. McLeod, Weir, G. Smith, H. Allon, G. W. Condor, E. Mannerling, J. Kelly, Milne, T. James, Rice, S. M'All, J. R. Campbell, Gamble, &c.

A hymn having been sung, and the Rev. Samuel M'All having engaged in prayer,

The Chairman briefly and appropriately addressed the meeting on the great object they were assembled to promote. He adverted to the fact, that though foreign missions were heartily supported, there was never a period when greater efforts were put forth on behalf of our own population than at the present time. He trusted that the result of the meeting would be to stimulate the zeal of the friends of missions, and induce them to make more persevering efforts in behalf of that blessed cause for which the Saviour shed his blood. It would be needless for him, before such an audience, to say anything of the London Missionary Society; they all knew its labours and the blessings it had received; nor would it be necessary to express his sympathy with the persecuted brethren in Madagascar; he would therefore close his remarks by expressing the hope, that all who were inter-

ested in the work of missions would, with one heart and mind, help forward such societies as the London Missionary Society.

The Rev. Dr. Tidman read the annual report, which stated that the number and distribution of the society's agents were as follows:—Polynesia, thirty-three; West Indies, twenty; Africa, thirty-eight; Mauritius, three; China, sixteen; India, fifty-seven. This included seven ordained native pastors. In addition to the numbers above stated, the society employed upwards of 600 native agents, comprising evangelists, catechists, schoolmasters, and readers. The report went on to refer to the missions in the South Sea Islands. In Tahiti, the arbitrary restrictions imposed by the French authorities on the ministers and members of the mission churches are continued in all their force. The pastors are no longer chosen by the members of the churches, but must receive their appointment from the secular chiefs of the several districts, sanctioned and confirmed by the French Governor; and the power which appoints can in like manner remove them at pleasure. The influence of such authority is equally injurious to the liberty of the ministers and the purity of the churches. It is some alleviation, however, to add that, although bribery and vice have wrought many evils in Tahiti, Popery has hitherto won no converts from among the native christians. In the Society islands of Raiatea and Huahine political divisions and conflicts have arisen in consequence of the dissatisfaction of the people with the oppressive measures of their old chiefs. In the Navigator's Islands, also, the missionaries, when they last wrote, were dreading the recurrence of war. But still there were many grounds for encouragement. For the edition of the Tahitian Scriptures, sent out by the British and Foreign Bible Society in the year 1847, the people have already remitted payments to the funds of that institution exceeding £1,000. The christians of the Hervey Islands have made a first payment for the Raratongan Bible, received in the year 1852, of £230; and in the Samoan group, where the New Testament only has yet been completed, the people have manifested the same sense of gratitude and justice. In the educational institutions of Raratonga and Samoa there are, at the present time about eighty young men, receiving a course of mental and religious training for the work of the ministry. There was similar cheering intelligence from the New Hebrides. "The state of things at Eramanga, the scene of Williams's martyrdom," writes Mr. Murray, "is cheering.

The teachers are treated most kindly, and their work goes on very encouragingly. The natives are still very desirous that foreign missionaries should speedily be placed among them." The *John Williams* had narrowly escaped shipwreck; but, having been repaired at Sydney, is now accomplishing her visits of mercy and peace to the several islands of the Pacific. From the West Indies the report is not so favourable, in consequence of the severe reverses sustained in those Islands. In Jamaica, however, even in these worst times, the people did what they could towards meeting the expenses of the mission stations; and in British Guiana several of the churches are already self-supported, while others are advancing towards the same result. The contributions of the congregations in Demerara and Berbice alone have amounted, during the past year, to £4,429 1s. 3d., and those of Jamaica to £1,357 5s. 1d., making a total of £5,786 6s. 4d. In connexion with South Africa the report alludes to the sufferings of the misguided Kaffirs, and to the arbitrary conduct of Governor Cathcart, who has, in some instances exercised his authority, in relation to christian missionaries, in a manner which Englishmen are accustomed to consider arbitrary and oppressive, totally at variance with both freedom and justice. Rev. Robert Niven, a missionary of the United Presbyterian Church, who laboured many years in Kaffirland before the late war, has been ordered by General Cathcart to leave the country, where he was about to re-establish the mission, within ten days. The Rev. James Read had also been threatened with court-martial for petitioning on behalf of some poor Fingoes. The report deplors the disastrous results to the cause of freedom and religion from the treaty made by the British commissioners, Major Hogg and Mr. Owen with the Trans-Vaal Boors, and confirmed by the British Government. Every missionary, English and French, labouring within their territory has been compelled to leave it. The coloured tribes, whose country has been invaded by these strangers, unless by union they prove able to protect themselves are now doomed to slavery or death. The abandonment of the Orange River Sovereignty is also spoken of as an unfortunate step detrimental to the interests of humanity. Some of the stations among the Kaffirs have been resumed. The labours of the missionaries among these congregations furnished an admirable exemplification of the beneficial power of the gospel over men previously characterized by ignorance and malevolence. The Rev. Robert Moffat has not been seriously ill.

In a letter dated Kuruman, November 12th ult., he states that he was prosecuting the translation of the old Testament into Secchuana; that more than half that arduous and important task was then completed, and was about to be printed by Mr. Ashton, at the Kuruman Mission Press. Another letter, dated so late as the 15th February ult., has also been received from Mr. Moffat, in harmony with the former. A communication has also been received within the last two days from Dr. Livingston, dated from the town of Sekeletu, on the river Lenyanti, 24th September, 1853, from which it would appear that this enterprising missionary had penetrated as far in a northerly direction as the fourteenth degree of south latitude, and twenty-fifth degree east longitude. Dr. Livingston reports that he had met with a kind and cordial reception from the inhabitants, but the climate of the districts he had traversed was extremely insalubrious. Instead of retracing his steps across the country, Dr. Livingston hoped to be able to reach the west coast, and thus return, *via* Benguela, to Cape town. Details were then given of the mission to Madagascar. All that had been reported of the attachment of the Prince of Madagascar to the Gospel of Christ, and to its suffering confessors, was found to be true. Both the Prince and his wife are members of the church in Tananarivo. His dwelling has often been the refuge of the persecuted, and from his limited resources he has generously supplied the wants of the poor christians. The severe laws against christianity have not been repealed, but their execution since the year 1849 has been relaxed or suspended. The desire of the Malagasy christians for copies of the scriptures to supply the place of those which have been destroyed by the hand of persecution, is intense, and measures have been adopted to satisfy their wishes. The Queen, though still an inveterate idolater, is most fondly attached to her only child, and has not only distinctly nominated him as her successor, but has indicated the intention of resigning the crown in his favour. Mr. Cameron, after having been successfully employed by the merchants of Mauritius to negotiate a new treaty of commerce with the government of Madagascar, has returned to Cape-town. The Rev. W. Ellis remains for the present at Port Louis, collecting information and watching the course of providence. The fund received last year for the renewal of the mission in Madagascar, has been invested, to the amount of £7,000, Consols, and will be held sacred by the directors for the special object for which it is contributed.

The report details various facts relative to the rebellion in China; confirms the favourable view taken of the religious opinions of Tae-ping-wang, now in the neighbourhood of Peking; states that he has four hundred men employed in printing at Nankin, who have printed the first, second, and fourth books of Moses, and the Gospel of Matthew; and announces that the fund for sending ten additional missionaries to that country has reached £12,000, which it is hoped will be considerably augmented. The directors trust that missionary volunteers to this field will come forward. Of India a very cheering account was given. The propagation of the gospel was no longer regarded with suspicion by the constituted authorities; but, on the contrary, men occupying the highest Government offices gave their countenance and help to the missionaries, not only by their personal kindness but by their liberal contributions. The aggregate of missionary labour in India is as follows:—Number of missionaries (including 48 ordained natives), 443; number of native catechists and teachers, 698; number of stations, 313; number of native churches, 331; number of native christians, 112,191; number of communicants as church members, 18,410. There are educational institutions at Calcutta and Madras, the one containing accommodation for 1,100, and the other for 200 pupils. The directors complain of the inadequate number of missionaries to a population of 150,000,000.

The financial statement shows an increase of £5,564 over the receipts. The total receipts for the year were:—Subscriptions £58,168, 3s. 11d. Legacies, £6,284 1s. 7d. Contributions at Mission Stations, £12,329 2s. The first of these amounts includes £11,607 5s. 6d., for the extension of the Chinese Mission and New Testaments. The aggregate expenditure has been £73,946 15s. 10d.

The Rev. T. Milne, from China, gave a description of the progress of events in the empire in connection with the missionary movement and the recent proceedings of the insurgents. Of all the agencies in China for the propagation of the gospel in its purity, he said the London Missionary Society was the oldest, as it was the most effective. Whatever the result of the present insurrection he felt confident that the empire was about to be opened for missionary enterprise; and considering the vastness of the field, and the number of the inhabitants concerned (380,000,000) no louder call could be made upon the sympathies and labours of the christian community than was now made by this mysterious country.

The Rev. Mr. Gill gave an interesting account of the change that had been effected in the manners and opinions of the inhabitants of the South Sea Islands since the introduction into those regions of the gospel by the agents of the London Missionary society. So great, he said, was the change, that in many islands not a vestige was to be seen of the former idolatry, and the children of the present generation had to be told, as a matter of history, of the superstitions of their fathers. The speaker then repudiated, in the strongest terms, the insinuations of the *Times* respecting the supposed inability of missionary labours; and contrasted with the sneers of that journal the interest evinced in such labours by her Majesty. Mrs. Gill had lately forwarded to the Queen a bonnet made of plaited Raratonga sugar-cane, as a present for the Princess Royal.

Mrs. Gill's letter described the condition in which these poor women were found twenty years ago, and the results that have followed the preaching of the gospel; and in two days I received this letter from Her Majesty's private secretary, the Hon. Charles Phipps:—

DEAR SIR,—I have had the honour of laying before her Majesty the Queen a letter from Mrs. Gill, and the bonnet which accompanied your communication, on the 13th. The bonnet has been graciously accepted by Her Majesty for the Princess Royal; and I have received the commands of the Queen to express the very deep feelings of gratification with which Her Majesty has read the accounts of the happy results of the teachings of christianity to those poor islanders. And I am further commanded to state that she would be happy to encourage the industry of those poor native women of Raratonga, by ordering a large quantity of the sugar-cane plait, which Her Majesty would have made up in this country. Perhaps you would be good enough to inform me of the extent to which the manufacture is carried on, so that I may be able to judge of the quantity which Her Majesty could advantageously order.

I immediately wrote a letter longer than Mrs. Gill wrote before. I told them all about the plait, and said that I should be very glad, as soon as I received Her Majesty's commands, to send off the order to the Raratongan and Maniqui women. Having got an introduction, I told them about the natives, and then about the Bible. I said that thirty years ago they had not the least idea of a letter, or of any character or sign whatever whereby to express the sounds of their spoken lan-

guage; but that now we have our schools and our colleges, and our press, from which, during the last five years, there have been sent out some 40,000 sheets to the far distant islands westward; and I said that nothing would give me greater encouragement or pleasure than to be permitted to send her Majesty a complete Holy Bible printed in the Raratongan language. Immediately I received a reply stating that her Majesty had read with deep emotions of gratification the account of the amazing results of missionary labour, and that it would give her great pleasure to receive the Bible. The Bible was got ready and bound up; and last Monday I was with Sir Charles Phipps for some half hour, presenting him with the Bible for her Majesty, and explaining more fully the manners and customs of the people. He assured me that the subject most deeply interested the thoughts and affections of her Majesty, and that she would be prepared to do anything that could be suggested for the improvement of the people. Long live Queen Victoria!

MISSIONARIES WANTED.—Whether, then, your Committee look on the results of past years of labour, on the manifest tokens of God's blessing which have been given to His servants, or to the present aspect and position of the great enterprise in which the church of Christ is engaged both at home and abroad, there is obviously the greatest encouragement patiently to continue and not to faint—nay, every success, every demonstrated want, cries loudly to the disciples of the Son of Man to hasten forward, to work and pray unceasingly, for the night cometh in which no man can work. Only one discouragement presses upon them. The cry for labourers has gone through the land. But few have responded to the call. Is it that the church of Christ has yet to learn her dependence on the divine hand? Is it that the consecration of the Lord's servants to His service is calculating and cold, shrinking from the needful sacrifice? The committee ask the solemn and prayerful attention of the Society to this feature of their work. Most emphatically must they repeat the words of the Captain and Leader of our salvation: "Lift up your eyes and look on the fields; for they are white already to harvest. The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

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VOL. I.—NEW SERIES.

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THE ANNUAL ASSOCIATION.

THE eighty-fifth annual meeting of the ministers and representatives of the General Baptist churches of the New Connexion, was held at Byron Street chapel, Leeds, on Monday, June 19th, 1854, and the four following days.

Leeds being far away from the Midland and London and Warwickshire districts, it was not anticipated that a large assembly of ministers and representatives would be convened, as the expenses of travelling, and the absence of old associations of a local sort, (Leeds being a home missionary station, commenced only in 1841) would induce several more distant friends and brethren to forego the toil and the pleasure of their attendance. It is, however, very conveniently situated for the Yorkshire churches, which were amply represented; and from most parts of the Connexion, with the exception of London, there was a larger number of brethren and friends than might have been expected.

On the first evening, Monday, at seven o'clock, a devotional meeting was held, when brother Goadby presided, and the divine blessing was invoked and thanks were offered by the following brethren: H. Hunter, E. Stevenson, J. Symons, and E. Bott. This meeting concluded in

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about an hour, and during the same evening the business committee assembled to arrange and classify the cases which would require the attention of the brethren.

On the following morning, Tuesday, the reading of states and cases commenced at seven. Brother Horsfield, the minister of the place, presided. This engagement was continued, with a brief interval for breakfast, until twelve, when the chairman, brother J. Buckley from India, took his seat, and the Association elected brethren T. Stevenson of Leicester, and T. Thirlby of Normanton, moderators; brethren J. H. Wood of Melbourne, and G. Judd of Coningsby, were appointed minute and assistant secretaries. The chairman then proceeded to read his opening address, in which he expatiated on several features of the Connexion, the ministry, and the times, offering such remarks, commendations, and strictures, as appeared in his judgment of importance. The address was listened to with profound attention, and frequently elicited the warm approbation of the assembly. After a few criticisms offered by several of the brethren, the address was requested to be printed in this periodical, and appears accordingly, in a separate article.

In the afternoon the deliberations of the Association were suspended at four o'clock, to enable the annual academy committee meeting to assemble, which they did in the chapel, when the ordinary business of that meeting was attended to. There were three applications for admission, one, Mr. T. R. Stevenson, retires from the institution, and another, Mr. E. Davis, who last year went to London University College, has accepted a call from Holbeach, Lincolnshire.

In the evening, at seven, public worship commenced. Brother Goadby of Loughborough read the Scriptures and offered prayer, and our venerable friend, J. G. Pike of Derby, delivered a very lucid, comprehensive, and impressive discourse, founded on 1 Tim. i. 11—"The glorious gospel of the blessed God." The attendance was good, and the service refreshing. As it had been feared our brother would not be able to attend to this service by reason of affliction and infirmity, not having preached to his own people for some months, and as it was felt to be possible this might be the last annual meeting when he would undertake such a duty, and also as his long and varied labours, deep piety, and earnest zeal for the truth have endeared him to many hearts, there was an intensity in the pleasure realized in his presence, and in his improved health, and in the fact that the preacher himself seemed to feel the solemnity of his position. Standing as it were between two worlds, he preached

"— as though he ne'er should preach again,
Just like a dying man to dying men."

Business was resumed on Wednesday morning at seven, and at eleven the second public service was commenced by brother Hunter reading the Scriptures, and offering prayer; after which brother Lewitt of Coventry delivered a solid, argumentative,

and impressive discourse on "glorying in the cross," to a large and attentive audience.

In the afternoon the brethren were divided; one part attended at the chapel and conducted an animated and useful Home Missionary meeting. Reports were presented from several districts, and addresses were delivered by several friends. Brother Winks of Leicester presided. Another section of the brethren repaired to Call Lane chapel, kindly lent by brother Tunnicliffe, and held the Annual Foreign Missionary Committee meeting. The report was adopted, and the previous minutes read and confirmed. At this meeting two things of some importance were decided. The first related to our missionary in Ningpo, brother T. H. Hudson. It was determined that the resolution passed in Feb. 1853, and confirmed at Birmingham, should be acted on, so far as regards the recal of Mr. Hudson. This resolution, which occasioned pain to some minds, was adopted in compliance with the reluctant but sincere convictions of many others. While all esteem the piety of the missionary, all are not alike sanguine as to the capabilities of the Connexion to sustain the mission, or of its success. Whether or not the society will yet attempt to labour in this wide and important field will depend on the zeal and liberality of the churches. For ourselves, we are firmly convinced, that as we have a most interesting field as it were allotted to us in Orissa, the cultivation of which is more than enough for all our resources, the finger of Providence appears to point out that as our appropriate and only sphere. A small mission efficiently conducted in China would soon absorb the entire of our annual income. The other question was that of some assistance to Mrs. Lacey. Happily, Mrs. Lacey has some property; but as the obstacles

to entertaining the question referred to have been removed, and she is in this country for the purpose of attending to the education of two of her children, the committee agreed to make her a present of £100. It is hoped that the propriety of this grant will be generally conceded, and that those kind friends of the mission who have felt aggrieved at the apparent neglect of the widow of a most valued missionary, will now be comforted.

The Annual Public Foreign Missionary meeting was held at Byron Street chapel in the evening. Brother R. Wherry of Wisbech presided. Brother Carey Pike offered prayer. The Secretary read lengthened extracts from the report. Brethren Buckley, J. B. Pike, H. Hunter, J. Goadby, J. F. Winks, and E. Bott, moved or seconded resolutions. Three only of the above friends delivered addresses. Mr. Buckley reported the destructive fire at Berhampore, of which he had only heard that day, by which our chapel property, and our missionary's house and furniture were completely destroyed. The loss is estimated at £600. May we not suggest that in this country some special effort be made to repair these losses? A single collection, not to interfere with the ordinary collections, in all our chapels, would produce a considerable sum, which, with the assistance of liberal friends of the mission in India and elsewhere, would speedily restore the house for worship, and repair the loss of our dear friends. If on some Sabbath in August—say the third—this could be simultaneously and spontaneously attended to, and the proceeds transmitted to the treasurer, Mr. Robert Pegg, of Derby, a remittance could be at once forwarded, which would cheer the hearts of our brethren in Orissa, and cause many thanks to redound to God.

A resolution was passed during the sittings of Thursday, recommending this serious calamity to the consideration of the churches. A full account of this fire we insert in the Observer for the present month, to which the attention of our readers is respectfully referred.

Thursday was devoted entirely to business. The Academy, the Monthly Magazine, and several cases, some of them of a painful nature, engaged the attention of the Association until ten, p.m. The sittings were resumed on Friday morning at seven, and continued until near ten, a.m., when the chairman offered a short and appropriate prayer, and the meeting broke up.

Among other business transacted at this association, we call to mind the following: resolutions were passed as to a petition for the closing of all Inns, Taverns, public-houses, and beer-houses, on the Lord's Day, so that none except travellers could be entertained in them. This, if it could become law, would be a great public benefit, and put down what every christian lover of his country and his kind has long felt to be a nuisance and an abomination:—as to a petition for the opening of universities to Dissenters:—and as to the total abolition of church rates.

Some alterations were also agreed to as to the public services at the Association. In future it was arranged that there be only one sermon, and that Tuesday evening be devoted to a public Home Missionary meeting, in order to give to our Home operations the importance that they justly claim. This will take the place of the first sermon, and it is hoped will elicit from all the parts of the Connexion a larger amount of energy and exertion than have heretofore been displayed. The sermon will be on Wednesday morning, and

the Foreign Missionary meeting in the evening as before.

The next Association will be held at Nottingham, Mansfield Road, on Monday before the last Sunday in June. Brother R. Horsfield of Leeds is appointed to preach, brother Jones of March to write the circular letter on domestic piety, and brother J. Goadby of Loughborough to be chairman.

Before we close this notice of the last annual meeting, we beg to offer one or two observations which were suggested by the place, the sittings, and the spirit of the brethren.

1. Leeds is a very important and populous town, and we here see the propriety of our Home Missionary operations being carried on in a manner which betokens liberality and zeal. Thirteen years ago we attended the formation of a G. B. church in Albion chapel, to be under the care of brother Hudson. The number of members, if we recollect rightly, was only fourteen. Some unfortunate misunderstanding on a vexed question retarded their progress: afterwards, about the end of 1842, brother Tunnicliffe, then of Longford, became the appointed Home Missionary here. The chapel in Byron Street was purchased about 1845, and has since been enlarged. In 1846, Mr. Tunnicliffe resigned his office, but being engaged as chaplain at the cemetery, remained in Leeds, and was frequently engaged in preaching; and brother R. Horsfield from Wendover succeeded him. A series of circumstances led to the offer of Call Lane chapel to Mr. Tunnicliffe, which, with a number of friends who had formerly belonged to Byron Street church, he now occupies as a G. B. place of worship. We have now therefore, through the blessing of God, two respectable places of worship, well-situated in this place; two efficient ministers, and two promising church-

es of more than 100 members, and good congregations. Surely our brethren of the Derby, Melbourne, Donington, and Ashby districts have reason to be thankful that their labours and sacrifices have not been in vain. Let other districts do likewise, and God will bless them.

2. The friends at Leeds, of both churches, and of other denominations, manifested great kindness and hospitality in receiving the brethren; and the arrangements for refreshment in the school room were ample and satisfactory. The labours and attention of the minister of Byron-street were assiduous; while those of his friends, and of the minister and friends at Call-lane were with equal readiness accorded.

3. The representatives and ministers appeared to exhibit a living illustration of the silent change produced by time. Very few of what were once deemed our senior ministers were present; and those who as yesterday juniors, by the presence of their sons and juniors were compelled to rank themselves as among the seniors. There was, however, no indication of the absence of vigour and vitality, nor of the use of the Old English right of free speech. Generally, it is proper to state that the discussions were carried on in a frank and brotherly manner, and even when conclusions adverse to the views of some were adopted, this was evident. As it appeared to some, it is not improper to say that there were one or two unfortunate exceptions to this rule. Brethren should remember, that though their views may not agree on one point, it does not follow that on all others they are bound to be antagonistic, not to say personally hostile; and that while to every one is accorded the right of a free expression of his sentiments and opinions, the use he makes of this right is a responsibility resting on himself alone.

4. The advancement of the denomination, numerically, is but slow. Not more than one hundred and fifty clear increase will be found to be realized. Here then is room for meditation, for humiliation and prayer, which may be gracefully mingled with the praises due to Almighty God for his care of our churches, and his blessing on the brethren during another year.

ADDRESS OF THE CHAIRMAN OF THE LEEDS ASSOCIATION.*

DEAR BRETHREN,—By the kindness of our Father in heaven, we are again met “with one accord in one place,” to confer together on the things pertaining to his kingdom. Unlike most similar convocations, we have all professed fidelity to Christ by being baptized in the name of the Father, and of the Son, and of the Holy Ghost, as an act of personal consecration to the one Eternal Jehovah. Again and again has the solemn pledge of holy devotedness been renewed in secret, and with his saints. We feel it to be an unspeakable honour and privilege to be employed in advancing his blessed cause, and we meet looking forward to the time when he will come again; and when, having accomplished the work he has given us to do, we shall “gather together unto Him.” More than 40 years have passed away since some dear brethren first met in Association. Others of us, like him who is addressing you, can only review in connection with these annual interviews a quarter of a century, but we recall with deep emotion the changes that during this period have occurred. Where are our Pickerings, our Jarroms, our

Stevensons, our Goadbys, and others, beloved, honoured, and revered, who then “seemed to be pillars?” Gone from the churches they loved, and gone to be for ever with the Lord, whose grace they delighted to proclaim. Thankfully do we see that instead of the fathers are the children, and in some cases the children’s children; and earnestly do we pray that the truth their fathers loved may ever be dear to them, and that they may be faithful, earnest, and successful in contending for it till they die. The course of years has produced many changes in ourselves. Youthful errors have been corrected. Early hopes have been chastened. We have learnt more of the plague of our hearts, and we prize more highly the precious truth that “Christ Jesus came into the world to save sinners.” We trust that with humble thankfulness we can say, “the life we now live in the flesh we live by the faith of the Son of God.” The work of winning souls to Christ still appears in our estimation pre-eminently glorious, yea, even increasingly so. In that work we could gladly be employed to the latest hour of the longest life. The happiest moments of our fleeting pilgrimage have been spent in his service, and in his presence we shall find our heaven.

* A few verbal alterations have been made in this paper since it was read to the Association; but the writer has only availed himself of the suggestions of his brethren so far as his own judgment approved. He does not deem the Association responsible for the sentiments expressed, though he believes the brethren in general approved.

“’Tis to our Saviour we would live,
To Him who for our ransom died;
Nor could untainted Eden give
Such bliss as blossoms at his side.”

For the first time in the history

of most of us, our annual meeting is held when our country is engaged in a war whose issues the most sagacious cannot foretell. Deeply as we deplore this, many of us think that it could not have been honourably averted, and we all feel that at so momentous a crisis the land of our birth, in whose welfare all the nations of the earth are involved, cannot be forgotten in our prayers. May it please Him, "who worketh all things after the counsel of his own will," to grant that peace on a just, honourable, and enduring basis may speedily return to bless us; and may the changes that are before us prepare the way for his coming, "whose right it is to reign." Meantime, whether nations be tranquil or convulsed—whether peace delight us or war afflict us, we must be "about our Father's business." We must labour on to spread the blessings of that "kingdom which cannot be moved."

Since the last Annual meeting several deeply melancholy events have occurred amongst us, on account of which the enemies of the Lord have blasphemed. Pity and prayer for such as have dishonoured God well becomes us, while we should thankfully acknowledge the grace that has preserved us from falling, and permitted us again to meet with the brethren. In reviewing the year, events more pleasing occur to the mind; especially may reference be fitly made to the Convention held at Loughborough for the revival of religion in our churches; the sacred pleasures of that day will not soon pass from the memories of those who shared in its solemnities, and we trust that the Lord, "who hath pleasure in the prosperity of his servants," will in answer to the prayers of his people, refresh our thirsty churches with showers of blessing. While, however, we earnestly desire a more copious vouch-

safement of power from on high, it should be thankfully acknowledged that the Lord has not forgotten to be gracious, and gratitude for blessings bestowed should always accompany supplication for more enlarged manifestations of gracious influence.

Let us enter on our business

1st.—With an enlightened estimate of the utility of Associations.

Time does not admit of my entering into detail on this point. It may be briefly stated that it was at such a meeting, though confined to a single district, and much smaller than our Association, that the monthly prayer-meetings for the spread of the Gospel, were first recommended. It was at such a gathering that Carey gave utterance to the memorable sentiments, Expect great things from God; Attempt great things for God. It was at an Association that the Particular Baptist Missionary Society, the first of modern organizations, for the propagation of the Gospel among the heathen was proposed. Among ourselves these meetings have been held from the beginning, while some other denominations much larger, have more recently appreciated their importance; and they have been productive every way of much good to our churches. The establishment of the mission was warmly and unanimously recommended at an Association. Our Academical Institution was organized at such a meeting; so was our Home Mission; and these institutions have ever received much attention from the associated brethren. Plans have often been suggested for the enlargement of the cause, which have been followed by happy results. Sermons have been preached which have contributed largely to the spiritual improvement of the hearers. Advice has been given by which much irregularity has been prevented, and much good effected. Circular letters have been published, that have been perused with advan-

tage by thousands, and by which some of the honoured writers being dead yet speak. Profitable intercourse has been enjoyed between friends who rarely see each other, except on such occasions, and brethren have often returned from these annual services with a renewed desire to spend and be spent in the work of the Lord. Great, however, as the benefit has been, it would doubtless have been much greater if the attendants had been more spiritual—if an unction from the Holy One had been more devoutly supplicated, and if judicious proposals for the prosperity of the Connexion had been zealously carried out. Let it be added, that in associating with others, the great danger is of overlooking *individual responsibility*. No doubt every brother present desires that this first Association at Leeds may be a very useful one. Let each act as if its utility depended upon himself. Attend at every meeting. Attend in time. Come from your closet to unite with the brethren. “Let all things be done unto edifying.” “Let all things be done decently (i.e., in a proper and becoming manner) and in order.” “Let all things be done with clarity.”

2nd.—In seeking the increase of the kingdom of Christ, *let us strive to combine a special attachment to our own denomination with a cordial and affectionate regard for all the household of faith.*

The doctrines which distinguish us from other sections of the church of Christ are to be contended for on fitting occasions, and in the spirit of love. We hold that baptism is an act of personal obedience to Christ, and on this point we have to bear a testimony for our Lord which many others of his disciples do not. What evils have afflicted the professing church of Christ in all ages, through departing from the plain and obvious teaching of Scripture on this matter.

At the present time probably no error is so generally prevalent and doing so much mischief to the souls of men as baptismal regeneration. The Baptists are the only christians that can with perfect consistency meet the papist and the puseyite, and take their stand on the simple word of God. The ministers of the endowed sect (for the census shows that the assumption of the established hierarchy to be called the *national church, the Church of England*, is an unwarrantable one) swear assent and consent to all that is contained in the book of Common Prayer. Others appeal to John Wesley's works as their standard. The decrees and doctrines of the General Assembly constitute the final appeal of others. I hold all this to be incompatible with the grand principle of Protestantism, the sufficiency and supreme authority of Holy Scripture. We are Bible christians. We appeal to the word of God, to that only, to that always. “One is our Master, even Christ, and all we are brethren.” We contend that the church is subject not to the pope, not to the Queen, not to bishops, not to conferences or associations, or to any body of men on the face of the earth. The church is subject unto Christ in all things, and the will of Christ is fully revealed in his word; we will therefore “crown him Lord of all” in the church. In bearing our testimony honestly and faithfully as Baptists, let us avoid all bitterness, and let us be solicitous to shew the holy tendency of our distinctive principles. Other christians think of their baptism, so called, as the act of others; we remember it as our own deliberate, solemn, public profession of desire to die to sin, and to live to Christ—the more important because, unlike other acts of holy obedience, it cannot be repeated. Let it incite us to walk in newness of life, to abstain from all appearance of

evil, and to walk worthy of such a profession made before many witnesses. Time was, I think, when baptized believers were more strict than many other professors in relation to worldly amusements, but it may be feared that the spirit of the world has crept in among us, and that the same manly and decided stand is not taken now which was heretofore the case. Let us be stirred up by our baptismal vows, personally taken, to be an eminently holy people.

In relation to the glorious doctrine that the Lord Jesus Christ is the propitiation for the sins of the whole world, we are in a very different position from our fathers. At the commencement of the nineteenth century the churches of this Connexion were the only Baptists holding evangelical views of the atonement, and contending for its universality. Happily it is so no longer; many of the most pious, earnest, and successful preachers in the other section of the Baptist denomination, as well as among the Independents, preach as fully as we do, the universal love of God to man, and invite all sinners to come to the provision which heavenly mercy has prepared for a sinful world. Still we must continue, as our fathers did, to preach that "Jesus Christ, by the grace of God, has tasted death for every man;" in preaching it, however, in the present day, let us be careful to guard it against universal pardon and universal restoration—doctrines contrary to the word of God, and perilous to the souls of men.

In contending for our distinctive principles as Nonconformists and Baptists, or as General Baptists, let us guard against attaching undue importance to the points on which we differ from others. We must not "keep back" anything that will be profitable: we must not shun to "declare all the counsel of God;" but we may easily magnify the importance of our denominational peculiarities. Never let it be forgotten that the points on

which all who love the Saviour are united are far more important than those which divide them; and let us ever be willing on suitable occasions to meet with other sections of the family of God. We are one in Christ, "complete in Him," and the hope of being "presented faultless before the presence of his glory with exceeding joy," is common to us all. Fuller's remarks on the best way of promoting the Dissenting and Baptist cause appear to us worthy of that distinguished name. "If we wish to promote the *Dissenting* interest, it must not be by expending our principal zeal in endeavouring to make men dissenters, but in labouring to make dissenters and others christians. The principles of dissent, however just and important, are not to be compared with the glorious gospel of the blessed God, and if inculcated at the expense of it, it is no better than tithing mint and cummin to the omitting of the weightier matters of the law. Such endeavours will be blasted, and made to defeat their own end. If we wish to see the *Baptist* denomination prosper, we must not expend our zeal so much in endeavouring to make men Baptists, as in labouring to make Baptists and others christians. If we lay ourselves out in the common cause of christianity, the Lord will bless and increase us. By rejoicing in the prosperity of every other denomination, in so far as they accord with the mind of Christ, we shall promote the best interests of our own."

3. Christian vigilance should be exercised, and christian faithfulness manifested in relation to *the errors of the times*.

It is mentioned to the honour of the children of Issachar that "they were men that had understanding of the times to know what Israel ought to do;" and this intelligent appreciation of their duties and responsibilities rendered them men of influence. "All their brethren were at their command-

ment." In the same way, calmly looking at the tendencies of the times that are passing over us—at the evil influences that are in operation, and prayerfully considering the solemn responsibility involved in our position as ministers and office-bearers in the churches of God, we feel very deeply the importance of exercising watchfulness that the great doctrines of the gospel may be maintained in their purity—that the churches may be preserved from error and be established in the faith—and that christian discipline may be seriously and impartially maintained according to the word of God; nor can we withhold the expression of affectionate and earnest solicitude that churches destitute of pastors would exercise great caution in electing a man of God to take the oversight of them in the Lord, that they would not proceed to their election till after much united prayer, and that they would seek unanimity in their choice.

The importance of constantly insisting on the principal doctrines of the gospel in the public ministry of the word cannot be too earnestly maintained.

We must, at whatever cost, be faithful to Christ, and maintain the truth of the gospel among us. Our churches require a holy, faithful, and soul-loving ministry rather than a profoundly learned one. Christ must be on the throne of our pulpits as he was in the days of our fathers. The most honoured and useful ministers in our Connexion have not come with "enticing words of man's wisdom," but have resolved to "know nothing, among men save Jesus Christ and him crucified;" and they have preached this message in "demonstration of the spirit and of power." If elegant disquisitions, and classically written essays, and German mysticism, be substituted for the simple, affectionate, earnest preaching of the cross, the glory of the pulpit will have departed,

and many a dear disciple of Christ, poor and illiterate it may be, but valuing the sincere milk of the word, will retire disappointed and sad, saying in spirit if not in words, "I was hungry, and you gave me no meat." Bear with another remark. The practice of reading sermons (once almost wholly confined, and that for a well-known reason, to the established clergy) is increasing among us, and it is a very unhappy omen. In ninety-nine cases out of a hundred it is fatal to a deep and general impression. Correctness may be secured, but power is lost; and assuredly if usefulness be the guiding star of the minister, (as it ought to be) there is a more excellent way.

The inspiration of the Holy Scriptures is a truth of great importance to be steadily maintained at the present time; but on this point the masterly essay read at the last Association precludes the necessity for additional remark. Another observation appears to me of importance. In contending for the right of private judgment, *let the infinite importance of truth never be forgotten.* And let the necessity of a holy disposition of mind, and of much prayer for the soul-illuminating influences of the Eternal Spirit, in order to "know the things which are freely given to us of God," be ever present to our minds. We hold as firmly as any the right of every man to think and speak and act for himself in matters of religion; it is the inalienable birthright of humanity; but we hold with equal firmness that our judgments must be enlightened by the Scriptures and by the Spirit of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Perfectly compatible with the right of private judgment is another principle as clearly deducible from the oracles of God, that when any "err concerning the truth," fidelity to Christ requires that we separate ourselves from them.

Their error may "overthrow the faith of some;" it may subvert the blessed gospel "which we have received, wherein we stand, by which also we are saved." If then we are faithful to Christ, we must not "give place by subjection" to such, "no, not for an hour, that the truth of the gospel may continue with us." Is it not according to 2 John x. 11, at our peril to wish God speed to those who bring not the doctrine of Christ? Christian hospitality is even to be denied to such. "Receive him not into your house, neither bid him God speed." Is not a fearful curse pronounced on those who preach another gospel? Surely when any depart from the doctrine of Christ we ought to depart from them.

A solemn and decided testimony is also called for at the present time on the important doctrine of eternal retribution.

On the evidence from Scripture to prove that the perdition of the ungodly will be everlasting, varied, convincing, and abundant as that evidence is, I have not time to dwell. Universalism does violence to the manifest teaching of the word of God. It is a system which every wicked man wishes to be true. God says, there is no peace to the wicked; it assures him that he shall have peace, though he walk in the way of his heart, and in the desire of his eyes. History and experience show that, with a few exceptions which are readily admitted, it generally leads to Socinianism, and to infidelity; and in reference to the exceptions referred to, we do not find that the few who, notwithstanding this deplorable error, really love Christ, attain "to a perfect man, to the measure of the stature of the fulness of Christ." It is a barren soil on which love to the Lord Jesus Christ cannot thrive. The pious effusions in which christians of all denominations can cheerfully unite to praise their common Redeemer have been written by

those who believed that that gracious Redeemer had

"Freed their captive souls
From everlasting pains."

It is not, it never has been, fruitful in deeds of christian heroism; it never can be so; for Dr. Priestley being judge, it uproots that deep and tender compassion for the souls of men which Christ and his apostles manifested, and which have characterised the disciples of the Lord in all ages. "The firm faith that you and I have," said Priestley to Lindsey, "that even the wicked, after a state of wholesome discipline (and that not more severe than will be necessary), will be raised in due time to a state of happiness, greatly diminishes our concern on their account." The adherents of this system are not found fighting against the common foe on a distant shore, nor yet in removing the deplorable ignorance of our native land, but rather in "causing divisions and offences contrary to the doctrine they have learned," in "beguiling unstable souls," and in carping at the fruits of an enlightened and expansive benevolence, which they have not the heart to imitate. To such a system we can give no quarter; nor with its adherents can we enjoy the sweets of holy communion. "Their word will eat as doth a gangrene."

The devout recognition of the direct agency of the Holy Spirit in connection with the word of truth in the conversion of the sinner, and the preparation of the saint for glory, is especially necessary at such a time as this.

Sound views on this point are inseparably connected with other vital truths of the gospel. We receive the humbling doctrine of human depravity—a phrase by which we mean that man is by nature averse from that which is good, and prone to that which is evil. He has no disposition or desire, or of himself ability, to return to God. "The natural man receiveth not the things of the Spirit

of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." A gracious and ample provision has been made in the atonement of Christ for the salvation of the world, but this merciful provision, so adapted to the necessities of man's moral nature, is despised and neglected by many. Hence appears the necessity for the operations of the Spirit to remove our inherent repugnance to the pursuits of holiness, and to lead us to "delight in the law of God, after the inner man." We have been baptized in the name of the Holy Ghost, as well as of the Father and the Son, and should be very careful not to grieve him by undervaluing his gracious efforts for our good. The christian ministry is described as "the dispensation of the Spirit," and we have little expectation that any will be extensively useful in the churches of Christ, who do not in their ministrations honour the spirit of God.

Attaching pre-eminent importance to the offices of the Eternal Spirit, we deeply feel the necessity of prayer for his gracious influences on our present meeting. Brethren, let us remember that the eye of our Great Master is over us; and "whatsoever we do in word or deed," let us "do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Let us imitate that servant of God of whom it is said, that "In every work that he began in the service of the house of God, and in the law, and in the commandments, to

seek his God, he did it with all his heart, and prospered." And especially let communion with God our Father, and his Son Jesus Christ, prepare us for communion with each other; for it has been justly observed, that "Fellowship with the fulness of Christ most of all helps us to have fellowship with others. The gushing fountain springs of mighty rivers come not originally from the basin where they are first visible; they have a secret connection, unseen, but constant, with a hidden, unfailing, exhaustless reservoir in unknown distance and depth. By continual supplies thence received, the fountain overflows; the streams flow on, and come into fellowship with others, having a similar reservoir, and at last they all unite in the mighty ocean. So let us all draw from the hidden, unsearchable fulness of Christ, the exhaustless reservoir hidden from the eye of flesh, but known to the eye of faith, and we shall come in due time, after refreshing many a thirsty land on our way thither, into the full ocean of joy prepared for the whole church of Christ."*

God of our fathers! let our communion with each other be sanctified by communion with thee. Let these services greatly advance the kingdom of Christ amongst us; and finally, let that grace in which we humbly confide, and the knowledge of which we would communicate to others, prepare us for the holier communion to be enjoyed in the presence of God and the Lamb. Amen.

* Bickersteth.

THE UNJUST PREFERENCE.

No event which has transpired in the history of the world is invested with such overpowering interest as the trial and condemnation of the Son of God. From his arrest to his crucifixion the plot appeared to deepen

and the storm to gather. We are led, by the evangelists, with thrilling interest, through a diversity of scenes. Rage, tumult, envy, blasphemy, perfidy, injustice, nay, all the evil passions appear before our eyes. The

scowl of deep-rooted malignity meets our gaze. As we pass, with the Holy Sufferer, from tribunal to tribunal, we behold, as it were, demons in human form endeavouring to outvie each other in casting odium on immaculate innocence, in pouring contempt upon divine prerogatives, and in lavishing insult and abuse upon him who is the perfection of all excellence. Having appeared before Annas, Caiaphas, and the Jewish Sanhedrim, Jesus was afterwards placed before the judgment seat of Pilate, where he was examined respecting the regal pretensions which the Jews asserted he had treasonably assumed. The result of this inquiry was satisfactory. Pilate could not discover a just cause for the Saviour's condemnation. Consequently, when the investigation had closed, he went out again to the Jews and said unto them, "I find in him no fault at all." It was usual at the feast of the passover to release one of the prisoners confined for offences of a serious nature. Whether this custom was of Jewish or of Roman origin is not known. According to Livy (Book v. 13) all the prisoners in Rome were freed from their fetters at the celebration of one of the public religious festivals. This practice prevails to some extent in eastern countries at the present day. Similar liberations often take place in European nations at special seasons of rejoicing, such as the accession, coronation, or marriage of a monarch, when the captive is made the object of royal favour. Pilate, perceiving the peculiar position in which he was placed, and unwilling for a time to acquiesce in the condemnation of Jesus, was anxious to avail himself of the custom above referred to. Reminding the Jews of this national usage, the governor said unto them, "Whom will ye that I release unto you, Barabbas or Jesus, which is called Christ? Then cried they all again, saying, not this man but Barabbas. Now Barabbas was a robber!"

Let us direct your thoughts to the distinction between the characters here referred to—Jesus and Barabbas. That there are differences in moral character is evident even to the most superficial observer. Sometimes these differences do not appear to be so definitely marked, but at other times the beauty of virtue is so clearly visible, and the deformity of vice so revolting and repulsive, that, between the two, a great gulf seems to be fixed, and the contrast is as striking as we could possibly desire it to be. For instance, every one who exercises moral discrimination can at once rightly judge between Paul and Nero, Howard and Napoleon. In the case before us Jesus, the incarnate God, is associated with Barabbas, a "robber," a "seditious man," and a "murderer." The pattern of true excellence and the perpetrator of horrid crimes are placed before the attention of the Jews to call forth the expression of their preference. In the one we can contemplate unparalleled intellectual, moral, and spiritual dignity, in the other revolting manifestations of depravity. In the one we behold all the constituent qualities of a perfect being, blending and harmoniously uniting, and thus imparting lustre and glory to the character; in the other we discover the possessor of a hardened and seared heart, a mind scorched and scarred by sin, and an imagination dark and malicious. In the one we discern powers and faculties which have been developed under the genial influences of heaven, and which have been exercised in order to comfort, console, heal and bless sin-stricken humanity; in the other we discern one in whom spiritual growth has been checked, the beamings of affection quenched, and the light of love extinguished. In the one we have an instance (the only instance ever afforded to the world) of an individual who had fulfilled the law of God in every thought, affection, motive, word and action; in the other we behold a transgressor

of the law, whose evil deeds had distinguished him in the annals of crime.

It is unnecessary to ask *you* whether you clearly perceive the contrast we have referred to. It is use less to inquire which of these distinctive traits has secured your approval.

It may, indeed, appear easy for us to form a just estimate of the characters of the Holy One and the murderer, but, on considering the preference given by the Jews it will appear evident how widely men differ in their decisions. Even in this instance, where the points of contrast are so definitely marked, the multitude show their clemency to the murderer, whilst the innocent holy prisoner is adjudged to be held in bonds. We think we can hear the governor, Pilate, calmly and seriously proposing to the multitude the question whether Jesus or Barabbas shall experience the customary favour and be set at liberty, and then, without thought or deliberation, without the interval of a single moment for hesitation, the assembled crowds unitedly cry out, their shouts rending the air, "Not this man but Barabbas." Let us set aside all other considerations and contemplate the two simply as prisoners. They have both stood at the same bar. Barabbas has been charged with the most serious crimes a man could commit. Jesus has also had serious charges preferred against him. But, in the former instance, the guilt of the prisoner has been proved, satisfactory evidence has been adduced, a just judgment has been pronounced, and the culprit has been condemned to suffer death. In the latter case nothing has been proved; the character of the prisoner remains unimpeachable; false witnesses suborned for the trial, have failed in their object; Pilate has found no fault in him; Jesus "has done nothing worthy of death or of bonds." And yet the Jews, who have had the fullest opportunity of becoming ac-

quainted with the character of each of the prisoners, and the charges preferred against them, show their preference without the least hesitation, to Barabbas. They virtually decide that innocence must be galled with the ignominious yoke of bondage, and guilt enjoy all the luxury and ease of freedom; that a man charged with the blackest crimes shall be let loose, like a wild beast upon society, whilst that holy prisoner, against whom no accusation has been established shall be scourged, spat upon, and crucified. Has God indeed decreed, by the fundamental laws of his moral government, that vice shall be rewarded and virtue punished. If at that moment a voice had pealed from the throne of God, would the decision of the Jews have been ratified and confirmed? If the angels, endowed with high moral perfections, could have been appealed to, would they also have joined the cry? Would they have united with the throng who impetuously exclaimed—"Not this man but Barabbas?" Could the preference of the Jews have been submitted to a council of the heavenly host, would it have been sent back again endorsed and approved? We trow not. If guided solely by their moral judgments the words would have been returned transposed and would have stood thus,—“Release not Barabbas but this man.” We cannot conceive of a preference so unjust as that which was expressed by the Jews, so completely opposed to the first principles of truth and righteousness, so antagonistic to that which God is wont to approve, and which God is also wont to condemn. When the words were uttered, “not this man but Barabbas,” we can imagine that a quivering of horror would pass through the moral universe, and a pang of mental agony would be felt by all holy beings, when made acquainted with this declaration.

Let us inquire into the cause of the preference thus given to Barabbas.

Persons might perhaps be found, though we know not where, (if they only expressed their conviction as the result of their complete acquaintance with the whole case) persons, we say, might perhaps be found who would affirm of the Jews, that, in this matter, they had simply committed a pardonable error of judgement, or they were the innocent victims of an evil bias, or they were carried away for the moment, by the impulse of their vicious passions, and said and did that in a season of extraordinary excitement, which in their cooler moments reason and conscience would not sanction. We can imagine, in fact, that a multitude of specious excuses and palliations might be framed which would set the conduct of the Jews in a more favourable light than that in which we are disposed to view it. We hope our readers will not think us precipitate if we at once endeavour to point to the source of the strange preference expressed by the Jews for Barabbas. We would trace their iniquitous proceedings to a cause which lies deeply seated in the constitution of man. We firmly believe in the innate depravity of human nature. We regard ourselves as supported in this belief by the assertions of Holy Writ, by our own inward experiences, by our general observation and by what we have learned from the historic page of the moral character, and manifestations of the human family in every age and every nation. We believe that man was created in a state of perfect rectitude and spotless innocence; that he fell from that state, and that all the streams which have proceeded from the fount of human existence have consequently been polluted. The Word of God (whose teachings experience, observation, and history confirm) inculcates the truth that "the carnal mind is enmity against God." We may infer from its declarations that man's mental powers are injuriously affected by his moral estrangement from God; that his

spiritual perception has lost its original clearness; that he easily becomes the victim and prey of the most serious delusion; nay, that he loves sin, and is disposed to call evil good and good evil. It is impossible to depict human perversity in colours too gloomy, or to assign to mankind too low a position in the scale of moral ignominy, degradation, and wretchedness. The apostle declares, respecting the human family, that "there is none that understandeth, there is none that seeketh after God. They are all gone out of the way. They are together become unprofitable, there is none that doeth good, no not one; their throat is an open sepulchre, with their mouths they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known." In view of this truthful passage how can we be at a loss to account for the preference given by the Jews to Barabbas? Each one of the features of human depravity above enumerated is especially exemplified in the conduct of the wicked railers in the judgement hall and at the cross. Believing as we do in the statements of Scripture respecting the moral perversity of the human race, we confess we are not at all surprised at the favour shown by the Jews to a murderer, whilst the Son of God is adjudged to remain in bondage. It is just what might have been expected in circumstances in which the depravity of human nature was allowed to be unfettered. The daring, sinner unrestrained, would not refrain from making the most public avowal of his enmity by trampling upon the most sacred of sanctuaries, and by showing favour to the most malignant and vicious of beings rather than to the Holy One. We believe that many an unrenewed transgressor who rejects the claims of God in these glorious days of gospel pri-

vilage, if he had existed 1800 years ago, and if he had been educated at Jerusalem under the then prevailing evil influences, would have been among the first to vilify the Saviour, to cry out "crucify him," and to liberate Barabbas rather than Christ. We do not make these assertions to justify the Jews in their guilty conduct. Depravity by no means palliates the transgressions which men commit.

Allow us now to point you to some of the results of the preference shown by the Jews to Barabbas. When an evil action is committed it recoils upon the doer, and its effects are also exerted upon others. Hence when the multitude cried out "not this man but Barabbas," by such a decision *double* guilt was incurred. If, when a man is appealed to, his decisions are morally wrong, instead of being morally right, especially in a case where he has ample means afforded him for enabling him to form correct moral conclusions, he is guilty of a serious desecration of his power, and he sets at nought the first principles of truth and justice on which the moral government of God is based. When the Jews cried, "not this man, but Barabbas," they were culpable in the highest degree, for they refused to be guided by the clear light of heaven, to admit the claims of holiness to human preference, and to be influenced by those principles through the recognition of which they would have been able to come to a right decision. Further, they were the means of influencing others, for if their response had been "Release Christ, but not Barabbas," the progress of human iniquity, in this particular case, would have been checked, Christ would have recovered his freedom, and the judicial duties of Pilate would have ceased. As, however, on the contrary, favour was shown to a murderer and the condemnation of Jesus was determined, the most evil effects followed. Pilate was injuriously influenced by the clamours of the crowd; fresh fuel was added to

the fire of their evil passion; their depravity was gradually goaded on almost to madness; and, after having treated him with innumerable indignities, "they crucified the Lord of life and glory." We thus perceive the consequences of this preference—the evil consequences which accrued to the malignant Jews and their Gentile confederates; how they incurred guilt and hardened their own hearts; how they caused others to sin, nay, impelled them forward to the commission of deeds of the grossest iniquity; and how they became the instrumental means of inflicting the most severe physical tortures upon Him who was worthy of the highest honours earth and heaven could bestow. Evil is impetuous in its tendency. When one sin is committed the transgressor is often urged on by powerful impulse to commit another. Hence when the Jews, in the first place, denied the Holy One and the just, and, in the second place, "desired that a murderer should be granted to them," they were prepared, in the third place, to commit the great crowning act of iniquity, and the Prince of Life was slain without compunction.

The preference of the Jews, was, nevertheless, overruled for the general good. When they cried out "Not this man but Barabbas," they made a wrong choice—they instantaneously gave an improper decision,—a decision which enlightened posterity of every age and nation cannot fail to condemn. But their wicked procedure was allowed to take its course without interference. Jesus performed no miracle to rescue himself from their grasp; no exertion of his divine power and majesty brought his oppressors into immediate subjection; no angel bands, fleeing to the rescue, bore away their Lord out of the reach of the malice of his foes; no lightnings, winged with vengeance, flashed their brightness in the faces of his enemies and accomplished their destruction. The power of heaven was

restrained, the legions of angels were not permitted to interfere. Jesus was left alone, to be the victim of the furious rage of his enemies. Spotless innocence appeared for a time unvindicated. The meek and lowly one was reviled. Indignity after indignity, reproach after reproach, blasphemy after blasphemy were heaped upon him. Again and again the cry was heard, "Not this man," "away with this man," "we will not have this man to reign over us," "his blood be upon us, and upon our children," "crucify him, crucify him," Behold the afflicted Jesus, agony succeeds agony, the crown of thorns penetrates his sacred brow, he gives his back to the smiters and the crimson flood streams from it! Crucifixion is his doom. The nails pierce his hands and his feet. The precincts of the cross seem to be converted into a pandæmonium where incarnate fiends rave and scoff at injured innocence, till, at length, Jesus dies. O man! how mad art thou in thy depravity! How desperate is thy wickedness! How eager art thou when unrestrained to give expression to thy evil passions! for thou wilt dare to show thy favour to a robber and murderer, whilst the incarnation of holiness, the embodiment of all perfection, the concentration of all moral beauty and glory, becomes the victim of thy relentless fury! Verily, if depraved man possessed the power he would blot out all moral goodness; he would extinguish all heaven's light; he would send back rays of pure celestial radiance which come from the throne of God; he would not suffer a single vestige of true excellence to remain in the world, but he would convert it into a spot where every evil passion would rage untamed, where every evil desire would receive indulgence, and where the depraved dispositions of men would burn with unwonted fierceness. He would change earth into hell and drive God from his throne. If his depravity would lead him to

cry out "Not this man, but Barabbas," what crime would he not be willing to perpetrate if God permitted? But in the condemnation of Christ (as in other instances innumerable) "he who sitteth in the heavens" has caused the malice of man to work out his glory. Out of evil he has educes real good. No thanks are due to the Jews for this. The good was not contemplated or intended by them. Truly "the Lord reigneth," for behold what glorious issues have been evolved from the operation of the sinful passions of men! The bloody drama which they enacted was not only intended to stand prominently before the world, in all ages, as an evidence of the madness attendant upon human depravity, but also of the grace and mercy of God, as evinced by the extraordinary manner in which our redemption was effected. "Him having delivered by the determinate counsel and foreknowledge of God, the Jews took, and by wicked hands crucified and slew, whom God hath raised up." Through the instrumentality of those who cried "not this man, but Barabbas," and at length proceeded to immolate the object of their rage, a perfect atonement is effected for human guilt; the gates of mercy are thrown open to mankind; a blow has been struck at the empire of Satan which it will never recover; glory is made to redound to the divine character; the attributes of Jehovah are magnified; the honour of his name is vindicated; the promises of his word are fulfilled; the dignity of his throne is maintained; the fountain is opened to cleanse the guilty soul from spiritual impurity; means are ordained for bringing forth millions from the bondage of sin and death to grace the Saviour's triumphs; and the foundation is laid for the proclamation of the most important message ever announced to mankind. Nay, even this will be the gracious result of the preference give to Barabbas, that to those Jews who mur-

dered the blessed Jesus the way of mercy will be laid open, and the offers of sovereign love will be made known. "Not this man, but Barabbas." Well let it be! Adhere to your choice, perverse seed of Abraham, for the corner stone must be laid in Zion, the prophetic declarations must be fulfilled, the sacrificial types and ordinances must have their clear elucidation in the perfect sacrifice to be presented on Calvary; the Son of God must pass through the flood of suffering: his soul must be enshrouded in darkness; the sword must awake against the Shepherd, and against the man who is God's fellow; he must die, that he may afterwards "revive and become the Lord of the dead and the living." It is impossible for the finite mind to calculate how much we his children, how much the world, the universe at large, are indebted to the sovereign grace and mercy of God for thus overruling the wicked intentions of men, in order to effect an eternal salvation. "Not unto us, O Lord, not unto us, but unto thy name be all the glory for thy mercy and for thy truth's sake."

Our readers have, perhaps, been shocked by the depravity of the Jews in preferring Barabbas to Christ. We would urge you, however, to bear in mind that such guilty preferences are cherished and expressed even now. Men still despise Christ in his word and ministry. Their evil passions frequently impel them to pour odium on his name and insult on his cause. Every sinner, to whom the claims of Jesus are made known, and by whom they are rejected whispers, in such rejection, "Not this man." No! the world with all its pomps and vanities is his Barabbas. He gives to it the preference. His heart is enchained thereto. He will lavish his affectionate regards upon its transitory joys rather than render honour and homage to Jesus. We shall conclude our paper with an extract from an interesting essay on this subject by an

American author,* for the introduction of which we think no apology will be needed. "There might have been some apology for the conduct of the Jews, but no deficiency of evidence can furnish the shadow of an excuse for degrading Christ, and thereby virtually justifying the Jews' depraved preference. Ah! when I see men contending for another gospel, or substituting the form for the honour of godliness, methinks I hear them responding to the cry of the Jews, "Not this man, but Barabbas." When I see the people opposing those scripture reforms which respect their temporal and eternal well being, and supporting those who, for their own private emolument trample on justice and humanity, methinks I see them fighting for Barabbas and crucifying Christ. So when I see men sworn to party, preferring an ignorant or unprincipled candidate to the enlightened self sacrificing patriot, I discern the workings of the same depravity which led the Jews to exclaim, "Not this man but Barabbas." Or when I see men captivated by the guilty splendours which environ the names of those the world calls great, while they evince no sensibility to the greatness of goodness, coveting the favour of an Alexander rather than of a Paul, of a Bonaparte rather than of a Wilberforce; sure am I that they differ not in principle from those of old who preferred a *robber* and a *murderer* to the Holy and Just One, the Prince of Peace. In short, this same depraved preference is evinced by every one, who, notwithstanding the admitted evidences with which christianity is accompanied, secretly wishes some other system less pure and self denying were true; who prefers the pleasures of the world to the duties of religion, the god of this world to Him whose right it is to reign. Hence it is that so many prefer any version of

* Religious teaching by example. By R. W. Dickinson, D.D., Collins, Glasgow.

Christianity which favours self-indulgence instead of enjoining the self-denial of the gospel; as of two places of worship many prefer to go where the preached word does not interfere with their worldliness, or urge them to turn from their besetting sins. But what insensibility to moral loveliness is evinced, when the character of the world is preferred to the image and

example of Christ! How averse is the natural heart from truth and holiness, when men see the claims of the gospel established, and yet reject its authority; when they can see Christ standing before them in spotless innocence and weeping benevolence, and by their unbelief virtually mock and scourge him, and crucify him afresh." *Longford.* J. S.

THE EPISCOPAL CHURCH OF ENGLAND

Cannot date its origin nearer to the birth of our Lord than the year, A.D. 596, when Augustine, with other monks, commissioned by Pope Gregory I., arrived in England, and laid its foundation in the city of Canterbury; there, at that time, and by these agencies, the episcopal establishment of England commenced; but this was not the beginning of practical christianity in England. Before the civil influence of Rome had failed in these islands, the knowledge of Christ and his salvation had spread, in its unfettered and voluntary activities, over great part of England, Scotland, and Ireland. The buildings of Augustine, in Canterbury, commenced with the occupancy and repair of an old Roman church. The brethren from the island of Iona, in Scotland, had penetrated the kingdom of Northumbria, and established themselves in Lindisfarne on its eastern shore. The old Britons, as they retired before the Saxon powers, took with them the knowledge and love of Christ into their mountain-retreats in Wales, where the largest fraternity of christians, who, in this country, gave themselves up wholly to the discipline of mercy, was founded at Bangor-Iscoed. Much of the sympathy felt in Rome for the Saxons in England, was produced by representations of their sin and misery presented there by christian brethren in Ireland. The monasteries of Glastonbury and St. Alban's must have had an origin anterior to Augustine. Lucius, the king of Britain is said to have received christianity in A.D. 156. St. Alban, who gave his name to the monastery and the present city, suffered for the faith in 305, while Aaron and Julius suffered at Chester about the same year. It was also alleged as a chief point in

the criminalities imputed to the Welsh, that they were so cruel and heathenish as not to preach the gospel to those Saxons by whom they had been expatriated. Christianity, therefore, had a deeply-rooted existence in England before Augustine secured its combination with the Saxon civil power.

Bede expressly affirms that the nation of the southern Picts had, by the preaching of Ninias, forsaken the errors of idolatry, and embraced the truth long before A.D. 565, when Columbus laboured in Scotland, Ireland, and Britain. This was thirty-one years before the arrival of Augustine, and respecting the character of that christianity which so extensively preceded his arrival in these realms, we have from the same author the following statements, Hist. b. iii. c. 4.

"This island [Iona] has for its ruler an abbot, who is a priest, to whose direction all the province, and even the bishops, contrary to the usual method, are subject, according to the example of their first teacher, who was not a bishop, but a priest and monk; of whose life and discourses some writings are said to be preserved by his disciples. But whatsoever he was himself, this we know for certain, that he left successors renowned for their continency, their love of God, and observance of monastic rules. It is true they followed uncertain rules in their observance of the great festival, as having none to bring them the synodal decrees for the observance of Easter, by reason of their being so far away from the rest of the world; wherefore, they only practised such works of piety and chastity as they could learn from the prophetic, evangelical, and apostolical writings. This manner of keeping

Easter continued among them for the space of 150 years, till the year of our Lord's incarnation, 715."

That this opinion respecting Easter, &c., was not the mere result of separation from the world, but a conviction to which they submitted in conscience against the opinions enforced by papal Rome, now rising into power, is clear from the fact that, when Colman, abbot and bishop of Lindisfarne, was encountered by Wilfrid, the agent and speaker of Agilbert, bishop of the West Saxons, though Oswy, king of the Northumbrians, submitted to Rome lest he should at last be excluded from heaven, Colman, being a followerer of Columba, in A.D. 664, vacated his bishopric, and retired rather than conform to the decree when strengthened by royal authority. Bede, b. iii. c. 25.

The points of difference more immediately claiming submission on the part of christians resident in Britain before Augustine came, are defined in his own words delivered at a synod or conference holden in Gloucestershire about A.D. 599. "You act," he says, "in many particulars contrary to our custom, or rather the custom of the universal church, and yet, if you will comply with me in these three points, viz., to keep Easter at the due time; to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic church; and jointly with us to preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our customs." Bede, b. ii. c. 2.

The answer to this proposal, recorded by Bede on the same page, proves, on his own showing, that the point of difficulty with these ancient men of God was, not so much in the things proposed, as in the subjection demanded of them. It is clear that there was some diversity of creed respecting the nature of baptism, as well as the time of Easter. It would seem that this must have involved the *opus operatum*, since Bede calls the Roman baptism, "the baptism of salvation," which Augustine brought us: while their not preaching mercy to the Saxons might have been excused in the British people, until the Saxons had restored to them their lands, and ceased to shed their blood. But

the fact is, that in the hands of Augustine the gospel became a means of asking greater subjection from a people already maddened with oppression, and the subjection was enforced by corresponding means. "Augustine, in a threatening manner, foretold, that in case they would not join in unity with their brethren, they should be warred upon by their enemies; and if they would not preach the way of life to the English nation, they should at their hands undergo the vengeance of death." There was a spirit in the prediction worthy of its author, and the cause he meant to serve. These British Christians, monks and priests, terms which indicate organization and church society, were brethren in the Lord, for so they are addressed and denounced; but two hundred of these brethren, Bede says twelve hundred, from the monastery of Bangor-Iscoed, were, in the battle of Chester, deliberately slaughtered by Ethelfrid, the orthodox king of Northumbria, because they were found praying for the safety of their suffering countrymen.

Thus rose the English hierarchy; inverting the law of martyrdom, she was baptized in blood—not at the termination, but at the beginning of her earthly career; and, moreover, the blood in which she was baptized, was not her own. By this means dissent from the Church of England has, with her own finger, dipped in her dreadful trade, been written, in that fearful colour, on the British soil; and handed down from generation to generation, a terrible inheritance of English people; both when Augustine, at its rise, employed the power of kings to subjugate his brethren, and when, with three-fifths of the nation's wealth at his command, Wolsey out-shone his monarch, and justly provoked the re-action by which he fell. Under all the forms this sacred domination has assumed, whether Saxon, Danish, Norman, monarchical or republican, papal or protestant, its burning fetters have provoked, by the anguish they inflicted, protestation, resistance, dissent, in various forms, civil and sacred, internal and external.

The civil resistance provoked by hierarchial encroachments are traced in England, in no department with greater clearness than in the repeated laws

enacted for restricting the accumulation of property in mortmain, and in the danger which thence accrued to the prerogative of the Crown. The former began sixty years before the Norman Conquest, and continued to the 9 Geo. II. c. 36, which was passed in A.D. 1735—6. "In deducing the history of which statutes, it will be matter of curiosity to observe the great address and subtle contrivance of the ecclesiastics, in eluding from time to time the laws in being, and the zeal with which successive parliaments have pursued them through all their finesses: how new remedies were still the parents of new evasions; till the legislature at last, though with difficulty, had obtained a decisive victory." Blackstone, vol. ii. p. 268.

These laws, especially from 9 Hen. III. to 9 Geo. II., simply unfold the fact that where power and wealth become the objects of human exertion, men will do their utmost to obtain them, whether the instruments employed be civil or sacred. That church polity which in the three propositions, before cited, was by Augustine proposed to the Britons, and advanced by the slaughter of his brethren at Chester, became so powerful a means of increasing wealth, that even the Saxons were obliged to restrict it, and it never came within its present limitations, until the

9 Geo. II. was passed into law. During this interval, the accumulation of estates brought the ecclesiastics into a position not only equal to the statesmen of their time, but also into one in which they could contest the point of superiority in power with the king himself. Thus John was made to abdicate, and receive his kingdom again as a fief of the see of Rome. The great conflict between Becket of Canterbury and Henry II., was on this question, whether, in the case before them, the king or the bishop should be the superior. The monarch was made to feel that Jerusalem was to him a burdensome stone. Having lost its spiritual character, and taken a wrong position, the essential doctrine of holy scripture became, in her hands, destructive to regal authority and civil repose. The supremacy of Christ, presented in the person of an inflated and worldly preacher, was incompatible with regal prerogative; and hence the conflict, however varied in its form, never ceased until Wolsey, by straining it too hard, broke the cable of his church, and Henry VIII., to guard against further ecclesiastical wrongs, assumed the supremacy; and becoming head of the church, to guard against future encroachments on his own prerogative, appropriated that of his Redeemer.—*Charles Stovel.*

P O E T R Y .

A SONG FOR MERRY HARVEST.

BY ELIZA COOK.

Bring forth the harp, and let us sweep the fullest, loudest string;
The bee below, the bird above, are teaching us to sing
Who prizes merry harvest; and the one who will not bear
His grateful part, partakes a boon he ill deserves to share.
The grasshopper is pouring forth his quick and trembling notes,
The laughter of the gleaner's child the heart's own music floats:
Up! up! I say, a roundelay from every voice that lives
Should welcome merry harvest, and bless the God that gives.

The buoyant soul that loves the bowl may see the dark grapes shine,
And gems of melting ruby deck the ringlets of the vine;
Who prizes more the foaming ale may gaze upon the plain,
And feast his eyes with yellow hops and sheets of bearded grain;
The kindly one, whose bosom aches to see a dog unfed,
May bend the knee in thanks to seek the ample promised bread,
Awake, then, all; 'tis Nature's call, and every voice that lives
Shall welcome merry harvest, and bless the God that gives.

REVIEW.

SYNONYMS OF THE NEW TESTAMENT; *being the Substance of a course of Lectures addressed to the Theological Students, King's College, London.* By RICHARD CHENEVIX TRENCH, B.D., *Professor of King's College, London.* Post 8vo., pp. 208. London: J. W. Parker and Son.

Good books of synonyms are always valuable. They help us in a way that is equally beyond the intention, as it is beyond the limits, of the word books of any language. In reference to our own tongue, and the advantage Englishmen may derive from the careful study of synonymous words, Dr. Whately aptly remarks, that "the more power we have of discriminating the nicer shades of meaning, the greater facility we possess of giving force and precision to our expressions. Our own language possesses great advantages in this respect; for being partly derived from the Teutonic, and partly from the Latin, we have a large number of duplicates from the two sources, which are for the most part, though not universally, slightly varied in their meaning. These slight variations of meaning add to the copiousness of the English language, by affording words of more or less familiarity, and of greater or less force."

The scholars on the continent have felt the value of such books of synonyms; but it is a remarkable fact that "all the more important modern languages of Europe, have better books devoted to their synonyms than any which have been devoted to the Greek." Vömel published a small volume in 1822, but it is little better than a school book. Pillon afterwards sent forth another, which was translated by the late T. K. Arnold. Both these are anything but full or complete; "while the references to the synonyms of the New Testament are exceedingly rare in Vömel; and though somewhat more frequent in Pillon's work, are capricious and accidental there, and in general of a meagre and unsatisfactory description." Tittman has, however, dedicated a book expressly and exclusively to these synonyms. Mr. Trench honourably acknowledges his indebtedness to Tittman's book, but feels himself bound to declare that "it sometimes travels very slowly over its ground; the synonyms which Tittman selects for discrimination cannot be estimated always the most interesting, nor, which is one of the most important things of all, are they always felicitously grouped for investigation; he often fails to bring out in sharp and clear antithesis the differences between them; while now and then the investigations of later scholars have broken down the distinctions which he has sought to establish."

Mr. Trench, conscious of all this, has himself ventured into the field. He has an established reputation for ripe scholarship, close and accurate habits of thought, and reverence for the word of God; and comes, therefore, well qualified for his self-imposed work. What he gives in this admirable little volume, he tells us "is the result of enough of honest labour, of notices not found ready at hand in Wetstein, or Grotius, or Suicer, in German commentaries, or in lexicons, (though I have availed myself of all these) but gathered one by one during many years."

It seems hardly necessary to speak about the special value of a work like the one before us. A fine passage in Homer may lose its force, or a brilliant sentence in Plato may be shorn of its splendour, from an ignorance of the exact shade of meaning in which certain words are used. But how small is the loss here compared with that which must be felt by those who are unacquainted with the "words which are the vehicles of the very mind of God." Here, if anywhere, it is certainly desirable that we should not miss anything; for these words to those who receive them aright are the "words of eternal life." Now a book like that of Mr. Trench will materially assist the student as a book of reference; for the synonymous words here grouped, will give him a more thorough and intelligent appreciation of the delicate variations of meaning, to express which, the inspired writers changed their terms, and will assist

him in marking other groups of synonyms than those which Mr. Trench has given. It will in many cases remove the seeming redundancy of expression of the sacred writers; and induce a profounder reverence for the truth, because that reverence will be the result of increased intelligence.

It is impossible to give a fair idea of the scholarship and worth of Mr. Trench's book by citing passages here and there; and to quote the whole of his remarks under any of the more important and interesting groups of synonyms, would be too long. We will venture, however, to give one or two not of the best, but of the simplest passages we have marked in reading this volume. In speaking of the distinction between *αγαπαω* and *φιλω*, he says:—"The first expresses a more reasoning attachment of choice and selection, from seeing in the object on whom it is bestowed that which is worthy of regard; or else from a sense that such was fit and due toward the person so regarded, as being a benefactor, or the like; while the second, without being necessarily an unreasoning attachment, does yet oftentimes give less account of itself to itself; is more instinctive, is more of the feelings, implies more passion." Mr. Trench then alludes to the use of these two words in John xxi., and how fitly they are employed, and how impossible it is to misunderstand the writer's meaning. In the course of his remarks, he says:—

"It is especially to be regretted that at John xxi. 15—17, we have not been able to retain in our translation the distinction between these two verbs, for the alterations there are singularly instructive, and if we would draw the whole meaning of the passage forth, must not escape us unnoticed. On occasion of that threefold 'Lovest thou me?' which the risen Lord addresses to Peter, he asks him first, *αγαπας με*. At this moment, when all the pulses in the heart of the now penitent apostle are beating with an earnest affection toward his Lord, this word on that Lord's lips sounds too cold; not sufficiently expressing the warmth of his personal affection toward him. Besides the question itself, which grieves and hurts Peter (ver. 17), there is an additional pang in the form which the question takes, sounding as though it were intended to put him at a comparative distance from his Lord,

and to keep him there; or at least as not permitting him to approach so near to him as he fain would. He therefore in his answer substitutes for it the word of a more personal love. *φιλωσε* (ver. 15). When Christ repeats the question in the same words as at the first, Peter in his reply again substitutes his *φιλω* for the *αγαπας* of his Lord (ver. 16). And now at length he has conquered; for when the third time his Master puts the question to him, he does it with the word which Peter feels will alone express all that is in his heart, and instead of the twice-repeated *αγαπας*, his word is, *φιλει* now (ver. 17). The question, grievous in itself to Peter, as seeming to imply a doubt in his love, is not any longer made more grievous still, by the peculiar shape which it assumes. All this subtle and delicate play of feeling disappears perforce, where the variation in the words used is incapable of being reproduced."—p. 47.

There are some who will be unwilling to adopt what Mr. Trench says about the words *αντιχριστος* and *ψευδοχριστος*, but there are none who can read his remarks without interest. He thus sums up:—

The *αντιχριστος* denies that there is a Christ; the *ψευδοχριστος* affirms himself to be the Christ. Both alike make war against the Christ of God, and would set themselves, though under different pretences, on the throne of his glory. And yet, while the words have this broad distinction between them, while they represent two different manifestations of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a Pseudochrist as well; even as it will be the very character of that last revelation of hell to absorb into itself, and to reconcile for one last assault against the truth, all anterior and subordinate forms of evil. He will not, it is true, call himself Christ, for he will be filled with the deadliest hate both against the name and offices, as well as against the whole spirit and temper, of Jesus of Nazareth, now the exalted King of Glory. But, inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail, and endeavour utterly to abolish. And thus we may certainly conclude, that the final Antichrist will present himself to the world as, in a sense, its Messiah; not, indeed, as the Messiah of prophecy—the Messiah of God, but still as the world's Saviour; as one who, if men will follow him, will make their blessedness, giving to them the full enjoyment of a present

material earth, instead of a distant and shadowy heaven; abolishing those troublesome distinctions, now the fruitful sources of much disquietude and pain:—those, namely, between the church and the world, between the spirit and the flesh, between holiness and sin, between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not, in the letter, be *ψευδοχριστος*, yet, usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs, and the healer of its hurts, he will in fact take up into himself all names and forms of blasphemy, will be the *ψευδοχριστος* and the *αντιχριστος* at once."—pp. 118, 120.

We must only give another quotation, which shall be selected for its practical character. In speaking of the difference between the words,—*Εβραϊος*, *Ιουδαίος*, and *Ισραηλιτης*, our author says:—

"All these titles are used to designate members of the elect family, the chosen race; yet they are very capable, as they are very worthy, of being discriminated.

And first, *Εβραϊος*—a name which dates back from a period before one, and very long before the other, of those brought into comparison with it, were, or could have been in existence. It is best derived from *aver*, the same word as *υπερ*, *super*,—in this little allusion being contained to Abraham's immigration into the land from the other side of the Euphrates; who was therefore, in the language of the Phœnician tribes among whom he came,—'Abram the *Hebrew*,' or *ὁ περσας*, as it is well given in the Septuagint, Gen. xiv. 13, being from *beyond* (*περὰ*) the river. The name is not one by which the chosen people know themselves, but by which others know them; not one which they have taken, but which others have imposed on them; and we find the word's use through all the Old Testament entirely consistent with this explanation of its rise. In every case, *Hebrew* is either a title by which foreigners designate the people of God (as Gen. xxxix. 14—17; xli. 12), or by which they designate themselves to foreigners (Ex. ii. 7; iii. 18: ix. 1), or by which they speak of themselves in tacit opposition to other nations (Gen. xliii. 32; 1 Sam. xiii. 3; Jer. xxxiv. 9); never, that is, being used without such an antagonism, either latent or expressed.

When, however, the name *Ιουδαίος* arose, as it did in the later periods of Jewish history, (the precise time will be presently considered,) *Εβραϊος* was no longer used exactly as it hitherto had been. Nothing

is more frequent with words than to retire into narrower limits, occupying a part only of that meaning whereof once they occupied the whole; when, through the coming up of some new term, they are no longer needed in all their former extent; and at the same time, through the unfolding of some new relation, it is no longer desirable that they should retain it. It was exactly thus with *Εβραϊος*. According to the usage of the word in the New Testament, the point of view external to the nation, which it once always implied, exists no longer; neither is every Jew an *Εβραϊος* now; but only those who, whether dwelling in Palestine or elsewhere, have retained the sacred Hebrew tongue as their native language; the true complement and antithesis of *Εβραϊος* being *Ελληνιστης*, a word first occurring in the New Testament, and used to designate the Jew who has unlearned his own language, and now speaks Greek, and reads the Scriptures in the Septuagint version.

This distinction first appears at Acts vi. 1; and is probably intended in the two other passages, though these are not without their difficulties, where *Εβραϊος* occurs (2 Cor. xi. 22; Phil. iii. 5); as well as in the superscription, on whose ever authority it rests, of the Epistle to the Hebrews. It is important to keep in mind that in language, not in place of habitation, lay the point of difference between the *Hebrew* and the *Hellenist*. He was a Hebrew, wherever domiciled, who retained the use of the language of his fathers. Thus Paul, though settled in Tarsus, a Greek city in Asia Minor, can affirm of himself that he was a Hebrew, and of Hebrew parents (Phil. iii. 5), though it is certainly possible that he may mean by these assertions no more than in a general way to set an emphasis on his Judaism. Doubtless the greater number of the Hebrews in this sense were resident in Palestine; yet still it was not this fact, but their language, which constituted them such.

At the same time it will be good to keep in mind that this distinction and opposition of *Εβραϊος* to *Ελληνιστης*, as a distinction within the nation, and not of that nation with other nations, which is clear at Acts vi. 1, and probably is intended at Phil. iii. 15; 2 Cor. xi. 22, is hardly, if at all recognized by later christian writers, not at all by Jewish and heathen."—pp. 151-2.

Mr. Trench here refers to Plutarch, Pausanias, Theodoret, and others, in confirmation. He then speaks of *Ιουδαίος*, as of much later origin; as keeping "a lasting record of the period

of national disruption and decline," as "it arose, and could only have arisen, with the separation of the ten tribes."

Used first only of the kingdom of Judah as distinguished from that of Israel, it was at length extended to the whole nation. This word now became in its later, what *Hebrew* had been in its earlier stage of meaning—"a title with which the descendant of Abraham designated himself, when he would bring out the national distinction between himself and other people (Rom. ii. 9, 10); thus, 'Jew and Gentile,' never 'Israelite and Gentile;' or which others used about him, when they had in view this same fact; for example, the Eastern Wise Men enquire, 'Where is He that is born King of the Jews?' testifying by the form of this question that they were themselves Gentiles, for they would certainly have asked for the King of Israel, could they have claimed any nearer part or share in him; as again, the Roman soldiers and the Roman governor give to Jesus the mocking title, 'King of the Jews,'—Matt. xxvii. 29, 37; but his own countrymen, the high priests, challenge him to prove, by coming down from the cross, that he is King of Israel.'—Matt. xxvii. 42.

Israelite was the absolute name that "expressed the whole dignity and glory of a member of the theocratic nation, of the people in peculiar covenant with God." It was "the Jew's badge and title of honour," the noblest they could wear. Thus, when the ten tribes revolted, they claimed to be the "kingdom of Israel," the kingdom "in which the line of the promises, the true succession of the early patriarchs, ran." So, too, there is no nobler title with which the Lord can adorn Nathaniel than that of 'an *Israelite* indeed,'—John i. 47. But Peter and Paul, again, when they would obtain a hearing from the men of their own nation, addressed them as men of *Israel*.—Acts ii. 22; iii. 12; xiii. 16, &c.

"When, then, we limit ourselves to the employment in the New Testament of these three words, we may say that *Εβραϊος* is a Hebrew-speaking, as contrasted with a Greek-speaking, or Hellenizing Jew; what in our version we have called a Grecian, as distinguished from *Ελλην*, a veritable Greek or other Gentile;

Ιουδαϊος is a Jew in his national distinction from a Gentile; while *Ισραηλιτης*, the augustest title of all, is a Jew as he is a member of the theocracy, and thus an heir of the promises. In the first is predominantly noted his language, in the second his nationality, in the third his religious privileges and glorious vocation."—p. 158.

It is an indication of the baneful power of prejudice, that a man who seems keenly to define off the various shades of meaning in synonymous words, should still hold to the popish dogma of baptismal regeneration. Mr. Trench does not formally advocate this delusion, but has yet at the close of one of his sentences, distinctly affirmed his belief in it. In speaking of the word *παλιγγενεσια*, he says: "This word occurs only twice in the New Testament, (Matt. xix. 28; Titus iii. 5) but there, which is remarkable, apparently in different meanings. In St. Matthew it seems plainly to refer to the new birth of the whole creation, which shall be when the Son of Man hereafter comes in his glory; while in St. Paul's use of the word, the allusion is plainly to the new birth of a single soul, *which is now evermore finding place in the waters of baptism.*" (p. 69) In what part of Paul's writings is there to be found evidence of this? Mr. Trench has wisely contented himself with affirming the dogma, on his own *ipse dixit*. To have given proofs would be dangerous; and would have laid open their weak because unscriptural character. If our author would use, in the honest endeavour to know what the scriptures say on the ordinance of baptism, only half the diligence and research he has employed so successfully in the accumulation of his authorities for the different shades of meaning of synonymous words, it would almost seem incredible for him then to write thus confidently, as a thing verily believed by him, of the most pernicious as it is the most delusive doctrine of a worldly and semi-papish church.

The "*Synonyms of the New Testament*," as here given by Mr. Trench, will prove invaluable. There are in all some forty-nine groups; and our only regret is that the number is not greater. We sincerely hope that the author, by the general demand for

his first, may be induced to publish a second and an enlarged edition; and have no doubt that a careful examination of this book will be of service "in leading to a closer and more accurate investigation of God's word, and of the riches of wisdom and knowledge which are therein contained."

THE SUNDAY AT HOME. *Parts I. and II.*
London: Religious Tract Society.

This bids fair to become a very useful serial. It has been started with a view of supplying wholesome reading to the numerous class who now spend their Sabbaths in any place rather than our sanctuaries. By a judicious variety of subjects, care being taken that, although these topics are not exclusively of a biblical or theological character, their treatment shall be thoroughly and unmistakably religious, the conductors hope to secure usefulness and success. We shall heartily rejoice to hear that both these are obtained. The two numbers before us must prove interesting to the class for whom they are intended: 'The Transformed Island,' and 'Joseph in Egypt,' are well and takingly written; and the minor pieces are of such an order as to afford at one and the same time amusement and religious instruction. The 'Visit to Whitfield's Grave,' and 'The High-Priest of Infidelity,' 'the withered pontiff of Encyclopedism,' as Carlyle describes him, form two admirable papers, and each convey their own moral. 'The Monk and his Missal' is full of interest, and every reader will wish it longer. We hope our friends will use all their efforts to extend the sale of this new periodical, and especially among the artizan class. The

help should be given at once, since to such undertakings the old proverb is specially applicable:—"Bis dat qui cito dat,"—"He gives twice who gives quickly."

We would just add that the illustrations throughout are excellent; and that those which embellish the first pages of the first eight numbers are full of meaning. Every countenance is an index to the heart within, and the whole grouping of the figures is managed in the highest style of art.

THE LEISURE HOUR: a Family Journal of Instruction and Recreation. Tract Society.

We can never understand the prudishness of those professedly religious people who object to the introduction of this periodical into their families. In our opinion it is far before many serials we could mention which are allowed a free circulation, before them both in intelligence and general interest; but in addition to these things the book is decidedly religious in its tone, and yields no uncertain sound. That were enough to claim for it a home in every family, and to make it a welcome rather than a forbidden visitor. We have known such persons, but are persuaded better things of all our readers.

The present part brings the Australian story to a close. The smaller articles have all of them an interest all their own. Just now the short biography of Abdul Medjid Khan, the present Sultan of Turkey, will be read with avidity. "A London Railway Station" is an amusing and graphic account of one of the marvels of the present century.

THE OMNISCIENCE OF GOD.—This is an attribute which he keeps prominent in his letters to the seven churches in Asia. The introduction is different in each, the statements vary, and the promises are diversified: but the declaration, "I know thy works," is the same in each. How important we should remember this at all times. He knows all about us, and understands us thoroughly. He knows our conduct, our state of mind, and the motives by which we are actuated. He is aware too of all the trials and temptations to which we are exposed.

What should be the influence of this fact? It should lead us to watch over our actions, words, and thoughts; remembering that the eye of Christ is upon us; and to avoid allowing that to come under his eye, which we should be unwilling for our neighbours to observe. It should lead us in the hour of temptation, trial, reproach, persecution, or misrepresentation, to commit ourselves to him who judgeth righteously, and is able to help us in time of need.

OBITUARY.

SAMUEL DENT, a beloved and esteemed member of the General Baptist Church, Castleacre, Norfolk, died May 24th, 1854, aged 37 years. We are often, by the hand of Providence, placed in those circumstances in which we are constrained to exclaim, "Help, Lord, for the godly man ceaseth, the faithful fall from among the children of men. It is affecting to look over the pages of the General Baptist Magazine, within the last few years, and see how many of our ministers and members of our churches, in that short period of time, have been called to their everlasting rest. Some, indeed, have been permitted to do their Master's work for many years, and in a good old age, after having served their generation according to the will of God, they have been gathered to their fathers. Others, in the prime of their days, in the vigour of their strength, and in the midst of their usefulness, have been summoned to give an account of their stewardship. While others had scarcely buckled on the harness, giving promise of future eminent labours and devotedness to their great work, when they were called to put it off, and their sun set before it was noon. We have been led to these reflections by the loss which the church of Christ on earth has sustained by the removal of the late Samuel Dent, to the all-perfect section of it in heaven.

Our departed friend was born in the year 1817. He was the son of pious parents, his father and mother being members of the Wesleyan Society. For many years after the death of his parents he seems to have wandered into forbidden paths; but conscience, that silent monitor, allowed him no rest for the sole of his foot. From the death of his parents, up to this time, he had never frequented the house of God.

One Sunday afternoon he and his now bereaved widow were taking tea together. Come, said he, let us attend some place of worship this evening. They left their humble cot. It being in the winter season, their attention was directed, by the lighted windows, to the General Baptist Chapel. The congregation were singing the second hymn—the 146 old selection. Two lines of that sweet hymn fell like music on his ear. His now mourning pastor arose and announced his text—"He is joined to idols let him alone." It proved a word in season unto him. He felt the plague of his own heart, sin was exceedingly sinful, and Christ became more and more precious, because he was enabled to believe on his name.

His attendance on the house of God was now regular and punctual; and in June

1848, he, with several others, was baptized and received into church fellowship. In the spring of 1853, disease invaded his mortal body, a pale consumption gave the fatal blow, which in due time brought him down to the house appointed for all living.

During the whole of his illness, his mind, which was evidently stayed upon God, was kept in perfect peace. His cheerful countenance at all times animated his attendants, and his patience under suffering, and gratitude for every little act of kindness, were such as to make it the sweetest pleasure to wait upon him. For the sake of his beloved wife and child he often expressed a wish, in submission to the will of God, to live; but bearing in mind he was the last survivor of his own family, they having entered the abodes of bliss before him, and being assured that his God and Saviour was there, he said he was in a strait betwixt two, having a desire to depart and be with Christ, which is far better; and added, "To me to live is Christ, which is far better, my death will be gain."

Being on one occasion asked what was the ground of his dependence, he said, "Truly on the blood of Christ alone, and washed in that blood he felt himself secure." The closing words of a dying saint are always interesting. They are his last and strongest testimony to the power of the gospel. They are the expression of truths confirmed by experience. When our departed friend drew near to death, and his tongue almost refused to perform its office, he said to his pastor, "All is well. Bless the Lord, O my soul. It blows beautiful breezes, gales of paradise, to lull my weary soul to rest;" and with eyes directed to heaven, he exclaimed, "Guilty, yet happy;" and then his tongue became silent in death.

In reviewing the general character of our departed friend, the writer would say, that he walked humbly with God, and uprightly with men; that he was firm in his principles; he was fixed and unmoved in his purposes, which were generally formed on good and sufficient grounds; that he was even and gentle in his temper; that he was frank and affable in his manners; and that he was courteous and consistent in his conduct; and all this we trace to the riches of divine grace. Not unto him, not unto him, but to the giver of every good and every perfect gift, be all the glory.

His death was improved in a funeral sermon by his pastor, Mr. Stutterd, on Lord's-day afternoon, June 11th, to a crowded and deeply affected congregation, from Phil. iii. 20.-21—"For our conversation is in hea-

ven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

His dust now slumbers in the tomb. No costly monument preserves his memory. No sculptured marble records his deeds. His grave will soon be unknown amongst the green hillocks that surround it. His name will perhaps be forgotten even in his native village. But when at the consummation of all things, the fame and the exploits of heroes, and poets, and philosophers, shall prove worthless as their faded crowns, and

lighter than vanity, then shall the piety of this humble christian be recognized and approved, and he shall shine forth as the sun in the kingdom of his Father J. S.

Died on Saturday, June 3rd, at No. 1, Maxwilton, Paisley, JOHN EDWIN BANNISTER, aged 18, eldest son of the Rev. Dr. Bannister, formerly of Coventry. He bore his protracted and painful illness with unexampled fortitude; and furnished delightful evidence of union with Christ. The fear of death was entirely removed, and in its stead was implanted a "desire to depart and be with Christ."

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Shore, June 6th, 1854. In the morning Mr. Joseph Horsfall was ordained to the pastoral office over the church at Shore. Conference business was attended to in the afternoon. Mr. Taylor of Allerton prayed and Mr. Horsfall presided. The meeting was large.

1. A letter was read from the church in Manchester, stating that they had met with another disappointment in reference to obtaining a minister—that the church was never in such a critical state as at the present—that several who were wont to bear a moderate share of the burden had grown weary of contending with difficulties, and others seldom came near the chapel: hence the few friends left are very much discouraged. After some conversation, the Conference concluded to refer this case to the financial committee.

2. The case from the retiring trustees of Burnley Lane property was again brought before the meeting. After a lengthened conversation, the Conference recommended that the trustees of Ænon chapel, Burnley, convey the Burnley-lane property over to that church by signing a deed of declaration, and ultimately a new trust deed; and that the Burnley lane friends at once pay up all arrears in interest, and the principal money in £50 instalments at successive periods of six months. One instalment to be paid when the deed is prepared and signed. And if after the conveyance of the property, the Burnley Lane church will borrow the money and pay it in at once, the Conference thinks this will be the preferable plan. And it is also recommended that the Ænon friends be released from all other responsibilities.

3. The church in Salford reported, through the medium of a letter, their

spiritual and financial state, and solicited pecuniary assistance from the Home Mission. This case the Conference referred to the financial committee.

4. A similar report was received from the church at Denholme, which was also recommended to the consideration of the same committee.

5. Mr. Hardy was appointed to write to the church at Burnley Lane, and request them to recommend the Burnley church to be received into the Conference.

The statistics of the churches which reported are as follows:—At Call Lane, Leeds, the congregations are improving—four have been baptized and two received. At Prospect-street chapel, Bradford, the attendance on the means of grace is very discouraging, and the congregations are declining. 2nd church, three have been baptized. They have a few hopeful enquirers at Allerton. The church at Queenshead has added three by baptism, and a few more are in a hopeful state. They have six candidates for baptism, and a number of hopeful enquirers at Heptonstall Slack, At Lineholm, they have eight candidates. They have baptized six at Burnley Lane, have two candidates, and a few enquirers; at Staleybridge two have been baptized. They have baptized one at Manchester, and one at Salford. The congregations are improving at Ovendon. At Denholm, they have baptized six, and have a number of enquirers. They have unity and peace at Gambleside. At Todmorden, the congregations are pretty good, the prayer and experience meetings are well attended, and the Sabbath school is encouraging. At Bacup, they have received two, have two candidates and a few enquirers. No visible change at Birch-cliff, Shore, Halifax and Vale.

The next Conference will be held at

Clayton, on Monday, August 14th, 1854.
Mr. B. Wood of Salford to preach.

J. SUTCLIFFE, *Sec. pro tem.*

ANNIVERSARIES.

SEVENOAKS.—The Annual Sermons in behalf of the Sabbath School were preached to good and attentive congregations, by Messrs. Finch and Beazley of London, on Sunday, June 18th, 1854.

On the following Monday evening, a tea-meeting was held, which was well attended; after which addresses were delivered by Rev. J. Felkin, Messrs. Yates, Beazley, Barling, and Grover, on subjects connected with Sabbath-school instruction. The report showed an increase of about forty children during the last fifteen months; and the teachers have reason to believe that the Master is smiling on their efforts, and blessing them in their work.

DERBY, Sacheverel Street.—The annual sermons for the reduction of the chapel debt were preached by Rev. S. C. Sarjant, of London, June 18th. The tea meeting on the following evening was well attended, and edifying addresses were delivered by brethren Cholerton and Hill, of Leicester College; Preston, of Ashby; Sarjant, of London; Lewitt, of Coventry; and Underwood, the pastor of the Church, who presided. The collections and proceeds of the tea amounted to about £40. The Juvenile Society, formed nearly a year ago, to collect weekly subscriptions for the reduction of the debt, has obtained upwards of £34. During the past year, a minister's vestry and a good class room adjoining have been erected and neatly furnished; the expense of which has been met by separate subscriptions.

WIRKSWORTH.—The annual sermons for the sabbath school were preached on Whitsunday, by the Rev. W. Underwood, of Derby, to very crowded congregations. The collections were larger than usual.

IBSTOCK.—The school sermons were preached on the 18th of June by Rev. W. Underwood, of Derby. The chapel overflowed, and the collections were upwards of £10.

RIPLEY.—The anniversary sermons for the chapel debt were preached on Sunday, June 25th, by Mr. Freckleton, a student, in place of Rev. H. Ashberry, of Sheffield, who was unwell. On the Tuesday following a goodly company took tea in the school rooms, after which a sermon was preached to an attentive congregation by the Rev. W. Underwood, of Derby. This elegant chapel has recently been cleaned and improved, so as to add to the comfort

of its regular attendants, and to the pleasure of its occasional beholder.

A CORRESPONDENT.

SUTTERTON.—An organ having been erected in our chapel, opening sermons were preached on Sunday, May 21st, by Messrs. Mathews and Twelvetrees, of Boston, to large and interesting congregations. On the following day a tea meeting was held, after which a selection of anthems and favourite pieces was performed on the organ, by Mr. G. F. Bayley, assisted by the choir from the G. B. Chapel, Boston. Addresses were delivered at intervals by Messrs. Alderman Noble, J. P., Mathews, Golsworthy, Man, (from Devonshire,) and Stout (Wesleyan). Nearly fifty of our Boston friends encouraged us by their attendance on the occasion.

BAPTISMS.

FORNCETT, Norfolk.—It has been known, probably, for some time, by a great part of the connexion, that the General Baptist Church at Forncett, in the county of Norfolk, has been in an unhappy divided state, having no shepherd to guide them, and feed them with the sincere milk of the word. They have rather declined in piety than grown in grace; and instead of looking to the Great Shepherd of the sheep with more than usual earnestness and confidence for his care and protection, they have suffered the enemy of souls to cast clouds and mist before their eyes; so that many of them could not clearly see the way in which they ought to have walked.

A few of them resolved to meet to present fervent prayer to God for the conversion of sinners, and for a blessing to attend the labours of the brethren—Hunt, Ward, and Dunn, who proclaim to them the word of life. Their prayers were heard and answered; several came forward, and declared themselves to be on the Lord's side. At the request of the friends they were favoured, on Lord's day, June 25th, 1854, with the services of the Rev. J. Stutterd, of Castleacre, when the solemn ordinance of believers' baptism was attended to in the river Horseford. The concourse of people was unusually great, some wending their way on foot, some on mules, some on donkeys, some in gigs, and carts, and wagons, and an omnibus. At ten o'clock the solemn service commenced, by singing that well known hymn,—

“Believers in the days of old
Went through the water to the fold.”

The blessing of heaven was implored, and Mr. Stutterd addressed upwards of 25

thousand persons at the water side, from Mark xvi. 16,—“He that believeth and is baptized shall be saved.” And at the close of the address, five females and two males were buried with Christ in baptism. And in the afternoon, Mr. Stuttered preached on a revival of religion, from Habakkuk iii. 2,—“O Lord revive thy work.” And in the evening he addressed the unconverted, from 1 Corinthians xv. 52,—“The trumpet shall sound, and the dead shall be raised.” The attendance was very good; many were affected, and returned, we trust, to weep and pray. May times of refreshing visit all the churches in the connexion, and our prayer still shall be, Lord save thy people, bless thine inheritance, feed them also and lift them up for ever. J. S.

DERBY, Sacheverel Street.—On Lord's day, June 11th, four young persons were baptized in Sacheverel street chapel, by the Rev. W. Underwood.

MELBOURNE.—On Lord's day, June 4th, nine persons were baptized in the chapel at Melbourne, five females and four males, who were all received into the church in the afternoon of the same day, before partaking of the Lord's supper. The sermon, on “The principle of moral obedience, and its relation to christian ordinances,” from Joshua i. 16—17, was preached by Mr. Gill, and Mr. J. Earp baptized the candidates. May they all “adorn the doctrine of God our Saviour,” and be “faithful unto death.”

BRADFORD, Infirmary Street.—On Sabbath evening, May 28th, our baptistry was again opened for the reception of three candidates. A sermon was first preached by Mr. Sole, the pastor of the church, from John xv. 18—19; after which the ordinance was administered in the name of the Holy Trinity. Mr. Horsfield, late of Prospect street, kindly assisted at the services. The newly baptized were duly received into the fellowship of the church on the following Sabbath.

LOUTH.—On June 18th the ordinance of believers' baptism was administered to two male candidates, who thus sought union with us, and declared their dissent from the sentiments of the Wesleysans, with whom they were formerly united.

R. J.

SHEFFIELD.—On Lord's day, June 4th, the ordinance of believers' baptism was administered to three females, in Eyre street chapel; the text was Mark vii. 9. A very argumentative sermon was preached; the congregations were good, and we

believe that good was done. In the evening the candidates were received into the church. Altogether it was a profitable time from the presence of the Lord.

T. F.

OPENINGS, &c.

HALIFAX, Opening of the new General Baptist School-Rooms, North Parade.—On Lord's Day, June 25th, three sermons were delivered in the above place; in the morning by the Rev. John Cockin, and afternoon and evening by the Rev. A. Simons of Pinchbeck. The congregations and collections were good. On Monday evening, 250 of the friends sat down to tea in the same place; after which an interesting meeting was held, presided over by Mr. D. Wilson, and addressed by the Rev. H. Hollinrake, who congratulated the church on the success which had thus far attended their endeavours to erect so substantial and commodious a place of worship. It was just twelve months since he laid the foundation stone of the edifice, and we would gratefully acknowledge the goodness of Almighty God in giving ear to the importunate prayer then offered for the preservation of the workpeople. The Rev. A. Simons gave some interesting particulars respecting his conversion to christianity, and prayed God's blessing to attend the efforts now making for the evangelization of his kindred. Effective addresses were also delivered by the Revs. E. Bott, R. Hardy, J. Lawton, T. Horsfield, and J. Lockwood; also Messrs. J. Oakes and W. Salter. Collections and proceeds of the tea amounted to more than £25.

J. A. R.

REMOVAL.

BOROUGH ROAD CHAPEL.—The Rev. C. Montgomery Merry has accepted the invitation of the church, and commenced his ministerial labours on Sunday, July 15th, as its co-pastor, (in connection with the Rev. J. Stevenson, A.M.) with very encouraging prospects of success. S. T.

LONDON, Commercial Road.—On Tuesday, June 20th, an interesting service was held in connection with our esteemed brother's—Mr. Ebenezer Davis—departure from us for the pastorate of the church at Holbeach. The opportunity was the more interesting from the fact that while one of our dear brethren who had just completed his course of studies at the Leicester college, was about to commence his ministerial career, another dear brother having spent one year at the same place, and with the same object in view, was present, and united with us in our thanksgivings and supplication at the Throne of Grace, that the Great Shepherd

would abundantly bless his servant in crowning his labours with pleasing success. May the Lord give him many souls who shall be his glory here, and his crown of rejoicing in that day. W. P.

MISCELLANEOUS.

SEVENOAKS.—We have been informed by the Secretary of the church here, that the Rev. J. Felkin was not 'recognised' as the pastor of the church here, but that

the meeting held April 17th was to welcome him amongst his old friends.

OPEN AIR PREACHING.—Several of the clergy of the Establishment, and others, have adopted and advocated open air preaching. Among others we notice, the Revds. W. Brock, of London, J. C. Millar, W. Caskin, J. C. Barrett, J. Eagles, S. Randby, J. B. Marsden, of Birmingham, T. Sale, vicar of Sheffield, and several others. We cannot but hope that this is a token for good.

NOTES OF THE MONTH.*

July 20 —Since we last addressed our readers, several events, bearing on the interests of dissent, and on its position in this country, have transpired. The bill of Sir William Clay, for the total abolition of Church Rates, was lost by a majority of 209 against 182. June 21.—This defeat is regarded as a triumph by the minority. We must try again another session. The Oxford University Bill has passed both the Commons and the Lords, and two clauses were introduced into it, in opposition to the wish of its framers, the Government, by which persons may matriculate, or be entered as students, and by which they may graduate, or take the B.A. degree, without any subscription to the creeds or formularies of the Church of England! Thus the high tory and Church University, which has so long maintained its exclusive and proud privileges, is compelled to open its doors to Nonconformists, and to grant them its honours, if by learning they deserve them. This may not be a great advantage to Dissenters, but it takes away a reproach under which they have long laboured. Surely now, its Whig sister, Cambridge, where persons might matriculate without subscription, will open its doors and permit them also to graduate. Liberal Cambridge will not be behind illiberal Oxford. The Rev. G. A. Denison has bitterly remonstrated with the Bishop of Ripon for accepting the office of Commissioner under this bill: an error he tells his bishop "not easily either to be forgotten or forgiven."—Mr. Lucas, the Irish Catholic member, editor of a popish paper, in a debate about the Irish Church temporalities, strongly advised the Catholics to give up the Maynooth

endowment, and to rest on the voluntary principle, arguing that so long as the papists received that endowment from the State, they were weakened in their opposition to the Irish Church. Strong opposition was made to the vote for the Irish Regium Donum. This year it was unavailing. In all probability the days of this and similar grants of public money are numbered.—The dog cart nuisance is to be suppressed by law: from Jan. 1, 1855, the use of dogs for drawing carts, &c., will be unlawful. Humanity and public security will be gainers by this act.—There is a deficiency in the public revenue for the last quarter of £812,789.—The war with Russia has not yet led to great results. Silistria has been successfully defended by the Turks against the Russians, who are falling back on Bucharest, and, as the allies have formed a junction with the Turkish army, a fearful battle will probably have taken place before the day of our publication. The Czar is very enraged with his generals and army at the failure of their operations on the south of the Danube.—It is reported that Sir Charles Napier has asked permission of the Government to attack Cronstadt.—On the first of August an Anti-Slavery Conference will be held in Manchester, by the "North of England Anti-Slavery and India Reform League." Among the subjects to be considered are—The Results of the West Indian Emancipation; the aspects of slavery in the United States, with especial reference to the Nebraska Bill; the contemplated seizure of Cuba, and the action of the Fugitive Slave Law; the American Abolitionists, &c. Several well-known advocates of freedom have engaged to be present.

* Under this head, the Editor proposes to glance at any events of public or denominational importance, which have some bearing on ecclesiastical, educational, or religious affairs.

MISSIONARY OBSERVER.

RECENT CALAMITOUS FIRE AT BERHAMPORE.

APPEAL OF MR. BUCKLEY.

DEAR BROTHER,—In forwarding the following letters in relation to the recent disastrous fire at Berhampore, I request the attention of all our friends to the claims which the case presents on their benevolent consideration, and generous aid. It will be seen that the Lines (or barracks as we should call them) were placed at the back of the Mission premises, in opposition to the strongly expressed wishes of the Missionaries. It is not, therefore, through any oversight or negligence on their part that this heavy calamity has befallen them. It is right to state, that the former chapel was washed away 11 or 12 years since by a flood; and where the beautiful little sanctuary, which is now a heap of ruins—a place where I have often enjoyed the presence of the God of Bethel, and preached the word of the Lord—was erected, the friends were few, but the expenses were not without help from home. 100 Rs. (£10) were appropriated from the sale of Midnapore chapel, the native christians contributed liberally, and three friends then connected with the station, and devising the commendation of their fellow christians for liberality, but only ambitious to be approved by the Great Master, gave almost the whole of the remainder; and this circumstance, so honourable then, has not, so far as I remember, been previously published. Several friends have asked me, whether the government will not do something considerable to repair the loss which has been sustained. I have informed them, and am anxious that the whole of the Connexion should know, that at the date of our last letters, the brethren had not any expectation whatever of assistance from this quarter, and indeed had been assured by a kind and generous friend of the Mission, in the Company's service, that it would be a mere waste of time and paper to write to Government about it. They do

hope that the Lines will be removed to another place, and if successful in an application for this object, they will heartily rejoice. The loss is estimated at £600, towards which they hope in India to raise £200. The associated brethren warmly took up the case, expressed sympathy with our suffering friends at Berhampore, especially with brother and sister Wilkinson, in their heavy loss, and earnestly recommended the churches to render their generous and liberal aid. As the regular income of the Society is only adequate to its present demands, and as an increase in it is every way desirable, it is hoped that all that is done in answer to this appeal, will be by special efforts, not interfering with the regular subscriptions to the Society. The details of this calamity, which our God will overrule for good, will be read with painful interest; and while sympathy for the sufferers will be excited, gratitude for the gracious preserver of men will be felt, that the calamity did not occur in the night when it must have been fatal. The affection manifested by the native christians to their pastor in the loss he had experienced will gratify all our friends, and so will the regret which Tama and Rumbhoo expressed at the loss of the Lectures which they received in the Mission Academy. The solicitude of Mr. Wilkinson "first of all to see the house of God up again," will be noted with interest.

Subscriptions for this object will be thankfully received by the Secretary, the Rev. J. G. Pike, the Treasurer, R. Pegg, Esq., the Rev. J. Goadby, Loughborough, the Rev. J. Buckley Castle Donington, near Derby, or by any of the General Baptist ministers. As nearly all Mr. Wilkinson's books are consumed, donations of valuable books will doubtless be very welcome.

J. BUCKLEY.

LETTER FROM MRS. WILKINSON.

Berhampore, April 27th, 1854.

MY DEAR SISTER BUCKLEY,—I am sure you will be greatly grieved at the sad intelligence I have this month to communicate. Within the last few days we have had to experience the loss of our house and nearly all it contained by fire, the destruction did not end there, I grieve to say our chapel and four or five of the native christians' houses have also been consumed. The fire originated in the lines of the 18th regiment, that had been built at the back of our mission premises. At the time when this spot was chosen by the sepoys, as a location for their families, (some 700 persons or more) we saw the danger, and used means to prevent the land being granted to them; remonstrance was made both to the officers commanding the regiment and to the collector of the district, but the only advantage gained by the appeals made to the authorities was that the location was placed a few yards more distant from our houses than was at first intended; but alas! alas! our worst fears have been more than realized. You know how furious and how hot the winds are here at this season, and the bamboos, ceiling cloths, and thatch of our houses are almost as combustible as gunpowder. The hot wind had for some days been more terrific, and blew in a direct line from the houses of the families to our mission premises. The fire broke out at noon; Mr. Wilkinson perceived it, and said, "O dear, there is fire again in those lines, and the wind is so high I fear we are in danger." He ran out to give orders to the man who was on the top of the houses with water, when the alarm was given that our thatch had caught. The flames spread with most furious rapidity. Literally ran over the thatch with the rapidity of lightning, and in a few minutes the house was enveloped in flames, so that it would have been death to enter. I am sure I do not know how Mr. Wilkinson did it, but he seemed to have unusual nerve at the moment. He tumbled his heavy "bedup," or desk out at the window, which contained our available rupees, and many valuable papers, belonging to our church and mission affairs, but his manuscripts were not there and were all consumed. A small chest of drawers of my own was got out, half a camp table, a chair or two, and a writing table. Somebody snatched off some of the bed clothes and pillows, and a few articles of clothing which happened to be lying about, but our beds, furniture, books, drawers, trunks, clothes of every description, with our household furniture, were consumed.

The brass and metal things in the houses were literally reduced to a cinder. You can have no idea of the awful scene. In a few minutes it was known all over that the "Padre's house" was on fire, and people rushed from all quarters to our assistance, but it would have been death to enter the house. The girls' premises escaped, and our outhouses. Through mercy no lives were lost except a few animals in the christian village.

The loss to our dear people we hope soon to repair, but the loss of our chapel, house, and all our property, we feel to be very heavy. The residents here have manifested great sympathy for us. One lady in the midst of the fire brought her conveyance to take me from the awful scene, another kind friend took in our brother and sister Bailey. We were in great fear that their house would also take fire from its nearness to ours. Mr. Wilkinson did not even save a change of clothes, but with true English feeling the residents graciously supplied our present necessities. Our dear friends at Cuttack have expressed much sympathy and have despatched a coolie with what they call "Job's earring of gold." I am thankful that our minds have been so far sustained. We are still with the kind friends who gave us shelter on the day of the fire. Mr. Wilkinson and Mr. Bailey have again written to the magistrates entreating the removal of the lines, on the ground of what we have suffered; indeed if they are not we could feel very little safety either for ourselves or our dear people; but surely they will not be so cruel as to refuse. It is the opinion of Captain Mac Viccar, and other friends, that we may get the people removed, but very doubtful if government will do anything else in the case. At present we all go down to Gopalpore for a time, for our hearts sicken as we look upon the sad scene of desolation, and feel that the labours and earnings of years have been thus suddenly destroyed. First of all Mr. Wilkinson says he should like to see the chapel up again—but I must say farewell. Pray for us; and with much love from us both,

I remain, yours affectionately,
C. WILKINSON.

LETTER FROM REV. W. BAILEY.

Gopalpore, April 26th, 1854.

MY DEAR BROTHER BUCKLEY.—It has often been our lot to convey to each other pleasing intelligence, and I could devoutly wish that I were able to do so in this instance;

but the scene sometimes must be changed. You will be deeply grieved to learn that on Monday, 17th inst., the house of our dear brother Wilkinson, with all it contained, (with the exception of a few papers, and a few trifling pieces of furniture) was entirely destroyed by fire. Our chapel, too, with all its furniture, and four christian houses, with nearly all they contained, were destroyed by the same devouring element. You will be anxious to know all the particulars, therefore I will enter into detail:— You will remember the encamping ground at the back of the mission premises; on this land the families of the 18th regiment Madras Native Infantry have been located during the absence of the regiment at Burmah. Soon as ever we heard of the application for the site in question, we wrote to the collector of Ganjam, earnestly entreating that the application for the land might not be entertained. Herewith is a copy of our letter, and the collector's answer;—

To C. P. Onslow, Esq., Collector, &c.,
Ganjam.

SIR,—We, the undersigned, missionaries at Berhampore, have the honour to bring to your notice the following case. Having been informed that the land immediately adjoining the mission premises at Berhampore has been applied for by the sepoys proceeding to Burmah, as a location for their families who are to be left in this neighbourhood, we beg respectfully to lay before you our reasons why their application should not be entertained.

1. The land in question immediately adjoins the mission houses and orphan asylums. We fear, therefore, should the location for the families be there, it will ever after be the site of a permanent village, and both ourselves and the children in the schools will be greatly inconvenienced thereby.

2. As with the utmost care we find it difficult to preserve the health of the orphans under our charge, we fear having several thousand persons located in our immediate neighbourhood would greatly increase the liability to cholera, and other epidemics, especially as during this most unhealthy season of the year the wind will blow directly over their lines to our premises, which must be a great nuisance and fruitful source of disease. It also appears to us that the hospital being in a line with and near our houses, it would seriously affect the healthiness of that locality as a place of recovery.

3. The families of sepoys are notorious for their carelessness of fire, as the frequent occurrence of fire in the lines testifies. On this account our property, which consists

principally of thatched buildings, would be in danger, and we should be in continual fear

We have moreover been informed by the officer commanding, that the sepoys themselves have already selected a very suitable piece of ground for the purpose, in another part of the town, which has been applied for and obtained. We therefore believe that withholding your consent to their application for the land near our houses will be no disadvantage to the people, while it will save us from much annoyance and anxiety, and probably from being ultimately obliged to abandon our houses, which would involve us in much difficulty and expense, which we are not prepared to meet, as our buildings are all private property. We therefore earnestly beg you will take these reasons into consideration, and direct the sepoys to be satisfied with the land they in the first instance selected.

We have the honour to be, &c.,
(Signed) H. WILKINSON.
W. BAILEY.

Berhampore, Jan. 9th, 1854.

To the Rev. Messrs. H. Wilkinson and
W. Bailey, Missionaries.

GENTLEMEN.—I have the honour to acknowledge the receipt of your letter of the 9th inst., requesting me to interfere to prevent certain land in the vicinity of your premises at Berhampore from being allotted for the residence of the families of the sepoys of the 18th regiment.

I am constrained to state in reply that I cannot recognize in your arguments any valid objections to the occupation of the land in the manner in question. In the first place I beg to observe that it is not contiguous to your premises, but is separated from them by a space of two hundred yards. Secondly, it is in the nature of things that towns should increase, and I submit that great inconvenience would arise were the principle to be admitted that their extension in any particular direction was to depend on the convenience of present residents.

In regard to the other site to which you allude, I beg to state that it is not sufficiently capacious.

Greatly regretting that I am unable to meet your wishes,

I have the honour to be, &c.,
(Signed), C. P. ONSLOW, Collector.
*Ganjam District, Collector's Catehny,
Chitterpore, 13th Jan., 1854.*

Our worst fears have been more than realized. The small pox has been prevalent in the lines for two or three months, and a very considerable number have died: and then the proverbial immorality of the

young recruits has kept us in constant fear; and since the high winds have set in, we have had no less than five fires. On Monday, about 2 p.m., the alarm of fire was again given. Though we had water ready and stood waiting to extinguish the first spark that might come near our buildings, still all our efforts were unavailing. The thatch was old and dry from the intense heat, and in a moment the whole roof was one general blaze. Sister Wilkinson ran over to our house, but we were in the greatest state of alarm, expecting every moment our own house to take fire. We tumbled our furniture into the compound as quickly as we could, and watered the thatch, and through mercy our house was saved. Brother Wilkinson's loss is irreparable; the labour of his youthful days is all gone; his books, with the exception of Bagster's Bible, Cruden's Concordance, and Johnson's Dictionary, all consumed; furniture, wardrobe, and many other very useful things, which he had collected, all gone; our beautiful little sanctuary a heap of ruins, not a vestige of a chair or form can be seen. The christian houses that were burnt belonged to Denabundhoo, Kumbhoo (from Cuttack), Sarnesh, a weaver, and Tama. The fire was so intense that they one and all had to run for their lives. The poor cats that were sleeping unconcerned at the time the fire occurred, nimble as they are, had not time to escape, and were burned to death. I never saw anything so awful; had it occurred in the night, lives must have been lost—it would have been almost impossible for any one to have escaped. We are thankful that it took place in the day time, and that no one has received any personal injury. Our dear brother and sister have borne their loss with great fortitude, while all their property was being consumed. Brother W. said, "this, after all, is not like the loss of a child. We shall rise above this." Our native christian friends have lost a great deal—Tama, everything; but the spirit they have manifested has been beyond all praise; there has been no repining, but a calm resignation to the will of God. They have all said over and over again, that they would not have cared about their own loss, but the thought that their pastor and teacher had lost everything was too painful for them.

I have referred to Tama and Kumbhoo, native preachers; now what think you did they consider their greatest loss?—their lectures that they had received at the Orissa mission academy, and their sermons. You will be pleased to hear this, as some of the lectures were delivered by yourself. Tama said that he had been in the habit for years of taking notes of sermons, and that he had many outlines delivered by all the

missionaries in Orissa, but that they were all destroyed. On the Mouday night we had to seek shelter amongst comparative strangers; we went to the mess house, with a Mrs. Captain Wyndham and family, who had left her house through fright, and were kindly entertained by a Captain Nicholls, and brother and sister Wilkinson went to a Captain Phillips'. You are aware of sister W's. critical position, being near her confinement, and fears were entertained for her, but through mercy she has been preserved. I cannot speak positively about the estimate of loss sustained by all parties, but I fear it will not fall far short of £600. I know it is a very difficult thing to get money in England, but this is truly a case which ought to command sympathy and attention. I feel sure that it will; and as this will reach you at the right time to make a public appeal I hope something will be done. As soon as the intelligence reached Russell Kondah, a Captain Johnstone (a good man), unsolicited, sent round a circular, and in a quarter of an hour it was returned with 110 C.R. subscribed. Among the subscribers was Mr. Macdonald, whom I think you know, for 20 C.R., but on the following morning he sent a boy with 100 C.R. (£10), saying that in the list of subscriptions his name might be put down for 20 C.R., and the remaining 80 as from a friend. Captain Johnstone said he could not very well give money, but he had a horse for which he gave 130 C.R. (£13), which he would give to or sell for Mr. Wilkinson, and appropriate the proceeds of sale. We shall make an appeal to the residents in Berhampore and neighbourhood, and Cuttack, Madras, and Calcutta. The officers and ladies in Berhampore have been very kind, and have assisted brother and sister Wilkinson in the way of garments considerably. We are now trying to get these lines away. We have written again to the collector; still it is by no means certain that we shall succeed. If we remain we must have our buildings tiled, which will involve us in considerable expense; or be compelled to remove to some other place; this altogether is a trial of patience. Still we feel that we have a never-failing source of consolation, "The Lord is our refuge and strength, a present help in time of trouble. In the Lord Jehovah is everlasting strength."

Brother and sister Wilkinson (April 27,) have come down to Gopalpoor, and we are all staying in Miss C—'s house, [Miss C. has left this part of the country for a time] they are both well, and seem almost as cheerful as ever.

I have no other particulars to communicate; we feel anxious at times as to the unsettled state of Europe. War seems

inevitable; in India we are now at peace; the electric telegraph will be in operation in a few days from Calcutta to Bombay; the new Post office regulations are to come into operation on the 1st June; then letters weighing 1 tola will be 2 annas, $\frac{1}{2}$ tola 1 anna, $\frac{1}{4}$ tola $\frac{1}{2}$ anna, without reference to distance throughout all India. This will be a great boon, but we are going backward in many other respects. We can get no publications now; the Peninsular and Oriental company will not bring them,* and the screw steam ships are to be discontinued; so we shall have to wait four or five months for our periodicals. We have heard that Major Dobbie of the 30th is dead. [By the last mail but one we read the painful intelligence of Mrs. Packer's decease—Mrs. Bailey's mother—she died suddenly.] Thus one by one our friends are passing away, and our time will come too. May we live and act with the solemnities of eternity in prospect. But I must close—love to sister Buckley, in which my dear wife joins.

I am,

Your affectionate brother,

W. BAILEY.

Our readers will have perused the above details with painful interest, and we doubt not will feel the propriety of doing something special for the relief of our missionary friends. In our notice of the Association, (written before these papers were received) we recommended special collections to be made in the month of August for this purpose; Mr. Buckley advocates subscriptions.

* An alteration has since been made, according to the papers, and the periodicals will be sent by the steamers.—J. B.

It is matter of indifference which mode may be adopted, or whether they are combined, (the latter perhaps might be preferable, as public collections give an opportunity to all to contribute a trifle) but what is done should be prompt and generous, if we would cheer our suffering friends.

We defer to the opinion of our brethren in Orissa as to the improbability of the Government affording any compensation for this loss: but we wish to record our opinion, that, as the fire was occasioned by their own sepoys, whose location had been at first the subject of remonstrance, the Government *ought* to refund every farthing of the damage. However that may be, we trust a new location will be found for the soldiers by the Government or that our brethren will obtain a new site for their chapel and premises. To be exposed to fire and pestilence, two of the greatest plagues of men, is most certainly an evil against which, in any future arrangements all due precautions should be taken. The calamity may be turned into a blessing, if the interest awakened by it shall stimulate our friends to be more devoted to the missionary enterprize. The fire at Serampore, sometime about 1817, was a means of great good in the Baptist mission in this respect. Our late friend, Rev. James Peggs, in alluding to it, and to its consequences, once called it, a "blessed blaze." May this, and all our trials be overruled for good!—ED.

MEMOIR OF BONAMALLEE.

BY THE LATE REV. C. LACEY.

BONAMALLEE appears to have been one of the most lovely converts ever gathered to Christ in India. In him was seen how completely a Hindoo may be brought under the sanctifying and elevating influence of the blessed Gospel. His memoir furnishes various instructive lessons on christian missions.

It shows what rich encouragement there is for Missionary labours. In the earlier part it displays the sad condition of a Hindoo idolater awakened to some concern about his soul, but knowing nothing of the way of life. You see him a weary wanderer after rest—the dupe of one deceiver and then of another,—still seeking peace and

finding none. *Bless God that you enjoy the light of the Gospel, and pity, pray for, and help those who like Bonamallee once, have it not.*

Bonamallee was of a respectable caste; he lost his father when about four years old, but grew up an industrious young man, and as far as Hindooism would allow, very amiable in disposition. He married young, and obtained support for himself and family by cultivating the ground, and by a bakery, with which he travelled on the great Jugger-naut road, carrying merchandize, or weary pilgrims; all along the above named line of road he was extensively known and much respected,

About the age of twenty-one he commenced his religious course. The first devotee or religious teacher to whom he attached himself is named Manderadass. This ascetic professes to be an incarnation of Vishnoo, or the "true Juggernaut." He affects to despise all idols, and teaches his disciples to do the same; giving out that himself is a living personification of the deity.

For a time he continued very popular; and, among thousands of worshippers, Bonamallee was not the least zealous and devoted. At this time he was much taken with the works of Achordass, another pretended reformer. He read and studied them with great diligence; and erected a choura or stage, upon which he spent some time daily, reading the devotee's poems and prophecies, and explaining them to others who admired them, or wished to understand their doctrines. For a period of five years did Bonamallee devote himself to the service of Manderadass. He spent much time in listening to his instructions, and singing hymns in praise of Brahma, with his fellow disciples. Nor did he spare his little income, but freely parted with what he had for the maintenance of his Gooroo. On every visit he made, he carried cocoa nuts, beetle nuts, rice, pulse, sugar, and other necessary articles and sometimes contributed money. He believed that he received all his present good by means of his sadhu or saint, and he thought his future hopes depended on him.

Towards the end of five years from the commencement of the period when Bonamallee attached himself to Manderadass, he began to be disgusted with the saint in consequence of hearing him utter much foul and angry abuse, without any just occasion.

Bonamallee accompanied his friend to the residence of Sunderadass, and there he promised obedience to his new instructor, and was initiated into his discipleship. He remained on his first visit for a period of fifteen days, daily listening to the wise sayings of Sunderadass, till he became thoroughly captivated by his moral precepts, his wit, and sarcasm.

Among other things, this ascetic succeeded in inducing Bonamallee to believe that the age of darkness and sin was just about to pass away, and the age of truth and holiness to set in.

While the disciples were being entertained with these pleasant visions, Radhoo arrived from Cuttack, bringing with him a copy of a little tract, called the "Dos-agya," or "Ten Commandments;" being Watts's Catechism, translated into Oryah. Radhoo laid the tract at his teacher's feet, and it was read aloud in the presence of teacher

and disciples by Gunga Dhor, to the great surprise and delight of the whole congregation. Sunderadass expressed his delight in many emphatic sentences, and floods of light seemed to be poured into the dark minds of his people. "See, my children," said he "the truth of what I have been telling you, about the immediate passing away of the age of darkness, and the commencement of the age of truth." This reading of the "Dos-agya" conveyed to the mind of Bonamallee, and to several of his fellow disciples, a *knowledge of the law of God!* They were in a great measure prepared for the discovery. For many years they had renounced idolatry, and were feeling after something better—the knowledge and worship of the true God. The first effect thereof was joy, almost inexpressible joy, particularly as this discovery stood connected with the coming of what they called the age of light and truth.

Bonamallee however, with several others, soon began to feel that what, on its first discovery, filled them with joy and gladness, began to work death in their minds, death to their hopes, and death to their self-righteousness. The more clearly they perceived the nature and extent of the law, and the more closely they examined themselves by it, or rather, the more closely the law applied itself to them, to their hearts, their consciences, and their conduct, the more clearly were their sin, guilt, and condemnation discovered to them. "Have I kept this good law? and have you, brother, kept this holy law?" were questions they began to ask each other and themselves; and every mouth was stopped, and they felt themselves guilty in the sight of God. A painful and ever-increasing apprehension of future punishment began to succeed to their joys. The law had been so far their schoolmaster to bring them to Christ.

Bonamallee participated in these sentiments and exercises. That which he thought would bring life, he found to bring light indeed—but also fear, condemnation, and death. His mind became heavily burdened with a sense of sin—with the danger of impending and everlasting death. In process of time every word of the precious little book was read and studied with a care proportioned to the interest it had excited in his mind; and he met with the name of him who suffered an expiatory death for human transgression, and who can alone save sinners "from the curse of the law, being made a curse for them." But Bonamallee did not speedily comprehend the glorious plan of human redemption, for that plan was a subject upon which Sunderadass either could not or would not, give his people any instruction. He proclaimed *himself* a Christ, and so he

ended all further enquiry about the Saviour.

Bonamallee previous to his saving knowledge of Jesus Christ had no personal interview with the brethren at Cuttack; but he received his evangelical knowledge from those of his fellow disciples, who had. He continued to improve in his acquaintance with the gospel; he saw the divinely adapted scheme of mercy, and as he improved in his knowledge, the burden of sin and guilt, and the fear of death and future punishment, were gradually relieved by his trust in a Redeemer who had loved him, and given himself for him. He felt his heart strongly drawn to Christ. His hopes were on him, and his happiness centered in him. All his confidence was transferred from Sunderadass to Jesus Christ. His own words written with his own hand are, "I have no Saviour but Jesus. Without him I am lost for ever. I know that he died for me, and I have put all my trust in him." In lingering to profess Christ he read the word of God in the New Testament, as well as numerous excellent christian books and tracts.

About this period he perused a new tract, and while doing so, was joined by a neighbour, who said to him, "Why do you weep? I see you intend to abandon us and become a christian." Bonamallee replied, "Ah my brother! I would I were worthy to become a christian! However, I have no hope of my soul's salvation, but in Jesus Christ the true incarnation." During this period he practised private devotion, and paid strict attention to the observance of the Lord's-day. With the heathen he had no sympathy, and could form no friendships. Ramachundra, Gunga Dhor, Doitaree, and Radhoo-das with several other of his old associates, had professed Christ, and had been removed to Cuttack, and he was left friendless and alone. He had, moreover, ere this, ascertained that it was the duty of the followers of Christ to be baptized; and the neglect of this ordinance made him feel unhappy.

During this period of mental depression and indecision, while he was one day returning from a journey on the main road, driving his bullocks and hackery towards his village, and passing Chutta bazaar, he lifted up his eyes and beheld one of the Cuttack missionaries, with several of his old friends, preaching to the people. They were on a journey to Khunditta, and were resting in the bazaar during the heat of the mid-day. Bonamallee no sooner saw them than his hackery stopped, and he was at the head of his bullocks. His eyes were directed to the ground; and his countenance exhibited the severity of the struggle that existed in his breast. Jesus Christ claimed him, and he allowed the claim. But Satan suggested loss of caste, loss of credit, loss of liveli-

hood; the disgrace of being considered an out-cast, a flesh eater, a hari, or eater of all things, and doer of all things. The native friends saw their brother Bonamallee in the midst of this painful reverie; and, as if by one consent, they ran to speak a word of encouragement to their old friend. Nothing could have been more timely than this affectionate christian interference. The first words spoken broke the charm which held him. "Brother Bonamallee, are you well?" These words sounded delightful in his ears, and he raised his head to reply to this kind recognition. The friends conversed together for some time, and he spoke of his experience and his trials; but after receiving some encouragement he promised to join them at Cuttack in a few days.

After this interview he never felt much more difficulty about renouncing caste; he was ready to give up all, if need were, for Jesus Christ. But when his friends demanded why he was visiting Cuttack, instead of telling them the simple fact he somewhat prevaricated, and assured them he was going to fetch salt, which at best was only a secondary object. Such prevarication is universal among the people, and is not considered a breach of truth. But Bonamallee was possessed of better principles, and he no sooner reflected upon his conduct than his conscience smote him; accused him of deception and falsehood. He had broken the ninth commandment! This caused this excellent man much sorrow, and it was sometime before he obtained peace of mind again.

Bonamallee was welcomed at the christian colony of Cuttack, by his old friends and associates. After five weeks probation he was unanimously received into fellowship, and was baptized on the 3rd of May, 1840. Soon after his baptism, Bonamallee returned to his village for his wife and family. He found his wife ready to receive him, and prepared to go with him. The scene of Bonamallee's departure from his village was very affecting. He packed up his little all on two hackeries, and stood ready to depart. His neighbours, especially the females, came out of their houses and gathered round the family. He spoke to them of the value of their souls, and the danger of sin; of the vanity and sin of idols; of Jesus the only Saviour; and then pressed them to become believers in Christ. Having finished his address, and made his salutation of love for the last time, all the women on a sudden lifted up their voices and wept as though they had lost their first-born. They accompanied the party for some distance, when at Bonamallee's entreaty they consented to return, but again at parting they broke out into fresh bursts of wailing and loud lamentations.

Bonamallee remained about eight months at Cuttack, labouring industriously in the garden of one of the missionaries there, and getting six pice per day. He attached to himself the affections of all his christian associates by his peaceful and amiable deportment, and obtained from all an high opinion as a christian.

When Lockhundas was called to preach the gospel, Bonamallee was sent to Khunditta to become his substitute. He had to superintend the temporal, and in some sort the spiritual interests of that little colony of christians, and he conducted the business entrusted to him with faithfulness and industry, while he cultivated a small farm for the maintenance of his family. He remained at that place till he was called to be a preacher of the gospel to the heathen. He evinced not only a strong desire to instruct and save the people around him, but also the possession of rather eminent talents for such a work. His thorough hatred of idolatry, combined with his long and intimate acquaintance with the various modes and arguments by which it could be successfully assailed, fitted him for that work, while his kind and amiable disposition, strengthened by the influence of the gospel, eminently qualified him to discharge it so, as, that while he did not spare the system he assailed, he did not irritate and offend his hearers. He never expressed a wish to be employed in preaching the gospel: he had views of himself too humiliating to allow of his doing that, and views of the work of preaching the truth, too exalted to permit him to think himself able or fitted for such employ. But his attempts to instruct and benefit his fellow-creatures wherever he met with them, were so constant and well directed that it could not but be perceived that God by his spirit and providence, pointed him out to be a labourer in the field of the world; and when he was recommended to the conference of 1845, as a probationary native preacher, he was immediately received, and his appointment for his first year fixed at Berhampore.

When the messenger arrived at Khunditta to inform him of the decision of conference, he was filled with joy; he thanked God, and looked upon the decision as an answer to his ardent prayers, that the Lord would employ him in some way or other in his vineyard. He gave himself to the Lord's work, and instantly set about preparing for his journey to Berhampore.

Almost all other persons, especially Hindoos, would have sold their property to the best advantage, but not so Bonamallee; some part of it he sold to the brethren who could purchase it at low prices, and other

parts he gave to such as were in need of it, but too poor to purchase it. Before he left, Bonamallee determined to pay a final visit to Manderadas and his disciples, under the hope that they would hear from him the gospel of salvation. He supposed they would hear and candidly consider his testimony in the recollection of their former love. But no: when he preached Christ to them,—that his atoning blood was the only means which could expiate human guilt,—when the ascetic heard of Christ as the only Saviour, he grew almost furious with anger, and addressing himself to his sinful disciples exclaimed, "Behold that sinful wretch! He once worshipped me, but has now renounced caste, has popt into the houses of the unclean, and eaten cow's flesh, and has now the impudence to enter my presence with his shoes on, and preach to me! Turn him out." The disciples were prompt to obey their teacher's orders. "Push him away!" cried the devotee, and poor Bonamallee was removed to a still greater distance. Yet this visit was not without good. There was one man among the disciples of Manderadass, a relation and namesake of the preacher, whose heart the Lord opened, and amid the noise and abuse of the ascetic and his disciples, he received the testimony of the truth. Bonamallee walked away followed by this man, and when the rest had returned to their grove, he came to some distance on the road, making many inquiries, as, "Brother, brother, what must I do to be saved?" "Believe in the Lord Jesus Christ and thou shalt be saved." "But, brother," replied he, "my sins are so many and so great that I fear they cannot all be removed!" "I told him," says the preacher, "that if they were mighty as the mountains Christ could forgive them all; only believe on him. His blood cleanseth from all sin." Hearing this testimony he wept much and returned to his own village. In a day or two after this occurrence, Bonamallee the second arrived at Cuttack as an inquirer. He was received and baptized, and is now with his wife a member of the little church at Piplee, while his eldest daughter is a candidate for baptism at Cuttack. At his first station, Bonamallee laboured well in his divine master's vineyard for two years. He endeared himself to the church at Berhampore, to the Missionaries there, and also to the heathen natives. Every body loved Bonamallee. His amiable temper and deportment, and the conciliatory manner in which he delivered his testimony against idolatry and for the truth which it was his business and pleasure to preach, disarmed even his bitter opponents in the public bazaar.

In February, 1848, Bonamallee, at the same time with Parasua-rout, was ordained to the work of preaching the gospel to the heathen, by the brethren, European and native in conference assembled.

The account Bonamallee gave of his religious experience, and of his motives for desiring to preach the gospel, was not only highly satisfactory but often very affecting.

The instances of usefulness from his ministry, both at Choga and Khunditta are numerous.

Bonamallee's entire devotedness to the cause of his Redeemer, and his self-renunciation to its interests, were evinced on his last appointment; his words were, "Wherever the Lord sends me I am willing to go, I do not wish to consult my own will." But here he soon finished his bright and useful course. He left Khunditta scarcely recovered from an attack of inflammation in the lungs, and this disease returned with fatal power a few weeks after his arrival in the south, and Bonamallee suddenly closed his devoted and very useful course. As a christian, so far as *observation* extends he was without fault. I have known him intimately from the time of his baptism till the period of his death, but never observed the slightest inconsistency or impropriety of conduct in him, either of temper, word, or deed; and I never heard a complaint from any person that Bonamallee betrayed fault or inconsistency. He was universally and highly beloved, and persons who are noted for making objections and fault finding, had nothing but good to say of Bonamallee. The love of Christ as exhibited on the

cross was a subject which in his mind never grew feeble or old, and was seldom absent from his thoughts. That love operating on one of the most amiable of natural dispositions, presented an aspect very seldom witnessed and most delightful to behold in any case, but more especially in a convert from gross heathenism.

In his ministry Bonamallee was as exemplary and eminent as in his christian character. The subjects of his ministry were uniformly excellent, as the evil of sin—its consequences—the love of Christ—the importance of the soul's salvation—the pains of hell—the joys of heaven—and the seriousness of death and judgment. His manner was earnest and affectionate. His hearers felt that he was sincere; and they became serious. Brother Stubbins remarks to the writer of this little memoir, "I never knew a man who appeared to have so much of the spirit of Christ, or more constrained by the love of Christ. His life might be said to be a mirror reflecting the image of Christ."

Bonamallee's death might be anticipated by his life. He was prepared to meet his God, and when the Lord said, "Come thou up hither," his language was, I come Lord. He had a family, but they were the subjects of a promise in which he had perfect confidence, and his anxiety about them was allayed. He loved God, he loved Christ, and he felt no ties to earth unloosed; all was right and all was ready, he longed to be with Christ which was far better. His death evinces the truth of the apostle Paul's exultation, "O death where is thy sting! O grave where is thy victory!"

NOTES OF VISITS TO THE CHURCHES. No. 9.*

LORD'S-DAY, March 12th, preached morning and evening at NEW CHURCH STREET CHAPEL, LONDON, from 2 Cor. v. 13, 14, and Acts xiv. 27. Addressed the Sabbath school in the afternoon. The congregations were very pleasing, and the collections amounted to £14. 3s.

On Monday, after riding a hundred and twenty miles, I assisted at a Missionary meeting at CASTLE DONINGTON. The other friends who took part were Mr. Winks, Mr. Gill, and Mr. Stone, (Indep). Collections £8, but the amount of subscriptions I am not able to state. The Independent minister stated that both himself and his predecessor at Castle Donington, (the Rev.

W. Spencer Edwards, now of City Road chapel, London,) had been indebted under God for their earliest impressions of the importance of personal religion, to the valuable writings of our revered Secretary. The first time the subject of establishing a Missionary Society came before our Connexion, it was in consequence of a case from the church at Castle Donington, then under the pastoral care of the late Mr. Thos. Pickering, brother of the late venerable W. Pickering, of Nottingham. This was 52 years ago, and as the Minutes of that Association, held in London, are in the hands of few who read these lines, an extract may be interesting. "Case V.

* The reader will kindly correct the following errors of the press in No. 8, p. 332, line 22 from bottom, read *any for are*; p. 334 note for Jer. lxiv. 4, read xlv. 4; p. 335, line 19 from top before *obuy* read *describes your duty*! p. 357, for *Stubbings* read *Stubbins*.

From Castle Donington. Can any sort of foreign missionary business be undertaken by the General Baptists? Answer.—In the present state of our connection it does not appear that we can, with propriety, undertake any foreign mission; but we think its situation, and the cause of the Redeemer amongst us such, as to render it proper and necessary, to undertake and pursue a mission at home." A committee was then appointed to make the necessary inquiries about a district in Lincolnshire; from which it is obvious that we cannot even think about advancing the cause abroad, without being stirred up to do more for the enlargement at home. Mr. Bailey, of Berhampore, was, for a brief season, a member of the church in this place. Donington Park was the residence of a distinguished Governor General of India, the late Marquis of Hastings. He was more enlightened in his views than Governors General in those days usually were. It was considered at that time bad policy by most Indian public servants to educate the natives, as their ignorance was regarded as a security for the stability for our empire. The Marquis rejected this barbarous notion, declared that the English had been planted in India for the good of the Hindoos, and that it was our duty to raise them in the scale of civilization. The first native newspaper ever published in India was in the time of his rule, and on receiving a copy, he took it with him into council, and at once passed an order that it should be circulated at one-fourth of the ordinary rate of postage. It was published at the Serampore press, and the title was the *Sumachar Durpun* (The Mirror of News). This was in May 1818. Lady Hastings deserves honorable mention in connection with Female Education, which, till then, had been wholly neglected,* and which, owing to the peculiar difficulties of the enterprise in a heathen land, has not yet made rapid progress, as out of *thirteen or fourteen millions* of females in Bengal, there are not at present, it is believed, more than *two thousand* under instruction; still it is making steady progress. The period of his lordship's administration was one of the most prosperous that British India has known. He left the territories of the Company greatly increased, the treasury full, and the income greatly exceeding the expenditure. I am just old enough to remember his return, and the excitement produced in our neighbourhood, when "the old Marquis

* The Baptists are not generally backward in any good work, and it is simple justice to state that the credit of establishing Native Female Schools, is due to some young ladies under the tuition of the Baptist Missionaries' wives in the Circular Road, Calcutta.

from the Indies" came to Ashby. But I must not omit to tell my readers that it was while Lord Hastings was Governor General, that our first Missionaries—Peggs and Bampton—went to India, and at an interview with which they were honored he talked freely with them on various subjects, and gave them permission to settle in Orissa. They say, "We had a private audience with the Marquis of Hastings. He received us in his study, acknowledged in respectful terms the receipt of the packet from the Castle Donington Bible Association, conversed very freely about the state of India, the best means of promoting Christianity in it; and when we took our leave he promised us all the countenance in his power." Happily we can now go and settle where we like, and no Governor General can prevent us.

Tuesday evening, a Missionary meeting was held at SAWLEY. Mr. Bennett presided, and Mr. Winks, and Mr. Buckley addressed the friends. Attendance not large, and collection (not including subscriptions) £3. On the preceding Lord's-day Mr. Winks preached here in the afternoon, and at Donington in the evening in aid of the Mission.

Wednesday evening, a similar service was held at TICKNALL. Mr. Gill, pastor of the church in the chair. Prayer was offered by Mr. Ward, and the assembled friends were addressed by brethren J. G. Pike, J. B. Pike, and J. Buckley. On the preceding Sabbath Mr. Gill preached for the Mission. Amount of collections not known to the writer. Mr. W. Brooks, who has been usefully engaged in the Mission for about thirteen years, is a native of this village, and here his aged parents are spending the evening of their days.

Thursday evening, a pleasing service was held at HARTSHORNE. The attendance was good and the collection encouraging. Brethren Gill and Wood of Melbourne, with myself, pleaded the sacred cause.

Saturday evening, March 18th, I was at BIRMINGHAM; and when after a refreshing night's repose, I woke up early in the morning of the first day of the week at Spark Brook House, I thought with much interest of the lines—

"A day most calm, most bright,
The week were dark without thy light,
Thy torch doth show the way." *

Welcome and precious is the return of the day of the Lord. On the 19th I preached morning and evening at Lombard Street, and addressed the Sabbath School in the afternoon. The anniversary of this important auxiliary was held on Monday evening, when Alderman Ratcliffe presided. Mr. Cheate read the Report, and the following ministers were engaged. J. Lewitt,

(Coventry) T. Swan, and C. Vince, (P.B.) P. Sibree, (Independent) and the Missionary. The congregation was numerous and respectable, and the service interesting and useful. Collections and subscriptions for the year about £58. There was some defalcation in the sum received from the Sabbath school, which it was hoped would not occur another year, but to compensate for this an increased sum was obtained at the meeting. Birmingham has long and liberally supported the Mission, and besides the zeal and interest of our friends, which it is very pleasing to notice, the Lord has given us favor in the eyes of his servants connected with other denominations, who have generously helped us. It was remarked at the meeting by a minister of another body, that Mr. James had said at a social meeting of ministers a few days before the meeting, that the Orissa Mission was "one of the most effective Missions" of the day. I wish we were more worthy of such commendation. Let not such remarks elate us; but while thankfully acknowledging that the Lord has done much more for us and by us than we deserved, let us with unfeigned humility lay the crown at his feet. Mr. Vince said that no christians were laid under such obligations from their creed to send the gospel to all, as the General Baptists: they believed that Jesus Christ was the propitiation of the sins of the whole world; and he believed it as fully as they did, but if they kept this knowledge to themselves, their inactivity would be most inexcusable. An idle General Baptist at the bar of the Judge would be condemned out of his own mouth, by his own creed, as well as by the Judge.

It is remarkable how places identified with important events in our history affect us, especially when we see them again after a considerable interval. John Foster has some striking remarks on this point, in the first of his profound essays, which some of my readers will no doubt remember. Birmingham, it may be added, more than any other large town in the kingdom, requires an increased number of places of worship. I believe, that, according to the Census, there is no considerable town in England (some parts of London excepted) so inadequately supplied with church and chapel accommodation as this important place; and surely this ought to have weight in the effort to build another chapel, an effort which will have the hearty good wishes of the friends at Lombard Street.

On Tuesday at noon we proceeded by rail from BIRMINGHAM to LONGFORD, to attend Missionary services at the old chapel. A sermon was preached in the afternoon by the writer of these notes, on conversion,

to a goodly number of friends. At half-past 5 we attended and addressed a meeting of young friends, all of whom appeared much interested. An hour later the usual service was held. Mr. Chapman presided, and the following ministers pleaded the cause. E. Bott, (Barton) J. Salisbury, (Union Place, Longford) Weatherall (Wesleyan) S. Hilliard, (Independent) and the Missionary. The attendance was very large, and the service very exciting. Amount of collections, &c., not known to the writer; but not less than in former years. The continued interest felt in the Missionary anniversary at this place is very gratifying. It was remarked by one of the speakers that the Missionary fire, like that which in days of old, burnt on the Jewish altar, should ever be burning; it should never go out; and it was added, that under the ancient economy it was the work of the priests "to burn wood on it every morning;" so now, christian pastors should habitually labour to keep alive the flame of Missionary zeal among those "over whom the Holy Ghost had made them overseers." Longford is one of our old churches. The Association was held here in 1779; but in those days the Association was not so large as a good Conference is now in the Midland district.

On Wednesday, similar services were held at WOLVEY. Mr. Bott preached in the afternoon on "The sufferings of Christ, and the glory that should follow." At the meeting in the evening Mr. Crofts presided; the principal part of the speaking, as usual, devolved on the Missionary, but brethren Bott, Hargreaves, Knight, Harrison and Prain delivered brief addresses, or assisted in the devotional parts of the service; which was felt to be a useful one. The collection in the afternoon averaged a shilling each for every adult present—a statement that can rarely be made. Disappointment and regret were expressed both here and at Longford at the unavoidable absence, through illness, of the revered Secretary; but the service rendered by Mr. Bott, his substitute, was accepted of the saints. Charlotte Sutton, and Jemima Collins (now Mrs. Super) went from Wolvey.

Lord's day, March 26th, at BAXTER GATE, ЛОУНВОРОУА. preached in the morning on the encouragement to come to Christ, and in the evening on the love of Christ constraining us. The attendance in the evening was smaller than usual, on account of Sabbath School sermons being preached at two other chapels in the town. At the meeting on Monday evening, Mr. E. Stevenson presided, and the Secretary, Mr. Goadby, and J. Buckley pleaded the sacred cause. Collections and subscriptions £19. 1s.

Tuesday evening, a similar service was held at DISEWORTH, the native place of my late revered tutor, Mr. Jarrom. The attendance was unusually good. Mr. Geyton, an officer of the church, was in the chair, Mr. Taylor, the pastor, with Mr. John Orissa Goadby, (who desires to be engaged in missionary work) addressed the assembled friends, and the missionary "Rehearsed" what "God had done" by the labours of his servants, and "how he had opened the door of faith" unto the idolaters of Orissa.

Wednesday afternoon I preached at KEGWORTH, from "Him that cometh unto me I will in no wise cast out,"—an unspeakably precious text. Bunyan, when convinced of sin, and ready to despair of obtaining mercy, found it very sweet; it was, he said, a word to rest a sinking soul upon, that it might not fall and perish for ever." And not many years since a company of the disciples of Christ were discussing the interesting question, which is the most precious promise in the Word of God? And the minds of most, no doubt from experience of the consolation and hope derived from it, were directed to John vi. 37. Let the pious reader in days of darkness and depression think of these gracious words that proceeded out of the mouth of his Lord. Words more adapted to encourage the desponding soul cannot be found in the Book of God. This promise cheered millions of souls ages before we saw the light, and it will cheer many millions more when the worm shall be feeding sweetly upon us. It will never be blotted from the heaven inspired page.

"Engraved as in eternal brass,
This mighty promise shines;
Nor can the powers of darkness raise,
These everlasting lines."

On the preceding Sabbath sermons in aid of the mission were preached at Diseworth and Kegworth by Mr. E. Stevenson and Mr. Allsop, of Castle Donington. The Wednesday evening meeting was well attended; Mr. Taylor, Mr. Pike, senior, and the writer addressed the audience. It was a time when the presence of God was felt. Solemn and earnest appeals were made on the importance of personal religion, and much information was communicated respecting the progress of the work amongst the heathen. I was affected in walking up to the chapel to observe the tombstone in memory of John Wilders, who was received into the Wisbech academy at the time I left it; the other student admitted at the same time, and who appeared likely to be an able minister of the new covenant, (Thomas Acroyd) has also finished his course. The late Mr. Felkin, one of the most eloquent

ministers with which our denomination has ever been favoured, laboured here for many years, but was not, I have heard, generally appreciated. It was not ever my privilege to hear him, but judging from the testimony of those who were thus favoured, he must have been a man of no ordinary capacity. The texts always appear to have been remembered by his hearers. I have heard my dear mother speak with great interest of a sermon he once preached in her father's house, from "If ye know these things happy are ye if ye do them," to *twelve persons*, and he came *twelve miles* to preach it; but it was worthy of being heard by thousands. Twice he wrote the Circular letter; once in 1803, on the "Nature and object of saving faith," and in 1808, on "Spiritual-mindedness." Both of them are excellent compositions, the latter particularly so: the style is elegant and the doctrine sound and scriptural; some parts of the letter on spiritual-mindedness are powerful and impressive in a very high degree. What a pity that one who could write so well did not write much more! No notice of him ever appeared in the G. B. R.; but an interesting memorial of him may be found in Mr. Wood's History, from the pen of Mr. Pickering. His last years were somewhat beclouded; the friends of early days, and ministers with whom in happier years he had been intimately acquainted, withheld the cheering expression of Christian sympathy and affection, harshly so, I think.* No doubt he has reached that peaceful happy abode

"Where tempests never beat nor billows roar."

On the morning after the meeting as I walked in the garden, and looked on the fields, (for I slept in Kegworth fields) I was powerfully reminded of a text which is very encouraging to those who pursue the work of Christ among the heathen,— "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isaiah lxi. 11.) How lovely is the aspect of nature when God renews the face of the earth! and to his almighty power it is as easy to renew the hearts of benighted heathens. Let us have faith in God,

* It is right perhaps to add what has led to this expression of opinion. Not long since I carefully read the private papers of a deceased minister of good report amongst us, who was a fellow-student of his, he was not cordial to Mr. F. in his latter days; and he assigns candidly and fully his reasons: he seems to have had some misgiving himself as to whether he was fully justified. My impressions that he was not so were decided. Both are doubtless in heaven.

then we shall be strong and very courageous in our work.

On Thursday evening I delivered the usual lecture at CASTLE DONINGTON from 2 Peter i. 10, 11.

Lord's-day, April 2nd, the annual sermons in aid of the association, MARY'S GATE DERBY were preached morning and evening, but as Mary's Gate chapel was closed for cleaning and painting the services were held in Brook street chapel. The annual meeting of this active association was held on Monday evening, Mr. J. G. Pike, junior, offered prayer; Mr. Pike, senior, the venerable pastor of the church, and the father of the mission, introduced the service by a few weighty remarks. Mr. G. Stevenson, the treasurer of the association, read the list of collections and subscriptions, amounting to £93 16s. 10d., a sum pleasingly expressive of the undiminished attachment of the friends to the good cause. Mr. Goadby and myself addressed the audience. Mr. Goadby's address was a masterly exposition of a principle which has ever marked the divine administration of human affairs, that God blesses us that we may be blessings to others, and was chiefly founded on the words addressed to the father of the faithful, "I will bless thee—and thou shalt be a blessing." The history of the children of Israel was adverted to for the purpose of showing that so long as they were obedient and faithful God was with them and blessed them; when they were disobedient and rebellious they were punished; the pre-eminence to which God has raised our country was regarded as designed for the blessing of the world; the bearing of this on missionary work was illustrated in a way that was interesting and instructive, and was applied to the war in a very telling manner. The speaker expressed his persuasion that so long as England was zealously employed in diffusing the truth of God through the world "neither Nicholas of the north nor Nicholas of the deep" would ever be able to destroy or even to damage us. The sentiment cannot, in my judgment be gainsayed, still other thoughts suggest themselves which moderate our confidence. "Are there not with us, even with us, sins against the Lord our God?" and for these sins do we not deserve correction? Nor should we forget that sometimes "the race is not to the swift, or the battle to the strong." Still I have confidence in God. We are doing his work beyond any other people on the face of the earth, and He will preserve us to do it, and prosper us in it. Brook Street chapel has missionary associations which to many are still interesting. Thirty years ago I remember,

as a little boy, being present in that sanctuary at the ordination of Brother Sutton; nor have I forgotten some of the interesting particulars he related of the dealings of the Lord with him. The grace that met with that young man, that diverted his feet from the paths of vice, and brought him into the way of holiness did indeed effect a happy transformation. Most of the ministers who took part in the solemn services of that important day have since then gone to their long home. Goadby, Pickering, Orton, Henham, and perhaps others. Owing to the unfavourable circumstances under which the services were held this year, the collections were somewhat smaller than usual, but the precise amount I am unable to state. The mission has many steady, warm-hearted friends in St. Mary's Gate church; and the Juvenile Association has done well.

The celebrated missionary, Mr. Ward, was a native of Derby; and was an apprentice in the same shop as our late worthy friend Mr. Wilkins. There is an interesting account of Ward in the "History of Derby," written if I am not much mistaken, by a pen with whose productions most of us are familiar. Two hundred years ago Derby numbered less than 4,000 inhabitants; now according to the Census there are 40,609 souls.

On Tuesday evening I was at NEW BASFORD, which is a branch of Broad Street, Nottingham. Besides the writer, the following brethren assisted, W. R. Stevenson, Chesson, and Spray, (Wesleyan Association) Wassel and Barton (Scotch Baptist). The attendance was encouraging and all present appeared to be interested. How desirable that in all our village congregations missionary services should be regularly held. The villages in the vicinity of Nottingham are little towns. New Basford contains 2,500 souls. The number of members connected with our cause is 50.

Wednesday evening I was at STURTON BONINGTON, which is about a mile from the Kegworth Railway Station. Very acceptable and useful help was given at the meeting by Mr. E. Stevenson and Mr. Baldwin, who urged the claims of the cause, especially on the young; and missionary details were furnished by the writer. Sermons were preached on the preceding Sabbath here and at NORMANTON by Mr. J. G. Pike, junr. Collections and subscriptions amounted to £5 6s.—a sum which surprised and gratified the friends.

Thursday evening, spoke at CASTLE DONINGTON, on sin being its own punishment, from the solemn words, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."

I cannot close this paper without referring to the death of John Wright, Esq., whose hospitable and christian attentions we received when at Birmingham. Though connected with another section of the church of Christ he was deeply interested in our mission, generously supported it when living, and remembered its interests in prospect of death. On returning to Spark Brook House after the engagements of the Sabbath I found him reading, with great interest, our last report. He was then in feeble health, and three weeks later, when he became suddenly much worse, he could not rest till he had completed all the benevolent purposes that were in his heart. He then "gave and bequeathed to the treasurer for the time being of the General Baptist Missionary Society, the sum of *Five Hundred Pounds*, to be applied to the special object of the mission at Cuttack, in the province of Orissa, in the East Indies." At the same time he left to the Church Missionary Society one thousand pounds.* He was much supported in his heavy bodily affliction; the peace of God which passeth understanding was richly vouchsafed unto him, and it supported him to the last. When such men die we may truly say,

* The following, according to a provincial print, is a correct list of his legacies:—The British and Foreign Bible Society £2,000. The Church Missionary Society for Africa, £1,000. General Baptist Missionary Society £500. Nottingham General Hospital and Dispensary, and Wesleyan Benevolent Society £100 each, (he was formerly of Nottingham). Birmingham General Hospital, Queen's Hospital, Blind Asylum, Deaf and Dumb Institution, and Wesleyan Benevolent Society, £100 each. Birmingham General Dispensary £500, and Eye Infirmary £200. In all £5,000.

"Their works do follow them," and the benevolent agencies brought into operation, or continued in working by their legacies, bringing forth fruit, by the rich blessing of God, unto eternal life, will doubtless increase their happiness in the heavenly state. All your readers will join in the wish expressed by the gentleman to whose kindness I was indebted for early information of the legacy in which our mission is interested,—"I trust the legacy left so willingly, and with such earnest desire to extend the Redeemer's kingdom, will be blessed by God." With that blessing it must do good. Without it millions of pounds would be but a curse. Many who read these lines may think that they cannot leave hundreds or thousands of pounds to christian institutions; let them therefore be more solicitous to leave a good example, a good stock of prayers, (nothing effectual can be done without prayer) and a testimony borne through life and confirmed in death to the preciousness of Christian truth; then when they have closed their eyes on all terrestrial scenes this testimony—the highest that can be witnessed of created spirits—shall be spoken of them, that they pleased God.

Let us all be stirred up, remembering that we know not how soon the Bridegroom may come, to work while it is called to-day. Life is ours now. Death will be ours soon. Then things to come will be ours for ever.

"O, thou great Arbitrer of life and death!
 ——— With the patriarch's joy,
 Thy call I follow to the land unknown;
 I trust in thee, and know in whom I trust;
 Or life or death is equal; neither weighs;
 All weight in this—O, let me live to thee."

J. BUCKLEY.

CHINA.

ENLARGEMENT OF THE NATIVE CHURCHES.

WHILE watching with the deepest interest, says the Missionary Magazine, the progress of that great revolutionary movement which it is anticipated may lead to wider openings for the spread of the Gospel in China, our missionaries have from time to time had their faith strengthened and their spirits refreshed by manifest proofs that their past labours have not been in vain in the Lord.

We are now privileged to announce the cheering fact, that not fewer than twenty-two new members have been introduced, through the rite of bap-

tism, to the native churches, namely, seventeen at Amoy, and five at Hong Kong. It is, moreover, a circumstance quite unique and peculiarly interesting, that of the new converts at Amoy, nine are females.

In connexion with the notice of these events, in the subjoined correspondence, we have also the pleasure to lay before our readers a gratifying report of the formation, on the continent of America, of a native Chinese church, sustaining a filial relation with that under the charge of our Missionary brethren at Hong Kong.

Extract of a letter from the Rev. John Stronach, dated Amoy, February 28th, 1854.

"The examination of the applicants for baptism took place to day before my brother, myself, and Dr. Hirschberg; some of the native church members were also present. There were ten male applicants, eight of whom we thought admissible, among whom was Ma Lek. Dr. Hirschberg was highly satisfied with the knowledge and feeling of the men, and so were we all. There are eight females whom we hope to examine on Thursday. Oral instruction has been the heaven-blessed means of introducing this knowledge into their minds, for only one of them can read, and he not much. So it is evident we are not labouring in vain, while 'preaching,' as our Lord did, 'the Gospel to the poor.' They all have means of livelihood; nor can we find out any inferior motive leading them to so generally unpopular and unattractive a course as a profession of christianity. May the Saviour they seek to honour keep them steadfast.

Murch 2nd.—This day has been interesting, on account of the examination we have been holding of the nine Chinese women who have applied for baptism—the mother of two of our members (one deceased), and who is also the widow of the first member admitted to our church here; the wives of three of the members, and the aunt of two, along with four female servants, one the mother of one of the male applicants. Such is the status of these nine women; and I was more pleased than I had expected to find ground for being, with their knowledge of christianity, and the interest they showed in its truths. So they will all be baptized on the 5th instant by my brother, before the men whom I am to baptize. You will be glad to hear of women being admitted—they give christianity a home in the land, and their influence cannot be inconsiderable. The public profession of an unpopular and novel religion by Chinese females is a trial of courage, but they are all glad to come forward, and ready to face the world."

In a subsequent letter Mr. Stronach mentions the fact of the seventeen interesting Chinese converts, viz., eight males and nine females referred to in the preceding letter, having been publicly received into the christian church through the rite of baptism.

Extract of letter from the Revs. Dr. Legge and J. Chalmers, dated Hong Kong, 24th March, 1854.

"We are happy to inform you by this opportunity, of some addition to the members of our christian church. On the evening

of the second Sabbath in this month, the ordinance of baptism was administered in the Bazar chapel to five young men; four of them lads in the school, and the other a brother of one of them, and the son of an individual who was received into the church about three years ago. Of the four scholars who have made this public profession of christianity, two signified their wish to be baptized more than twelve months ago; and their general behaviour, and growth in christian knowledge, have been such as to afford much satisfaction to our minds. The two others had also revolved the subject of their duty to declare themselves on the side of the only living and true God for several months. Some sermons preached by our brother Tsun-sheen, about the close of the last year, stirred up their minds to much thoughtfulness. The four took counsel together, spoke with some of the older members of the church, and unitedly made their application to be received into our christian fellowship. We received them gladly, and with affection and hope, commend them to Him who is able to keep them from falling.

Two infants, the children of two of our oldest members, were baptized at the same time, making, in all, the greatest number to whom the ordinance has as yet been administered at one time at this station. There was something interesting in the young, grown up to maturity, declaring *their* purpose, whatever others might do, to serve the Lord, and in the parents bringing their infants to dedicate them to the Saviour. We could not but be encouraged by the service. It seemed to declare that christianity has taken root among the Chinese, and to assure us that we shall ere long see greater things."

Extract of another letter from the missionaries at Hong Kong, of somewhat earlier date than the preceding:—

"Small as our church is, it sustains already the position of a mother church. You will be interested to hear that the only society of Chinese Christians in America is composed of individuals who originally belonged to it. You have heard at different times of lads from the school and members of the church going to California. There are now five in that region who were baptized here, and Soo-long, the young man who was educated at Mr. Henderson's expense in Scotland. In a letter to Dr. Legge, dated 13th Nov., 1853, one of them, Ho Ch'öng-K'ow, says, 'I am happy to say that we have formed a Chinese church here, though the members are yet very few. We are only four—A sam, A ts'un, A ts'ën, and

myself. I hope our heavenly Father will increase our number. A-sam received the office of elder, and A-t's'un is to teach Chinese to the missionary, Mr. Speer. For the few weeks past, Mr. Speer has held the meeting in my room, but a large chapel will soon be raised for the Chinese. Oh! dear sir, it is very hard to make a man stand in the truth. If God had not helped me, I should have fallen into the hand of Satan; but our Creator is able to keep his people from all the temptations of their enemies. The American ladies and brethren are very kind to me. I often think of my beloved teacher in China with great pleasure. Please accept my warm love.

'When far from the friends we hold dearest we part,
What fond recollections still cling to the heart!

Past converse, past scenes, past enjoyments are there—
Oh, how hurtfully pleasing, till hallowed by prayer.'

I shall be very glad to hear from you as soon as you can favour me with a letter. My trust is still in God, and I want to live in such a manner that wherever I go I may leave a savour of piety.'

The evidence which the above extracts supply of the piety and christian steadfastness of the writer is very pleasing, and you will join with us in repenting his prayer that God will be pleased to watch over their infant church. It is something for the London Missionary Society, in addition to all the other things which it can refer to as done by it for China, to be able to say this also, that it has given the first Chinese church to the continent of America."

POLYNESIA.—RARATONGA.

THE Rev. C. Pitman, of the London Missionary Society, April 8, 1853, records the very interesting and encouraging cases of two individuals who had recently departed in the faith—the one an aged and established christian, and the other a young disciple lately brought to the knowledge of the truth. Surely such examples show the power of divine grace, and encourage devoted missionary efforts.—ED.

Death of an aged member and deacon of the church.

"Amongst the number who recently departed in the faith was our respected brother Kaisara, one of the two deacons chosen at the formation of a christian church in this place, May, 1833—a man esteemed and loved by us all. A few extracts from my journal will show you the state of his mind when summoned by his Master.

'All the afternoon till dark with the sick. Spent an hour with our aged brother, deacon Kaisara, who has been some months confined to his house. Like my other visits this has been truly refreshing. In reference to the future there is no hesitation. His eye and heart are fixed upon the true and firm foundation, Christ Jesus. He is in the attitude of expectation, waiting the coming of his Lord. We talked together of days past—of brethren who had preceded us, and the prospects before us. Whilst talking on the joys of paradise he seemed to renew his strength, and longed for the time when he should "mount up as with the wings of eagles." Whilst thus leading this venerable saint

"through the valley," he pulled from under his pillow an axe without a handle, and said, "Teacher, when you first came to this island, you gave me that axe; with it I hewed down trees for the first house of God erected in this place, for school-houses, and for your dwelling-house. When we built our new stone school-house, it was employed in that work; so also in the building of the stone chapel at Tiikaveka; then laid aside. When we built our stone chapel here, after the hurricane, and subsequently the new school-house at Matavera, I drew it out of concealment to be employed in the work of God. There it is; look at it." I did so, and should not have thought, from its appearance, that it had been used for so much work. I expressed my surprise at the great care he had taken of such an article, and returned it, saying, "One work, perhaps, remains to be accomplished by it—to cut down wood for a coffin." "Yes," said he, with much cheerfulness, "and what then shall be done with it?" "Hand it down," I replied, "to one of your family to whom you are disposed to give it." He replaced it from whence he took it, and said, "So will I do." A few days previously he had made his will, but not having showed me this remarkable axe, given more than twenty-five years ago, it was not among the items.

A messenger to say that Kaisara was apparently drawing near to his end. Went directly to see him, and found him exceedingly weak, scarcely able to speak. "Well, brother," I said, "how is it now on the borders of Jordan?" "My ship," he replied, "is moored; the anchor is

within the veil; all is well, there will be no shipwreck; all is calm." Calm indeed it was. Not a ruffle appeared on the surface of his soul; not a doubt of safety expressed. Christ's promises his support, and waiting to enter the haven of rest. We recounted together the labours of past years, and talked of the amazing love of God to the sons of Raratonga. It was a soul-cheering visit to one just entering the invisible state. "What shall I say to the church after your dismissal?" "Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is absolutely necessary to salvation," and quoted, as strength would allow and his quivering lips repeat, John iii. 36. "This may perhaps be our last meeting below." "Well," said he, "ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to 'see the King in his beauty,' and that land (pointing to the heavens) which is afar off." Prayed with him, and left his humble cottage.

Just as I was going to the out-station, was sent for to see our dying friend. Quite sensible, but hardly able to speak. Replies to questions truly satisfactory. His meditations wholly on Christ; there his affections centre. . . . "You will soon leave us." "Yes, the chariot is at the door; the body is the clog which keeps back my spirit, but soon the thread will be cut, then shall I fly away beyond restraints." "Have you any fear in the prospect of separation?" "None at all." "What is the reason of this tranquility of mind as death approaches?" "Christ is mine. To him I have committed my soul; why should I fear?" "Is your trust entirely on Christ?" "On Christ alone I trust for salvation; he is the true foundation—the way—the door." As I prayed with him and supplicated the divine presence with his soul through the valley, he responded to it with much emotion. I then took my leave. Next day his son came to say that he was near death. I went. Pulse scarcely perceptible; breathing short. "How is it with you?" I asked. He replied, "With Christ is my soul." "Entirely?" "Yes, entirely." "No fear?" "None at all." "This is the hour of our separation." Unable to speak, but a significant squeeze of the hand. After a while he came to and opened his eyes. I said, "You will, I trust, soon be with Christ." "Yes, I shall." "To-morrow," I said "is the Sabbath." He replied, "I shall be in heaven." "How great the love of God in not leaving you in the ignorance of heathenism!" Raising his eyes upwards, he said, "Great, great!" With his son-in-law and daughter I then conversed on the difference be-

tween the death of a saint and sinner, all of which he heard and understood, as a reply he made fully evinced. I left him to go to dinner, but ere I could return his spirit had fled, to be with Him who had redeemed him with his precious blood.

Thus died Kaisara, one of the first members of the church in Ngatangaia, and one of the first deacons. A good man; a consistent follower of Christ; born a heathen, died a christian.

At our next church prayer-meeting one of the members, alluding to his death in his prayer, said, How often have we heard his voice exhorting us to flee from wrath and lay hold on Christ as our Saviour, as he perambulated our districts when we were living without God; but now we shall hear his voice no more. This is true. For twenty years past, in company with his brother deacons and others, has he visited almost every family throughout the districts, affectionately entreating the different classes of whom they are composed to an abandonment of what is evil, and to "seek the Lord while he was to be found." Of the good effects of these visits we have had frequent proofs from the testimony of not a few admitted into the church. His work is now finished on earth—his Master has called him home.

Death of a Young Chief.

"In my communication to you, Nov., 1851, mention was made of the remarkable change produced in the heart of a young chief, from a conversation with Maretu, on one of these visits; our departed brother, Kaisara, was also present. That young man in January last was called away by death. From the above period, till the time of his decease, he gave full proof that the change was real. He subsequently joined my Bible class, and evinced a great desire to understand the fundamental truths, and be enriched with the blessings of the Gospel. My visits to him during his short illness were frequent, and I found him in a pleasing frame of mind in reference to the future. One of our lay native preachers, who resides near his dwelling, and was often with him, informed me that so eager was he for religious conversation, and such delight did he take in it, that he would not talk on any other subject. If allusion was made to his lands, he said he had done with all these things. He was asked, if leaving his possessions, friends, wife, &c., did not cause any painful sensations? 'Not in the least,' was his reply, 'for he had long had his mind weaned from earth.' 'Are you under no fearful apprehensions of death?' 'None at all.' 'How is it that you seem so lost to the things of this world?' 'Be-

cause they are not *that* on which my soul can repose. Ever since my heart was convinced of the evil nature of sin, and I perceived the reality of Scripture truths, and that Christ alone is the true foundation of a sinner's trust, my desire for salvation has wholly rested there; there alone have my thoughts been fixed, and nothing on earth besides is worth possessing. I wish to be with Jesus. I do not waver. My heart is fixed upon Christ. Earth and all it contains are insignificant in comparison with the prospects beyond. In this frame of mind he continued till the last, and nothing else yielded him delight. He (the teacher) was with him till within a few hours of his death. Soon after he last saw him, his friends told him that he suddenly sat up, and mustering all the strength he possessed, sang one of our hymns with a loud voice, and then prayed with much energy, which exercise quite exhausted him, and sinking down, he spoke but little after. His spirit took its flight, and sped away to that Saviour whom he loved.

Thus died one of the oldest and one of the youngest of our members. Both of them 'brands plucked out of the fire.' To the free and sovereign grace of God in Christ they ascribed salvation, and through the infinite merits of the Redeemer have, I trust, entered through the same 'gate into the city' as their believing brethren in more highly-favoured christian countries. Many more instances might be recorded, but the above are sufficient to call forth united thanksgivings to the God of all grace, who still condescends to smile upon our feeble efforts to advance Messiah's empire."

BURNLEY, *Ænon Chapel*.—On Lord's day, June 25th, two sermons were preached by the Rev. J. Buckley, in behalf of our foreign missions. On the following evening a Public Missionary Meeting was held; Henry Kay, Esq., in the chair. Addresses were delivered by the Revds. R. Evans, P. B.; J. Stroyan, Indep.; J. Buckley; A. Strachan, Wesleyan; R. D. Wilson, Indep.; and J. Batey. These were the first missionary services in *Ænon Chapel*. We had an encouraging beginning. Collections £9 9s 4½d. J. B. B.

LOUGHBOROUGH, *Wood-Gate*.—The Annual Meeting of the Juvenile Sabbath School Missionary Association was held on Lord's-day afternoon July 16th, it being "Quarter day." After the usual details of the school had been gone through, Mr. B. Baldwin, the superintendent read the subscriptions from the classes during the past year, when it appeared that the boys classes had subscribed £4 13s 8½d; and the girls, £3 16s 3d; making a total of £10 0s 3½d. The pastor of the church then delivered an interesting and impressive address to the children, in which he encouraged them to give of their little monies to the mission—because thus their knowledge of the world and its wants would be increased—their sympathies would be extended and enlarged—they would acquire a higher sense of the value of their own priveleges—they would form the respectable and christian habit of giving—they would become more interested in the cause of missions, and of religion—they were thus helping in God's cause, the best of all—and that it would be pleasant for them to reflect on when they grew old, that *all* their days they had been identified with God's cause and doing good. The school, teachers, and friends, joined in singing several suitable pieces and hymns; and the whole meeting was delightful. On the following Sabbath the pastor visited the school and read an account of a poor orphan girl just received into the asylum at Cuttack; and suggested that as their funds had increased, this juvenile association might adopt the orphan "Mary" as their child in addition to the two others they now have. One of the elder boys then rose and purposed a resolution to that effect, and another seconded the resolution, which the pastor put to the school in the usual way, when every little hand was lifted up to pass it. It was pleasant to learn that the half-pence and farthings of the children, amounted on that day to 6s 4d. May all our children and Sabbath Schools be blessed, and be a blessing.

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MEMOIR OF MR. WILLIAM NORTON, OF CAULDWELL.

NUMEROUS and constant are the mementoes given us of the instability of all temporal possessions, and that our life is even as a vapour which appeareth for a little time and then vanisheth away. To all former remembrancers of these weighty but much neglected truths, we have now to add another, presented in the sudden and unlooked for removal of the subject of the following brief memoir.

The late Mr. William Norton, of Cauldwell, in the county of Derby, was the third son of Joseph and Ann Norton, of the village already named. Mr. Norton was one of the very few persons to whose lot it falls to end their days where they began them—for he died in the same village, and nearly on the same spot on which he was born. His birth occurred December 25th, 1789, and his death, November 21st, 1853; so that when he died he had nearly completed his sixty-fifth year. Our friend's course, though it occupied almost sixty-five years, owing to the circumstances in which he was placed, supplies but few remarkable incidents; yet it would be improper to suffer him to pass away entirely unnoticed, both on his own account, and on account of his estimable connections. In a religious point of view, Mr. Norton

was favoured in early life with privileges which are not very common even in these days of comparative advancement. At that time the General Baptist interest was not only as it is at present—the only dissenting cause in his native village, but it was the principal one in the immediate vicinity, and was, moreover, in a flourishing condition. The parents of the deceased were at that period amongst the leading members of the church; and his mother in particular appears to have been distinguished amongst her contemporaries, both on account of her mental capacity and her piety. Every one who reflects on the strength of maternal influence in a family, either for good or for evil, over sons quite as much if not more than over daughters, will justly esteem it one of the highest of privileges to be favoured with a mother truly characterized by wisdom and holiness. Those young persons who either abuse or neglect to profit by so great an advantage, doubtless incur the displeasure of Him who has said, "Honour thy father and mother, which is the first commandment with promise." There is reason to conclude that our brother owed much to this salutary parental influence. Parents such as those that we have

described would naturally be anxious for the spiritual and eternal welfare of their children, and would manifest that solicitude not only by protecting them as much as possible from exposure to evil communications of every kind, but also by bringing them within the reach of those sacred influences by which youthful piety is promoted: such as a constant attendance on public worship and the ministry of the Gospel, and also that domestic discipline which is indispensable to bringing up children in the nurture and admonition of the Lord. But whatever means may have been used for the spiritual welfare of their children by the persons in question, it is pleasing to reflect that they were crowned with considerable success, inasmuch as with only one exception, all their children who attained maturity became connected with the church of Christ, and several of them, of whom our departed friend was one, have been prominent and useful in the cause of the Redeemer. The subject of this brief sketch passed his earliest years under the paternal roof, probably in acquiring such an education as was possessed only by the more favoured of the rural population upwards of fifty years ago, and in rendering himself serviceable in the family as opportunity might enable him. However, for reasons respecting which we have no certain information, it was decided to send him to business at an age much younger than is customary at present. Accordingly, in the year 1801, when he was still under twelve years of age, our friend was apprenticed to Mr. Thos. Yates, senr., who had recently commenced business as a tailor, in Birmingham. Our aged friend, Mr. Yates, who survives his younger brother, bears honourable testimony to his character as "a steady and faithful young man;" and subsequently to his making a profession of religion, as a con-

sistent and worthy christian. The rustic youth's residence in the populous and busy town of Birmingham was not destined to be of long continuance, as shortly after his removal there, Mr. Yates accepted an invitation from the General Baptist church at Hinckley, to serve them in the ministry in conjunction with Mr. Freestone. At that period, the Hinckley church comprehended also Earl Shilton, Thurlaston, and Wolvey, which accounts for its requiring the services of a second stated minister. The time of Mr. Norton's abode at Hinckley, which extended some years beyond the term of his apprenticeship, was certainly one of the most eventful of his life. During those years events transpired which without doubt materially influenced his after course. It was then that his conversion to God and his union with the church took place—things of far greater moment, and exerting a far more powerful influence, both on our temporal and eternal interests, than any merely secular or social changes. We cannot at this distance of time, and in the absence of any written record relative thereto, ascertain the means by which the saving change was effected in its youthful subject, nor can we describe the features by which his early piety was distinguished; whether he was greatly alarmed while under conviction of sin, and deeply distressed by the sorrow which worketh repentance unto salvation; whether he was filled with all joy and peace in believing, suddenly and at once, as is sometimes the case, or by a more gradual process, which is the experience of many. Nor is the decision of these points essential to our purpose. We may safely refer the proof of the reality and completeness of the change, of which our brother avowed himself the subject, to the undeviating perseverance of his subsequent course. He was baptized and united

to the church at Hinckley, in the year 1806, when he was not quite eighteen years of age.

Having, therefore, conscientiously and heartily put his hand to the plough, he did not look back and render himself unfit for the kingdom. On the contrary, he endured unto the end, and was found faithful unto death.

It may be stated, also, that it was when Mr. Norton lived at Hinckley, that he was married to his first wife, whose maiden name was Catherine Marston. Mrs. Norton was in an infirm state of health at the time of their marriage, and was removed by death within a few months after their union. There is reason to believe that the part of our brother's life now under review, whatever it may have been in other and less important respects, was characterized by considerable spiritual prosperity; for although, as we have seen, he was not free from trials, and even deeply affecting ones, yet comparatively his cares were few, and his comforts many. In one important particular he was highly favoured. It was his privilege to enjoy the ministry of Mr. Freeston, at whose death Robert Hall is reported to have said, "the holiest man in the world is dead." The writer has heard the subject of these remarks, even within these few years, speak of Mr. F. in the highest terms. His sermons, said he, were beautiful. Such a ministry could not fail to be highly edifying to devout and enquiring minds.

Some years after he became a widower, our friend was apparently brought to the verge of the grave by an attack of fever—a circumstance which led to important changes in his situation for the rest of his life. As soon as he was sufficiently recovered to be able to bear the fatigue of the journey, and indeed almost before he was able, he was removed to his native air, and in consequence

was soon restored to his accustomed health. He who appoints the bounds of our habitation, and chooses our inheritance for us, saw good in this way to remove his servant from Hinckley, and to fix him at Cauldwell for the remainder of his days, where connections and undertakings awaited him, of which probably he had no previous expectation. One of these was his marriage with Miss Brown, of Derby, by whom he had one son, and in whom he found an attentive and affectionate partner.

Soon after his return to Cauldwell, circumstances occurred which led him into the stated ministry, in the exercise of which he extended his labours to some of the adjacent villages, and in one of them—Overseal—a neat and commodious meeting house was some years ago erected. These labours were continued almost without intermission until his death. During the former years of Mr. Norton's ministry, the state of the cause at Cauldwell was comparatively flourishing. The number of members was considerable, and the congregations good. But in course of time, owing to the frequent removal of members and hearers to places presenting worldly advantages superior to those which a place so small and secluded as Cauldwell could afford, the number, both of hearers and members, was greatly diminished. Without doubt this tended to discourage the heart and weaken the hands of the minister. It may also be mentioned, as a circumstance unfavourable to the efficiency and success of his labours, that like many others similarly situated, Mr. Norton was necessarily much occupied with business, so that little opportunity was afforded either for mental improvement, for preparation for the pulpit, or for pastoral supervision. This, and other things of a discouraging tendency, doubtless exerted a depressing influence upon both the

body and the mind of the deceased, and contributed to hasten the crisis which so unexpectedly removed him from the world. Notwithstanding his discouragements he persevered through evil report and good report; he held on his way, without deviating or wavering, until arrested in his course by the resistless hand of disease. He had been favoured with good health for many years, and his last illness was neither severe nor of long continuance. Near observers had perceived for some months a marked failure, both of his mental and physical strength, but a stranger would hardly have been aware of either before he was actually laid aside. Indeed, so latent and insidious was the fatal disease under which he suffered, that its presence was not suspected by any, excepting, perhaps, his medical attendant. For several days before his death, he seemed to have so far recovered from his indisposition as to be able to resume some of his lighter engagements; and during the last week of his life he was repeatedly miles away from home on business, when, as the event showed, there was but a step between him and death.

It is consolatory to reflect that, though to our friend the evening of life was somewhat beclouded by circumstances already adverted to, his sun set in tranquillity and smiles at last. This is especially applicable to the last day which he was permitted to spend on earth. That day was the Lord's-day, and to him it was apparently a day of decided enjoyment. It is true that he was not publicly engaged on what proved to be the closing day of his earthly sojourn; but though he did not preach he was present at public worship, and evidently enjoyed himself. After tea the friend who had preached for him arose to return to Burton in time for the evening service. Before parting with him, Mr. Norton said,

cheerfully, "Friend Wardle, if I should need your services again, as I may not be able to preach just at present, will you come?" On receiving an answer in the affirmative, he returned into the house, showing evident signs of satisfaction and pleasure. The few remaining hours of the evening were passed pleasantly and profitably in reading and conversation, after which he offered his last prayer, and then retired to bed at an early hour. "Blessed are those servants whom the Lord when he cometh shall find watching; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

It would seem that on composing himself to rest, our unsuspecting friend soon fell into his final slumber, from which probably even death himself when he came scarcely aroused him. Soon after midnight Mrs. Norton was awakened by the startling and alarming sounds of deep-drawn sighs, occasioned by the laborious and intermitted breathing of the final conflict of her unexpectedly departing husband. She raised his head from the pillow, but it fell powerless on his breast; and before a light could be procured, the spirit had returned to God who gave it—so sudden and unanticipated in this instance was the coming of the Son of man.

"Then with no throbs of fiery pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way."

The immediate cause of death is supposed to have been disease of the heart. On the following Friday the interment took place in the burial-ground adjoining the meeting-house in which during so many years the departed had proclaimed the word of life. The writer of these lines officiated on the occasion. This solemn and impressive providence was afterwards further improved by the

same person, both at Cauldwell and Overseal, to large and attentive congregations. The discourse at Cauldwell was founded on Hebrews xiii. 7, 8, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, to-day, and for ever." The subject of discourse at Overseal was Psalm xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Burton-on-Trent,

R. K.

July 19, 1854.

ESTHER, OR RELIGIOUS DECISION.

A WORD TO THE ANXIOUS INQUIRER.

ESTHER is a word which signifies a star—a figure expressive of something very fair and beautiful. Haddassah, another name of the same person, signifies a myrtle, a plant used as the emblem of humility and affection. How beautifully appropriate were these names to Esther! How expressive of her true character! Her humility and affection, star-like, ever shone with a fair and chastened brightness. Well would it be if all daughters shone in their family like a star, and perfumed it with the fragrance of their piety like a myrtle.

Esther is first introduced to our notice under circumstances of melancholy interest. She was a captive in Babylon. Her father and mother were dead. To an affectionate daughter, perhaps, no event is more agonizing than the death of her parents. It is like the withering of a gourd, or depriving a tender plant of the protection and genial influence of a green-house, and exposing its fair form to the wintry winds. The whole prospect becomes cold, bleak, and cheerless. A time of war, however, gives poignancy to such an event; and it was at such a time that Esther was thrown as an orphan upon the world. He, however, who "tempers the wind to the shorn lamb," who "stayeth his rough wind in the day of the east wind," was not unmindful of her. He who has said,

"Leave thy fatherless children unto me, I will preserve them alive," was in this instance, faithful to his promise. Her father's and her mother's God took care of her. He provided this orphan with a protector and a guide. Mordecai, Esther's cousin, a young man of influence, intelligence, prudence, and above all, of undoubted piety, became to her a father, brother, friend.

"He took her up a little tender flower,
Just sprouted on a bank, which the next frost
Had nipt, and with a careful, loving hand,
Transplanted her into his own fair garden,
Where the sun always shines. There long she
flourished;
Grew sweet to sense, and lovely to the eye."

In this delightful spot she continued, cultivating and developing the beauties of her entire nature, until selected by Ahasuerus to fill the highest station in the land. She became the queen of a monarch who "reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces." Thus elevated, many would have imagined themselves beyond the need of care and counsel from such a man as Mordecai. Not so, however, with Esther. Though exalted to the highest pinnacle of human glory, the care of Mordecai did not cease, on the one hand, nor the humility and affection of Esther, on the other. With what beautiful simplicity is their love described! "Mordecai walked every day before the court of the women's house, to know how Esther did, and

what should become of her:" and "Esther did the commandment of Mordecai, like as when she was brought up with him." These facts, thus briefly and artlessly stated, prove the depth and ardour of their affection more clearly than if it were uttered in the most impassioned terms. True affection, like a lake, is deep but noiseless. It shows itself more in what it does than in what it says. The sunny influence of Mordecai still beamed upon and around Esther; and so, even amid the blighting atmosphere of an oriental court the fragrance and beauty of her piety maintained their youth.

But we must on to a period the most trying in the whole experience of Esther, a period which called into exercise all the beauties and excellencies of her character at once; her respect for the laws of the land, her obedience to Mordecai, her love to her nation, her courage and self-denial; a time when all these features burst forth at once with dazzling splendour.

In order, however, to appreciate Esther's conduct at the time referred to, and to point out the resemblance between her position and that of the anxious inquirer, it will be necessary to show,

1. *The imminent danger of the Jews.* Esther was a Jewess, and the whole of the captive Jews were about to be immolated to appease the wrath of a contemptible upstart. Thus it happened: Haman, an Amalekite, had been raised to the highest honours in Shushan. He was the favourite of the king. No request was denied him. Of him it might be said, "Mortality and mercy [in Shushan] lived in his tongue and heart." He possessed a giant's strength, and he used it as cruelly as a giant. Raised to greatness without merit, he employed his power solely for the gratification of his ungovernable passions. He was proud

and vain. With delight he received the homage which was paid him by the slaves of the court. "All the king's servants, that were in the king's gate, bowed, and revered Haman," except one. But while a whole kingdom trembled before the ambitious and fierce Amalekite, there was one spirit which neither his haughtiness nor his power could humble; one more stern in his integrity, and more unbending in his courage, than the other was in his pride. This was Mordecai the Jew. Whilst all others prostrated themselves before the minion of their king, Mordecai stood erect, he "bowed not, nor did him reverence." This was soon perceived by Haman, whose pride and wrath were at once aroused. So "full of wrath" was he, that he "thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." To this danger the Jews, among whom Esther was included, were exposed. It was not poverty, nor dishonour, nor captivity, which threatened them, but death; death in its most repulsive forms—a universal slaughter, an indiscriminate massacre of young and old, little children and women, in one day. The plan, for wisdom, malice, and cruelty, was one of which the devil might be proud. This was then the danger which threatened the Jews.

But there are those in our day who are exposed to danger; a danger different indeed, but one both just and terrific. Sinners of every nation, rank, and age are thus exposed. Sin *has* partially ruined the sinner; its fearful ravages have already commenced; and it is pursuing the direct course for ruining both body and soul. To realize the present position and future prospects of the unbeliever,

we have only to quote the decree which has been issued against him from the King of kings, and to bear in mind while reading it, that "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?"

He hath said, "The soul that sinneth it shall die." He hath said, and shall he not do it? "The wicked shall be turned into hell with all the nations that forget God." He hath said, and shall he not do it? "He that believeth not shall be damned." He will say, and shall he not do it? "Depart ye cursed, into everlasting fire, prepared for the devil and his angels." Imminent, then, is the danger of the sinner, and what makes that danger greater is his hardness of heart and inveterate unbelief. Of many it might be said,

"Were heaven and earth and hell
To preach at once, you still would mock and jeer
As now; but never repent until too late;
Until the everlasting hour had struck."

Thus the peril of the sinner is far greater than that which threatened the captive Jews.

Fully to appreciate Esther's resolve, &c., we must point out,

II. *What was necessary for the deliverance of the Jews.* The decree had been issued; "letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey." This decree was in the king's name, and sealed with the king's ring, and it was therefore unalterable. It is evident, then, that some expedient must be devised for the deliverance of the Jews, or the wrath of Haman, like the pestilential blast of the desert, will rush upon and destroy every one

of them. But what can be done to avert such a calamity? There appeared to be but one remedy. The king must be spoken to, and an expedient devised which would as fully illustrate the integrity of his government as the execution of the decree could do. The expedient was this:—the Jews were to be apprised of their danger, and to be permitted "to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power and province that would assault them, both little ones and women, and to take the spoil of them for a prey." Thus a way of deliverance was effected for the Jews from the danger which threatened them.

Turning again to the condition of the sinner, and bearing in mind what has been said in regard to his danger, we ask, What is necessary to his deliverance from the wrath to come? How is the anger of God to be removed, and his determination to punish sin changed? Great and numerous are the difficulties which stand in the way of the sinner's redemption. The law of God has been broken, and its penalty incurred, and that penalty is an eternal abode in hell. Some remedy, then, must be devised, by which pardoning mercy can be offered to the sinner, so as to harmonize with the integrity of all the Divine perfections, and by which suitable moral means may be furnished for engendering on the sinner's part holy affections towards God. Unless such a remedy can be devised there is no hope for the sinner. Heaven would be closed against him. He would be banished thence, roofless and shivering, and would sink like a plummet amid the doom-storm of everlasting woe. But an expedient has been devised by which pardoning mercy can be offered to the guilty; an expedient so efficacious that all the perfections of God are satisfied; and so compre-

hensive in its grasp that mercy can now reach out her hand and rescue the perishing millions of the human race from the very brink of woe. He whose laws the sinner has broken—whose favour he has forfeited—has found out the remedy. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." Jesus, by his sacrificial death, "has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness." Thus a remedy has been provided by which the whole love of God can flow into our souls, and thus all who have sinned may be restored to the Divine favour, and all may enjoy heavenly blessedness.

We are now prepared to contemplate,

III. *Esther's grief and resolve when exposed to this danger.* The extent of her sorrow may be gathered from one of the messages she sent to Mordecai. "Go," said Esther, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." It was no trifling, superficial grief which agitated the breast of Esther. It was a misery approaching despair. "If I perish, I perish." She saw distinctly the storm-cloud of vengeance, "armed with red lightning and impetuous rage," which the implacable Haman had gathered, hanging over her head, and which was about to discharge its scathing contents upon herself and her nation. She knew that there was but one power which could by any possibility avert this storm, and that power was lodged in the king. To approach him uncalled was contrary to law; it might at once cost her her life. This was one difficulty. But Esther knew equally well, that if

she did not approach the king, the Jews must perish, and that she, being a Jewess, would probably share the same fate. Thus did she suffer the agony of crucifixion, as first one and then the other of the two horns of this dilemma pierced her heart. Her position was a trying one; but she wisely resolved. "I will go in," she said, "unto the king." To secure a future and a larger good, she placed herself in present peril. Had she shrunk from that peril, her own life might have been spared for a short time, but it must eventually have been forfeited. She therefore resolved to sacrifice her present happiness, to secure, if possible, the future happiness of herself and nation. "She put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne, in the royal house, over against the gate of the house." There and thus did Esther await the important issue. Her own life, and the lives of multitudes hung upon the mere motion of the king's hand. What a critical moment! With what breathless anxiety must she have awaited the first movement of the king!

But is there not a resemblance between the dilemma of Esther and that of the contrite but unpardoned sinner? There is! And should such an one read these lines, we say to him or to her, Continue where you are, and as you are, and you must perish. There is no alternative. The period of your destruction may be as near, or it may be a little farther distant than that which threatened Esther and the Jews, but it is not the less certain on that account. "As I live, saith the Lord, the wicked shall not go unpunished." God is as faithful to his threatenings as he is to his promises. That unbelievers "shall have their part in the lake which burneth with fire and brimstone," is as certain as that those who are united to Jesus by a living faith, shall "walk in the light" of the new

Jerusalem. There is but one who can prevent this sad catastrophe.— There is but one who can forgive sins. God in Christ is that being. “None can forgive sins but God only.” “There is none other name under heaven, given among men, whereby we can be saved;” but that of Jesus. God in Christ is the only refuge from the wrath to come. Approach God, in the name of Jesus, under a conviction of your guilt, and ask forgiveness for the sake of Christ, and you may be saved. This, indeed, is the only alternative. You cannot be saved otherwise, however anxious you are to secure salvation. Realize, then, your position. Keep where you are, and you must be lost; approach God through Christ, and you may be saved. This was Esther’s position in regard to Ahasuerus, and it is precisely yours in regard to God. It may be that you admit this and feel it, and yet you still hesitate to act. You dare not approach God. The consequences are so tremendous that you shrink from the trial, lest you should not succeed. You imagine your sins are so great, numerous, and aggravated, that were you to approach God as you are, he would spurn you from his presence, and at once banish you to hell. You dare not, therefore, approach God. But do you not see, O anxious soul, that God alone can keep and save you? Keep from him, and all that you fear must come; approach him, and at least, it may be different. Approach him, and he may hold out the sceptre of mercy, he may smile upon you, he may forgive you. As, then, there is no hope elsewhere, the bare possibility of success in approaching God should lead you to resolve like Esther, I will go to God, “and if I perish, I perish.”

We have been supposing hitherto that your case is in all respects similar to that of Esther’s; but it is not so. There is a difference, and that difference is in your favour. True,

like Esther, if you do not approach the King, you must perish. But it is not with you as it was with her—contrary to the law to approach God. There is no such law in the whole statute book of the Lord. Do not act, therefore, as if there were such a law. God indeed is waiting to be gracious. His mercy seat is ever accessible. Jesus is ever living to make intercession. There is no moment by night or by day that you can find him unprepared or unwilling for an audience. Are you then anxious for deliverance from sin and death? Go to God in the name of Jesus. Motives cannot be more powerful than those which urge you thither. Your condition cannot be worse than it is. Going to the King will not hasten your destruction as it might have done Esther’s. There is no law to prevent your approach this moment. There is no example but what is calculated to fill you with hope.

“When did he shut a sinner out
That ever came to him?”

The question is a comprehensive one, but it will bear the strictest scrutiny. Search the history of the Old or the New Testament church, from its commencement to its close, and you will not find a single instance of such rejection. Some of all ages, stations, and characters, from the moral Nicodemus to the persecuting Saul of Tarsus, have approached God, in the name of Jesus, but not one of them did he spurn from his presence. Of every one it might be said, as it was of the prodigal,—“When he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Go then to him. Esther ventured on the grace of the king with far less hope than you have for approaching God.

An additional and most powerful reason for thus acting arises,

IV. From *Esther’s success*. “And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and

the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre." And now the king speaks, and with what a thrill of delight must his words have passed through the heart of this youthful suppliant, trembling for herself and for her people! "Then said the King unto her, What wilt thou queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom?" The crushing burden was at once removed from her breaking heart. She had succeeded in her effort. She had succeeded beyond her most sanguine expectation. The king had engaged to grant her more than she had intended or wished to ask.

Now think you, O anxious one, that Ahasuerus was more kindly disposed toward Esther than God is toward you? Think you that the love of Ahasuerus to Esther was stronger than the love of God to you? Impossible! Such a supposition is contradicted by the whole tenor of the word of God, and by the whole of his dealings with the children of men. All these prove that

"His heart is made of tenderness,
His bowels melt with love."

"God is love." He is long suffering to us ward, not willing that any should perish." Venture then, O! venture to approach him. Go to him just as you are. You cannot, like Esther, say that you have not been

called "these thirty days." From the throne of his grace he calls you now. Listen to his voice. "Come now and let us reason together, and though your sins be as scarlet, they shall be as wool, and though they be red like crimson, they shall be white as snow." "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." "Come unto me all ye that labour and are heavy laden, and I will give you rest," &c. There is no uncertainty whether or not the sceptre will be held out to you, for, "Him that cometh to me I will in no wise cast out." Adopt then, and act on the language of the hymn,—

"I'll go to Jesus, though my sin,
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

I can but perish if I go,
I am resolved to try;
For, if I stay away, I know
I must for ever die."

Go, even if you cannot approach with stronger faith than this. Go, and like Esther you will obtain deliverance; go, and like Esther you will be exalted to favour; go, and like Esther your sorrow will be turned into joy. Jesus "will do for you exceeding abundantly above all you can ask or think." C. L.

NATIONAL DESECRATION OF THE LORD'S-DAY.

It has frequently been remarked by English travellers on the continent of Europe, how strangely the Sabbaths in France and Germany and Italy contrast with those of England. Here, in our own country, notwithstanding the Sabbath breaking we have to deplore by the idle and the dissolute, there prevails in our large towns and villages on that day an air of tran-

quillity and repose, which in a good degree comports with a season of sacred rest. Shops are shut up, business is suspended, places of public amusement are closed, and the mass of the most respectable and orderly citizens repair once or twice to their accustomed places of worship. On the continent all this seems reversed. More people flock to the Romish

churches in the morning of that day, but, with that exception, the Sabbath appears to be the most riotous, worldly, and sensual season of the whole week. The afternoon and evening are devoted universally to pleasure and public amusements. Everywhere are scenes of frivolity, frolic, and irreligious indulgences. Tea gardens, bowling greens, theatres, all places of public recreation and amusement are thronged; shops display their wares *ad libitum*, and the *genius loci* appears to be thoughtlessness and pleasure, instead of reflection and prayer. A devout Englishman is revolted at what appears on every hand. This universal profanation of a sacred day shocks him. He longs for the quiet Sabbaths of his own land, and assures himself that so long as they are preserved in their tranquillity there will be hopes for the moral and religious elevation of his country.

With what indignation would he receive the proposal to assimilate the Sabbaths of England to those of continental states! He would regard the opening of all places of amusement, theatres, and the like, as opening the flood-gates of licentiousness, and tending to the universal disquietude of the orderly and religious, to the demoralization of the young, and to the injury of all. How will God be dishonoured, his word neglected and his ordinances despised! And if he was told that something like this was proposed by our rulers under the pretence of promoting public morality, his astonishment would be equalled only by his indignation. Well, something like this is actually proposed by a section of our rulers, and unless the christian public of England is vigilant, we may live to see English Sabbaths assimilated to those of France and Italy. We do not wish to be misunderstood. This will not be the case unless the British public are very negligent of their duty; but there are members of the House of Commons, and if we mistake not of the Govern-

ment too, who would desire such an assimilation.

The select Committee of the House of Commons which has been sitting for two sessions, to receive evidence on the licensing and public-house system, has travelled out of its record to recommend the opening of such places as the Crystal Palace, the Zoological Gardens, the National Gallery, the British Museum, the Geological Museum, and the Exhibitions of the Schools of Design, Science, and Art, at Marlborough House, and Gore House, London, after two o'clock on the Lord's-day. There will be no legislation on this subject this session, but supposing that these places of public entertainment in and near London were opened on Lord's-day, what would prevent all similar and even more exceptionable places to be opened on that day all over the country? The transition would be easy to all public gardens, libraries, Mechanics' Institutes, theatres, circus's, &c., &c. We should then be considerably Frenchified, and have by parliamentary authority, and the encouragement of the Government, the half of the Lord's-day devoted to amusement. The reading of "The Book of Sports," would be in a sense revived, and the Sabbath and its tranquillity be destroyed. Railway trains, excursion trains, steamers on the rivers, and all the Sabbath breaking connected therewith would be indefinitely multiplied; while the labourer would lose his rest, and evils of an order dreadful to contemplate would abound. The great argument used by the committee is, of course, that rational recreation is far better than drinking; and they contend that while we have public-houses open it is unwise to close the Crystal Palace. That is true. But the right course would have been to have closed the public-houses and the beer-shops to all but those on necessary travel, and thus to put down a crying evil; and not to apologize for it by introducing another. Sir W. Molesworth,

a cabinet minister, and the editor of the *Infidel Hobbes's works*, has opened Kew Gardens, and Hampton Court on the Lord's-day. What is the result? The *Literary Gazette* declares:—"There are no fewer than ninety-three trains of pleasure traffic on the Windsor line, every Sunday. The attractions of Kew Gardens and Hampton Court, and the neighbouring public-houses, lead many into excess on Sundays, that never would otherwise be indulged in; the many thousands of visitors by rail and van often returning, as we ourselves often witness, full of mirth and revelry." The writer, who is no puritan, therefore concludes, that, "the excitement of the Crystal Palace and its shows is too great for Sabbath relaxation."

Looking over the names of the committee, we can scarcely agree with the Patriot in denominating them an "Anti-Sabbatarian party, determined to make a general onslaught on a Divine Institution." Though it does appear as if they have been duped by some artful mind into an act for which we hope the majority will yet blush. Appointed to enquire into the alarming increase of drunkenness and crime traceable to Sunday dissipation, when the public were pouring in petitions for the closing of public houses on that day, they propose to allow public houses to be open from one to two, and from six to ten on Sunday afternoons, and then, in defiance of the moral, temperate, and religious public, they make the proposal as to places of recreation already referred to. We are happy to state that a respectable part of the public press speaks out boldly on this evil counsel. The Patriot denominates the report "pernicious," and denounces it as "the most shameful and dangerous proposal that has, in modern times, emanated from public authority." The *Watchman* observes, that, "It contains one of the most specious and gentleman-like proposals for an utter abrogation of

the fourth commandment, both letter and spirit, that can be conceived." And after premonishing its readers that they may expect all kinds of rude epithets to be heaped on them if they boldly oppose it, says, "If the select committee had taken a fee from the proprietors of public houses, gin palaces, and crystal palaces, (for their report has to do with all such places,) they could not have more industriously served their clients. It was time to draw to some compromise when nearly two hundred thousand persons had petitioned that public houses should be closed on the Sunday." Other papers speak with equal indignation and force, but none, in our opinion, with more propriety than the *Leeds Mercury*. The Editor says:—

"As to the recommendation of the Committee to open the Crystal Palace and the other places of resort on the afternoon of the Lord's-day we cannot much wonder at it, when we perceive that throughout their report (so far as we have seen) there is no recognition of the day as divinely appointed for the purposes of religion. The Committee have had regard to social propriety, morality, decorum, popular enjoyment, and intellectual cultivation; but we see little reference to religious duties or religious interests, and no acknowledgment of Scriptural authority as having consecrated the day to the special service of God. It is a well known fact that the custom of English christians is to hold divine worship in the afternoon and evening of the day—some at one period and some at the other. So much is this the case, that whilst the number of persons attending worship in all the churches and chapels of England and Wales on the Census Sunday was 4,647,482 in the morning, in the afternoon it was 3 184,135, and in the evening 3,064,449; from which we may infer that, putting together the individuals who attended worship in the afternoon, and those who attended in the evening, and without

reckoning the same individuals twice over, the aggregate would be greater than the morning attendance. So the Sunday schools meet twice in the day, and the afternoon attendance is considerably larger than the morning. In the after part of the day, therefore, there is a greater number of religious services and of attendants than in the former. But the report of the Committee seems wholly to ignore this fact. It draws a line at one o'clock p.m.; and assumes that, the morning being sufficient for the observances of religion, the afternoon may be properly and advantageously devoted to recreation of any decent kind, whilst it leaves the evening for the pot-house!

This assumption on the part of a Parliamentary Committee seems to us as dangerous as it is unauthorized. The grave—we may say the incalculable—importance of the point will appear from the fact that in Scripture there is no warrant whatever for a *half-Sabbath*. To create, therefore, by human legislation a *half-Sabbath*, is to set aside Divine authority. It is to make a new institution, different from that which God made. He who should admit such a procedure would be attempting presumptuously either to *dispense with*, or as presumptuously to *mend*, divine institutions. Moreover, though the consideration is of infinitely less moment, the procedure would be at variance with English law and English usage. The law of this country, in prohibiting the carrying on of trades, receiving payment for exhibitions, and the opening of such places of amusement as are licensed by the Government on the Lord's-day, makes no distinction between the morning and evening of the day; it recognizes a *complete Sabbath*. So with the business of legislation, of the courts of law, and of executive administration. And, as we had lately occasion to observe, all schools, colleges, and universities, and all institutions of science, art, and literature,

are closed through the *entire* day. In compliance with this rule, the Great Exhibition of 1851 was shut in the afternoon as well as in the morning, of the Sabbath. Some years ago it was the custom to hold Cabinet dinners on that day, but the practice was abandoned out of regard for the improved religious feeling of the country. And in society generally a similar reformation might be observed.

Are we now to retrograde in that religious feeling, and to trace our steps backward in all that affects the sanctity of the Lord's-day? Is it fitting that a Parliamentary Committee should take upon it to recommend an alteration in a matter which is of Divine appointment? We cheerfully admit that the respectable members of that Committee wish to improve the habits of a great number of the metropolitan population, by taking them from the public-houses to places where the intellect and taste would be cultivated. We do not doubt the purity of their intentions. But we do confidently dispute their judgment, and say that they have fallen into a grievous error. Even in the view of social propriety we doubt whether their recommendations will be of any practical advantage. They leave the public houses open from one o'clock till two; from two till six they recommend the frequenting of places which must cover the river with steamboats and the railways and roads with passengers; and then from six to nine (since made ten) they re-open the public-houses. Thus the afternoon and evening may be divided between rambling and drinking. It is possible, though by no means certain, that there will be less drinking; but in the meantime if the recommendations of the committee should be acted upon, Parliament will have violated a principle of the highest importance, by providing for new modes of pleasure-taking on the Sabbath. This will be nearly equivalent to a proclamation that it is not desir-

able to attend public worship more than once a day and that the afternoon and evening may more fitly be appropriated to recreation, and the practical effect of such a proclamation is likely to be the forsaking of afternoon and evening worship, and the devoting of the period to pleasure of various kinds. Not merely would the present Sabbath-breakers be confirmed in their ways, but others would be encouraged to follow their bad example. The character of the Sabbath would be changed, as far as Parliamentary influence could change it, from that which has prevailed in England to that which prevails in most of the Continental countries."

While we trust that the good sense, the piety, and the enlightened patriotism of the people of this country will effectually prevent a consummation like this, and recommend our readers to be vigilant in the coming year on this great national question, we beg also to remind them that the law for the total closing of public-houses in Scotland works well. From a paper now lying before us "The Alliance," devoted to the cause of temperance, we have reports that at Edinburgh, Glasgow, Dundee, Ayr, &c., the law works well. It came into operation in May last, and already the police officials and others have found their labours in looking after the "disorderlies" very greatly reduced, indeed

almost gone; and the streets are more orderly, and everything relating to public decorum improved. Why cannot we have a law like this for England? There is more intemperance on the Lord's-day than on any other day in the week. Public-houses, taverns, beer-shops, gin palaces, are crowded with visitors on a Sunday evening. Even this the Committee seem to admit, though they recommend but a brief limitation of the time for the opening of these places. They say in their report.—"All the witnesses examined appear to agree in stating that the greatest amount of drunkenness takes place on the Saturday night and on the Sunday, and many clergymen and even members of the industrious classes desire that these places should be closed altogether on the Sunday. Stranger still, *some of the publicans themselves, in London and the provinces, are in favour of their being shut up during the whole of the Sabbath.*"

Why then did not the Committee carry out this suggestion? Why not as in Scotland close them the whole of the Sabbath? It may be expected that, ere these lines are in our readers hands, a bill will be passed to allow public houses to open from one to two, and from six to ten on Sundays. This should not, and we trust will not prevent future agitation and amended legislation on this subject.

THE IMPORTANCE OF THE PRESENT CRISIS.

THE present is a crisis of great interest to the christian politician. Whether he limits his attention to home and its colonial dependencies, or extends his observations to the continent of Europe, he sees the visible omens of some coming and momentous change. It may be difficult at present rightly to decypher the symbols of Providence; but since there is a clue to their meaning in the truth that "the Lord reigneth,"

the anticipation may be cherished that the issue of the present chaotic condition of states and kingdoms and empires will be the subversion of all systems of error, tyranny, and oppression, and the establishment of "truth, meekness, and righteousness." It is now, as it has been in times past, that men are moved by worldly or selfish policy, and restricted in their calculations to immediate results, and in every respect influ-

enced as moral and responsible agents, while they are the unconscious actors employed to develop the plans of infinite wisdom, and to ratify the divine faithfulness in bringing to pass the events which have been predicted by heaven-inspired prophets. It is cause for thankfulness that there is now a larger amount of christian influence in the British Senate than has been known for centuries past; and that its recent discussions have been directed to the moral integrity of elections, so that the House of Commons may be what it has always pretended to be, but what it never has been—the representative of the people. Elections have been greatly improved during the last half century, but with all their improvement they have too often been the seed-time of vice, the spring of iniquity, and the disgrace of a free, noble, and christian people. Happily the time has gone by when the independent candidate, solicited by the better portion of the electors of a given borough, stood no chance against the nominee of a neighbouring peer, while the wealth and the influence of the peer were arrayed against the independent candidate. The progress of education in this country has helped to teach men the value of the franchise, and to encourage independence in its exercise, so that if, in some of the less instructed constituencies, the feudal lord attempts to control his serfs at an election, he finds it a more expensive and difficult job than in the former times of unabated ignorance. And we may fairly anticipate that in the same ratio that the people are advancing in intellectual and moral improvement, the elections of the country will progress towards the highest degree of purity. This anticipation is greatly encouraged by the noble and unprecedented voluntary exertions to diffuse knowledge of the highest order, by the immense sums which have been rescued from embezzlement and applied to the pur-

poses of education, for which the original donors intended they should be appropriated, and by the large amounts which the government has set apart for aiding education,* art, and science. The sum of £363,000 is larger for these purposes than on any former occasion. It becomes every Englishman to do what he can to promote the education of the country, as the most efficient means of advancing the liberties and securing the rights of the nation. Great Britain is comprehended in the late legislative educational movements. Scotland, which has long been in the advance of any other portion of the United Kingdom, has been duly considered; while Ireland, the most degraded, has not been neglected. These are movements which the christian can contemplate with high satisfaction, as subservient to the happy period when of England it shall be said. "Wisdom and knowledge shall be the stability of thy times. All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; yea, thou shalt not fear; and from terror; for it shall not come near thee." The rapid strides which education has made during the last twenty years are now not only producing the most salutary results on the home legislature, but are also exerting a beneficial effect upon our far-off colonies. The hundreds of thousands of our population which have emigrated from our shores to Natal, Australia, and America, have not been the refuse of society,—the sweepings of our gaols,—the purveyors of ignorance and vice, but, to a great extent, they have been the intelligent, christian, industrious, and enterprising portions of the population. Wherever they go they will

* We have more confidence in the voluntary efforts of the people than in any government grants.—ED.

exert the most benign influence on the political and commercial character of the communities of which they will form an invaluable part. Already the annual imports from Australia have exceeded the amount of four millions, and exports to that country have been above six millions. The commercial advantages have thus appeared more speedily than the most sanguine imagination could have anticipated. And though the political and moral benefits have not been so great and so evident, yet it must be remembered that the growth of moral principle is, at all times, comparatively slow in a colony of gigantic dimensions with an infant's age, on account of the antagonism of human depravity and the entire absence of juridical organization. But, notwithstanding these opposing influences to moral development, interesting and flourishing christian communities have sprung into existence, which are beginning to diffuse a savour of Christ on the masses around them. And at no distant day we shall find that the exertions made by the new colonial churches for the conversion of the millions of China and India will be on a far nobler scale than any put forth by the parent country; and the new and increased agency will come into action just as these vast countries have undergone great political changes. Though China is convulsed from the centre to the circumference with revolutionary commotion, christianity is in the midst of it, like the ark in the deluge rising on the top of the loftiest wave and continuing uninjured, while costly idols and gorgeous temples are swept away as with the flood. And when the present striving waters shall subside, then the olive-bearing dove shall wing her way all over the land, pure incense shall rise from thousands of altars reared to the triune God—the atmosphere shall resound with the “new song” of salvation through the

blood of the offered Lamb, and a brighter rainbow than that which gladdened Noah's heart shall exhibit its beauteous arch over the whole land of Sinim. The events which are at this moment taking place are the harbingers of this scene; and the youth of this day shall not lose his buoyancy, nor the hoary-headed sire go to his place of rest before it is fully realized. India, too long sustained in its idolatry and heathenism by British patronage, now throbs and heaves to throw off the incubus which has pressed so heavily and so long upon her. She has had her thousand temples, and yet without God,—her Vedas and Shasters and no holy oracle,—her Brahmins and Buddhists and no true High Priest,—her numerous ablutions and no fountain open for sin and for uncleanness,—her wearisome pilgrimages, and no way to the rest the soul desires,—her frequent abstractions and no heart-relieving devotion, and her costly sacrifices but no Saviour. The past history of India in connection with christianity exhibits a continued series of preparatory processes for the present crisis. The withdrawal of government support from Juggernaut,—the abolition of infanticide and suttee,—the translation of the Scriptures into its many tongues, from the Sanscrit for the haughty Brahmin, to the Hindee for the humblest Sudrah,—the formation of schools, the missionaries from Scotland, England, and America, the conversion of Pundits and Brahmins, and the employment of native agency in preaching the gospel, have been the pioneers leveling the mountains, raising the valleys, making the crooked straight, and the rough places plain, and preparing in the desert a highway for our God. And now the young men of India,—the young men who have great influence in society on account of the wealth and respectability they inherit from a noble ancestry—these young

men are beginning to renounce the priesthood and the idols their fathers venerated, not in the spirit of a reckless atheism, or fractious disobedience to parental authority, but in the spirit of humble inquiry, and in obedience to those convictions which that inquiry has produced. The dark cloud which has for centuries been flinging its gloom over India is now clearly seen showing its silver lining. The Calcutta and Bengal journals contain original articles from natives, who write in a style which would do credit to any European journal, and in a spirit of earnest inquiry which is gratifying to every intelligent christian. India has passed through many changes and witnessed many wars. From Cape Comorin to Cabul, and from Bengal to Guzerat, the war-cry has been heard and the horrid vestiges of war have been seen; but now a silent revolution is going on. Politically considered, it is becoming more closely allied to this country by the recent enactments of the British Legislature. Its resources are now more likely to be developed, and its people have a brighter prospect of social elevation than at any former period. And these political and social advantages are conferred on India at the very time when a moral development is taking place among the people—when the periodical press of India is becoming more prolific than ever—and when its public journals are the media of attacks on Hindooism, and the vehicles of great and important truths. The surrender of China and India to Christ must be viewed as a large instalment, a partial fulfilment of the promise, "I will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession."

The insurrection in Spain will inevitably issue in an entire revolution. This country has long been the stronghold of the Man of Sin, and though it is quite impossible to deter-

mine what may be the *materiel* of the new government of Spain, yet there is much reason to believe it must be on principles far more liberal than those which are usually adopted where popery is in the ascendant—on principles in accordance with the present times and progress of public opinion. It is certain that popery will not escape unscathed in the general *melée*. The union of the French with the English forces at the seat of war will in some measure exhibit the principles of protestantism and weaken the power of popery. And though now for a season the veil of obscurity is thrown over the issue of the war in the Ottoman empire, yet the days of Mohammedanism are numbered. It cannot be supposed that a peace will be concluded, and the Sultan reinstated in his dominions, without an engagement be obtained from him to tolerate christianity throughout his empire, and also an entire abrogation of the Mohammedan law which views christian profession as a capital offence. We must hope that England's interposition on behalf of Turkey will favourably impress the Sultan and his pashas with the benevolent character of christianity. We think, at least, the Sultan is more likely voluntarily to embrace christianity from what he sees of it as represented by England, than even to admit it within his dominions when forced upon him by Russian bayonets. We know not what will be the *modus operandi*, but we cannot doubt that the present war will be overruled by Providence for the subversion of Mohammedanism. And thus at the present crisis ignorance, heathenism, popery, and Mohammedanism, like the bats and owls, are beginning to blink and fly before the coming light, which will speedily penetrate and enlighten the dark places of the earth, and begin a new day of moral brightness which shall know no succeeding night.

—*Christian Weekly News.*

R E V I E W .

FOOTSTEPS OF OUR FOREFATHERS:—
What they suffered and what they sought. By JAMES G. MIALL. *Fcp.*
Svo, cloth, pp. 368.

London: Cochshaw.

EVERY protestant feels a mournful pleasure in retracing the lives and labours of his religious forefathers. The truths they loved, the sufferings they endured, and the battles they won, have endeared their memories to us. As we think of their zeal and their patience, we compare them, and not unworthily, with the first disciples of the cross. As we follow them in imagination through all their trials—from the pillory to the dungeon, and from the dungeon to the stake, we marvel at their fortitude and their firmness. They loved the truth more dearly than life, and could sing praises to God even when suffering in the flames. There was a vigour and strength in their piety which no persecutions could destroy. We are glad that Wiclif does speak fearlessly, that Barnes will expose the vices of the clergy, and that Cartwright has the honesty to affirm what reforms are needed. But we grieve when men who call themselves Protestants are not ashamed to follow in the wake of popish persecutors. We then see how unsafe it is to commit the sword of the civil magistrate into the hands of any religious body whatever.

We have abundant proof of this in the volume before us. Papists persecuted protestants, and protestants persecuted one another, when the civil power was on their side. All this arose from a mistaken principle; and it is Mr. Miall's object, while exhibiting some of the phenomena of religious intolerance, more especially as displayed in a protestant form, to indicate what that principle was in which these melancholy results had their origin. There is, therefore, but a summary glance at the infamy which marked the reign of Mary, and a more detailed account of the abominations of Henry VIII., Elizabeth, and the Stuarts. The first chapter is dedicated to Wiclif, as "the light of a dark age."

It opens with a description of the present aspect of Lutterworth, of the old church, and the relics of the reformer which are still religiously kept within its sacred precincts. A life of Wiclif follows, with a very graphic account of the state of England during this period. The doctrines of this reformer appear, says our author, "to have been the first which made any considerable impression on the population. The name 'Lollard' has been attributed by some to Walter Lollard, who suffered death for his opinions in the city of Cologne. But this is altogether an error. The origin of the word is the German *Lullen*, whence the English verb to lull. The term Lollard was thus expressive of one who praised God by sacred songs. It did not denote any particular class of opinions, but was applied generally to all those who made, or were supposed to make, professions of unusual piety. The attention received by the sick and dying from various religious persons, at the time when the fearful plague of 1345 was desolating Europe, and taking off half its inhabitants, and when the religious orders had fled in terror at its advance, had tended greatly to render the name of Lollard popular among the people. Though not himself the originator, therefore, of this body as a sect, Wiclif's teachings had largely contributed to strengthen their opinions, and to increase their numbers." The insurrection headed by Wat Tyler was traced by the clergy to Wiclif and his writings; but a nobler and more enduring revolution was certainly owing to his translation of the Scriptures. The excitement which followed its issue was intense. Some members of Parliament wished to suppress the whole work, under the plea that it would prove ruinous to all religion; but when it came to the vote, the bill for its suppression was lost by a large majority.

Wiclif was very far in advance of his age; and though stigmatized by a modern church historian (Milner) as holding "wild and irregular notions," and as being greatly overrated, will live in honoured remembrance as long

as time shall endure. "To live," said this noble man, when speaking on the duty of avowing convictions, "to live, and be silent, is with me impossible; the guilt of such treason against the Lord of heaven is more to be dreaded than many deaths. Let the blow therefore fall. Enough I know of the men I oppose, of the times on which I am thrown, and of the mysterious providence which relates to our sinful race, to expect that the stroke will, ere long, descend. But my purpose is unalterable. I wait its coming!"

The second chapter depicts "the writhings of the down-trodden." Henry the VIII. now appears on the stage, and the man who "was ever ranking himself with princes." The crimes for which religious men were then brought into the bishops' courts are thus enumerated by Burnet:—"Some were brought for teaching their children the Lord's Prayer in English, some for reading the forbidden books, some for harbouring the preachers, some for speaking against pilgrimages, or the worshipping and adorning images, some for not observing the church fasts, some for not coming to the confession and the sacrament, and some for speaking against the vices of the clergy." Many were burnt at the stake, among whom were Filmer, Bilney, Lambert, and Brown. The "writhings" continued under Mary and Elizabeth; and "God's silly vassal," as Melville called James I., came only to add to the sufferings and persecutions of the puritans.

Thomas Lever, master of St. John's, Cambridge, thus depicts the privations of the students, in consequence of the rapacity of ecclesiastics and courtiers, in the time of Henry VIII.:-

"A small number of poore, godly, dyligent students, now remaynyng only in college, be not able to tarry, and continue their studye in the universytey for lack of exhibition and help. There be dyverse there which ryse dayly, betwixt foure and fyve of the clocke in the mornyng, and from fyve till syxe of the clocke use common prayer, wyth an exhortation of God's words in a common chappell; and from syxe unto tenne of the clocke use ever, either private studye or common lectures. At tenne of the clocke they go to dinner, where, as they be contente wyth a penny piece of biefe among four, having

a few porage made of the broth of the same biefe, wyth salte and otemel, and nothyng els. After this slender dinner they be either teaching or learning untill fyve of the clocke in the evening, whereas they have a supper not much better than theyr dinner. Immedyately after the wyche, they go either to reasonyng in problems, or unto some other studye, untill it be nyne or tenne of the clocke; and there beyng without fyre, are fain to walke or runne up and downe halfe an houre, to get a heate on their feete, when they go to bed."

Before coming to the main subject of the next chapter, Mr. Miall glances at the history of the Star Chamber, and "its blood-relation, the Court of High Commission." Perhaps some of our readers who have read the fulsome address to "the most high and mighty prince James," at the beginning of their Bibles, in which he is called "a most tender and loving nursing father" of the church, may not have heard that the last considerable act of his reign was the publication of "The Book of Sports," which was ordered to be read in the churches. What was the purport of this enactment may be learned from the following extract:

"It is his majesty's pleasure, for his good people's recreation, that they shall not be disturbed, letted, or discouraged from any such harmless recreations, (on the Lord's-day) as dancing, either of men or women, archery for men, leaping or vaulting, or any such harmless recreations; or having of May-poles, or other sports therewith, so as the same may be had in due and convenient time, without impediment or let of divine service."

The "contests with despotism" soon after fairly begun. While Charles I. was raising Laud from one dignity to another, and trifling with his parliaments, public opinion was gradually gaining strength in England. The persecutions of Laud rendered him exceedingly unpopular, and deservedly execrated. One of his victims excited general sympathy on his behalf. Our author thus graphically depicts the execution of the sentence upon him.— "In the year 1629, on 26th of Nov., a cold and piercing day, a multitude gather at Westminster. Surrounded by a host of constables and truculent attendants, is seen a man of fair complexion and low stature, with light

hair and high forehead, between forty and fifty years of age; evidently a man of thought and mental vigour. He is mounted on a stage, probably in Palace Yard. First, with a sharp knife one of his ears is sliced off; then with the same instrument one side of his nose is cut open; the attendants then bring a red-hot iron, which with hissing sound imprints, on one of his cheeks, the letters, S.S. (sower of sedition), amidst the prisoner's yell of agony. Then maimed, bleeding and frantic with pain, he is left amidst the murmurs and execrations of the mob on his persecutors, to stand for two hours in the severity of the weather. This done, the poor victim is tied to the post; whipped with a triple cord, whilst each stripe tears away the flesh from his lacerated back: he is denied to be carried back to his prison in a coach which had been provided for him, but instead of this, is compelled, with those bleeding wounds, to go by water in an open boat! And this is only half of his sentence. For, seven days after, he undergoes in Cheapside the cutting off of another ear, the branding with a red-hot iron of another cheek, a similar whipping, after which he is kept in the Fleet prison for a fortnight, exposed to the snow and cold. Such was the treatment of a scholar and a divine. His crime was, that maddened by oppression and outrage, he had been guilty of denouncing his persecutors. And when this terrible sentence was pronounced upon him, Laud had taken off his hat and given God thanks; and this by way of promoting, according to Laud's views, true religion. Was it wonderful that when the petition of this suffering Dr. Leighton was read to the Long Parliament, the house interrupted the reading of it with floods of tears? or that when, by the interposition of that parliament, he was set free—being then scarcely able to walk, or see, or hear—men should have execrated the author of such barbarities?"

The "pioneers of liberty," Hampden and Pym, are sketched in the fourth chapter; and in the fifth, the doings of the Westminster Assembly are related. The Presbyterians in this gathering passed, says Neal, "a form of church government as narrow as the

prelatical; and as it did not allow of liberty of conscience, claiming a civil as well as ecclesiastical authority over men's persons and properties, it was equally, if not more, insufferable." During this national establishment, which presbyterians and independents had united to form, the baptists were exposed to severe persecutions, were stoned, fined, imprisoned, and outraged.

Cromwell, "the crownless monarch," now comes before us; the sixth and longest chapter in the book being devoted to him. Though Cromwell founded an external with a spiritual religion, he thus nobly addressed the second parliament summoned during his protectorate:—"Men who believe in Jesus Christ—that is the form that gives being to true religion, * * * Whoever hath this faith, let his form be what it will, he walking peaceably, without prejudice to those under other forms, it is a debt due to God and Christ: and he will require it if that christian may not enjoy his liberty. If a man of one form will be trampling upon the heels of another form; if an independent, for example, will despise him under baptism, and will revile him, and reproach and provoke him, I WILL NOT SUFFER IT IN HIM." He clearly saw that freedom was an essential element of virtue and power, and that a nation was great, not when it prescribed opinions, but when it bore with the mistaken, protected the weak, and gave equal liberty to all.

Sir James Macintosh has said, that "the flagrant inconsistency of all protestant intolerance is a poison in its veins which must destroy it." Thus it happened that puritanism was weakened by its attempts at persecution; and the way was paved for the restoration and its oppressions. On the anniversary of St. Bartholomew's Day, Aug. 24th, 1662, the infamous bill for "the uniformity of public prayers and administration of sacraments, and other rites and ceremonies, &c., of the Church of England," came into operation. Richard Baxter was one of the first who suffered from this Act of Uniformity; and more than two thousand conscientious ministers came out from the Church of England. The ministers having been silenced, the flocks were

next attacked. An act of Elizabeth was put in force, which was so ambiguously worded, that no man who was a worshipper at the dissenting chapels could precisely determine the extent of his danger. In consequence of the Conventicle Act, the jails in the several counties were quickly filled with protestant dissenters. Fines the most ruinous were exacted from the suffering nonconformists; their meetings were held under cover of the night, and in the most secluded and unfrequented places. Every device was adopted by the people to prevent the apprehension of their ministers. In Bristol, as we learn from the Broadmead records, they divided the chapel by means of a curtain, behind which the preacher stood. None were admitted here but known friends; and if an informer were on the other side of the curtain, "he might hear him that spake, but could not see him, and thereby not know him." The approaches to the chapel were filled up "with women and maids; and when they had notice that the informers or officers were coming, they caused the minister or brother that preached to sit down. Then they drew back the curtain, laying the whole room open, that they might see them all." By a pre-arranged plan, every worshipper brought his Bible; and when the officers entered all were singing a psalm agreed upon at the beginning of the meeting. All were singing, and all were reading, and "they knew not who to take away more than another." The officers having retired, the singing ceased, the curtain was drawn, and the minister went on with his discourse. It sometimes happened that three interruptions occurred in the course of one service; but, says the worthy writer, "we were helped of the Lord, that we were in a good measure edified, and our enemies often disappointed."

Two years after this, the great plague broke out; and the nonconformist ministers filling up the places which the parochial ministers had left, Clarendon and Sheldon thought this a good opportunity for another persecution. They therefore forged "the Five Mile Act," by which the dissenters were driven a second time from their homes. The "Corporation and

Test Acts" were also passed during the reign of Charles the Second, which grievously affected the nonconformists. The quakers suffered severely, and the baptists were imprisoned in hundreds. In 1683, seven hundred baptists were lying in the different prisons of England.

The last four chapters of this book are entitled, "Christ's crown and covenant;" "appearing in true colours;" "high church;" and "the will *minus* the power." The first narrates the massacres of Claverhouse, and the persecutions of Sharp in Scotland; the second, the intolerance of James II., and the imprisonment of Baxter and Bunyan; the third, the doings of Queen Anne, and the heroic conduct of Defoe; and the fourth, the petty annoyances to which Doddridge and others were exposed.

The grand and obvious lessons of the whole are, that the state church and the true church are by no means identical; not that the one may never include a portion of the other, but that the one has never been a fair representative of the other; that just in proportion as the state alliance is a reality, and not a name, the best men of every party cease from glorying in it; and the more untrammelled the church, the greater will be the vigour of its spiritual life, and the more certain its triumph.

Our author, it is only due to him to say, has visited, with all the ardour of an old pilgrim, every spot sanctified by the men whose characters he pours trays. We have already spoken of Lutterworth. But Mr. Miall also gives us short and interesting sketches of his visits to and impressions of Hampton Court; the family mansion and estate of the Hampdens, Kimbolton, Huntingdon, Hinchinbrook, Kidderminster, Lancaster, Bothwell Bridge, Elstow, Bedford, and Northampton. These sketches are so arranged as to form pleasant introductions to the great names they precede. There are also some thirty beautiful wood engravings, which materially assist the imagination in following the descriptions of Mr. Miall.

The book deserves a wide circulation. It contains facts of which every dissenter should be ashamed to be ignorant. If those facts should already

be familiar, still the reading of this little volume will be found to set them more luminously before the eye of the mind; and, taking him to an angle in some respects new, from which to look upon them, will reveal many things about them which before had escaped his observation.

THE PRAYER-BOOK OF THE ORATORY OF ST. PHILIP NERI; *A Lecture delivered in the Town Hall, Birmingham, Feb. 14, 1854.* By J. B. MELSON, M.D., &c. London: Hamilton Adams, & Co.

THIS is a lecture in which the abominations, the blasphemies, and the puerilities of the Prayer-book of St. Philip Neri, are subjected to a good protestant flagellation. Dr. Melson shows at the outset of his remarks, how, as in a mirror, the second chapter of the epistle to the Colossians depicts the dangers to the church in after times from spiritual arrogance and philosophical curiosity. He then confirms the whole from the things taught in the papist prayer-book. Surely no Romanist, when this book has been published under the sanction of Cardinal Wiseman, can deny its genuineness, nor escape from the positive directions as to Mariolatry, and prostrations before pictures here given. There are such absurd and infamous things laid down as rules in this book, that but few protestants would have the patience to wade through it. Yet all this is received as gospel by the Romanist! Men who think that Catholicism is more refined and scriptural now than in the dark ages, have only to read this lecture to be at once convinced of the contrary.

ON THE ADVANTAGES OF MUTUAL INSTRUCTION AND DEBATING SOCIETIES; with an article on the *Laws of Debate*, and a *List of Questions Suitable for Discussion.* London: Houlston and Stoneman.

THESE societies are declared to be valuable because they tend to the improvement of time, create and encourage a taste for reading, incite to the cultivation of the intellectual faculties, and cultivate in their members the power of eloquence. But it has always appeared to us that there is great danger lest such societies should increase, not the mental powers so much as the *cacoethes loquendi*. Members of debating clubs unless they study

earnestly and for themselves, are apt to become pests in a social circle. Loquacity is certainly not the most amiable peculiarity with which any young man may be marked; but the power to express with propriety one's thoughts, and to sustain a flagging conversation, without boring our acquaintance, is one that every young man may covet. After all, we want more deeds than words, and more life than speech.

The questions which are suggested for discussion appear to us only such as a thorough acquaintance with mental philosophy, general literature, the statutes at large, and universal history could warrant a man to undertake; and it does seem a lamentable thing that valuable time should be wasted in guessing, when it might be profitably employed in investigation.

THE LEISURE HOUR, AND THE SUNDAY AT HOME, for August. Tract Society.

BOTH these numbers are in no respect behind their predecessors. There are engravings as good, articles as taking, and instruction as sound as in any one previous numbers. In the "*Leisure Hour*," the first article on "A Turkish Revolution," is full of startling turns and dramatic interest; while the "Chapter of Modern Imperial Romance," hints, and even goes about to prove, that there are other ties between Abdul Medjid and Louis Napoleon, than political ones; that, although somewhat distant, there are affinities of blood between them.

In the "*Sunday at Home*," the "Picture of a Russian Church," and the "Bible in Russia," will have their readers. We are pleased with the attention devoted in this periodical to subjects that have a direct bearing on the Scriptures. In this number the second part on "the Canon of Scripture" is given, and two articles on the "Discovery of Vestiges of Sodom and Gomorrah," besides two smaller pieces on "the plants of Scripture," and the grotesque Chinese illustration of Ezek. xxix. 18,—"*Every shoulder peeled.*"

THE BAPTIST MANUAL FOR 1854. London: Houlston and Stoneman.

THIS pamphlet contains the usual yearly records of the Baptist body; and an appendix, in which is given the proceedings of the forty-second session of the Baptist Union.

OBITUARY.

MR. HENRY WINTERTON.—The Holy Spirit declares that “blessed are the dead which die in the Lord.” Thus to themselves, death is gain, though to their surviving friends their removal may be an afflictive loss. Such it is to children when a beloved parent dies, and such it is to christian churches when faithful members, or beloved and valued deacons are summoned to their rest. Mr. Henry Winterton, whose death this brief notice records, was for many years a faithful member, and for seven or eight years a valuable deacon of the first General Baptist church in Derby. He was born at Borrowash, in Derbyshire, on March 11th, 1795. In early life he was removed to Smalley, in the same county, being apprenticed to a joiner there. This village has long been blessed with the preaching of the gospel whose glad tidings have been proclaimed by several ministers now silent in death, among whom were the late W. Felkin, and the venerable William Pickering, then in his prime. To instructions thus precious the young apprentice listened. In his business he was industrious, and thoughtful in his habits; but he did not become decided in religion till he arrived at manhood. Then he became the subject of that momentous change, which many, by delaying to yield themselves to Jesus in the blooming years of youth, never experience. But God was gracious to him; he sought the Saviour while young, though he might have sought him younger; he felt the importance of being on the Lord’s side, and proposed himself as a candidate for baptism and communion with the church, but of this privilege he was not at that time made a partaker, for in consequence of becoming unsettled in reference to his employment he removed from Smalley. At that important juncture this was detrimental to his religious interests. He went to Derby, where he settled and spent most of his remaining days. For a time he paid but little attention to the great concerns of the soul, and neglected the house of God. One day he was led to attend the General Baptist chapel. The Lord met with him there. From that day he became a regular attendant, and

his affectionate wife, who had become a member of the church at Smalley, was delighted by observing the readiness and regularity with which he now frequented the house of prayer. He became sensible of his state as a sinner: sought the Saviour, and soon determined to join the people of God. He accordingly proposed himself as a candidate for union with that church, which he chose for his religious home. On June 26, 1825, he was buried with Christ in baptism. Eight others were baptized on the same occasion. Of these, as far as it is known, but two now live on earth. One who was not twelve years old on that solemn day has now been a member of the church for 29 years. How well it is betimes to seek Him, who says “I love them that love me, and they that seek me early shall find me.” Five or six have finished their course—among these was our estimable young Missionary, J. M. Cropper, who died in little more than four years from his baptismal day. The course of some was not so bright as his, nor did theirs end as happily. How painful is the contrast in the case of young persons, baptized on the same day, of whom some live honourably, and die peacefully, and others bring little or no honour to their sacred profession, and leave no sweet testimony behind them, that “absent from the body, they are present with the Lord.” Henry Winterton was not one of this unhappy class. He belonged to the happier number of those baptized that day. From that time he steadily pursued his christian course. His disposition was naturally gentle and kind, and he displayed this in his spirit and conduct. He adorned his profession by a deportment consistent with christian piety; and thus secured the esteem and love of his fellow-disciples, and of others that made no profession of religion. He loved the cause of Christ, was anxious for the prosperity and peace of the church, and willingly exerted himself to promote its interests. Hence for many years, in one way or other, he was called upon to render services to the church, that were labours of love. Having in various ways displayed an active desire to advance the prosperity

of the Saviour's cause, and having been a faithful member for upwards of 18 years, he was elected in August 1848 to the office of deacon. Three other brethren were chosen to that office at the same time, one of whom, like himself, has finished his labours and entered, it is believed, the joy of his Lord. He sustained the office to the end of his days; he discharged it well and was anxious to promote not only the temporal but the spiritual welfare of his christian friends. He was scarcely ever absent from the Lord's table. As a deacon he was well esteemed and beloved, and when his course finished, died much regretted. A few years after joining the church he commenced business as a master joiner and builder. In this the Lord prospered him. As a master he was kind and considerate. One of his workmen was heard to wish that he were like his master. For many years the Lord favoured him with a good measure of health, but for every one there is "a time to die." On Thursday, Sep. 1st, 1853, he complained of being unwell. There seemed at first nothing alarming in his indisposition. In a little while, however, symptoms of erysipelas appeared. The efforts of medical skill to check the progress of the disease were unavailing. It rapidly gained strength, and the issue seemed doubtful. Still his pastor and others who saw him a day or two before his departure had little apprehension that he would die. Yet such was the Lord's will; and on Tuesday the 6th he fell asleep in Jesus.

Owing to the disease affecting his brain, there was not much opportunity of conversing with him on his hopes and prospects. Occasionally, when reason was in exercise, he expressed himself as relying entirely on Jesus. In reply to a question proposed by one of his daughters, he exclaimed, "I know whom I have believed;" and on another occasion spoke of the worthlessness of the things of time, in comparison with eternal things.

His choice of religion was profitable not to himself only but also to his family. She, who became a mourning widow by his death, was a member of the church of Christ before his union with it, and for many years they travelled together in the way of life. Their four daughters all were brought in

early life to seek Jesus. So blessed is the influence of parental piety at home. He had the pleasure of witnessing the baptism of the youngest, the last of the four, upwards of two years before his departure. Thus the whole family was joined to the family of God. It is pleasant to see a whole family in the way to heaven. How happy will be the meeting of a whole family there.

On Tuesday, July 11, 1854, Miss SARAH ANN KEMP, aged twenty-three, the only daughter of Mr. and Mrs. Kemp, of Thurlby Grange, Lincolnshire, fell asleep in Christ. This young friend was most beloved by those who knew her best. Towards strangers her natural temper and disposition induced what was reserved and retiring; but notwithstanding this, the kind and the amiable qualities of her spirit could not be concealed. In the family and amongst her intimates, while her constitutional reservedness was discernible, the ardour and the stability of her affectionate disposition were strongly manifested; but it was left for the last few weeks of her brief mortal existence to exhibit that loveliness, which is of grace, through faith in Christ Jesus. Deeply do we regret the fact that, prior to her last illness, there were no decided evidences that we perceived of a renewed heart, yet it was clear to the writer of this tribute of esteem, and it might be to some others also, that for some weeks before the fatal disease commenced, she heard the word preached with a very marked attention and often with considerable feeling. Was it now that the fire was kindling?—that the seed was taking root?—that there was the cry, probably with difficulty suppressed; "What must I do to be saved?" Oh! that our *senior* friends would but watch these first indications of spiritual good, and would be careful to encourage, instruct and help these hopeful ones; and would gently lead them to Jesus the Saviour of the world. And how much it would contribute to the happiness and to the advantage of *young enquirers* if they could be persuaded to disclose their desires, and feelings, and convictions, to some one in the church with which they worship, in the house of prayer. Thus personal enjoyment would be the sooner experienced, the cause of Christ

would less tardily prosper, and the Divine glory would be the more promoted. It was not until that affliction which was unto death had seized Miss Kemp that the state of her mind, in a spiritual point of view, was fully developed. In the early part of April last her bodily powers began to decay. Then consumption, in a somewhat peculiar form fastened upon the endeared subject of this memoir. Soon, alas! her strength was weakened in the way, her active and sprightly form became frail and feeble, her vigour, that might well inspire the hope of a long life, sank into distressing but almost painless disease and languor; and now it was that in dear Sarah Ann grace commenced to reign, spiritual life to quicken, faith and hope to cheer, and holiness of heart and conversation to adorn. There was no longer a backwardness to speak even of spiritualities; of her own doubts and fears, hopes and joys. She was now ready, but it was with meekness and fear, to give a reason of the hope that was in her. Her views of self were humble, of Christ and his gospel exalted. Let a few of her dying expressions to the honour of divine grace be recorded. Speaking of the burden of sin, and at the same time referring to Cheever's Lectures on Bunyan's Pilgrim's Progress, she said, as expressive of her own state, "the christian does not get rid of the burden all at once." Being reminded, when she was entertaining the fear she "had not sorrowed enough for sin," that mercifully she had been preserved from those flagrant sins into which many had fallen, and the recollection of which fills the heart with such deep anguish; she replied, "Surely it is sin enough to have lived in the rejection of Christ." On several occasions she spake of the worth of the Bible, and the value of the gospel, and greatly rejoiced in the fulness and freeness of salvation. Oh! she repeatedly said, "What a treasure is the Bible. What should I do without it?" To her weeping family and for the purpose of comforting them, and when death was making rapid strides, she said, "I am not afraid of death. I am not afraid to die. Christ will be with me." On the last Lord's-day of her life, Mrs. K. reminded her dear and dying child that "this is Lord's-day morning," She immediately said, "I had forgotten,

may I have grace to spend the day aright." In love she admonished those around her. The bereaved family, and especially the junior members of it, know this. In her dying days, supported by pillows, and with the cover of a book for her desk, she wrote to several friends letters of affectionate entreaty and exhortation as to eternal realities. For the cause of Christ, and particularly for its prosperity at Maltby (the place in which she and her family connexions were accustomed regularly to worship) and in its branches, she evinced deep anxiety. During her illness, Miss K. was often visited by both the pastors of the church, and by the Rev. W. Mason, a clergyman in the neighbourhood of distinguished worth and excellence. Her remains are deposited in the Maltby graveyard. At her interment, on Lord's-day the 16th ult., brother J. C. Smith, in a very effective and appropriate manner, officiated. Immediately after this solemnity, the writer of this paper (in whose house while she was at school the deceased was an endeared inmate several years) preached a funeral sermon from the inspired words of Solomon: "There is one event to the righteous, and to the wicked;" and in the evening at Walkergate, Louth, from the same text, he attempted an improvement of the death of Miss Kemp, and of Mrs. White also, an esteemed member of the church recently departed.

J. KIDDALL.

Louth, 3rd Aug. 1854.

MRS. WHITE, mentioned in the foregoing memoir, died on Saturday, July 8, 1854. She had been afflicted several months. Her disease was principally nervous debility. In the earlier stages of her illness despair and doubt as to her spiritual state, generally prevailed. Towards the last, however, her mind became more tranquil. On Christ and his grace, she rested her all. On the day of her departure, and for two or three days previously, she spake with hope, and even confidence as to the future. At the age of fifty one, and reduced comparatively to a shadow, this friend passed out of time into eternity. Long had we expected the change, and fully were we prepared for it. May it be abundantly sanctified.

J. K.

ANN SIMMS.—

Friend after friend departs,
Who hath not lost a friend.

Yet while such occurrences are so frequent, we cannot but cherish the memory of such of them as have borne a faithful testimony to the truth the greater part of the time that was allotted to them in this world.

This was the case with the subject of the following short memoir, ANN SIMMS, Belper. She died March 18th, 1854, aged 65, having been an honourable and consistent member of the G. B. churches in Belper and Duffield, upwards of forty-three years. The commencement of her religious course took place at a very interesting epoch of the G. B. interest in that neighbourhood. Her first attendance on Divine worship was at Milford, a branch of the Duffield church, where she was induced to attend by the (then) strong report that the dippers were come; being inclined to see and hear who they were she went, when her mind became alarmed with her sinful state. She continued to go, and in a few Sabbaths afterwards invited her father to accompany her. They both went; and the first visit of the father appears to have been blessed to the salvation of his soul; from that day he became deeply concerned about his state, and rested not till he found peace with God, which he lived to give proof of, by devoting himself to the Saviour's cause. Our friend, the subject of this short history, still continued to go, and light and understanding increased upon her mind and led her to humble herself before God, and brought her to that Saviour, of whom she often said, "he loved me, and gave himself for me." She was baptized with her father at Duffield, a short time afterwards. It is pleasing to remark, that though the beginning of her race in common with others, may be but little thought of, yet there has always appeared signal proofs of the Divine favor resting upon it, for the leaven then cast into the family fermented till five of them were brought to confess the Saviour, and give their lives to his service, four of whom have finished their course, having kept the faith and arrived in glory, while the one that survives is an honourable member of the same

church of which they were members. Her natural abilities were not great. She was not favoured with much education, and moved in the humble walks of life; still she lived to give proof that "we need no learning of the schools to prove our faith divine."

During some of the first years of her religious course she enjoyed much life and animation, but being of bilious habit, she afterwards became the subject of continued and often severe affliction, which depressed her spirits, and brought on much doubt and fear; so that she would frequently observe, how appropriate the hymn was to her state,

"It is a point I long to know," &c.

while she still solely depended on Jesus crucified. Her course was without noise and show, it was modest and unassuming; her benevolence was only limited by her means; and evident sincerity characterized her attention to religious duties: there was nothing of disguise, but, like one of old, she was an Israelite in whom there was found no guile. During her afflictions she evidently grew in divine things; her Bible was her constant companion, so that she verified the saying of the apostle, that no chastening for the present seemeth joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby; consequently her fears dispersed, her prospects brightened, her faith became more firm, giving glory to God. As she drew near her end, "they that look out at the windows became darkened," so that she could not enjoy her wonted privilege of reading her Bible; still she enjoyed great pleasure in the precious promises being read over to her, and became much composed, and seemed to wait, (though with desire) in the exercise of resignation, the coming of her Lord. She maintained an ardent love for the house of God, often thus expressing herself, "I must go while I can get;" but for several months she was deprived of this precious privilege. She much admired hymns breathing christian experience, and would, till the time of her departure, refer with much delight to such hymns as the following, "There is a land of pure delight," and, "Father, my spirit longs to see the place of thine

abode." The Sabbath before she left us, she said, "O! if this should be my last Sabbath on earth;" I replied, if it should, the next will find thee in heaven. "Yes," she said, "and what a Sabbath that will be." So it was, for she sweetly

breathed her last on the Saturday following, in full assurance of a good hope, through grace to eternal life. Her death was improved by Mr. Townsend, of Nottingham, to a numerous congregation.

INTELLIGENCE.

THE NORTH DERBYSHIRE CONFERENCE.—This Conference assembled, according to appointment, at Smallley, on Monday, Aug. 7th, 1854. After the usual devotional services, by the Secretary, brother Ward of Ripley was called upon to preside. The reports from the churches were generally of an encouraging nature. Some reported progress. Since the Good Friday Conference seven have been added by baptism, and fourteen are waiting for the troubling of the waters. Subsequent to receiving the reports, a few verses of a hymn were sung, and brethren Mee of Sutton and Argile of Ripley engaged in prayer.

The afternoon was then chiefly spent in free religious intercourse bearing upon the best means of promoting the cause of the Redeemer in our churches. This we consider to be one of the most useful features of our Conferences. Brethren meet on those occasions who have no other opportunity of seeing each other, and as "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Often, on returning from these social gatherings, we hear our brethren give utterance to such expressions as clearly prove that they have felt it good to be there.

The importance of every one cherishing a Home Mission spirit, and in fact of becoming a Home Missionary, was made one subject of conversation. The case of the Tagg Hill chapel took up considerable time. The Conference regretted that the state of things was such as to render it almost necessary to sell the chapel; but expressed a hope that matters might yet be so managed as that our friends may continue the worship of God in that locality.

Our next social gathering will be at Ripley on Christmas Day afternoon. Conference to commence at two o'clock, and brother Hingley of Duffield to preach in the evening of that day. This meeting was closed by singing and prayer; and after tea a good congregation assembled, and a sermon was preached by the writer.

W. GRAY, Sec.

ANNIVERSARIES.

MEASHAM.—Sermons were preached in the above chapel on Sabbath-day, Aug.

6th, in the afternoon and evening, by the Rev. John Buckley. The sermons were admirable, and the attendance numerous and respectable. On the following day there was a Bazaar in the school room, containing a great variety of ornamental and useful articles. In the afternoon was a Tea Meeting, the tickets for which were ninepence each. The school room and chapel were tastefully decorated with evergreens, in the centre of which was inscribed the motto, "Peace be within thy walls, and prosperity within thy palaces." At intervals the choir gave some sweet selections of music and singing. The proceeds of the whole amounted to the liberal sum of £140, to be appropriated to the liquidation of the chapel debt. The minister and members of the church present their warmest thanks to their friends in the neighbourhood for their cheerful and liberal aid at this anniversary. May the purse of the generous never become lighter!

G. S.

MAGDALEN, Norfolk.—On Lord's-Day, Aug. 6th, 1854, anniversary sermons were preached in the General Baptist chapel in this village to very attentive congregations, by the Rev. J. Stuttered of Castleacre. Collections about the same as last year.

LEEDS, Call Lane.—The annual sermons were preached here on Lord's-day, Aug. 13th, by the Rev. J. Goadby of Loughborough. A tea-meeting was held on the following evening, Rev. J. Tunnicliffe, the minister of the place, presided. Several ministers of the neighbourhood kindly gave their presence and assistance. It is pleasing to add that the sum of £70 has been raised in this place during the past year for incidental expenses. May the little one become a thousand!

BARTON.—The anniversary sermons for the Sabbath-school at Barton were preached on Lord's-day, Aug. 13th, by Mr. Bott. The congregations were very large, and the collections amounted to nearly £19.

COLEORTON.—On Sunday, Aug. 13th, the annual sermons on behalf of the Sabbath school were preached by Mr. T. Goadby to very crowded congregations.

SHORE.—On Lord's-day, June 18th, our Sunday-school sermons were preached by the Rev. J. Sutcliffe, of Staley Bridge. The congregations were good, and upwards of £25 were collected. J. H.

BAPTISMS.

OLD BASFORD.—On Lord's-day, Aug. 13th, after a very argumentative sermon by Mr. Ferneyhough, from Eph. iv., and latter part of fifth verse, on baptism, nine persons were baptized by brother Mee, in the name of the Father, Son, and Holy Ghost, eight of which are connected with our Sabbath School. In the afternoon brother Ferneyhough delivered a cheering address to believers, founded upon 1 Peter ii. and former part of seventh verse,—“Unto you therefore which believe he is precious,” after which the ordinance, of the Lord's-supper was administered, and the right hand of fellowship given to the newly-baptized. In the evening a powerful appeal was made to the unconverted, by the same friend, from John. ix., and latter part of twenty-seventh verse, “Will ye also be his disciples.” Altogether the services of the day were of a highly interesting character. The congregations were good, the influence of the Spirit was felt and many were led to exclaim, “It is good to be here.” W. B.

LOUGHBOROUGH, *Wood-gate*.—Five young friends put on Christ by baptism on Lord's-day August 7th.

KIRKBY-IN-ASHFIELD.—On Lord's-day morning, Aug. 6th, 1854, four persons put on Christ by baptism, after an excellent sermon, by our respected friend Mr. Ferneyhough of Nottingham, from the latter part of Romans vi. 13. May they adorn their profession, and continue faithful until death. A. B.

REMOVALS.

REV. R. INGHAM has resigned his office as pastor of the G. B. church, Cannon-st., Louth, and in a few months will enter on a new sphere of labour at Halifax.

BROTHER STAPLETON formerly of Sheepshead, near Loughborough, has received a unanimous invitation to the G. B. church, at Kirkby Woodhouse, Notts.

REV. JOSEPH BURROWS has resigned the pastoral office over the General Baptist church at Magdalen and Stowbridge, Norfolk, in consequence of age and his increasing infirmities. He has been afflicted with paralysis which has affected him from head to foot. Our dear aged brother has been for nearly forty years a minister in the Connexion, and has little or nothing to fall back upon. I sincerely recommend him to the prayers and sympathies of his brethren in the ministry. J. STUTTERD.

ORDINATION.

REV. J. HORSFALL was publicly recognized as the pastor of the G. B. church at Shore, on Whit-Tuesday last. We hope to insert particulars in a future number, as by some miscarriage, the report, duly forwarded, is not in our hands.

MISCELLANEOUS.

THE MIDLAND CONFERENCE will be held at Measham, on the *third* Tuesday in September. Rev. R. Kenney is appointed to preach in the morning. Service to commence at half-past ten o'clock. The conference will assemble for business at two o'clock in the afternoon. A hot dinner will be provided in the school room, at one shilling each. Tea sixpence. About £10 worth of articles, remaining unsold at the Bazaar, will be offered for sale in the lower school room, at the conference. The entire proceeds will be appropriated to the reduction of the chapel debt.

MALTBY.—On Thursday, Aug. 17th, a tea meeting was held in the G. B. chapel, Maltby, the proceeds of which are to be devoted to the support of the cause there. About fifty friends from Louth who had spent the day at the sea side attended. After tea, addresses were delivered by Rev. J. Kiddall, chairman, Mr. Dodson of Alford, who is the son of a clergyman, but who has lately become a dissenter, J. C. Smith, and Rev. J. Medley, Independent. A feeling of deep solemnity pervaded the meeting, and it is hoped that impressions were made, the effects of which may be seen in days to come. J. C. S.

INFANT RHYMES.

O LEND me your wings, Robin Redbreast, to day,
That I may fly quite out of sight far away;
Mother tells me that heaven's most bright and most fair,
But the clouds are so high, I can never get there.
No, no, little child, Robin said, you must pray,
That you may grow wiser and better each day;
And then, when you die, wings to you will be given,
And God will send Angels to take you to Heaven.

NOTES OF THE MONTH.

August 20th.—Parliament was pro-rogued by the Queen, in person, on Saturday, Aug. 12, after a long and, in some measure, a fruitless session. The lords held 98 sittings, and were in deliberation 263 hours; the commons 144 sittings, and were in the house 948 hours. These lengthened sittings, often protracted till hours after midnight, in addition to attendance on numerous committees, show that though a great deal of work has not been done, a very large and exhausting amount of labour has been endured. It is no trifle for a man to be a Member of Parliament, and to attend well to his duties, either on the score of health and comfort, or of expense. The expense, on an average, entailed on a member may be stated at £500 per annum. Her Majesty's speech contains two or three sentences worthy of transcription here. She says, "In cordial co-operation with the Emperor of the French, my efforts will be directed to the effectual repression of that ambitious and aggressive spirit on the part of Russia, which has compelled us to take up arms in defence of an ally, and to secure the future tranquillity of Europe." After acknowledging the zeal and diligence of the Parliament in passing several measures for the opening of the coasting trade, to the ships of all nations, introducing simplicity into the public accounts, improving the proceedings of courts of law, she alludes to the Oxford University bill in the following terms:—"The means you have adopted for the better government of the University of Oxford, and the improvement of its constitution, I trust will tend greatly to increase the usefulness and to extend the renown of this great seminary of learning."* The

* The following from the *Sentinel*, an Irish orange paper will amuse. "As Irishmen we congratulate the English Church that Oxford has been legislatively induced to open its doors to Dissenters. This we say because we wish Dissenters well, and dislike Dissent. It is an ignorant and contemptible thing. A man of sense cannot open his eyes without seeing all nature and all society openmouthed against the system of trading in the Christian religion;

conclusion of the royal speech is worthy of the lips which pronounced it. "It is my earnest desire that, on returning to your respective counties, you may preserve a spirit of union and concord. Deprived of the blessings of peace abroad, it is more than ever necessary that we should endeavour to confirm and increase the advantages of our internal situation; and it is with the greatest satisfaction that I regard the progress of active industry, and the general prosperity which happily prevails throughout the country. Deeply sensible of these advantages, it is my humble prayer that we may continue to enjoy the favours of the Almighty, and that under his precious protection, we may be enabled to bring the present contest to a just and honourable termination."—We regret to remark that the cholera has prevailed to a considerable extent both in London and the provinces. Last week the deaths in London from this pestilence were 644, 446 of which were on the south side of the Thames. Lord Jocelyn, M.P. for Kings Lynn, son of Earl Roden, son-in-law of Lord Palmerston, a vigorous person, aged 38, died on Saturday morning after a few hours illness. In the West Indies, America, Canada, and in the continental kingdoms of Europe, reports of its ravages are rife. In Paris the deaths have declined from 115 to 58 per day.—We are happy to learn from all quarters that the prospect of a good harvest is general. The crops look well, and the sickle is in active requisition. Prices consequently fall. In France, though they have gathered an abundant harvest, the restrictions on the importation of corn are not reimposed, so that there also free trade prevails.—During the last session 1,438 petitions, with 245,006 signatures were presented to parliament for closing public-houses on a Sunday; in addition to 759 petitions with 160,336 signatures

and it is our conviction, confirmed by the experience of the University of Dublin, that of every hundred Dissenters admitted into Oxford, ninety-nine and nine-tenths will come out sound and decided Churchmen.

for prohibiting the sale of intoxicating drinks on that day. We have given our views of this matter elsewhere. Surely there will be something more done in this way another session. Let us wait, and hope, and petition too. The licensed victuallers and publicans, in and about London, and elsewhere, have had meetings about the new law, which prohibits the opening of public-houses on Sunday before one and after half past two to six, and after ten at night to all except "travellers," and have determined to break the law until what a "traveller" is, be determined by the law courts. They threaten a violent agitation against this measure next year. This is an additional reason for the friends of order and morality to be on the alert.—82,966 persons petitioned for the abolition of church rates, and 10,597 for Sir W. Clay's bill, for opening the Universities to all irrespective of creed, there were 416 petitions, with 28,779 signatures.—Cardinal Wiseman has been sued for a libel by a catholic priest. Some informality interrupted the proceedings, which will be commenced in a new form.—The "material guarantee" which the "honour" of Russia held has been given up, in other words, the armies of the Czar have evacuated the principalities. Beaten by the Turks, threatened by Austria, and by sea beleaguered by the allied fleets, the wily chieftain has been compelled to retreat with dishonour and loss. The war is not, however, at an end. More soldiers and guns are being sent both to the Baltic and the Black seas.—The Spaniards have determined that Queen Christina, the Queen mother, shall disgorge the plunder she has accumulated, to the amount of 71,000,000 reals—about £600,000—before she is banished from the court of Madrid.—The king of Saxony, aged 57, was killed by the kick of a horse on the 9th. His successor is a bigotted catholic, while the people are protestants.—The new viceroy of Egypt seems to be deservedly popular. He is ameliorating the condition of the people.—From the papers we learn that the concourse of pilgrims to Pooree has been unusually great this year; and that the scarcity of food had produced much suffering. Hundreds of pilgrims

had been weakened from a want of food, and were lying in the streets, awaiting certain death. In the Madras territory, the same authorities tell us that a railroad is to be laid down, which will be opened in 1856.—Dr. Livingston, an English missionary, has explored a large portion of the interior of Africa, and has received the favour and help of the Portuguese governor of Angola, for the additions he has made to geographical knowledge.—The protestant mission to Ireland, which last year was only partially successful, is being renewed in another form the present season. We wish them all success.—The Wesleyan Conference commenced its one hundred and eleventh sitting at Birmingham, on the 26th of July. A few facts will be interesting. During the last year, £50,000 have been spent on chapels, they have 447 day schools, and 42,000 children taught at a cost of £19,228, of which £15,000 is provided by the pence of the children. Dr. Bunting was present, and in acknowledging a vote of thanks, said, "I do not know, honestly, that I desire to be spared many years. I suppose there is something about our human nature that makes us feel that death is coming too soon; but I have lost the love of life—of that happy life which it has been my privilege to live with you. Leave it with the Almighty; do not pray about that; but pray that whether my life be long or short, I may live and die in the Lord. Now that Dr. Newton has gone, it appears to me that, if we had the arbitration of these matters, it would be time that I should go too; but the will of the Lord be done!" The venerable doctor did not take much part in the business of the Conference. His active career as a public man may be regarded as at an end. A decrease of near seven thousand members of society led to very serious discussion, and very earnest prayer. After all the losses through the "Reformers," it should seem that other sources of defalcation exist.—There is little doubt in the minds of some of a reaction and a revival.—Out of door preaching has become much more common during the past month, than ever before, amongst the evangelical clergy, and distinguished

ministers of all denominations. We cannot but hope that these very laudable and self-denying efforts will do good. Let the christian people generally encourage their pastors in this good work, by going with them, standing by them, making arrangements, &c., and we doubt not the good work will be entered on by many whom timidity and modesty at present keep aloof.

P O E T R Y .

BY MARIA JANE JEWSBURY.

THE HAPPY SPIRIT.*

WHY do ye weep—to know that dust
No longer dims my soul?
To know that I am rendered just—
A victor at heaven's goal?
O weep ye, that I weep no more—
That sorrow's living reign is o'er?

Father—art *thou* a man of tears,
Because thy child is free
From the earthly strifes and human
fears,
Oppressive e'en to thee?
Nay, triumph that thou badst me love
The rest that I have found above.

Dear Mother, weep not, tears will
hide
My glory from thy view;
If thou hadst taught me guile or
pride,
Then tears of blood were due;
But thy fond lips spoke truths divine,
Rejoice, that now their meed is mine.

Sister, sweet sister, leave my tomb,
Thy loved one is not there,

Nor will its planted flow'rets bloom
Whilst wept on by despair;
I dwell in blessed scenes of light,
Rejoice, that thou didst aid my flight.

Let faith's resplendent sun arise,
And scatter from each soul
The clouds that veil its native skies,
The mists that round it roll;
Rejoice that I have found a home,
Whence never more my feet will roam.

Tears for the dead who die in sin,
And tears for living crime;
Tears when the conscience wakes
within,
First in expiring time;
Tears for the lost—but Heaven's own
voice
Says for the christian dead—rejoice.

* My acknowledgments are due and are sincerely tendered to Ellen for her kindness in complying with my request. I have recently met with several of Miss Jewsbury's pieces in "The Pilgrim's Hand Book," one of which, as an appropriate sequel to "The Lost Spirit" I now send; and others little known may perhaps be sent in future months. J.B.

NOW MINE EYE SEETH THEE.

WHOM see I? not the God I sought,
With vague imaginings of mind;
A Deity of formless thought,
A God no human heart can find.

Whom see I? Not the God of fire,
Mosaic priest, and prophet saw;
A Being of avenging ire,
The Father of a flaming law.

I see Him, not on wild and waste,
Where pilgrim patriarchs bend the
knee,

Nor yet in Zion's temple, graced
As temple never more may be.

They heard from Sinai's steep his
voice,
But I on Calvary view his face;
I see Him, and with right rejoice:
I see Him full of truth and grace.

He speaks—it is a brother's tone:
He bleeds—the stream is love divine:
He dies—but in that dying groan,
Is life for myriad souls—for mine.

P O E T R Y .

THE PHILOSOPHY OF ENDURANCE.

BY CHARLES MACKAY.

WERE the lonely acorn never bound
 In the rude cold grasp of the rotting ground ;
 Did the rigid frost never harden up
 The mould above its bursting cup :
 Were it never soaked in the rain and hail,
 Or chilled by the breath of the wintry gale,
 It would not sprout in the sunshine free,
 Or give the promise of a tree.
 It would not spread to the summer air,
 Its lengthening boughs and branches fair,
 To form a bower where, in starry nights,
 Young love might dream unknown delights,
 Or stand in the woods among its peers,
 Fed by the dews of a thousand years.

Were never the dull, unseemly ore,
 Dragg'd from the depths where it slept of yore ;
 Were it never cast into searching flame,
 To be purged of impurity and shame ;
 Were it never molten 'mid burning brands,
 Or brushed and beaten by stalwart hands,
 It would never be known as a thing of worth ;
 It would never emerge to a noble birth ;
 It would never be formed into mystic rings,
 To fetter Love's erratic wings :
 It would never shine amid priceless gems,
 Or the girth of imperial diadems ;
 Nor become to the world a power and pride,
 Cherished, adored, and deified.

So thou, O man of a noble soul,
 Starting in view of a glorious goal,
 Wert thou never exposed to the blasts, forlorn—
 The storm of sorrow—the sleet of scorn ;
 Wert thou never refined in pitiless fire,
 From the dress of thy cloth and mean desire ;
 Wert thou never taught to feel and know
 That the truest love hath its roots in woe,
 Thou wouldst never unriddle the complex plan,
 Or reach half-way to the perfect man ;
 Thou wouldst never attain the tranquil height
 Where wisdom purifies the sight,
 And God unfolds to the humblest gaze
 The bliss and beauty of his ways.

MISSIONARY OBSERVER.

LETTER FROM MRS. STUBBINS.

THE following letter shows the close and confining labours of a Missionary's wife—how little opportunity she has for relaxation. The tale of little "Mary" will be read with interest. It shows the beneficent spirit of christianity in contrast with the heartlessness of heathenism.—ED.

Pooree, May 25th.

MY DEAR BROTHER GOADBY.—We are now spending a few weeks at a place I had not before visited, except once for a few hours when on our way to Cuttack. We have given our school children their annual holiday. Those who have relations are gone to visit them. About half our charge have no friends; they are orphans, and remain with us altogether—and I know not how I could have left home, had not our friends, the Brookses, kindly offered to take charge during our absence. Three of the Khund girls have accompanied us—two in quest of health, and a third to wait upon them. Our kind medical attendant, Dr. Scott, had tried medicine without effect, and recommended a change of air.

With the exception of a tour into the country, I have not enjoyed such a relaxation from the pressing and daily recurring duties of a school since we returned from England in 1845. I assure you I scarcely know how to enjoy it enough, and am quite disposed to make the most of it. Among other pleasant employments, I have resolved to devote an hour or two to old friends, and to you amongst the number. I will begin by describing our journey to this place; such journeys are usually commenced at the time we ought to retire for the night. On the 9th, after taking tea with our dear friends, the Suttons and Brookses, we, i.e. Alfred and myself, got into a palanquin; my husband also travelled in the same way for several miles, and then mounted his horse, which had been sent forward to be in readiness. Alfred, who had slept

soundly for two hours before leaving home, now awoke, and commenced chattering so fast that, even had I been disposed, sleep was out of the question. We talked of our last dark journey from Berhampore to Cuttack, when his dear brother Thomas was with us—of crossing the Chilka Lake, &c. I too thought of past scenes and bygone days. At length, wearied with the exertions of the two previous days, I fell into a heavy dose, but awoke at day-dawn, and enjoyed the cool morning breeze. We reached Piplee about 7 a.m. Mr. S. arrived a little before us, and had a cup of coffee ready, which, after an almost sleepless night, was most acceptable.

Our friends, the Millers, had been at Pooree for more than a week. We took possession of their empty house, from whence we had a good view of their nice little christian village, pretty chapel, and brother Bailey's deserted bungalow. It looks disconsolate, and must remain so until a new missionary comes out from England to occupy it, which for the sake of the work, as well as also for the sake of our dear friends, the Millers, I hope will be soon; and by the way, I cannot but remark that when a missionary is sent to unite with our brother at Piplee, it would seem most desirable he should be a married missionary, as in a station like this, with no doctor or European within 25 miles, one family must necessarily often be placed in extremely lonely and trying circumstances.

The sun was too high to admit of our going to every house, but in the course of the day the christians came in a body to see us, and an interesting group they were. The preachers and some others were absent, but the women, 13 in number, came with smiling faces, and dressed in their best. Most of them brought their infants, and some of them several children to show us. They told us there were either eighteen or nine-

teen children in the village—had many inquiries to make and much to communicate relative to their little joys and sorrows. How much happier their lot than that of the heathen women around them! Several had only left heathenism, others had been christians for several years. Amongst the latter I was pleased to see my old friend Gondi, who was a little girl in school when I first came to Cuttack. She is the wife of Damoda, one of our best native preachers, and has five nice children, who appear to be well trained. Mrs. Miller has taught several of the women to knit and crochet, acquisitions of which they seemed not a little pleased. I must tell you this was my first visit to Piplee, and I was charmed with it. It seems a nice quiet healthy place, and the scenery around is very pretty. We left Piplee a little before 5 p.m., and reached Pooree a little past midnight, where we found our friends quite well. After a cup of tea and an hour's chat we betook ourselves to our couches for the remainder of the night, as the native carts containing our beds, &c., had not come up; nor did they come till the following day, having accomplished 50 miles in four days—not quite railway speed!

My beloved husband, brother Miller, and the native brethren, visit the bazar every evening. A large festival lasting several days has just occurred. Their congregations have invariably been large, sometimes noisy and abusive to the last degree, sometimes more attentive. Sister Miller and myself have visited the few East Indian families living here, and are just going to see the wife of a native baboo.

In my last I scarcely referred to our school, but must do so now. We have lately received several new children, and have now nearly 60 girls. The want of sufficient funds has been to us a subject of great anxiety. Of course we make every effort to obtain subscriptions here, but society is so fluctuating that we cannot depend on aid from this source. You are, I think, aware of the committees' rule to send out no more for schools than is actually subscribed for them. Even if all who profess to support children sent out the full amount (which is not

the case), there would still be a considerable deficiency for the present number in the Cuttack schools. During the year quite a number of children have applied for admission.—While we have felt we had no means of supporting them, we also felt in most cases that we could not refuse them. Some had parents, but they were extremely poor, and if we did not receive them their education must be entirely neglected. Others were orphans and destitute; one of these was picked up under a tree, when lying beside her dead mother—the little orphan was sent to us by the Civil Judge at Cuttack, only the day before we left home. And here I cannot do better than give a few extracts from a note that gentleman sent, asking us to receive her. "In the month of January last, when taking a walk at an early hour, I observed an unfortunate little child, enveloped in rags and dirt, lying on the ground, benumbed with cold, having fallen from the verandah of a native hut in which she had taken shelter for the night; and having got some natives to procure some lighted straw, and caused circulation to be restored, I ascertained that the poor little girl was an orphan, whose father had died at the Pilgrim Hospital, and consigned her to a low caste man, who had maltreated her and turned her adrift; and as none of her father's or mother's relations would have anything to say to her, she had for several days wandered about in the bazar begging, and at night taken shelter where she could. I had her clothed, and sent to the Pilgrim Hospital, and requested the native doctor to take charge of her, and see her fed with the rest of the mendicants. This he has very kindly done, but it was manifest he could not always look after her, and it is a thousand pities that the poor child, whose age is not more than four years, should be permitted to grow up subjected to the misery her present position will inevitably entail on her. I do myself the pleasure to make her case known to you, in the hope that you may be able to receive her into your school." Could we refuse such an application? To say nothing of religion, humanity forbids it! The little girl, whom we call "Mary," has

dark bright eyes, and appears a quick child. Our friends at home will see the necessity for increased effort on behalf of our asylums. Where one person cannot raise £2 10s per annum a number might unite. They should be particular when forwarding such contributions, to state the object for which they contribute.

The last Sunday we spent at Cuttack was an interesting and exciting day. Three persons were baptized, one a female servant living with Mrs. Brooks, another, who has lived with us as an ayah for several years—she is a widow, and came to us as a heathen, but has a superior mind; a third is a mussulmanee by birth, but

lived in sin with a European Sergeant for four years. Last year he commenced reading the Scriptures to her. She saw herself a sinner, and became, we believe, a true penitent—refused to live with him longer, unless he would marry her. I am thankful to say they were married by brother Sutton the other day. The sergeant was present at the baptism, and appeared very serious.

Mr. S. unites in love to Mrs. Goadby and your dear children. In Gospel bonds, yours very affectionately,

E. STUBBS.

P.S.—You have doubtless heard of the loss by fire sustained by our friends at Berhampore.

NOTES OF VISITS TO THE CHURCHES. No. 10.*

SATURDAY afternoon, April 8th, I left home for CONINGSBY. Went via Nottingham and Lincoln, to Tattershall, which is a mile and a half from Coningsby, and then walked by the side of the still waters of the Bain, as a youth, of whom I enquired, informed me that that was the "gainest road." Reached brother Judd's at 6 o'clock, and saw such an array of Missionary boxes as I had not seen any where else. Most of the money here is obtained by boxes. On the Lord's-day preached afternoon and evening: the congregation at the latter service was very pleasing, and a solemn feeling appeared to pervade the meeting. On Monday afternoon Mr. J. B. Pike delivered a lucid and instructive discourse on the superior glory of the gospel to the law, from 2 Cor. iii. 7—10. In illustrating the greater glory of the gospel he clearly showed that the law "written and engraven on stone" was glorious, much more so than any other system known at that time to the children of men; and this position was ably sustained by a reference to some of the most highly civilized nations of the ancient world. My respected friend, the preacher, will not be displeased with me for adding, that the subject admits of another illustration not usually given. The most ancient writings in the world (the early portions of

the Divine Word only excepted,) are no doubt those found in India—the four Bades, especially the earliest portions of the first—the Ruk Bade, and if I had leisure—materials are possessed in abundance—I could prove, to the satisfaction of all reasonable men, that the earliest writings of the Hindoos are perfect darkness when compared with the luminous and immutable truths revealed to Israel from the heights of Sinai. The evening meeting was crowded, and was addressed by Mr. Judd, the pastor, and by Messrs. Pike, Asman, Blackburn, and myself. One of the Wesleyan friends repeated a verse on the universality of the atonement, which I did not remember to have previously met with, but which I subsequently found to be in the Wesleyan hymn book. The poet, speaking in the name of redeemed sinners and apostrophizing angels, says,—

"The King, whose glorious face ye see,
For us his crown resigned;
The fulness of the Deity,
He died for all mankind."

What wonderful grace, that He on whose divine glories angels gazed with adoring admiration, should have resigned his crown, and become obedient to death for guilty worms! And what reason for thankfulness,

* As a part of the Appeal in the August Observer in relation to the recent calamitous fire is either unintelligible, or conveys an idea contrary to that which was intended, please favour me by inserting it as sent. "When the beautiful little sanctuary, which is now a heap of ruins, was erected, the friends were few, but the expenses were met without help from home. 100 Rupees (£10) were appropriated from the sale of Midnapore chapel: the native christians contributed liberally, and three friends then connected with the station, not desiring the commendation of their fellow christians for liberality, but only ambitious to be approved by the Great Master, gave almost the whole of the remainder; and this circumstance, so honourable to them, has not, so far as I remember, been previously published."

In Mrs. W's letter, for "bedup," read "lockup."

In Notes No. 3, p. 314, 1st col. line 15, for the read its; and in 2nd col. for Mr. Ward read Mr. Wood.

that from this provision of divine mercy, none are excluded but those whose hardness and impenitency of heart exclude themselves. Coningsby, though the population of the parish probably does not exceed 1700 or 1800 souls, is a place of some note in General Baptist history. A church has existed here from the time of the Protectorate. Gilbert Boyce, who died in 1800, was, for 60 years, pastor of the church, and for 47 years Messenger of the churches. He was no doubt "a faithful man, and feared God above many." The inscription on his tomb stone is not elegantly or even accurately expressed. Many of our young friends have little knowledge of what the office of Messenger was, about which the old G. B's were so tenacious, and therefore it may be well to explain. Originally, perhaps, he was an Evangelist, or Home Missionary without a pastoral charge: his work, of course, was to call sinners to repentance; but as the prosperity of the churches declined, the authority of the Messenger increased, till he became a kind of Inquisitor General—a lord over God's heritage, exercising much the same authority over pastors that bishops do over the clergy. He was elected to office by the churches in the district in which his functions were exercised. It was his work to see that the pastor and people did their duty, and if they failed he was to call them to account and admonish them. Walking in the grave yard at Coningsby, and reading the inscriptions on the stones, I saw affecting evidence that in former years all the old leaven had not been purged away. It is always very mischievous, and in the nature of things must be so. The first wife of the late Richard Wright—a writer of some note against the precious doctrine of our Lord's atonement, is interred here.

On Tuesday, Mr. Pike and I went to HOLBEACH, but much to our regret, though owing to circumstances we could not control, we did not reach till after the commencement of the evening service. Mr. Chamberlain preached in the afternoon, and presided at the evening meeting. Am not able to state the amount collected. The chapel here has been erected since I went to India. May the Lord make the place of his feet glorious.

On Wednesday evening we were at PETERBOROUGH, and with brother Barras, and Drowit (Wesleyan) pleaded the sacred cause. The attendance was not so large as some friends had anticipated, but, gratifying as it is to see a numerous attendance, we should not estimate the interest and utility of such services by the numbers who attend. It is far better to have a few steady, earnest, praying friends, than a much larger number whose attachment is unstable. The former

will faithfully adhere to the cause through all discouragements: the latter will forget its interests amidst the multiplicity and excitement of other claims, and will be likely to fail in their help when assistance may be most necessary. In a work so vast and important as the Missionary enterprise, we most need friends who will be faithful unto death; for it is not reasonable to expect that the mischief, which it has taken the devil thousands of years to do, should be repaired in a few years or even an age. Looking also at the usual method of the divine procedure, the day of millennial glory must be a very distant one, but we have *our work* to do, and should gird ourselves, "strong in the Lord and in the power of his might" to do it, rejoicing in the assurance that when it is accomplished we shall "rest, and stand in our lot at the end of the days." A very pleasing circumstance in connexion with a Missionary meeting at Peterborough, twelve or fourteen years ago, was related by Mr. Pike. A pious gentleman connected with another denomination, (the late B. L. Ward, Esq.) was present at the service, as appeared, by accident; the details furnished deeply interested him, and he became a warm and attached friend of the cause. One year he presented a donation of £100, and in the next he wrote to the Secretary wishing to know whether the Committee were in want of money to carry on the Mission, as if they were, he had some to spare, and thought it would be much better to give it in some way to the cause of Jesus Christ, than to hoard it up to buy land, or invest it as he had done, and as many, if not most, still did. His only reply to the Secretary's letter was a donation of £500; and in a few weeks after he suddenly died.

Lord's-day, April 16th, was spent at MARCH. In the morning preached on communion with God from Exodus xxv. 22. "And there I will meet with thee and will commune with thee from above the mercy seat which is between the two cherubims;" and in the evening on conversion, from Psalm li. 13. In the afternoon spoke at the Fen chapel, on coming to Christ. This latter place of worship has been erected since I went to India, and there appears to be a considerable population within a short distance of it. The presence of the Lord was enjoyed at the services, and the congregations were encouraging. On the following evening the Missionary anniversary was held, and the attendance was larger than had been known for many years. Speakers, MESSRS. Jones, Keed, (Wesleyan) Young, (Independent) Abbott, and the writer. The serious remarks of the chairman in his opening address gave a tone to the meeting, and it was trusted that benefit to

souls would be the result. Notice was given at the close that on the following evening a prayer meeting would be held to supplicate the Divine blessing on the Missionary's visit. Of this service no account can, of course, be furnished here. No doubt many devout petitions were presented to Him whose ears are ever open to the cry of his saints. May it please Him to answer them all, so far as his own glory and the furtherance of his kingdom will be promoted thereby. Believing prayer is never lost; the answers may not come at the time, and in the way that we expect. "At the beginning of our supplication, the commandment may go forth." Prayer may bring

"A quick return
Of blessings in variety;"

and we may be surprised and delighted at the suddenness of the answer; or our patience may be long exercised by a delay intended by our Heavenly Father to lead us to value the blessing the more when it shall be imparted; but prayer offered in the name of Him whom the Father "heareth alway," cannot ever be lost. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hear us, whatever we ask, we know that we have the petitions that we desired of him."

Tuesday evening, a similar service was held at LONG SURTON. Disappointment had been felt as to a preacher on the Lord's-day, but Mr. Chamberlain had kindly preached in the morning—a service which as it was rendered at a short notice, and at some inconvenience, demands grateful acknowledgment. It was feared that the Sabbath disappointment would have had an adverse influence on the meeting, but happily it was not so; the attendance was unusually large. Mr. Chamberlain was called to the chair, and with Messrs. Maddeys, Davis, (student) Taylor, (Wesleyan) and myself pleaded that the "good tidings of great joy" might be sent to the perishing millions in heathen lands. Collections, not including subscriptions, £5. 15s. Long Sutton was one of the places supplied fortnightly from Wisbeach Academy when I was a student there; and it was interesting and gratifying to enjoy an interview, brief though it was, with well-remembered friends, but some had fallen asleep. Blessed be God for the hope of meeting with friends in Christ, where "there shall be no more death;" and how much should the priceless boon which we seek to confer on the heathen be prized by us, when we remember that it is "the everlasting gospel." It reveals to mortals, "glory, honour, immortality, and eternal life"—great words to use in a world where death reigns; and sweet is it amidst

changing scenes and smitten friends, to think that the Redeemer, whose love it proclaims, is the Living One. Mr. J. F. Stevenson (son of our esteemed brother at Borough Road), was expected to enter on his stated ministry here on the following Sabbath; and it is pleasing to add, with encouraging prospects of usefulness. Mr. Davis, also, who took part in the meeting, has since accepted a call to Holbeach, and entered on the discharge of ministerial duties there. May the Lord, who has counted these his younger servants faithful, putting them into the ministry, preserve the holiness of their spirit, give them grace to "walk with him in peace and equity, and to turn many away from iniquity;" and then, having worthily served their generation, when the Chief Shepherd shall appear may they receive a crown of glory that fadeth not away. Great is the work, and glorious is the recompense of the humble and faithful minister of Christ. I have often read with deep feeling, Pollock's description in his 9th Book, and I envy not the feelings of the minister in whose bosom the perusal of the portion referred to awakens not hal- lowed and strong emotion.

"See how
His face with heavenly ardour glows, and how
His hand enraptured strikes the golden lyre."

Wednesday evening, I took part in a meeting at STOWBRIDGE, which is twelve or thirteen miles from Wisbeach. Mr. Burrows introduced the service, and Mr. Summers of Magdalene, was the other speaker. The chapel was very crowded, and oppressively hot. The collection, not including subscriptions, £1. 4s., it was larger than usual; and though not large in comparison with the sum raised at some of our churches, yet in proportion to numbers and ability, it may be larger in the sight of Him "by whom actions are weighed." This was another of the places supplied in part from Wisbeach in my academic days. I had not been here for more than 17 years, and a rather large portion of my hearers this evening were unborn when I preached my farewell sermon on leaving the Academy. I could not but look on them with affectionate interest and anxiety. O that they may be wise. Leaving the chapel, the beauty and magnificence of the starry sky suggested reverential thoughts of Him "who bringeth out their host by number, who calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth;" and as I looked on the grandeur of the heavens, and then cast my eyes on the quiet waters of the Ouse, (Cowper's river) on the banks of which I was walking, the thought was interesting. My Father made those stars to shine, and

these waters to flow, and He looks down with love on his unworthy child.

"My Father God! how sweet the sound!
How tender and how dear."

My temporary home at this place was erected on the site of the old abbey; the particulars of its history I did not obtain, and would not probably if known render the reader any wiser or better.

On Friday I travelled by rail from March to TRING, via Peterborough, Blisworth, and Wolverton. At the last mentioned place met with a dear friend with whom I travelled the remainder of the journey; the pleasure of meeting after a fortnight's absence was very mutual. At the meeting in the evening the minister, Mr. W. Sexton (nephew of the late Mr. Sexton, of Chesham) presided; and Mr. Warren, (P.B.) and myself presented the claims of the sacred cause. The friends felt discouraged by the loss of nearly a pound that had been stolen from the Missionary box. Our cause here is an ancient one, as may be seen by referring to A. Taylor's History. Our aged friend, Mr. J. Ewen, now of Friar Lane, Leicester, was ordained here nearly 40 years ago, and exercised the ministry several years. Mr. Sexton has struggled with many difficulties, but continues to labour on, and trust that sinners have been converted from the error of their ways, and souls saved from death. Hyper-Calvinism predominates in this town and vicinity: the prejudice against the universal love of God is very strong; and those who hold it, and who in imitation of their Master call sinners to repentance, are denounced as work-mongers, merit-mongers, &c. Happily to this remark there are exceptions, both in the ministry and in the churches. We are not careful to answer such accusers. "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." On Saturday we pursued our journey to London. The reader will observe that this week, like many others, the labours of which have been recited, I was "as a wayfaring man that turneth aside to tarry for a night." I slept in *five* different counties, Cambridge, Lincoln, Norfolk, Herts, and Middlesex.

The holy duties of Sabbath day, April 23rd, were discharged in the great metropolis; in the morning a discourse was delivered at Praed street, from, "Thy kingdom come;" and in the evening at Borough Road, on the angel flying through the midst of heaven with the everlasting gospel. In the afternoon delivered an address to the Sabbath school at Praed street. The congregations at both the places were better than I had expected. Mr. C. M. Merry, from Jersey, who was supplying

Borough Road, preached in aid of the mission there in the morning and at Praed Street in the evening. On Monday a missionary tea-meeting was held in the school-room, Great Suffolk street; the attendance at the tea was not large but at the public meeting was larger. Mr. Rackham, a valued deacon of the church, was called to occupy the chair. Mr. Coleman, Secretary of the Association, read a very interesting and appropriate report. Other speakers were Mr. C. F. Keene, of Regent street, Mr. J. Liggins, and the writer. Much sympathy was expressed in the afflictive circumstances of the church and its pastor.

Circumstances rendered it necessary that the remainder of the week should be spent in town, though I had no other public duty to discharge. Wednesday was the day of general humiliation and prayer. I regret that no regard was paid to it by any of our London churches, except that an address or lecture was delivered at New Church street, of which I did not hear till it was too late to attend. I confess to an entire disapproval of the tone of the Queen's proclamation, and while claiming to be regarded as one of Her "loving subjects," I contend that she has no right whatsoever "strictly to charge and command" me, nor any of the Lord's freemen, as we "tender the favour of almighty God, and would avoid his wrath and indignation," to do this or that, nor could I have taken part in any religious service at that time without disclaiming allegiance to the Queen (whom God long preserve!) in other than secular matters. Still, the observance of the day appeared to me, *on other grounds*, desirable and proper. Prayer for our country and for the other nations involved in the struggle, not excepting the power to which we are opposed, appears especially desirable at the present time, and as it was a national holiday, and as persons in general were at liberty to attend public worship, those who spent the day thus did well. Does not the conduct of Christ in being at Jerusalem at "the feast of the dedication"—which was not divinely appointed—afford some sanction to the course contended for? But Romans xiv. 8 involves a principle which should be applied to such questions. Happy they who carry it out under the influence of the two following verses. The day was generally observed by the Nonconformists in London; and in the evening an important service was held at Bloomsbury chapel, which I was anxious to attend, as *three missionaries* were to be designated to the work of the Lord in India. On reaching the chapel, however, we found it excessively crowded, and great numbers unable to obtain admittance were standing about the doors. After trying in vain to get a place

inside, we went to the school-room, where a service was conducted for the sake of those who could not obtain admission into the chapel. At the commencement of this service the three brethren were with us, and one of them in the name of the rest made a few pertinent remarks urging the importance of prayer for them, stating that if the Apostles, who were miraculously endowed needed the prayers of their friends how much more those who are not thus favoured. I could not hear him distinctly, though sitting very near. It is to be hoped when he encounters the learned brahmins of Benares (and they are among the most learned in India, the calculators of eclipses residing there) that he will speak up better. The other speakers were Mr. Leechman, Dr. Hoby, J. J. Brown, of Reading, and J. Sheridan Knowles, Esq. I was pleased with one thing that Mr. L. stated. He said that he found when at Benares that no man was more respected there than Mr. Smith, their missionary; every brahmin in that brahminical city, he added, esteemed him. Mr. Smith was baptized by John Peter, in Orissa, 44 years ago, and is I should think the oldest of their missionaries. I have heard him well spoken of by some who knew him when in Orissa, one of whom is still a member of the church at Cuttack. The speaking was for the most part second-rate, but Mr. Knowles's speech electrified his auditors. He gave utterance to some noble sentiments, but on looking over the notes which I took of the speech it seems that the uncommon earnestness of the delivery must have greatly aided in the effect which was produced. He spoke in a very decided manner about "the despot who sits on his throne by a lie," denounced the insolence of Rome and the inconsistency of England in paying popish priests, and ended with the prayer, "May this country ever hold fast by her sheat anchor—faith in the word of God—then she will outlive every storm and survive every danger."

I attended on Thursday morning the *Baptist Missionary Meeting in Exeter Hall*. The morning was unfavourable, and though the attendance was large the hall was not full. India was prominent in the Report and in the speeches. With this feature of the meeting I was gratified. Mr. Peto's opening address was manly, earnest, pious. After the Report Mr. Manning of Frome delivered a very eloquent speech; but was it quite correct in describing the missionary field to say that "the world was all before us where to choose?" Is all China, or all Russia "before us?" Is any land cursed with popery open to christian effort? No doubt

the field which in the providence of God is open to the sanctified energy of his saints is much larger than at present can be occupied, and it would be better to express in this form a consideration highly fitted to stimulate to holy activity than to speak unadvisedly. Mr. Taylor of Birmingham followed in a rather protracted speech on the vastness of the field, the preparedness of the people and the paucity of the labourers. Then came Hands, from Jamaica, who told some telling facts in a telling way. He did not belong he said to the family of the croakers. Mr. Baptist Noel, a man "great in the sight of the Lord," spoke next on India; there was no noise, no vehemence of gesture, no attempt at display, nor did he seek by affected obscurity of language to compensate for extreme poverty of thought, (a trick at which I have detected some juniors *not* of our denomination,) but it was clear that he was master of his theme: he spoke like one that had long and intimately studied India; but the reason he assigned for Juggernaut being without legs differed from the one which generally obtains in India. He did not forget Orissa or the missionaries there, as most writers and speakers on missions do. I record it not to their honour. He said that the General Baptist brethren in Orissa had laboured with zeal and energy, and had enjoyed a measure of success that was really delightful, and that should encourage other labourers in the field. But this sentence was entirely omitted in the report given in the *Patriot* and *British Banner*.^{*} Charity would hope that it was an oversight of the reporter's, but in expressing this hope truth and justice require me to add, that the references made by the speaker in the same part of his speech, to other societies, were accurately reported. A friend of the mission, who was present, at once wrote to both the newspapers, and the letter was in each case promptly inserted. So that the omission was soon supplied. The reader will form his own judgment on this little matter, I thought it was to be regretted. One of Mr. Noel's remarks on the "weaker vessel" which appeared to please his hearers I feel disposed to mention, it was when speaking on the degradation of woman in India. "Woman was made somewhat weaker than man that she might be the more loved and protected by him." The last speaker was Mr. Knowles, but much as I glorify God in him, and greatly as I was gratified with his address on the preceding evening, I did not admire this perform-

^{*} I cannot speak of other reports as I only saw these.

ance. The shouting and violence of his gesticulation were not to my taste; still one feels most thankful to see such grey hairs found in the way of righteousness.

On Saturday we journeyed from London to Nottingham. Singularly enough, in getting into the train at Kilburn we found Mr. and Mrs. Makepeace and family, from Agra, they had only landed the day before; the last time we saw them was four or five years ago in Calcutta. Of course we had much talk about India, till we parted at Rugby. He will not, alas! be able to return to his distant field. Of the gratifying services at NOTTINGHAM an account has already appeared in these pages and need not be repeated. Long ago Nottingham was famous for the most curious articles in iron; and an old English writer mentions as a proverb,—

"The little smith of Nottingham,
Who doth the work that no man can."

The admirers of Kirke White's poetry will remember Nottingham and Clifton-Grove, his favourite walk. But it is more in harmony with the design of these papers to inform the reader that it was in this town that Carey preached at an association, May 30, 1792, his famous sermon, the divisions of which have been quoted more than those of any sermon since the time of the Apostles. Expect great things. Attempt great things. (This is the form in which it appears in the documents of those times). The man was giving utterance to the deepest ponderings of years, and he was likely to say something to be remembered. The notice in the minutes is brief enough. Brother Sutcliffe prayed and brother Carey preached from Isaiah, liv. 2-3." It was rather singular that on the same day "brother Ryland" preached from a text which has been as much referred to as any in connection with the Missionary enterprise—Zech. iv. 6. It was usual in those days for the ministers in the Northamptonshire Association to relate their experience at the annual meeting. There were 24 churches in the Association at that time, numbering 1557 members: 72 only had been baptized in the year, and the clear increase was 31. The resolutions passed were not numerous; one was as follows:—"Voted 5 guineas to the Chairman of the Committee for procuring the abolition of the inhuman and ungodly trade in the persons of men." The most important one was the following; "Resolved, that a plan be prepared against the next ministers' meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the heathen. Brother Carey generously engaged to devote all the profits that may arise from his late publication on this interesting subject to the use of such society."

Tuesday, May 2nd, I was at GRANTHAM. Mr. Bishop preached in the afternoon, and presided at the evening meeting. Mr. Crisp (formerly of Bangalore), Mr. Storey, and the writer addressed the assembled friends. Mr. C. referred affectionately to brother Sutton, with whom seven years ago he returned from India, and bore a decided testimony to the comparative excellence of the British Administration in India. A site has been purchased at Grantham for a new chapel. The Lord prosper this effort for the extension of his kingdom. The case is worthy of the generous support of the churches. Sir Isaac Newton was for some time a pupil in the Grammar School in this town.

Wednesday, I passed on to BOUGHTON, where in the evening a similar service was held. Mr. Hald (who had resided 15 years in India), occupied the chair, and the meeting was addressed by Messrs. Fawcett, Baynes, J. Robinson, and the Missionary. The chairman confirmed from personal observation the accuracy of the Missionary's statements on the moral condition of the Hindoos.

Lord's-day, May 7th, and the following day, I was serving the good cause at MORTCOTT and BARROWDEN, but particulars of these services appeared in the June Magazine from another pen. On Tuesday, returned to Nottingham, where I remained till the close of the week. Anxieties and mercies attended a sojourn among the dear christian friends here, into which I may not in these Notes particularly enter; but some of my readers will well understand the passing reference, and will not wonder that my own heart is affected at the remembrance.

"While I tread this desert land,
New mercies shall new songs demand.
Praise the Lord!"

In laying down my pen, I will ask your readers to accompany me to the chamber of affliction, for in pursuing these labours I was several times called to visit the abodes of sickness; and two thus visited have since gone the way of all the earth. One was an interesting and promising young man, the hope of affectionate parents; but his sun went down while it was yet day. When I repeated the gracious words of Christ, "Him that cometh to me," &c., he replied, "I trust I have come to Him;" and the manner in which it was said encouraged the hope that it was the language of the heart. His friends sorrow not for him as those who have no hope. Have all my youthful readers come to this gracious Saviour? The other friend whom I visited had been for 16 or 17 years a valued member of the church at Castle Donington, though his last days were spent at Notting-

ham (Mr. George Moore). I visited him several times, and felt it did me good. On one occasion he referred to his earliest impressions of the importance of religion. His first convictions, he said, arose from maternal instruction. How many have had to bear a similar testimony! His brother had told a lie; she took them apart into a private room, and with much feeling explained to them the sinfulness of such conduct; his little heart was touched. "I never forgot," he said, "what my mother said; I never could forget it." He added with an energy that for one in his shattered state surprised and affected me, "Mothers ought to know it;" and all the mothers who read this paper will, I trust, ponder it in their hearts. Nineteen years ago he removed in the providence of God to Castle Donington, and went to our chapel there; "and who," he said, "do you think was the preacher the first time I went?" Indeed I do not know. I cannot even guess. "It was Mr. Lacey, and he preached from 'The Spirit and the bride say, come,' &c. He explained 'Let him that heareth say, come,' of a number of travellers in the desert, some of whom come unexpectedly on a spring of water, and at once they call out to the others, come, here is water, come and partake. In the evening he preached from, 'Arise, shine,' &c. Our friend was added

to the church at the time Mr. Stocks was minister. At the time of his espousal he was happy in the Lord; and for a year or two afterwards his peace continued to flow as a river; then his love became cold; and though he did not entirely forget God, yet his affections were not so ardent, and his mind was much more set on worldly things. He referred with much feeling to the goodness of God in not forsaking him at this season of secret declension; he thought that at this time he should have entirely lost the spirit of religion, but for an habit he had previously formed of devoting an hour every day to private meditation, prayer, and reading the word of God. With much interest he spoke of Castle Donington chapel; there the Lord had often met with him; there he had often enjoyed Bethel seasons, the remembrance of which was sweet. Another remark he made, which has been made by many in similar circumstances, who have felt, as he did, about to stand before God, but unable to exercise the mind continuously on any subject. "What a blessing that the Gospel is in so small a compass." He continued calmly resting on the atonement of Christ to the end. Brother Hunter often visited him, and his visits were much prized. The Lord be gracious to the widow and the fatherless.

J. BUCKLEY.

CHINA—CANTON.

WESLEYAN MISSIONARY SOCIETY.

THE friends whose liberal interest in this Mission has been shown in their gifts to the Special Fund, will be gratified to learn that an increase of our agents in the field being justified by the amount contributed in connection with our late anniversary in London, a reinforcement will be sent, as soon as suitable arrangements can be made. In the meantime, the following communications will sustain their interest in the labours of the brethren now on the field, and engage their prayers that their faith may not fail, nor their strength abate, till they see the good hand of the Lord in the success of His word.

Extract of a letter from the Rev. George Piercy, dated Canton, April 6th, 1854.

Preaching and Tract Distribution.—With grateful remembrance of many mercies vouchsafed during three months more of my earthly service, from a gracious God, I would again address you. Shall I not say that it is with growing confidence and pleasure I do so? Whilst I owe most to God, I am much indebted to man, and not

least to you who are over me in the Lord. I would constantly remember and thankfully acknowledge my various obligations, and seek faithfully to discharge my duty to God and His church.

I continue to preach the gospel of mercy Sabbath after Sabbath, and oftener in the week than previously, sometimes with a very painful sense of unfitness from lack of ability, in many respects, for this important trust, yet with a stronger faith in God's promises to use and prosper the instrumentality of preaching, in establishing a kingdom that shall not be destroyed. With the returning warm weather our congregations have increased, and in many instances an encouraging attention is paid to the Gospel message; but still failing to elicit the serious inquiries which would be so cheering to the labourer. The seed, however, is sown, and I for one, throw myself and my efforts on a faithful Saviour to cause it to spring up and ripen to harvest; while at the same time I diligently seek to acquire greater power to present intelligible truth to the minds of my hearers.

Owing to the continued liberality of our "Anonymous" friend, I have had a plentiful supply of tracts and books of various kinds to give away at every opportunity, and have continued to disperse them as freely as I received the supply. Some new tracts have been obtained, which I hope will be found better adapted to present circulation than their predecessors; one or two with illustrations, calculated to attract attention, and also tend to their preservation. The prayers of God's people at home are accompanying their donations for the supply of the printed word of God to this empire; and my most fervent desire is, that the saving blessing of Jehovah may attend the truth in this and every other mode of presenting it to the Chinese.

Annoyance.—In my letter of January last I mentioned the unfriendly spirit manifested by one family in this neighbourhood, and the result of the endeavour to get us thrust out from this street. Not being able to effect this, petty annoyances were resorted to, such as beating a gong at service time, or burning fire crackers and making a loud noise in the street; also using ill language to nearly every person entering the house from the street. This has, I have reason to believe, been one reason why we have not got such a number of boys to the day-school as I hoped at the commencement of the new year. Six is the number at present; but as several applications have been made lately, and the ill-feeling, or rather ill-acting, of our neighbour's family is decreasing, I expect that shortly we shall have a full school. In the school department I feel much encouraged, and have a growing conviction of the necessity of mental stimulus and enlightenment being given to the rising generation if they are to be saved from sinking into the heathenism of their parents and forefathers. The teacher—the person mentioned in my October and January letters as an inquirer after the way of salvation by Christ—gives more and more evidence of having come under the blessed influences of the Holy Ghost; he continues to search the Scriptures with as lively an interest as ever; and every difficulty is brought for solution,—frequently, I confess, obliging me to have recourse to several commentators to aid me in satisfactorily giving this. His little boy, one of the scholars, reads nothing but christian books, and the little helps to western science that I can lay my hands on; he promises well to attain to a good knowledge of geography in a short time. I shall be glad to receive the school apparatus you have promised to send, and ere it arrives shall have learned to properly value it, being at present so poorly provided with the means of imparting instruction to these interesting boys.

Prospect of wide Distribution of Scriptures.—We shall soon have a large supply of New Testaments, part of the first edition printed at Hong Kong; and we intend to devote ourselves to the wide circulation of these copies of the "New Covenant" among the inhabitants of Canton and its vicinity. I do not know at present whether I shall receive the large number that the bounty of "Anonymous" enabled me to order from the London Mission-press in Hong Kong, from the first or second edition issued. The first, of 10,000 copies, is nearly ready for our hands; the second will be printed with all possible dispatch. We desire your continued supplication on behalf of China, especially at this juncture, when the word of God is to be given so freely and widely to the people dwelling in and around the fields of missionary labour. May the God of missions eminently own his own word!

Abiding on heathen ground, to win some of its inhabitants to the faith of the only Saviour, we feel an increasing sense of our own inability to think or act aright, unless we abide under the shadow of the Almighty, and receive counsel of God. In seeking this, both in private and unitedly, we realize the power of God resting upon us, to sustain our hands and encourage our hearts. Some of our seasons of prayer are marked by deep humility of spirit before God, and by enlarged desire for the great grace given to primitive preachers of the word. The last quarterly fast day was one of these days of grace. Our souls were richly furnished with spiritual strength at each of our meetings for prayer on that day. I am sure you will join in petitioning the throne of mercy "that our love may abound yet more and more in knowledge, and in all judgment, that we may approve things that are excellent; that we may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God."

Japan.—Deeply interesting news have reached us from Japan. The American expedition has been successful in effecting a treaty with the Japanese Government for the opening of two ports, at least for trade, and another for coaling their steamers. The basis of the treaty is said to be similar to those made by western nations with China; if so, Japan will soon present fields of operation inviting the christian enterprise of the protestant countries in Europe. China and Japan (populous nations of idolatry) are about to be laid open by providence, that the churches may carry, in all probability at no distant period, the living oracles of God to the very centre of these kingdoms.

Political Movements.—I have not seen any

very important intelligence from the north of China; as the summer comes on we shall await, with overwhelming interest, the first tidings of the spring movements of the insurgent army; meanwhile, the confidence felt respecting the ultimate success of Tae-ping-wang is greater than ever. It seems at hand, yet it may be a lengthened struggle. Our confidence is, that out of all this national confusion China will be brought into a more prepared state for the general reception of christianity. Disturbances are said to be going on in K'wangse, the original seat of rebellion, and in the provinces immediately north of Kwang-tung; but no very reliable information can be obtained through native channels.

About three weeks ago, Mr. Cox, in an excursion up the river with two gentlemen, had a very providential deliverance from some ill-disposed villagers, who surrounded the party, and were evidently disposed to do violence; however, after much ill-treatment, they got safely to the boat.

I have also thankfully to record family mercies graciously vouchsafed during the past month; my dear wife was safely confined on the 15th ult., and since, both her-

self and our infant son have been doing well.

Hope of Reinforcements.—Allow me, in closing this communication, to advert to the February "Notices." The question,—“What is our society to do for China?” is one of deep interest to your agents in the field. Apart from the fact that other denominations are making vigorous efforts to strengthen their several missions, we are hourly reminded of the spiritual destitution reigning around! idolatry, with its misplaced hopes, its gross superstitions, its childish and senseless ceremonies, its depraving tendencies, is the subject of constant observation and study; and as its various features come up before us, we are constrained to offer unceasing prayer that God would send us fellow-labourers, and crown the exertions now put forth with large success. We do trust that the time has come for the “ten men” to be appointed, and doubt not but Methodism has the heart and will to warrant the Committee, by augmenting the Chinese fund to the sum of £10,000, to undertake the mission of these men.

THE KARENS.

From the Church Missionary Gleaner.

THE Karens are an Asiatic nation, to be found dispersed in small communities, from the frontiers of China, throughout the entire of the Birmese empire. They have been grievously oppressed by the Birmans, who have dealt with them as the Egyptians dealt with the Israelites. Hard labour and rough usage have been their portion. They dared not dwell near the cities, because the Birmans would come and take away all their rice and paddy, and carry off their women by force; and they have retreated to the streams and gorges of the mountains. They have among them very singular traditions—that they were once a people beloved of God, and that, on account of their wickedness, He has forsaken them. Nevertheless, they expect that he will revisit them, and grant them a great deliverance. For this they are taught to pray thus:—“O Lord, we have had affliction for a long succession of generations: have compassion, have mercy upon us, O Lord! The Taleing kings have had their season; the Birman kings have had their season; the Siamese kings have had their season; the Karen nation remains. Let our king arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden

palace. Give to us, have compassion upon us, O Lord. Let us have kings; and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence, arrive to us all, O Lord.” And so they sing—

“When the Karen king arrives
There will be only one monarch;
When the Karen king comes
There will be neither rich nor poor.

When the Karen king arrives,
The beasts will be happy;
When Karens have a king,
Lions and leopards will lose their savageness.”

The American Baptist Missionaries are labouring diligently to bring this interesting people to the knowledge of that Saviour who is King of rations, and to whom the promise is sure—He shall have “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

Captain Dobbs, of the 9th regiment of Madras native infantry, having recently returned from Birmah, gave the following account of these labours at the Church Missionary prayer-meeting, held at the Old Church Room, Calcutta, Sep. 13, 1853—

“Christian Missionaries have been permitted, subsequently to the former war, to reside in Rangun, and to preach the Gospel

in a private way: they have never, however, been permitted to itinerate through the villages, nor openly to baptize converts. While encouragement was not altogether wanting amongst the Birmese, God blessed the preaching of his word to the Karens in a remarkable manner. Only a few individuals, comparatively, were converted and baptized through the direct instrumentality of the Missionaries. The natives of Birmah are of a much more independent character than the Hindus! and to this may be traced, under the blessing of God, the happy results which have followed the preaching of the word under most unfavourable circumstances. The converts were stirred up by God's Spirit to proclaim the glad tidings of salvation to their own friends and relatives, and through this voluntary, unpaid, and in a great measure, undirected agency, from twelve to fourteen thousand Karens have been converted and baptized, and this in the midst of opposition and persecution. The Karens, though not inferior, physically or intellectually, to the Birmese, are politically degraded—being mere serfs of the soil—and education is denied to them. The whole tribe, which is said to constitute a third of the population of Pegu, have, ever since the last war, ardently desired the return of the British, and have been encouraged to expect the establishment of our power from prophecies current amongst them. This national feeling was greatly strengthened in the heart of each individual on his conversion to Christianity; and for some years past their constant and special prayer was, that their deliverers might be speedily sent. All this was well known to the Birmese officials, whose jealousy was thereby excited; the consequence of which was, that the governor of Bassein, on receiving intelligence of Rangun being stormed, determined to wreak his vengeance on the christians, and forthwith sent out parties of soldiers to arrest as many as possible. Some of these soldiers were approaching Bassein with a multitude of christians, men, women, and children, who looked for nothing but a cruel death, when the roar of British artillery struck terror into the hearts of the guards, and they fled; while the christians, under feelings of thankfulness to God, found Bassein to be a place of refuge, and met, in the officers of my own regiment, especially the officer commanding the post, friends and protectors.

Amongst the christians at Bassein was an intelligent, brave, active young chief, whose history is remarkable. He was converted to christianity while a boy, his father being a chief of importance. About fifteen years ago he was going out of Rangun, accompanied by seven or eight follow-

ers, carrying a basket of christian books, covered over with sugar; they passed all the guards, without exciting suspicion, except one old soldier, who, as Mr. Kincaid the Missionary often said, could see more with his one eye—he was blind of the other—than all the other Birmese soldiers in Rangun put together. This Cyclops at once observed something suspicious in the appearance of the basket, and, on searching found the prohibited books. These poor men, who feared God rather than man, were brought before the governor, and sentenced to be slaves for life to the great Dagon pagoda. The missionaries sought the intervention of the British resident without success; but Mr. Edwards, the Birmese interpreter—now collector of customs at Rangun—who was provisionally in favour with the governor, obtained, as a special personal favour, the release of the young chief and his followers. This individual—such are the ways of providence—has been of essential service to us throughout the war, and eventually commanded the large band of Karens, who, under the orders of Captain Fytche, rendered such important services in clearing the Bassein district of Birmese soldiers and dacoits; and it is no less remarkable, that the man who befriended him should hold, under the British government, an important situation in Rangun.

There are two features in the Karen habits which I would refer to—the all but universal intemperance of the men, and the chastity of the women: a departure from the path of female virtue is almost unknown. I could hardly believe such a bright exception to the universal immorality of all other classes in India and Birmah could exist, till I was repeatedly assured of the fact by well-informed persons; and I would here remark, that converts abstain entirely from everything intoxicating on their entering the christian church by baptism. I have been informed by several officers who resided seven months at Bassein, where the christians are most numerous, that though they often offered brandy to Karen christians, it had never been accepted; the reply invariably was, that christians never drank.

These are facts which are well calculated to excite our sympathy, and to encourage our hopes regarding the Karen tribes; and I am happy to inform you, that while the work of conversion is progressing chiefly amongst the Karens, there is not wanting encouragement in connection with the Birmese. Nearly a year ago I accompanied the missionaries—Messrs. Kincaid, Vinton, and Dawson—to a village in the neighbourhood of Rangun, where a number of Birmese christians resided, who were then formed into a church, the oldest and most

experienced member being ordained deacon. At the conclusion of the service, which I felt to be very interesting, though I did not understand the language, a young man was baptized in a lake in the neighbourhood, which was the first public baptism in Birmah. Subsequently, several respectable Birmans have been baptized—amongst them one individual who had been a government servant of some consequence in Rangun. Altogether, Birmah is an interesting field of labour, and the hearts of many christian soldiers have been cheered, in the midst of war, with all its accompanying horrors and misery, by the persuasion that God would make the wrath of man to praise him; that through the medium of war the gospel of peace would be made known to, and received by, the inhabitants of Birmah. The Americans feel quite unequal to the Missionary occupation of all Pegu, and are most anxious that some other Protestant mission should divide the land with them;

perhaps the Church Mission may, with its increased funds, be able to establish a mission in Birmah.

I cannot say farewell, my dear friends, without endeavouring to impress on the heart and conscience of every individual here present, that we are called upon to be missionaries. Yes, every man, woman, and child, that knows and loves the Lord Jesus Christ; for we are not our own, but His who has purchased us with his own precious blood; and we all can preach the gospel by the eloquence of a holy, consistent life; we can convince our servants, and all with whom we are in any way connected, that there is a living reality in the gospel of Christ. But if we do not control our passions, appetites, and tempers, we preach against Christ. God grant that none here present may have to answer for the blood of any of the natives of India or of Birmah when we "stand before the judgment-seat of Christ!"

RUSSIAN CHRISTIANITY.

THE form of Christianity which prevails in the Russian Greek church is of a very corrupt kind. Let the reader judge for himself of its state, from the following description, in Dr. Pinkerton's "Russia," of one of the churches in that kingdom, as it appeared during the time of divine service—and that not in some obscure country district, but in the capital itself—

"Let any one, on his first arrival in Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and placing himself in a corner, calmly contemplate the scene before him; he might easily be led to the conclusion that the Russians are to be counted among the most ignorant and superstitious of nations. The splendour of the building, with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-coloured brocades, covered with embroidery, and bespangled with gems; the vocal music; the odours of incense ascending before the sacred pictures, from the golden censer waving in the hand of the officiating priest; the great number of pictures covering the walls, overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax lights and lamps of different sizes are burning; the people of all classes standing and worshipping—for

none sit there; some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation; others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and with many crossings and ceremonies placing them before their favourite pictures, as an offering, and a symbol of the sincerity of their devotion. Having beheld these, let him turn his attention from the almost confounding splendour, and stupifying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals. He will see much to excite his feelings of compassion and sympathy. Here the aged sire of fourscore, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement; what must it cost such a feeble old man to perform this most fatiguing act of his devotion perhaps forty or fifty times in a morning! There the devout mother, with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching, with the thumb and first two fingers united, first its forehead, then its breast, next the right shoulder, and afterwards the left; and to lisp the *Gospodi Pomilui*: and when the priest brings out the crucifix, at the end of the service, to bestow the benediction, behold, she presses forward in the crowd, and devoutly embraces the feet of the image

of the suffering Saviour, and the infant follows her example!"

The services are very long, and to expedite them the priests and readers either read two parts at a time, or read with such a rapid tone that it is impossible for the people to understand; in addition to which, the language—the Slavonic—in which it is expressed, although to a certain extent modernized, is not such as the mass of the community is conversant with. Candles and lamps are not only lighted at every service, but are kept continually burning before pictures of the Saviour and the Virgin, and the patron saint of the building.

The village clergy are badly paid; so much so, that they are obliged to cultivate the ground with their own hands, in order to earn a subsistence for themselves and their families. They have therefore no time for study, and are not only poor, but ignorant. Such being the condition of those whose "lips should keep knowledge," what must be the condition of their flocks? Let the following description of the home of a Russian peasant answer the question—

"On entering the cottage, a large oven, built of brick, from six to eight feet square, five feet high, and level on the top, is always seen occupying a prominent part in the dwelling. Part of it the family always sleep upon the top of in the winter season, for regular bedsteads are not yet in general use among them. They spread down their mats and sheep-skin coats in any place that best suits them—in summer very frequently in an outhouse, or in the open air. A common fir table, near to the small glazed or unglazed window; benches placed along the sides of the apartment; a few earthen pots, in which the food is cooked in the oven, for they have no other fire-place for cooking; some wooden trenchers; a salt-box, and spoons made of the same material; a wooden vessel or two for holding water; a trough cut out of the trunk of a tree, in which to wash their linen; with a chest to hold their clothes—these simple articles compose the whole amount of the furniture of a Russian *izba* or cottage. The poorest hut, however, is always supplied with one or more small pictures of their tutelary

saints: sometimes, also, among the more wealthy, one observes the pictures of the Saviour and the Virgin; and not a few possess a representation of the Holy Trinity—the Father appearing seated on the throne as the Ancient of days, the Son on the one side, and the Holy Spirit in the form of a dove on the other. These small pictures are hung up in the corner of the hut facing the door, so that they catch the eye of every one who enters, and remind him of his duty. The stranger having passed the threshold, and shut the door behind him, stands mute, bows before them, crosses himself several times, repeats a few words of ejaculation, and then, and not till then, turns to the inhabitants of the hut, with the salutation of 'Peace be with you! Jesus Christ be with you!' and after this he states the errand on which he comes.

To supply the peasantry with sacred pictures, which are generally painted upon wooden boards, and crosses, old men travel about the country bareheaded, and barter or exchange them; for, according to their ideas of their sanctity, no price can be put upon them, and therefore they are never sold. Nor are they ever burnt or destroyed. When too old for use, the sacred picture is given in charge to a running stream, which carries it away from the view of its former possessor; and whosoever finds it returns it again to the waters, until it is seen no more."

To this we add one more extract—an account of a picture procession at Pleskoff, as given by Dr. Pinkerton—

"I went to see the Cathedral Church of St. Sophia, in the Kremlin; where I found the archbishop officiating, amidst a crowd of worshippers, on occasion of the annual procession of one of their sacred pictures, denominated 'the Virgin of Pest-schera' (the Virgin of the Cave).

After the mass was over, the whole clergy, except the archbishop, with a great concourse of the inhabitants dressed in their best clothes, carried the sacred picture above-mentioned, in solemn procession, amidst loud psalmody and the ringing of bells, around the outer wall of the city. It was a truly humbling spectacle, to behold thousands of the ignorant and superstitious inhabitants of this city and neighbourhood crossing and prostrating themselves before a black ugly female portrait, as it passed by, decked out with gold and gems! What but the light of divine revelation can dispel this heathenish darkness, and point out to the inhabitants of modern Moscovia the only object

of worship, and the only Mediator betwixt God and man; This image of the Virgin is very old, and is here 'on a visit for a few days,' as they express it, collecting money for the monastery to which she belongs.

The lower orders of the clergy were seen among the crowd, pleading for 'alms

to the Queen of heaven!' Of what vast importance is it, then, to put the Bible into the hands of a people like this! for where it is unknown, or little known, spectacles like these must prevail: such has been the tendency of human nature, in all nations, and in all ages.

PROGRESS OF DISCOVERIES IN INTERIOR AFRICA.

THE Colonization Herald states that the routes through Southern Africa, laid down by Messrs. Oswell and Livingstone, have been turned to account by enterprising British traders, who, following up their traces, have re-discovered Lake N'gami, of the existence of which not a few were quite sceptical upon the first announcement of its discovery. A party of traders have thoroughly explored its shores, and having walked entirely round it, find it to be sixty miles in length, and fourteen in breadth. More than this, they have ascertained that this lake with its numerous tributary streams, presents facilities for a large net-work of inland navigation.

A Mr. Campbell, one of the traders who made these explorations, speaks, in a letter giving an account of his adventures, of the natives living on the borders of the lake as remarkably intelligent. These natives informed him that there was another lake, many times larger than lake N'gami, a great way off, in a north-westerly direction: and also a range of lofty mountains, running north and south to a very great distance. They also spoke of thirteen large rivers, within a distance of about four hundred miles north of the Zembeze.

After making the circuit of this lake, the party of traders ascended the river Teouge, a large stream flowing into the western side, in the expectation of meeting and doing business with Lebele, a chief of a powerful Mahoka tribe, of whom they had heard much. After proceeding upwards of 150 miles, breaking new ground at almost every step, their progress was at last arrested by swarms of poisonous flies, whose attacks were fatal to horses and oxen; and most reluctantly they retraced their steps to the lake. From this point their wagons were conveyed by canoes up the river Zonga about three hundred miles.

Mr. Campbell speaks of finding traces everywhere on his journey of Portuguese traders. It would seem by these accounts as if the entire district, only just discovered by science, has long been known to the slave dealer.

Speaking of the lake district, Mr. Campbell says:—

"The Portuguese carry on a flourishing trade here with the natives for slaves and ivory. In exchange for these they give guns, capially manufactured, the barrels being far superior to our common musket. They also supply the natives with gunpowder, red and blue cloths, beads, and various other minor articles of trade. They come from a settlement on the west coast—the natives pointing to the northwest from Morami Town. They come down the Zembeze, which rises in the far west, in canoes, and trade at the several towns situated on the banks of that river. They take away with them immense numbers of slaves (conquered tribes), and large quantities of ivory."

Elsewhere the travellers found similar traces of the Portuguese slavers; but they never came in contact with them. The year before last the slavers sent handsome presents to the chief of the lake district, and promised to visit him during the following year; but hearing in the meantime that many legal traders were at the lake, they failed to keep their promise. In this place, as elsewhere, science and humanity go hand in hand; science opens up new fields for legitimate commerce, and legitimate commerce puts to flight illicit and immoral traffic.

Mr. Campbell adds:

"Many additions have been lately made to the geography of this hitherto undiscovered, but most interesting region. A lucrative trade has been opened up; and this may be indefinitely extended, though not without risk, and

the endurance of great privation."

The Rev. T. J. Bowen of the Baptist mission at Yarriba, Central Africa, where he passed nearly two years and a half, and who returned to this country in January last for purposes connected with his mission, has recently delivered several lectures in our principal cities. It appears from his observations that the kingdom of Yarriba or Youba, extends westward to the boundary line of Ashantee; on the southwest and south it is separated from the Bight of Benin only by the kingdom of Dahomey, and the Jaboo country. It has a population of nearly one million. The people though black, have long straight hair, and rather European countenances. The appearance of the country is most beautiful; and although prepared from the accounts of travellers, to witness something grand and beautiful, still his imagination was far below the reality. The land is an elevated flat, or table, and not unlike our prairies, and is beautifully diversified with pleasant streams of excellent water. There are no swamps or marshes, and the temperature of the climate is from 75 to 85 degrees; he has known it to be as high as 90, but never 100, notwithstanding the statements of travellers. The products are gum, spices, dye-stuffs, valuable woods, ivory, gold, palm oil, Shea butter, &c. Notwithstanding the want of direct trade with the whites, the exports of Central Africa amount to many millions of dollars annually. Mr. B. said he saw no reason why steamers should not navigate the Niger, Cola, and tributaries, and if such an enterprise should be established, instead of the products of the country being taken across the desert in caravans, the transportation would be done by these boats. This would be an immensely remunerative business, and is well worthy the attention of our merchants. The rivers Niger and Cola are navigable for many hundreds of miles.

Mr. Bowen gave some illustrations of the lingual peculiarities of the natives of Central Africa. The races inhabiting Yarriba, Foula, and Nufi, speak kindred tongues, having little or no af-

finity, however, with the languages of other black nations. The Yarriba dialect is not difficult of acquirement, being derived from less than one hundred and fifty roots, or biliteral words, yet it includes an abundance of terms well calculated to express the meaning of gospel phrases.

The natives of Yarriba can boast, with even a greater degree of literal truth than the citizens of countries where the English common law prevails, that "every man's house is his castle;" for the king himself cannot enter a house, even to arrest a criminal, without the consent of the head of the family. One peculiar institution of this singular people is the Oboni, an association connected with the government, administering justice, and executing the laws, but taking no part in legislation. This society conducts its proceedings in a sort of Solomon's temple, consisting of the courts, to only two of which the public are admitted, the interior, or sanctum sanctorum, being reserved for the august members of the Oboni.—*N. Y. Evening Post.*

FIRE AT BERHAMPORE.

At a Committee Meeting, held at Nottingham, on Tuesday, August 15th, it was resolved that a circular be addressed to the churches, soliciting *special* collections and subscriptions to repair the losses sustained by the calamitous fire at this station. We trust our churches will at once respond to this appeal. On the full expectation of the cordial sympathy and aid of the churches, it was agreed to direct the Treasurer, Mr. R. Pegg, to advance a considerable sum to enable the brethren to proceed at once to the rebuilding of the chapel. It was reported at this meeting that some churches had already obtained subscriptions and collections. It would be well if the sum of £400 could be raised in a short time in this country, for this object. Let us try; and thus cheer the hearts of our friends, the Missionaries.

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THE DAY OF CHRIST.

WHEN the great apostle of the Gentiles was a prisoner in the custody of Felix, the Roman governor of Cæſarea, and was sent for by that person to "hear of the faith in Christ," we are told that Paul "reasoned" with him "concerning righteousness, temperance, and judgment to come." This record shows that in the estimation of the apostle there was a reasonableness in the idea of a future judgment, and that, independently of the disclosures of revelation, it was to be expected that the Supreme Governor of the world, who now permitted men almost with impunity, as Felix did, to violate his laws, would, in a future state, punish them for their guilt, as well as reward and honour his own suffering and afflicted people. This simple deduction of reason, which has affected mankind more or less in all ages and nations, and led them, when they reflected on their crimes, like Felix to tremble, is abundantly confirmed and illustrated in the revealed will of God. Under the Old Testament dispensation this truth was so far made known that the pious Hebrews believed in the "resurrection of the dead both of the just and the unjust," and in the divine adjudication of each. But in the gospel dispensation, when Christ has "brought life and immortality to

light," this great truth is exhibited in the fullest and most impressive manner. The Lord Jesus Christ himself repeatedly referred to it in his discourses in the most awful terms. The inspired apostles constantly taught it in their discourses and writings; and the manner in which they inculcated it evinced that they regarded that event as the most solemn and momentous connected with the history of the human race. How impressive are allusions like these;—God "hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "For we must all appear at the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Solemn and searching are the emotions which they awaken in the reflective mind!

Among the terms selected to de-

signate this day one of the most interesting and significant is that which calls it "the day of Christ," "the day of the Lord," "the day of the Lord Jesus." This phrase indicates that with the proceedings and results of that day, the great Redeemer must have an intimate connection. It is not only the "great day," "the day of judgment," but it is "the day of Christ." Let us inquire why such a description is suitable and proper.

One of the reasons for the description may be that on that day the Lord Jesus will be revealed in all the majesty and glory of his great name. He appeared on earth in a lowly form, when he came to be "a man of sorrows," and to suffer for our sins. That was the time of his humiliation, when he "made himself of no reputation, and took on him the form of a servant." Then, "he was despised and rejected of men," and "set at nought" by the vilest and meanest of mankind. That was the period when he displayed his compassion in stooping from his throne, and submitting to the ignominious death of the cross for us. So profound was his humiliation, and so greatly did he veil his Godhead in our flesh, that men have even doubted the reality of his divine and exalted nature and dignity. They have wilfully overlooked the grandeur of his compassionate miracles, and the bright shining of the Godhead in his discourses and in his transfiguration on the holy mount.

But the great day of Christ will for ever put all such doubts to flight. He will then be "revealed from heaven." He will "come in his glory." Invested with all the splendours of the eternal throne, and surrounded by the glorious hosts of heaven as his attendants, the homage of the entire creation, angelic, human, and material, will attest the majesty and confess the dignity of the Son of God. "He will come in the glory of his Father," and "every eye shall

see him." Such being one of the features of this day it is most properly called "the day of Christ!"

The infinite and almighty power of the Son of God will be displayed at this all important day. Manifestations of his divine power were frequently given while he was upon earth. Innumerable were the miracles that he performed. He healed the sick, he gave sight to the blind, hearing to the deaf, speech to the dumb, feet to the lame, and life to the dead. His own resurrection from the grave was a fine illustration of his divine power. But at that great day, when he shall come forth from heaven in his glory, the displays which he will give of his almighty energy will assume a character and evince a might which will fill all the intelligent creation with astonishment and awe. *He will raise the dead!* All the dead from the first man, Adam, to the last of his race who has fallen under the stroke of death. How countless the millions of the human race! How multiplied their generations! How inconceivable the mystery of that power which shall raise them from their dust! It will be like a second creation, a creation of the whole race at once! "They that are in their graves shall hear his voice and come forth." The slumbers of thousands of years shall end. The spirit of each shall re-animate its former body, only in a new and changeless form. "He shall change," the once "vile bodies" of his saints, "that they may be fashioned according to his glorious body, according to the working whereby he is able even to subdue all things unto himself." That which was "sown in corruption" shall be "raised in incorruption," that which was sown in dishonour shall be "raised in glory," that which was "sown in weakness" shall be "raised in power," and that which was "sown a natural body" shall be "raised a spiritual body."

John, who had the scene presented to him in vision, said, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." All the dead will rise in obedience to Christ's almighty word,—the wicked with bodies suited to their fearful doom.

He will change the living! The same resistless and universal energy shall be exerted on all that are "alive and remain." They will be "changed," and this divine work, this awful display of infinite power, will be the transaction of a moment! So says the inspired apostle: "In a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," He who once stood at the grave of Lazarus, surrounded by a host of deeply interested spectators, and said with a loud voice, "Lazarus come forth," will then from his throne in the heavens, surrounded by all the glorious hosts above, speak to a sleeping world, "Awake, and come to judgment;" and the countless millions will rise and be ranged at his bar. What infinite power! What a manifest propriety in this day being denominated the day of the Lord Jesus, as then his almighty energy will be universally felt and displayed!

How strikingly will the day of judgment also illustrate the unlimited knowledge of the Lord Jesus. "Lord thou knowest all things," said Peter, when questioned by him as to his love. As if he had said, "Thou searchest the heart, thou knowest the hidden secrets of the mind, and therefore thou knowest that I love thee." The same knowledge of every individual of the immense assembled throng will be essential to the execution of the work of that day. There must be a knowledge of every action, of every motive, of every thought, of every privilege,

of every favour enjoyed or abused by every one. The mind of mortals recoils at the idea of such amazing knowledge. But it belongs to him who "shall judge the secrets of all hearts," and "reward them according to their works." At that day all will be sensible that they are individually before the Great Judge, that "all things are naked and open" unto him, and that his judgment is according to truth. No "idle word" will be forgotten, nor "cup of cold water given to a disciple," lose its reward. As every action, thought, and purpose, go to make up the character, so all will be brought before the review of him who is "the judge of quick and dead."

Nor less remarkable will that day be for its demonstration of the universal authority of Christ. Who attend him as his servants? All the holy angels are with him. Who "meet" him with joy and gladness "in the air," as their Lord? "The Church which he has purchased with his own blood." And who are they that with dread reluctance obey his summons and stand tremblingly at his bar? Those who hated him, those who persecuted him, those who denied him, those who said "we will not have this man to rule over us." Then will be fulfilled the oath: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear. In the Lord shall all the seed of Israel be justified and shall glory, and all they that are incensed against him shall be ashamed." His authority will then be universally acknowledged, and while those who insulted his majesty, despised his gospel, and refused his grace, will then see the folly and the sin of their course; they will also acknowledge themselves to be the subjects of his government and be conscious that they are at the absolute disposal of his resistless will.

That awful and glorious day will manifest the inviolable fidelity of Christ. Fidelity consists in the entire performance of every word. Christ will then fulfil his words of grace and of justice too. Will there be among the "multitude which no man can number" one of his people that will be overlooked? Whose faith and obedience, whose sufferings and patience, whose devotedness and love will be forgotten? Not one. All will be there. Prophets and apostles will be there. Martyrs and confessors will be there. Every humble believer, even the thief from the cross will be there. All will enjoy his presence and receive his grace. And will any unbeliever be overlooked in that day? Any titled rebel? any obscure traitor? Not one. "For God will bring every work into judgment and every secret thing." Will there be a single promise unfulfilled, or a single threatening? Not one. Christ is faithful. "He cannot deny himself." His name is Jehovah, he "changes not." "Heaven and earth shall pass away, but his words will not pass away."

Finally, that day will be the day of Christ because he will then have completed the great work which he undertook to perform. This work was to restore order in a revolted world, to "destroy the works of the devil." Then, when he has glorified his own people and destroyed the last enemy, death; when he has raised his saints to a happy immortality, and placed them in eternal allegiance and brought them to a happy nearness to their God; and when he has consigned "the unbelieving and abominable" to their own place, and the fallen angels are bound in "everlasting chains in the blackness and darkness forever;" then he shall say, "It is done; I am Alpha and Omega, the first and the last." His work will then be completed. "He will have put down all rule, and all authority,

and power." Heaven will resound with eternal praises, and "time will be no longer."

The day of judgment, the last day, is then emphatically the day of Christ. It will be the day of his triumph, of his glory; the day when all in heaven, and earth, and hell will proclaim him Lord and King.

How intensely solemn, and how deeply interesting will be the transactions of that day! When we attend a court of justice, and a single fellow creature is tried for his life, how solemn and interesting are the proceedings! We mark the course of the evidence, and watch the demeanor of the prisoner. We feel that his destiny trembles in the balance. Our breath is at times suppressed, and the intensity of our concern absorbs all other feelings. We tremble and weep as the fatal verdict is given and the solemn sentence is pronounced. But when the whole world is judged, when the issues of eternity are before every one; when Christ the Lord is judge himself, and "the heavens declare his righteousness," how unutterably awful is the scene. On his lips depend our doom, to endless life or endless death!

How supremely important *then* will an interest in the grace of Christ appear! *Now* this is sometimes felt to be all-important. It is so by the quickened believer. It is so by the trembling penitent. But our deepest emotions now are as nothing to the all-absorbing sense of its infinite magnitude as *then* felt. How utterly valueless every thing will then be in comparison with this! Thrones, powers, wealth, honour, all will be as nothing.

How marked the distinction between the saved and the lost. In their position. One going to an eternal hell and to endless woe; the other to an everlasting immortal heaven and praise! What a contrast in their emotions! What imagina-

tion can conceive, or what pen describe them! Either the profound and lofty joy of the expectants of perfect bliss; or the prostrate and withering fear of the expectants of endless pain? They are alike indescribable.

How fearful the thought that those who live in the same town, attend the same place, hear the same sermons,

reside under the same roof, may experience the opposite emotions of each section, and part forever!

How important are our present opportunities. Reader, now Christ calls, hear him. Now he offers mercy and peace, receive the heavenly gifts at his hands. "Now is the accepted time, now is the day of salvation." May it be so to you!

KIRKBY WOODHOUSE CENTENARY.

WE have much pleasure in presenting to our readers the following document. Though not filled with details of surpassing interest, it contains facts which show the humble and devoted followers of Christ have been enabled to labour and to suffer for the truth's sake; and how numerous are the vicissitudes through which, in this militant state, even a small congregation of the faithful may be called to experience. We shall be glad if some other of our churches, as the period of their centenary arrives will follow the example of our friends at Kirkby Woodhouse, in gathering up the main facts of their history, and after using them for their own instruction and edification, forwarding them for insertion in the pages of our Magazine.—Ed.

On Lord's-Day, July 10th, 1854, two sermons were preached by the Rev. R. Stanion of Wirksworth, in aid of the Sabbath-schools connected with the above place of worship. The congregations were exceedingly large, and collections much the same as on former occasions. On Monday following, the Centenary of the above chapel was celebrated as follows:—The Rev. J. Wood of Mansfield preached in the morning from Isaiah lvii. 15. The attendance in the morning was rather thin, owing mainly to the unfavourable state of the weather. In the afternoon the meeting was opened by brother J.

Wood giving off a hymn, after which friend W. Fox engaged in prayer. Mr. Baldwin of Nottingham was then chosen chairman of the meeting; after which, brother W. Mason was called upon to read the Centenary Report, or a short history of the church, prepared for the occasion. Addresses were then delivered by brother W. Burton of Basford, J. Wood, and R. Stanion, to an exceeding large congregation. Tea was provided in the chapel and on the adjoining grounds, to which upwards of 200 sat down. Several marquees were kindly lent on the occasion. In the evening brother J. Wood read and engaged in prayer, after which brother R. Stanion preached an impressive discourse from I Samuel vii. 12, to an overflowing and attentive congregation. The unfavourable rainy state of the weather on that day, continuing till near evening, prevented many of our friends from the churches in the surrounding neighbourhood from being with us, but we felt it a time of refreshing showers from the presence of the Lord, and humbly pray that that day may be crowned with abundant good, to the glory of God.

The following is the substance of the Report which was read on the occasion:—

"In presenting you with a short history of the introduction, rise, and progress of the glorious gospel of the

Lord Jesus Christ in this locality, by the General Baptists, we as a church would, with deep humility and grateful emotions, adore the God of Jacob for his preserving care, his watchful eye, and guardian hand over this part of his Israel, during the hundred years which are now passed into eternity; and would in the language of one of old exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out."

The introduction of the gospel appears to be then as follows:—

John Alvey, an inhabitant of Kirkby Woodhouse, accidentally, or rather by Divine Providence, heard Stephen Dixon, of Barton in the Beans, Leicestershire, preach on Lelstone Green, and he felt desirous of knowing more of the doctrine that he taught. When therefore the preacher (Stephen Dixon) came again into that neighbourhood, he determined to go and hear him; and calling on George Allen, his intimate acquaintance, informed him of his design. What, exclaimed his friend, art thou going to hear that fool? John Alvey repeated his resolution, and invited the other to accompany him. Prompted most probably by curiosity, George Allen consented, and they went; and from that time both the friends became warmly attached to the cause. They soon invited the ministers to Kirkby Woodhouse, and George Allen opened his house for the preaching of the gospel in the year 1749.

The friends of the cause here experienced their share of the persecution to which its first advocates were exposed. During this year Stephen Dixon, whilst preaching at Moor Green, a small village a few miles from Kirkby Woodhouse, was seized by the mob, dragged to a neighbouring pond, and put under the water. Several of his followers held farms and houses under Lord Melbourne,

and through the ill-will of a neighbour who was under-steward to his lordship, were driven from their possessions on account of their religion. The clergyman of Kirkby parish, being a violent enemy to the Baptists, took every opportunity to harass them. He endeavoured to frighten or persuade the less-informed to take their children to be sprinkled, and probably would have succeeded in some instances, had not their more intelligent friends interfered. This drew down his vengeance upon them, and he threatened to prosecute John Alvey in the Spiritual Court, for teaching school without a license, but was deterred by an appeal, through Mr. Booth, to the deputies appointed to protect the civil rights of dissenters. He refused to sign necessary certificates in their favour, took measures to dispossess them of their tenures, and used every effort to prevent them from administering the ordinance of baptism, according to the dictates of their conscience and the word of God. One summer, having a few candidates for baptism, and being shut out from the place to which they usually resorted on such occasions, they went several miles upon Sherwood forest, to a fishpond. After some debate, they were driven from this accommodation by the gamekeeper of the gentleman to whom it belonged. Undismayed by repeated disappointments, they travelled five miles further, till they found another pool of water, where they administered the sacred ordinance.

But the most distressing persecution which the disciples of the Lord Jesus suffered from the persevering enmity of this man, was his constant endeavours to entice away their youth, by presents, feasts, and other allurements, by putting some of them to school, and using every effort to prejudice their minds against the religion, and even the persons of their parents. By these means he suc-

ceeded, in some instances, in totally estranging the affections of the children from their disconsolate parents; yet these christians bore all this opposition and affliction with firmness, and many of them bore a dying testimony to the goodness and faithfulness of God.

Stephen Dixon, to whom reference has been made, when he left Barton, settled at Annesley Woodhouse, and raised a small congregation; but however he shortly removed from thence, and the infant church applied for ministerial aid to the Barton preachers. These indefatigable men readily engaged to supply them, and their labours were blest to the conversion of souls.

In the year 1754 the chapel was built, and dedicated to the service of the Most High.

Abraham Booth and his parents appear to have been among the first fruits of the ministry in this place; though then only twenty two years of age, he joined the church, and soon became eminently useful.

Up to the year 1760 this church continued its alliance with other churches in the General Baptist connexion, to Barton, the mother church, which, though then small amongst the thousands of Judah, was divided into five distinct and independent societies—which from the principal places of meeting, were denominated the Barton, Melbourne, Kegworth, Loughborough, and Kirkby Woodhouse churches. Among these congregations the ministers were distributed, with as tender a regard as possible to the feelings of individuals, and the good of the whole. But though thus divided and independent of each other, they still maintained the most friendly intercourse. Monthly meetings of the ministers were held for mutual advice and assistance, and quarterly conferences met at each place in rotation, when one or

two sermons were preached by the ministers of the other churches.

This church, as we have noticed, formed the fifth section of the original church. Abraham Booth, who had for several years laboured at this place, took the oversight of this society in the year 1760, though he was never ordained over it. His character was highly respected, and the people were much attached to him; but in a few years, probably 1765, he went to reside at Sutton-in-Ashfield, where he wrote his admirable work, entitled, "The Reign of Grace," and he also became the pastor, if not the founder, of the Particular Baptist church in that place. He afterwards went to London, where he laboured with great acceptance for many years. He died in 1806.

The next prominent feature that appears to present itself in the history of this church, is that of its joining the New Connexion of General Baptists in the year 1773, when John Alvey, who sustained the office of deacon, attended as its representative at the Association. The members then were thirty-one, and had cause to complain of standing in need of a stated ministry. This complaint was continued through a series of years, and the church depended for the preaching of the word upon the ministers of surrounding churches. Distance of situation rendered this mode of supply very uncertain, and inadequate to the prosperity of the cause.

In the year 1774 twenty-four members constituted the church.

In 1775 William Fox, a member of this church, settled at Little Hallam, began to preach there, and in May six persons put on Christ by baptism. They were formed into a church, and he was recognized as their pastor. Their place of meeting was his own house. He afterwards resided in Nottingham, and was instrumental in introducing the General

Baptist cause into that important own.

About the year 1780 the cause of Christ here received its ministerial support from the Loughborough branch of the Connexion. But this church still felt the effects of its destitute condition, and gradually declined. At the Association of 1783 they complained of not having more than twenty-one members, and of being in a cold, apathetic, formal state, and of not enjoying any prospect of addition to their number.

The church still continued to decline, till in 1787 the members were reduced to seventeen. In the spring of that year Thomas Truman was dismissed from the church at Nottingham, to serve this drooping interest. The labours of this pious devoted man of God were remarkably blest. Before the next Association, eighteen persons were added to the church by baptism, the public means of grace were well-attended, and the members were united and happy. Several were waiting for baptism and fellowship, and others were earnestly asking the way to Zion, with their faces thitherward.

During the summer of this year, George Hardstaff, a member of this church, chiefly through the encouragement of Thomas Truman, was called to the ministry, and became very useful in preaching the gospel. They now extended their labours, and introduced themselves into Sutton-in-Ashfield, and occasionally visited Mansfield, most probably about the year 1787.

But the progress of this cause soon received a serious check by the removal of Thomas Truman, who at Christmas, 1789, accepted an invitation to become the pastor of the then flourishing society at Loughborough. The disorderly conduct of some of the members increased the effect, and for some years the number decreased. The congregations, however, continu-

ed to be considerable, and George Hardstaff's ministry became increasingly acceptable, both to friends and strangers.

Towards the close of this period, the prospect brightened, and in 1799, besides Kirkby, regular preaching was maintained in four neighbouring places; viz., Sutton in Ashfield, Hucknall Torkard, Brinsley, and Mansfield; at all these places they were well attended, but at the last two the prospects were peculiarly encouraging. The church was united and peaceable, and the interests of the Redeemer evidently on the advance.

George Hardstaff thus prospered in his ministerial labours, was called to the pastoral office, to which he was ordained August 14, 1799. On this occasion Robert Smith delivered the introductory discourse, Benjamin Pollard gave the charge to the minister, and Samuel Deacon addressed the church.*

In June, 1800, the number of members was sixty-three.

But as time glides away, changes come. George Hardstaff still held the pastoral office during the first seventeen years of the 19th century; during that time the cause began to droop under his care, disaffection and disunion perplexed their councils, and weakened their efforts; the hearers diminished, grew cold, and careless. In 1814 these unhappy causes operated still more violently, and the number of members was reduced to thirty-nine. Subsequent years, however, show a little improvement, and in 1817 the number of members had increased to forty-seven, who appear to have enjoyed a comfortable degree of peace and union.

In consequence of the Sabbath-school being so large in 1819, and having a considerable number of the

* This discourse was printed. We remember to have read it with great interest.—ED.

scholars residing at Kirkby, the chapel was erected, to serve the double purpose of preaching place and school room.

The branch at Kirkby in 1820 assumed rather a cheering aspect, but the distance of the minister's residence from the place rendered his labours inadequate to its wants.

Through the instrumentality of this church, preaching was commenced at Portland Row in 1826, and the church on the whole appeared more promising than it had done for a few preceding years.

The church in 1831, consisting of forty-five members, was not in a very healthy state, but in 1835 a greater degree of peace and union existed; and again the Great Head of the church smiled upon us.

Additions had been made to the church in 1838, which then consisted of fifty-one members, who were in a good state.

The Bagthorpe branch, one of the offsprings of this church, was in 1839 formed into an independent church, which then left thirty-six members composing the interest at Kirkby Woodhouse.

In 1842 it pleased the Lord to remove from us by death our respected pastor, who through affliction and increasing infirmities had not for some time past been able regularly to fulfil his pastoral duties, but who had attained to a good old age. Doubtless our loss would be his gain.

The church was now chiefly indebted to our Nottingham friends for its ministerial support; and though bereft of the shepherd, additions are being made to the flock; and the church in 1843, which had increased to fifty-seven members, was in a tolerably healthy state.

In 1844 the church, numbering sixty-seven members, gave Mr. Elam

Stenson an unanimous invitation to be their pastor, and was united and peaceable. In 1846 eighty-two members constituted this church, and it was evident that our pastor did not labour in vain. But changes again arrive; our pastor leaves us in 1846, and again we had to have recourse to our Nottingham friends and a few others.

Since the removal of Mr. Stenson, no particular incident has occurred in the history of our church; the Word of Life is still faithfully administered unto us, mainly by our Nottingham friends, for which we feel very thankful, and as a church we would express our gratitude, and solicit a continuance of their favours.

On this our Centenary year, sixty-six members compose our church, and are tolerably united and peaceable; but the work of conversion moves but slowly. We want individually a greater anxiety for the prosperity of Zion, and the advancement of the Redeemer's kingdom; a deeper toned piety, a higher state of practical godliness, a revival of pure and undefiled religion.

As a church, we would humble ourselves before Almighty God, when we review his tender mercies to us ward, and our little devotedness to his cause in return. When we consider how little has been done, in comparison with what might have been done, since the standard of the cross was first erected in this locality. Surely we may say, 'this is a lamentation, and shall be for a lamentation,' but 'by whom shall Jacob arise, for he is small?'

O Lord, we pray thee, revive thy work amongst us. Send forth more labourers that the harvest, which is truly great, may be gathered in.

In behalf of the church, Kirkby Woodhouse and Kirkby,

A. BRITAIN."

LETTER TO THE FREE WILL BAPTIST CONNEXION
IN THE UNITED STATES.

To the Free Will Baptist brethren in North America, the eighty-fifth annual Association of the New Connexion of General Baptists in England sendeth christian greeting.

DEAR BRETHREN.—Your letter was read at our annual meeting at Leeds, and I was requested by the associated brethren respectfully to acknowledge it on their behalf, and to forward a suitable and affectionate reply. We heartily wish you abundant success in all your efforts to further the kingdom of our common Lord; and we all greatly honour you for your firm and unflinching opposition to the monster evil of slavery. Go on, brethren, boldly and fearlessly in the consistent course which on this subject you have long pursued, and be assured, that whatever obloquy be poured upon you, your efforts will be approved by our Father in heaven, and will accelerate the coming of that day when the fetters of the slave shall be broken, and the jubilee of the world shall be kept. On the subject of total abstinence, many amongst us cannot see eye to eye with you; but we can agree to differ, applying the apostolic maxim, "Let every one be fully persuaded in his own mind." It is right to state that the churches of Christ amongst us have from the beginning brought cases of drunkenness under discipline, and when the offender has not humbled himself, and brought forth fruits meet for repentance, he has been cut off from the fellowship of the church; and those who are not identified with the total abstinence movement maintain as earnestly as those who are, that "the grace of God, which bringeth salvation," teaches all who are brought under its influence to "live soberly." Let us remember that the "kingdom of God is not meat and drink, but righteousness and peace and

joy in the Holy Ghost," and that no mere moral reformation will avail as a substitute for a saving change of heart. Happy they who, if they abstain, do it to the Lord; or if they use what they deem their christian liberty, use it to the Lord, remembering that "none of us liveth to himself, and no man dieth to himself." The information communicated in your fraternal epistle respecting your last general conference was very interesting to our brethren. We rejoice to hear that you are increasing in zealous efforts for the spread of the Gospel; and are pleased to learn that you depend less on special revivals, and more on the general and ordinary operations of divine grace, through the stated ministry of the word, and the holy walk of the disciples of Christ. In your Theological School, and in the vigorous efforts you are making to raise the standard of denominational literature, we cannot but feel a lively interest. May the Lord prosper these and all the efforts you put forth for the advancement of his blessed cause.

At our recent annual meeting, various important matters engaged our serious attention. Our Home Missionary operations occupied much of our time, and the importance of doing more for the unconverted masses of our fellow-countrymen was strongly felt by many. The report of the College Committee, and of the Examiners, classical and theological, was fitted to deepen the interest of the churches in its welfare, and to strengthen their conviction of its vital importance to the connexion. The report of our Foreign Missionary operations was deeply interesting. The Lord continues to smile on the labours of our brethren and sisters in that distant field; but they have to sing of judgment as well as mercy, for during

the time of our sitting, the distressing intelligence was received that a destructive fire had broke out at Berhampore, that the mission house had been burnt down, the beautiful sanctuary was in ruins, and several of the native christians' houses had been consumed.

The loss was estimated at not less than £600; but we were gratified to learn that our dear and valued friends could say in their time of distress, "The Lord is our refuge and strength, *a very present help* in trouble," and that our beloved native converts expressed greater sorrow at the destruction of the chapel, and the loss sustained by their pastor, than on account of that which fell upon themselves. The sympathies of many were called forth by the information of this calamity, and it was resolved to make a vigorous effort to help our esteemed friends in this time of need. We have been grieved to hear that since the fire, fearful pestilence—the cholera—has been walking in darkness around them, and many have been its victims; but the merciful Lord has been gracious to our friends, and when we last heard from them, they were all well. One of our esteemed native preachers—Tama—had been very ill of the cholera, but was mercifully recovering.

The Association decided on petitions to both Houses of Parliament, praying the Legislature to pass a measure for the closing of public houses and beer-shops during the whole of the Lord's Day. A resolution was also adopted on the Nebraska Bill, to the following effect: "That this Association hears with the deepest emotions of regret and indignation, that the Legislature of the United States has passed into law an Act, called the Nebraska Bill: thus opening a vast region of new territory into which slavery may now be introduced; and desires to encourage their brethren, the Free Will Baptists, and all the opponents of slavery in the United States, to per-

severe in offering the most resolute and determined opposition to that hateful system, until they have secured complete freedom for every man in that land." We fear that the state of religion in our churches is by no means so prosperous as we should be thankful to report, and we apprehend that this will apply to other denominations as fully as to ourselves. The additions by baptism have not been so large as in some former years, and the clear increase has not exceeded 125. While thankful that the Lord has not forgotten to be gracious, we desire to see greater inroads made on the empire of Satan, and more captives won to our blessed Immanuel.

We are most thankful to inform you that the health of the venerated Secretary of the Mission, the Rev. J. G. Pike, whose pious and useful writings are known wherever our noble language is spoken, is much improved. For several months he was wholly laid aside from active labours, but the Lord has had mercy on him, and not on him only, but on many others also; he has been able, to the satisfaction and joy of many, to resume his important work, and we trust, if it be the Lord's will, that he may be spared to render much more service to the cause of Christ.

We feel that the mission in Orissa is a bond of union between us; and as a returned missionary, sojourning for a season in my native land, and personally acquainted with the brethren and sisters you have sent forth, it is right for me to say that my honest opinion is, that they are every way worthy of your confidence, affection, and support. Let them know that they are prayed for, and that the cause to which they have generously consecrated their lives will never cease to be dear to you. While they are working in the mine, let it be the solicitude of all your ministers and churches to hold the rope, and cheer on the self-denying labourers in their patient and useful toil. Especially let your hon-

oured and beloved senior missionary have that share in your sympathies, prayers, and correspondence to which in his present loneliness, and on account of his long and faithful services, he is justly entitled. Many of our friends were much affected by B. W. Phillips's account of the parting from his beloved wife and children,—“Hold such in reputation, because for the work of Christ” they submit to privations and sufferings from which you are happily exempt. We have a great work to do in Orissa. To our united efforts has been committed the work (O how blessed) of filling a land cursed with idolatry beyond any other with the blessed light of the Gospel. Let us be faithful to our trust. Myriads of pilgrims still throng the way to the hateful shrine and the hideous idol of Orissa. While writing this letter, I have received information that the attendance of pilgrims this year at Pooree has been unusually large—that provisions were at famine price—that unless help was in some way speedily obtained, the poorer class of pilgrims would soon be dying by thousands! Let the miseries of this unhappy people plead with you

to send them the Gospel. Let the love of Christ constrain you. Let the success with which God has crowned your labours, and the hope of the final recompense when you, and those whom you have guided to the better land, shall meet in the presence of Christ, animate you to increased exertion in the work of the Lord.

And now, dear brethren, assuring you of the interest which our churches will ever feel in hearing of your prosperity, I lay down my pen. Let us do all we can to spread abroad the knowledge of that name which is as an ointment poured forth, and then in a little while we shall meet, not as in this dying world, compassed about with infirmity, but found without fault before the throne of God.

In behalf of the Association, I am, beloved brethren,

Yours affectionately,

JOHN BUCKLEY.

Chairman of the Association.

Castle Donington, Aug. 18, 1854.

To ELDER SILAS CURTIS,

Sec. of General Conference, and

ELDER M. J. STEERE,

Pittsfield, New Hampshire,

U. S. N. America.

BIBLE ORNITHOLOGY.—THE QUAIL.

THE Quail bears a somewhat strong resemblance to our common partridge, not merely in plumage and form, but in being destitute of spurs on the legs. There are several species; that to which reference is made in Scripture appears to have been the *Corturnex*, the colours of which are highly pleasing. The bill is dusky, the eyes hazel, the colours of the head, neck, and back are a mixture of brown, ash, and black; over each eye there is a yellowish streak, extending behind the auriculars; and another of the same over the middle of the forehead to the nape; a dark line passes from each corner of the bill, forming a kind of divided gorget about the

throat; the scapular feathers are marked by a light yellowish streak down the middle of each; quills lightish brown, with small rust-coloured bands on the exterior edges of the feathers; the breast is pale rusty, spotted with black, and streaked with pale yellow; the tail consists of twelve feathers, barred like the wings; belly and thighs yellowish white; legs pale brown. It is about seven inches and a half in length. The female wants the black spots on the breast, and is easily distinguished by a less vivid plumage. Quails are very generally diffused throughout Asia, Africa, and the southern parts of Europe, rare in temperate climates,

they are birds of passage, and are seen in immense flocks flying across the Mediterranean from Europe to the shores of Africa, in the autumn, and returning again in the spring, frequently alighting in their passage on the intervening islands, particularly of the Archipelago, which they almost cover with their numbers. Quails are not very numerous in this country. They are sometimes seen in a bevy of fifteen together, and while running through the meadows, are known by their quickly repeated short whistles of "whit whit." They fly quick and near the ground. They breed with us, and many of them are said to remain throughout the year, changing their quarters from the interior to the coast. Their nests are generally found in wheat-fields, and are composed of a few dried sticks merely placed together in some convenient spot. The number of eggs which the female lays is from twelve to eighteen, which are of a light greenish hue speckled with brown. The young birds follow the mother as soon as hatched, but do not continue long together; they are scarcely grown up before they separate, or, if kept together, they fight obstinately, their quarrels frequently terminating in each other's destruction. There are few birds which possess such domestic habits as are natural to the quail, yet so quarrelsome is this bird that the adage has become quite common in many places, "as quarrelsome as quails in a cage." From this quarrelsome disposition in the quail they were made use of by the Greeks and Romans as game cocks are used in this country, for the purpose of fighting. We are told that Augustus punished a prefect of Egypt with death for bringing to his table one of these birds, which had acquired celebrity by its victories. The Chinese are much addicted to the amusement of fighting quails, and in some parts of Italy it is said likewise to be no unusual practice. After feeding two quails very highly they place

them opposite, and throw in a few grains of seeds between them, the birds rush upon each other with the utmost fury, striking with their bills and heels till one of them yields. The flesh of the quail is very delicate, and, although easily obtained, is still considered a choice dish by our London lovers of good eating.

A difference of opinion has existed for a long period among certain learned persons respecting this bird, or whether it or locusts were to be understood as being the food which God miraculously supplied to the Israelites in the wilderness. Ludolphus, in his history of Ethiopia, contends that the Hebrew word *shalau*, signifies "a locust," not "a quail." To confirm this he observes that an army in Africa was preserved from starving by a cloud of locusts falling among them, that locusts often fly in such multitudes as to darken the sky and have driven nations from their dwellings; that they abound in Arabia, and are often eaten by the inhabitants, and are declared clean food by the Mosaic law; that clouds of them are easily carried before the wind; that they are more fit to be heaped around the camp and measured by omers than quails, and that quails' flesh when exposed to the sun quickly breeds worms. To this it may be replied that the Hebrew word *shalau* signifies "a quail" by the agreement of the ancient interpreters, while the Chaldee, Syriac, and Arabic languages call them nearly by the same name; that the bringing or preserving the flesh of quails and of locusts is equally easy to Omnipotence; that there is no reason to imagine the Hebrews would have eaten to excess of locusts, or that the murmurers would have been contented with their disagreeable flesh; and that it should be recollected this miracle was performed in compliance with the wish of the people that they might have flesh to eat. But little question need be entertained that the quail was the bird of supply which

Infinite power and wisdom furnished, for it is distinctly said that "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people."—Num. xi. 33. The Psalmist too, referring to the same subject, declares, "He rained flesh also upon them as dust, and feathered fowls (fowl of wing) like as the sand of the sea, and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; and they were not estranged from their lust. But while their meat was yet in their mouths the wrath of God came upon them."—Psa. lxxviii. 27—31.

There are two distinct occasions mentioned in the Bible, in which God sent quails to the journeying tribes of Israel in the wilderness. The first of these was only a few days after they had passed through the Red Sea, and is recorded in Exodus xvi. 11—13.—"The Lord spake unto Moses saying I have heard the murmurings of the children of Israel; speak unto them, saying at even ye shall eat flesh. And it came to pass that at even the quails came up and covered the camp." The second supply granted was on their encampment at Kibroth Hattaavah: "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and the next day, and they gathered the quails; he that gathered least gathered ten omers. And they spread them all abroad for themselves, round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."—Numb. xi. 31—33.

Such as feel disposed to cavil at the facts recorded in the word of God, relative to the wonderful quantity of quails which fell around the camp of Israel, will do so on every other possible occasion. Some have done so, urging as an objection to the history the vast multitudes of birds which would have been requisite to furnish the supply mentioned, as being beyond all possibility great. It may be observed, however, that the statements of different profane authors of established character, prove that on natural principles even the numbers required should be no objection to the account given. During the periodical flights of this bird between Europe and Africa, and vice versa, the shores and islands of the Mediterranean are replete with myriads. Sicily swarms with them, where on their autumnal visits they are shot and captured by wholesale. "On the coasts of the kingdom of Naples," says the Editor of the "History of Birds," "such prodigious numbers have appeared that a hundred thousand have been taken in a day within the space of four or five miles." Pliny, when referring to the migration of the quail, states that "blown by adverse winds out of their course, whole flocks are often swept into the sea, and that sometimes they settle on vessels in such numbers as to cause their sinking;" while another authority asserts that "in Egypt amazing flocks of these birds arrive in the month of March, and are caught by thousands in nets." But when we admit the miraculous intervention of Jehovah on behalf of his people, to whom nothing is extraordinary or difficult, at once every idea of impossibility vanishes. God caused the wind to arise and drove the quails within and about the camp of the Israelites, and it is in this that the miracle consists that they were brought so seasonably to this place, and in so great a number as to furnish food for above a million of persons for more than a month.

Measham.

G. S.

THE CRIMEA.

THE Crimea is spoken of in some of the English papers as one of the "material guarantees" which the allies should exact from Russia as the price of peace, or as security for the future good behaviour of that power; and as it is highly probable that the active operations of the allies will ultimately be transferred to that province, a brief account thereof may not be without interest. The Crimea, or Crim-Tartary as it is sometimes called, is the ancient Taurica Chersonesus. It is a peninsula, extending out into the Black Sea from Southern Russia, with which it is connected by a narrow Isthmus. There is probably no province in Europe which has been so often devastated, and which has been the theatre of such stormy scenes of violence and bloodshed, as this unfortunate country. It is said that since the time of Herodotus (B. C. 450) it has been conquered and devastated by more than seventy different nations. The Alans, the Goths, the Huns, the Petchengues, the Comanes, and numerous other predatory tribes, in turn occupied the country. It was settled by the Genoese in 1193, who were expelled by the Crim-Tartars, under a grandson of Genghis Khan, in 1474. These predatory hordes settled in the country, and were tributary to the Porte until the latter part of the last century, when Catherine II. took possession of and annexed the country to Russia.

The circumstances under which this country was annexed to Russia forcibly illustrated the aggressive policy of the Mucovite. Catherine II. inherited from Peter the Great a strong desire for territorial acquisition on the Black Sea, and like that monarch, indulged in dreams of extending her empire to the Bosphorus. She coveted the Crimea, and deliberately provoked a war with the Turk, who, defeated and humiliated, was forced to conclude the treaty of Kainardji in 1774. The

terms of this treaty were dictated by Russia, which power secured among other important concessions, the navigation of the Black Sea and Mediterranean, established a kind of protectorate over Moldavia and Wallachia—which was subsequently strengthened, and forced the Porte to acknowledge the independence of the Crimea. Of the treaty of Kainardji, the baron de Thugut, the representative of Austria, said, "This treaty is a model of ability on the part of Russian diplomatists, and a rare example of simplicity on the part of the Turkish negotiators. By the terms of this treaty Russia will remain the mistress, and will be at liberty, whenever she shall think the opportunity fitting, to make descents upon the shores of the Black Sea. From her new frontier of Kertsch she will be enabled, at forty-eight hours' notice, to conduct an army to the very walls of Constantinople." Simple as were the Turks in the estimation of Baron de Thugut, for granting such concessions, Austria was still more simple for allowing her powerful neighbour to obtain such material advantages, not only without remonstrance, but with actual approval. It is stated that her representative, the Baron de Bruck, assisted in drawing up the treaty. This is not the only time that Austria has allowed herself to be made the tool of her grasping neighbour, and has blindly aided in the accomplishment of her ambitious projects.

But the independence of the Crimea by no means satisfied the wishes of the ambitious Catherine, and she soon, in violation of the faith of her recent treaty, deposed the reigning Khan, who was in the interests of the Sultan, and established upon the throne his brother, who for some years had been detained a hostage at St. Petersburg. The new Khan was surrounded by Russian officers, who had been intro-

duced expressly to make him noxious to the people, and Russian emissaries stirred up an insurrection. By this artful policy the empress Catherine obtained an excuse to march an army into the disturbed province. The most atrocious cruelties were perpetrated by the Russians upon the inhabitants, and the country was virtually conquered, and its Khan nominally pensioned off and sent into retirement. The independence of the Crimea was thus effectually subverted, and the country was annexed to Russia in 1783.

The population of the Crimea is about 200,000, of whom not far from one half are Tartars who profess the Mohammedan faith. These remains of a once powerful tribe are wasting away under the oppressive rule of the Muscovite. The country is one of the most beautiful and productive on the face of the globe; and yet, according to a recent traveller, "whole tracts susceptible of a high state of cultivation, and once producing abundantly, are now lying waste; their manufactories deteriorating, their territorial wealth destroyed, their noble families becoming extinct, their poor ground down by Russian tax-gatherers, and swindled out of their substance by dishonest officials."

The latest accounts from this unhappy country state that there exists among the inhabitants a discontent bordering on hostility against the Russians. The trade of the country is ruined by the war, and the inhabi-

tants, who only live by maritime industry, are reduced to the utmost misery. The fortress of Kherson had been nearly destroyed by fire, kindled, as it was believed, by the malcontents, and it is said that when an opportunity shall offer, the entire province will rise in arms against its oppressors.

The greatest obstacle which the allies would encounter in wresting the Crimea from the relaxing grasp of Russia, would be the reduction of Sebastopol. The strength of this fortress is well known, and it would doubtless successfully resist any attack by sea. There would be no difficulty, however, in landing any number of men to the south of the town, where there are no less than six convenient bays, which are unprotected. The roads across the Crimea are wretched, and during eight months of the year, in spring, fall, and winter, the dreary steppes in the northern part of the province are almost impassable for large bodies of troops. The reduction of Sebastopol, if the allies should set about it with zeal and energy, would be only the work of time. Invested by land, and blockaded by sea, the garrison would not long hold out without a strong prospect of relief. Sebastopol taken, the subjection of the Crimea would be an easy task; and in such an eventuality the allies, if they are fully determined to cripple Russia, will probably restore the Porte to the possession of its ancient territory.—*Boston Journal, U. S.*

THE LOVE OF GOD.

"God is love," is a term conveying one of the most pleasing ideas of Revelation. Sinful and imperfect men would hardly dare to approach and worship at the footstool of the Almighty Deity, unless they were taught to look up to Him as a God of love. This is a thought mighty to

attract the human toward the Divine—to induce men to reverence and worship God. The Saviour said, "And I, if I be lifted up, will draw all men unto me;" and he speaks here of his own death upon the cross, and of the influence upon men, of Christ crucified; the cross, as showing clearly

God's LOVE to men, should draw them to himself. And it is always to be remembered that, when sinners have repented of their sins and turned to God, in most cases, it is thoughts of having abused the mercies of God, and the dying love of the Redeemer, that have most distressed their souls; the abuse and slight of God's exhaustless and immeasurable love, have enkindled repentings within them which have brought their burdened and anxious souls into the deepest contrition and repentance of the cross.

The love of God will appear deeper and more ardent, more glowing and intense, the longer you make it the theme of thoughtful meditation. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." Human tongues cannot speak it—words cannot give it expression. To all eternity the love of God will unfold more and more. Consider, O my soul, who it is that loves, the holy and blessed God; and who are the objects of the Divine complaisance, man, erring man.

What manifold exhibitions does God give to man of his love. He has stretched out the heavens, spread abroad the blue sea, and carpeted the green earth, for the convenience and happiness of man. He sendeth down His rain, filling us with food and gladness. Health and pleasure

are the rule for us, sickness and pain the exceptions. And then—to angels lift your hopes on high—"He hath so loved the world, that He hath given his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Indeed, we do well to exclaim, "Herein is love, not that we loved God, but that He loved us, and gave his Son to die for us!" And the greatness of this love is seen in the greatness of the gift. Behold the slain Lamb of God, and comprehend, so far as mortals can, the height and depth and length and breadth of the love of Christ. God is to-day sending his messages of gospel entreaty and love to these millions of people, by thousands of heralds of the cross, and multiplying the watchmen on Zion's walls in other lands; men whose calling it is to persuade their fellow men to turn to God and live.

O how do we fail to meditate on the love of God to us, as we might do! In Him do we all live and move and have our being, every hour of life. Then, let us love God supremely. Let everything that hath breath praise Him. His love to man is so great—let not ours to him be so cold and faint. God loves us daily—let us daily return for his love the sacrifice of praise. God is love—let us love God, and all men.—P. S. B.

POETRY.

LINES.

(From the Swedish of Hans Christian Andersen.)

THE night is calm, the sky is clear;
The birds are silent, and the flowers,
Fresh with the heavy summer dew,
Dream out the solitary hours.
Then still be every whisper, lest
The sleep of any living thing
Be broken, for in every breast
Some little world is habiting.
The lark dreams of the coming light,
And sings and soars in the pure air;
The flowers interpret their delight,
With their sweet odours everywhere.
VOL. I.—N. S.

Oh! endless worlds, both great and small;
Oh! mighty depths of heaven and space,
Into my heart I take ye all,
And give to all a resting-place!
The eyes are filled with tears, although,
A double sense of peace and rest,
Makes all my senses to o'erflow
With love for all things that exist,—
But now the stars wax pale; and soft
The daylight comes. Yet dream & sleep!
The sky is blue, and clear aloft—
And my heart's peace is calm and deep.

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REVIEW.

ON THE LESSONS IN PROVERBS: *being the Substance of Lectures delivered to Young Mens' Societies at Portsmouth and elsewhere.* By R. C. TRENCH, B.D. *Second Edition, revised and enlarged.* London: John W. Parker, West Strand.

PROVERBS have never received from many that attention they deserve. By some they are thought to be trivial, and unworthy of a serious attention. By others, from a false refinement, they are disregarded as vulgar. The first is by far the most numerous class. But the fact that they have pleased the multitude, and have pleased them for ages; that their principle of life is so strong, ever, indeed, seeming to renew their youth; and that many date their origin far back in the past, should lead such to reconsider their judgment, and make them pause before they turn away from them with indifference and disdain.

If no other inducement could be given for their study, the fact that some of the greatest poets, the profoundest philosophers, the most learned scholars, and the most genial writers have delighted in them, used them freely, and expended much labour in gathering and explaining them, would be enough. So great a man as the Stagyrite did not think it unworthy of his reputation to make a collection of proverbs; and Erasmus was not ashamed to follow in his wake. It will only be necessary to mention the names of Shakspeare, Cervantes, Rabelais, Montaigne, and Thomas Fuller, to justify what has been said. And if a weightier name is wanted it can be given. Who that has read with any degree of attention the Gospels has not marked the frequent use which the Great Teacher made of the sayings of the multitude? On the occasion of his first appearance in the synagogue at Nazareth he refers to the proverb, *Physician heal thyself*, as one which his hearers will perhaps bring against himself; and again, presently to another, *A prophet is not without honour but in his own country*, as attested in his own history. "But," as Mr. T.

very beautifully observes, "he is much more than a quotor of other men's proverbs. He is the maker of his own. As all forms of human composition find their archetypes and their highest realization in Scripture; as there is no tragedy like Job, no pastoral like Ruth, no lyrical melodies like the Psalms; so we should affirm no proverbs like those of Solomon, were it not that 'a greater than Solomon' has drawn out of the rich treasure-house of the Eternal wisdom a series of proverbs more costly still. For indeed how much of our Lord's teaching, especially as recorded in the three first Evangelists, is thrown into this form; and how many of his words have in this shape passed over as 'faithful sayings' upon the lips of men.....But not urging this testimony any further—a testimony too august to be lightly used, or employed merely to swell the testimonies of men—least of all men of such 'uncircumcised lips,' as, with all their genius, were more than one of those whose names have been mentioned—and appealing to the latter... there is here a subject, which those whose judgments should go very far with us have not accounted unworthy of their serious regard."

Those who have never turned their attention to proverbs at all have little knowledge of the vast amount of shrewd common sense they display, or indeed of the vast numbers of which some literatures can boast. There exists in manuscript a collection of Spanish proverbs amounting to the incredible number of thirty thousand. Every student of humanity, however, because he is a man, should count nothing human to be alien to him; and if he would know more of the people, must study them as they frequently reveal themselves in their proverbs.

Having premised this much, we now proceed to give an analysis of the six lectures which go to make up the work before us.

The first lecture is on "the form and definition of a proverb." Every one knows, who has made any attempt thereat, that nothing is harder than a definition. Familiar as the thing may

be, when called upon to define it, the mind is surprised at the difficulties which seem to arise. Something like this has been felt in stating what are the essential properties of a proverb. Bishop Lowth says they are brevity, obscurity, and elegance; and another writer declares them to be shortness, sense, and salt. It is this last definition which Mr. Trench examines; and in doing so, gives one of his own. The alliteration, though not ill spoken, is certainly far from satisfying the rigorous requirements of a definition. Shortness is only a relative term; and it would perhaps be more accurate to say that a proverb must be concise; cut down, that is, to the fewest possible words; condensed, quintessential wisdom. The sense in proverbs, too, is sometimes sacrificed to alliteration; while neither sense nor salt are, strictly speaking, necessary conditions of a proverb, though they may be rightly regarded as the essential marks of a good proverb. But the great fault in the definition is, that it leaves altogether out of notice the most essential quality of a proverb—popularity.

However brief, wise, and racy the saying may be; however worthy to have become a proverb, it is not really one unless it be accepted and adopted by the people. For instance, this word of Goethe's: 'A man need not be an architect to live in a house,' seems to have every essential of a proverb, saving only that it has not passed over upon the lips of men. It is a saying of manifold application. An universal law is knit up in a particular example; that gracious law in the distribution of blessing, which does not limit our use and enjoyment of things by our understanding of them, but continually makes the enjoyment much wider than the knowledge; so that it is not required of any one to be a botanist to have pleasure in a rose, nor a critic to delight in *Paradise Lost*, nor a theologian to taste all the blessings of christian faith, nor, as Goethe expresses it, an architect to live in a house.....Or take another example, still more to the point. James Howell, a prolific English writer of the seventeenth century, one certainly meriting better than that almost entire oblivion into which his writings have

fallen, occupied himself much with proverbs; and besides collecting those of others, has himself set down 'five hundred new sayings, which in tract of time may serve for proverbs to posterity.' As it was to be expected, they have not done so, for it is not after this artificial manner that they should be born. The great part of the force of a proverb lies in the fact that it has already received the stamp of popular allowance. James Howell's witty sayings, like all those which a man may hammer at the instant on his own anvil, are not proverbs, since they want the imprimatur of the people. A man employing a long-recognized proverb is not speaking of his own, but uttering a faith and conviction very far wider than that of himself or of any single man. "And the same satisfaction which the educated man finds in referring the particular matter before him to the universal law which rules it, a plainer man finds in the appeal to a proverb. He is doing the same thing—taking refuge, that is, as each man so gladly does, from his mere self and single judgment, in a larger experience and in a wider conviction." The accidents rather than the essential notes of a proverb, are figures, rhyme, alliteration, and hyperbole.

The second lecture touches on "the generation of proverbs." The lecturer proposes here to consider three things,—(1) how far it may be possible to realize the processes by which the nation gets together the great body of its proverbs: (2) the sources from which it mainly derives them: and (3) the circumstances under which such as it makes for itself of new, had their birth and generation. In dwelling on the first point, Mr. Trench calls attention to the fact that a vast number of its proverbs a people does not make itself, but finds ready made to its hands. These have come down to them from the experience of the past. Even Aristotle, more than two thousand years ago, could speak of proverbs as the fragments of an elder wisdom, which, on account of their brevity and aptness, had amid a general wreck and ruin been preserved. Proverbs that seem modern are often found to be hoary with age. That well-known saying, *One must not look a gift horse*

in the mouth, which many think to be the genuine growth of our own soil, is at least as old as the fourth century, being quoted by Hieronymus, or as he is more commonly called, Jerome, in replying to those who found fault with certain of his writings. Besides this derivation from elder sources, nations are continually, from intercourse, found borrowing proverbs from one another, and thus swelling their hereditary stock. The sources from whence come new proverbs, are the books which the people have made heartily their own, some event which has laid strong hold on their imaginations, and the memorable words of illustrious men. As illustrations of the first method of addition, reference is made to Paul's quotation from a Greek comedy in 1 Cor. xv. 33; and to the constant reference among the people to many passages from Shakspeare's Hamlet; as illustrations of the second, to the origin of one mentioned in sacred history, *Is Saul also among the prophets?* and another known in Grecian story, *The cranes of Ibycus*; and as illustrations of the third, to the gnomes or wise sayings of the seven wise men of Greece, and that attributed to Alexander when his officers spoke to him in dismay of the numbers of the Persian host, *One butcher does not fear many sheep.*

Our author here digresses a little to warn his readers against a prevalent error, "that because proverbs are popular, they have therefore sprung from the bosom of the populace." They have sprung rather from the sound kernel of the nation, whether in high place or low; and a large proportion of those with the generation of which we are acquainted, owe their existence to the foremost men of their time, to its kings, its princes, and its philosophers. The great majority of proverbs, however, are foundlings, which the collective nation has refused to let perish, but has taken up and adopted as its own; and as foundlings, they can for the most part give no account of themselves.

The proverb having thus had its rise from life, though it be impossible to trace that rise, will continually turn back to life again. Its practical cha-

acter is shown by the frequency with which it presents itself for use, and by the effect it has when used upon earnest and important occasions. Of this kind is the proverb which the Lord used when he met Saul on the way to Damascus. Mr. Trench takes his second illustration from a different quarter. When Catherine de Medicis desired to overcome the hesitation of her son Charles the Ninth, and draw from him his consent to the Bartholomew massacre, (Aug. 24th, 1572) she urged on him with effect a proverb which she had brought with her from her own land—one of the most convenient maxims for tyrants that was ever framed, *Clemency is sometimes cruelty, and cruelty clemency.*

"The genius, wit, and spirit of a nation are discovered in its proverbs," so runs the well-worn remark of Lord Bacon. "In them has been found an inexhaustible source of previous documents in regard of the interior history, the manners, the opinions, the beliefs, the customs of the people among whom they had their course." In the third lecture, entitled, "The proverbs of different nations compared," these assertions are put to the proof. The proverbs of GREECE, Mr. Trench thinks, give evidence of a leavening through and through of the entire nation, with the most intimate knowledge of its own mythology, history, and poetry. Inferior in most important respects to those of many nations of modern Christendom, they still bear testimony to the high intellectual training of the people who employed them. Scarcely any of the ROMAN proverbs are either legendary or mythological. They are business-like and practical, frugal and severe. The number that relate to farming bear singular witness to that strong and lively interest in agricultural pursuits which was so remarkable a feature in the old Italian life. The SPANISH proverb-lore, the most valuable and the most extensive in the western world, shows a grave thoughtfulness, a stately humour, a chivalrous and free spirit, as the characteristics of the Spaniard. That a nation will sometimes indulge in a fine irony upon itself is shown by that proverb, *Socorres de Espana, o tarde, o nunca—Succours of Spain, either late or never.*

Mr. Trench, with a quiet humour, suggests that the Wellington despatches, during the Peninsular war, abundantly justify this proverb. D'Israeli the elder said that "the ITALIAN proverbs have taken a tinge from their deep and politic genius; and their wisdom seems wholly concentrated in their personal interests. I think every tenth proverb in an Italian collection is some cynical or selfish maxim, a book of the world for worldlings." Mr. Trench thinks "many of them are shrewd enough, and only too shrewd; inculcating an universal suspicion, teaching to look everywhere for a foe, to expect, as the Greeks said, a scorpion under every stone, glorifying artifice and cunning as the true guides and only safe leaders through the perplexing labyrinth of life, and altogether seeming dictated as by the very spirit of Machiavel himself." But worse than this is the glorification of revenge which speaks out in too many of them; as *Revenge is a morsel for God; Wait time and place to act thy revenge, for it is never well done in a hurry; Revenge of a hundred years old hath still its sucking teeth.*

"How curious, again, is the confession which speaks out in another Italian proverb, that the maintenance of the Romish system and the study of the Holy Scriptures cannot go together. It is this: *With the gospel one becomes an heretic.* No doubt with the study of the word of God one does become an heretic, in the Italian sense of the word; and therefore it is only prudentially done to put all obstacles in the way of that study, to assign three years' and four years' imprisonment with hard labour to as many as shall dare to peruse it; yet certainly it is not a little remarkable that such a confession should have embodied itself in the popular utterances of the nation." Though the charges brought against the Italian proverbs are sufficiently borne out by too many, they are not all to be included in the common shame.

In the Arabic proverbs now prevalent in EGYPT, the Egyptians unconsciously describe themselves. The selfishness, the utter extinction of all public spirit, and the servility of this people, proclaims itself in such pro-

verbs as these: *If the monkey reigns, dance before him; Kiss the hand which thou canst not bite; Do not good, and thou shalt find no evil.*

Indeed other families of proverbs would each of them tell its own tale; but to have questioned them further would have swelled out his lecture beyond its prescribed limits, and Mr. Trench therefore passes on to notice some of those proverbs which dwell on the surface of things, wherein local and national features are suggested; as that one which could only have had its birth under such variable skies as ours, *Make hay while the sun shines;* or that other that Germany alone might be supposed to produce, Doctor Luther's *Schuhe sind nicht allen Dorf-priestern gerecht—Not every parish-priest can wear Dr. Luther's shoes.*

The fourth lecture is on "the poetry, wit, and wisdom of proverbs." In proof of the first and second points, English, Italian, Greek, Turkish, and Chinese proverbs are quoted; while the last is sustained by proverbs on the government of the tongue, the choice of companions, the choice of books; and by such as contain a warning against unreasonable expectations, and utter prudential words on education. The illustrations are judiciously selected throughout.

In the course of this lecture, various societies and people come in for a share of dispraise. In the commentary on the proverb, *One sword keeps another in its scabbard*, our author says, "Surely this is a far wiser and far manlier word than the puling and mischievous babble of our shallow Peace Societies, which, while they fancy that they embody, and they only, the true spirit of christianity, proclaim themselves in fact ignorant of all which it teaches; for they dream of having peace the fruit, while at the same time the root of bitterness, cut of which have grown all the wars and fightings that have ever been in the world, namely, the lusts which stir in men's members remain strong and vigorous as ever." This is too harsh, and ought, in a second edition, to have been softened or expunged. In closing an interesting series of illustrations on the proverb, *Extremes meet*, it is said, "Consider the exactly similar position in respect

of Scripture, taken by the Romanists on the one side, the Quakers and Familists on the other. Seeming, and in much being, so remote from one another, they have yet this fundamental in common, that Scripture, insufficient in itself, needs a supplement from without, those finding it in a pope, and these in what they call the 'inward light.'" The Emperor of the French and the Polish nation both have their meed of censure.

The two next lectures dwell on the "morality and the theology of proverbs." Bad proverbs, as we have seen, and as we know, there are; but still in the main, says Mr. Trench, "proverbs range themselves under the banners of the right and the truth, and far more of them are the children of the light and the day than of darkness and night.....Immoral proverbs are comparatively rare. In the minority with all people, they are immeasurably in the minority with most. The fact is not a little worthy of our note. Surely there lies in it a solemn testimony, that however men may and do in their conduct continually violate the rule of right, yet these violations are ever felt to be such, are inwardly confessed not to be law of man's life, but the transgressions of the law; and thus stricken as with a secret shame, and paying an unconscious homage to the majesty of goodness, they do not presume to raise themselves into maxims, nor for all the frequency with which they may be repeated to claim recognition as abiding standards of action." The morality of proverbs is seen in the frugality they recommend, the manliness, modesty, fortitude, and self-reliance they teach. There are many other respects in which the ethical worth of proverbs comes out.

In considering what proverbs have to say concerning the moral government of the world, and concerning its Governor; we rejoice that Mr. Trench has been able to come to so favourable a conclusion. Their testimony is a mingled one. The darkness, the error, the confusion of man's heart, out of which he often sees distortedly, and sometimes sees not all, have all embodied themselves in his word.

"I would not hesitate to say," observes Mr. T., "that the greatest

glory of proverbs is the conviction of which they are full, that, despite all appearances to the contrary, this world is God's world, and not the world of the devil, or of those wicked men who may be prospering for their hour; their faith that in the long run it will approve itself to be such; which being so, that it must be well in the end with the doer of right, the speaker of the truth; no blind 'whirligig of time,' but the hand of the living God, in due time 'whirling round its revenges.'" Witness such proverbs as these, *A lie has no legs; It takes a good many shovels of earth to bury the truth.* Upon this Mr. T. beautifully observes, "Bury it as deep as men may, it will have a resurrection notwithstanding. They may roll a great stone, and seal the sepulchre in which it is laid, and set a watch upon it, yet still, like its Lord, it comes forth again at its appointed hour." There are some proverbs which reach the height of evangelical morality, are indeed suggested by the narratives in the gospels, and others which are but variations of Scripture proverbs.

Towards the close of his lecture, Mr. Trench again steps aside—but this time to advocate the use of proverbs in the pulpit, and thinks "that we of the clergy" might use them with advantage, when addressing some of our country congregations. They must, however, be employed with prudence and discretion, and with a careful selection. Two examples of a want of this are given, one from bishop Sanderson, and the other from a Latin Father. The English bishop once used the proverb, *Over shoes, over boots*, declaring it to be the motto of some who, having advanced a certain way in sin, presently become utterly reckless, caring not, and counting it indifferent how much further they advanced. The Latin father St. Bernard, in a sermon on the angels, desiring to show *a priori* the extreme probability of their active and loving ministries in the service of man, adduces the Latin proverb, *Qui me amat, amat et canem meum*—*He who loves me, loves my dog*, and proceeds to argue thus: We are the dogs under Christ's table; the angels love him; they therefore love us!

We have now given an outline of the six lectures. That they abound with much that is novel, curious, amusing, and at the same time instructive, is obvious. They display the most extensive research, an almost universal familiarity with proverbial literature, and one that has been cultivated *con amore*. The author shows a thorough insight into the meaning of many proverbs, and great aptness in bringing out their force and beauty. One may learn more about proverbs by spending an evening in reading this popular volume than from whole libraries on them, if such anywhere exist.

The lectures were addressed to young men, but no one can read them carefully through without closing the book a wiser and even a better man. Mr. Trench honourably acknowledges what of good there is in these popular sayings; but the conclusion must force itself upon the reflective reader, that with all this goodness, nothing short of a hearty and entire reception of the gospel can ever ennoble and purify the masses of the people.

At the end of the volume will be found the Latin proverbs of the middle ages cast into the form of a rhyming hexameter.

OBITUARY.

Rev. John Gregory Pike.

It is our painful duty to record the death of this eminent and devoted servant of the Lord Jesus Christ. As several notices of him have already appeared in the local and London papers, and an extended memoir will shortly be published by his family, we shall on this occasion give the substance of the reference made to his life and labours, at the close of the sermon delivered on the occasion of his death, at Mary's Gate Chapel, on Lord's day evening, September 10th. We shall then subjoin an account of the funeral, abridged from the Derbyshire Advertiser.

"THE REV. JOHN GREGORY PIKE was born at Edmonton, April 6th, 1784. His father was both a Minister and Doctor of Medicine. His mother was a person of superior endowments, and decidedly pious.* It was to her instructions and example that Mr. P. attributed, under God, the early tendency of his mind to heavenly things. He was well-trained in scholastic exercises, but having an inclination to be a minister of the Gospel, at the age of seventeen, he became a student at Wymondly Academy, and after several years of study, where however he never preached, and some subsequent years of reading and composition, he sought employment in this good work.

* She was a descendant of Oliver Cromwell.

"Fully believing in the universal extent of the provision made by the death of Christ for the salvation of men, and sympathizing with the views on that and other subjects held by the General Baptists, he united himself with our church then under the care of Rev. Dan Taylor, of White Chapel, London. It was here in reality that his ministry commenced. This church called him to preach the Gospel. He attended, with his pastor, the annual Association held at Quorndon, Leicestershire, in 1809; and after this meeting he visited and preached for the late Rev. John Deacon, of Leicester, who advised him to visit Derby. He accordingly came in the autumn of that year; and from that time to the present has lived and laboured in this town. At the period when he came hither, the church, though somewhat revived, was low; the place of assembly was small; and there were short of fifty members. Mr. P. served this church as minister and pastor near 45 years. It flourished under his effective and useful ministry, so that the old chapel in Brook Street was three times enlarged, and the last enlargement provided for nearly 700 sittings. For some years the place was found too small, and in 1842 the present spacious edifice was consecrated to the service of Almighty God. The church increased to near 600 members, while other churches in the town and county emanated from it.

"Besides his arduous and useful la-

hours in this place, he was the chief originator, and from the beginning in 1816, the Secretary of the G. B. Foreign Missionary Society. This was an office involving much, and for many years gratuitous, labour. The thousands of addresses he delivered, the ten thousands of miles he travelled, and the many hundreds of letters he wrote for the promotion of the interests of this important society, cannot be easily estimated. To his friends at a distance from Derby, it seemed as if his whole life was devoted to the Mission.

“Mr. Pike was also the author of several works of considerable size, and of great value. His pen was ever active. His ‘Persuasives to Early Piety,’ and the ‘Sequel,’ his greatest and most popular works, and several others which proceeded from his industrious pen, have had a wide circulation in this country, and in the United States; and are more or less diffused wherever the English language is spoken. I cannot now give a list of his very numerous works. It shall suffice to say, they are all of a nature intended and adapted to promote piety amongst men; and, generally, are so unsectarian that no thoughtful christian of any name finds ought in them but what ministers to the cultivation and support of experimental and practical religion: while they are also adapted to awaken the careless, and to lead all who read them to seek after religion and eternal life.

“His multifarious labours, both public and private, did not prevent his devoting some considerable attention to the current religious and general literature. In early life he was a great reader and a severe student, and the habit continued as he had opportunity through life. His memory was singularly retentive, so that his mind was richly stored with *general* as well as with *divine* knowledge.

“His talents as well as his industry were not of a common order. To great power of physical endurance, he added a mind that ever seemed ready for service. He had a remarkable amount of habitual self-possession. He had a great facility in composition, as well as an excellent command of appropriate and nervous language in extemporaneous speaking.

“His ministry was richly instructive

and deeply impressive. His sermons, often of a superior order, were ever replete with unction, evangelical sentiment, and earnest appeals to the conscience and the heart. Eternity and its solemn scenes, the love of Christ and its attractions and claims, the way of life and its advantages, were ever before him in the ministry, and were pressed upon the thoughts of his hearers with a pathos and force peculiarly his own.

“At times, in years past, it would be apparent to a close observer that his multiplied labours and fatigues occasionally impaired his mental vigour, and diminished the effect of his discourses. But as a rule, and especially in the later years of his life, when in health, little of this has been perceived. The wonder indeed has been, both to myself and others with whom I have conversed who have travelled with him occasionally or frequently during the last 30 years, how he was able, day after day for weeks and months, to travel, and preach with power, and deliver long and effective addresses on behalf of the mission, and ever to maintain so rich and exhaustless a variety as to keep up the interest, not only of his hearers, but also of his companions in every place. Of Mr. Pike our congregations were never weary. He was ever and always interesting and impressive in his missionary addresses.

“Were I called on to estimate the amount of actual labour performed by our revered and departed friend, I should say that he effected as much as *three* men possessing a fair average of vigour, both of body and mind, could be reasonably expected to accomplish. And were I required to conjecture that amount of good he has been the means of producing amongst men, I should estimate those converted by his ministry by thousands; and aver, that the good resulting from his writings—‘by which he being dead yet speaketh,’ will not be known until ‘the day shall declare it.’ Good men of all denominations in this and other countries are abundant, who speak of his writings as having been the means of leading them to Christ. There have been many references in the Reports of the Religious Tract Society, of the usefulness of his writings.

“Among the many benefits resulting

from his life and labours, it would be improper not to mention the useful influence which he has exerted on the denomination to which he belonged. His constant and earnest advocacy of the great and distinguishing doctrines of the Gospel, as well as the piety of his spirit, have been the means of sustaining among us a more decided regard for evangelical truth, and a higher and healthier tone of practical and experimental religion. His earnest, powerful, and argumentative discourses have produced the most lasting impressions; and the promptness with which he ever showed himself to be valiant for the truth, and prepared vigorously to contend against error, by whomsoever advocated, was as useful as it was remarkable.

"In the various relations of life our beloved friend was very exemplary. He was a diligent and sympathizing pastor, an affectionate and tender husband, a prudent and considerate father, and a warm and constant friend. Though given much to retirement (the secret of his great labours), he greatly enjoyed the society of his brethren. His conversation, and especially with those in early life, was ever such as to stimulate and encourage them in the ways of God. I remember, some fifteen years ago, the remark was made by myself, when in conversation with a minister now in heaven,* 'I have travelled more, and conversed more with Mr. Pike, than with any minister in our Connexion; and I am bound to state that I have never been with him a journey, or for any length of time in his company, without being benefitted both in mind and heart. I have invariably left him a wiser and a better man.'

"Such was the servant of God whose loss we now deplore. Had he then no failings—no faults? Doubtless he had. He was a man; a man too of strong mind, strong will, strong predilections, and great decision of character. It could not be expected that such a man should never disturb the equanimity of others. But what his errors were, and what most frequently humbled him before God, I have neither the will to enquire, nor the heart to disclose if I

knew. I would rather enquire and show how he was sustained in his constant and unwearied labours, and how he was enabled to carry about with him such a sweet savour of piety and religion.

"He once referred to 'frequent and daily communion with Christ' as the means by which he lived. He came to Christ as a present Saviour, and he found his grace 'sufficient for him.' In the spirit in which he quoted those beautiful lines, when he preached for the first time in this place, at the time of its opening, he lived and died:

'Thou, my all!

My theme! my inspiration! and my crown!
My strength in age! my rise in low estate!
My soul's ambition, pleasure, wealth, my world!

My light in darkness, and my life in death!
My boast through time! bliss through eternity;

Eternity, too short to utter all thy praise,
Or fathom thy profound of love to man!
To man of men the meanest, e'en to me!
My sacrifice! my God!"

"I scarcely need add that his end was sudden. He preached in this place last Lord's-day morning, on the grace that distinguished christians, and prepared them for heaven. He conducted the service in the evening, taking up the entire season by administering the Lord's Supper. He attended a ministers' monthly prayer meeting on the morning of Monday. He afterwards made a few pastoral calls. In the afternoon he retired to his study, and commenced writing one or two notes of acknowledgment, relating to the mission: but between five and six he was found sitting at his desk, with the pen in his hand—a corpse!! Happy change! So passed his happy spirit to the happier skies.

"In conclusion, dear brethren, I am conscious that I ought to make some direct appeal to your consciences and your hearts, on the removal of such a man from amongst you. To the church, on its privilege in having been so long favoured with his labours and example; exhorting you to unity, diligence, and zeal, that now he is gone, you may prosper and be in health. To those of the congregation who have heard his word in vain, on the responsibility you have incurred in not obeying the affectionate and earnest voice of your teacher in calling you to turn to God and

* Rev. T. Stevenson.

live. O! remember his voice, and regard his appeals; and to his respected family, on the honour God has conferred on you in giving you so holy, so zealous, and excellent a father, and on the spirit you should cherish under this bereavement; but I confess myself, apart from the want of time, unable to do justice to any of these great questions; and must leave you all to your profound and various reflections, and the blessing of God.

'Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
His spirit with a bound
Left its encumbered clay;
His tent at even on the ground
A darkened ruin lay.
Servant of God, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.'

"The funeral of Mr. Pike took place on Saturday afternoon, Sep. 9th, at three o'clock. The service commenced in St. Mary's Gate Chapel, which was crowded with mourners, when the Rev. James Gawthorne (the oldest minister in the town) delivered an appropriate address. The opening prayer was offered up by the Rev. W. Underwood, minister of the baptist chapel, Sacheverel-street. On the conclusion of the service a procession was formed in St. Mary's Gate, and about five o'clock it moved towards the Cemetery, on the Uttoxeter-road, in the following order—The sexton of the Cemetery and the beadle of St. Mary's Gate Chapel. Two magistrates—(H. F. Gisborne, Esq. and T. P. Bainbrigge, Esq.) Tradesmen of the town. The committee of the Bible Society—Mr. German, Mr. Watson, Mr. W. Turner, Mr. Sedman, Mr. Rowbottom, and Mr. W. Ratcliffe. The clergy—the Revds. P. Gell, E. H. Abney, W. F. Wilkinson, R. Macklin, E. M. Wade, E. W. Foley, J. D. Massingham, W. Fox, J. C. Readore, and H. R. Crewe. The dissenting ministers of the town and neighbourhood—the Revds. J. Gawthorn, W. Underwood, R. A. Tarlton, J. Merwood, W. Griffith, ... Medicroft, of Derby; H. Hunter, W. Stevenson, Nottingham; J. Goadby, Loughborough; J. F. Winks, Leicester; J. Taylor, Kegworth; R. Kenny, Burton; J. Cotton,

Barton; and T. Gill, Melbourne; Mr. Cholerton and Mr. Hill students of the Baptist College, Leicester. The village preachers—Mr. Gregory, Mr. W. Gregory, Mr. Slack, and Mr. Walklate. The surgeon—Mr. D. Fox. The treasurer of the church—Mr. W. Wild. The Rev. J. Buckley, of the Orissa Mission, and Mr. R. Pegg, treasurer of the Foreign Mission, of which Mr. Pike was for so many years secretary. The deacons of the church, who were also pall-bearers—Mr. C. Stevenson, Mr. W. Wilkins, Mr. J. Hill, Mr. J. Richardson, and Mr. S. Bolsover. The undertaker—Mr. Leese. The HEARSE. The under-bearers—Mr. Cooling, Mr. Haslam, Mr. W. Hill, Mr. J. Etches, Mr. J. Dallison, Mr. T. Longden, Mr. E. Dusauroy, and Mr. W. Wilson. Two mourning coaches, containing the Rev. J. B. Pike and Son, the Rev. C. Pike and Son, the Rev. R. Pike, Mr. Josiah Pike, Miss Pike, Miss A. Pike, Mrs. John Pike, Mrs. Richard Pike. The members of the church. Sunday school teachers, and friends, four abreast. In this order the procession, which extended nearly three-quarters of a mile in length, moved slowly to the cemetery, the streets along which the funeral cortegé passed being thronged by spectators, many of whom had come from adjoining counties, and who formed a kind of wall for the whole of the distance. On arriving at the cemetery, the first part of the procession was formed into a semi-circle, and the church members, Sunday school teachers, and others, lined the avenue leading to the grave. A short but impressive address was delivered by the Rev. J. Buckley, who then pronounced a benediction, and the affecting service was concluded. The funeral sermon was preached in St. Mary's Gate Chapel, on Sunday evening, by the Rev. J. Goadby, Baptist Minister, of Loughborough. The rev. gentleman took for his text the xxv. chapter of Matthew and the 21st verse: 'Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' He commenced by saying that the town, the church, and the churches of Christ generally, had lost a friend in Mr. Pike; and then noticed the talents which were entrusted by God to His servants, and which it was their duty to improve. A good and faithful servant was distinguished, 1st—By singleness of heart.

2nd—By simplicity and purity of motive. 3rd—By the correctness of his spirit; by his diligence in his master's service; and by fidelity in all entrusted to him. Mr. Goadby showed how all these distinguished traits of a christian's character shone conspicuously in Mr. Pike, who was a living example of the text, 'My meat and drink is to do the will of God.' Passing from this portion of his subject, the rev. gentleman adverted to the reward reaped by the Christian, and the joys of heaven. He concluded an excellent sermon, which moved many to tears, by giving a succinct sketch of Mr. Pike's life. The chapel was densely crowded in every part. It is arranged to provide sittings for 1,200 persons, but on this occasion more than 2,000 persons were present. Besides this very large number who obtained an entrance into the chapel, as nearly as can be calculated, as many more were unable to gain the slightest approach to the interior of the building. The square in front of the chapel being crowded also, the Rev. W. Underwood preached there, to a very attentive congregation, from Psalm cxvi. 15:—'Precious in the

sight of the Lord is the death of his saints.' Both the preachers alluded to the unblemished character of Mr. Pike; the almost superhuman mental and physical exertions he continued to the last day of his life; the extraordinary success of his ministrations and writings; the holiness and devotedness he had manifested, the happy transition he enjoyed (his life and labours ending together), and the glorious reward he has now entered upon. Never will those who were present upon this occasion forget the emotion called forth by the exciting and solemn circumstance of the service. Most probably the two congregations formed the largest number that ever assembled for Divine worship in this town. A just tribute was also paid to his memory at Christ Church on Sunday morning by the Rev. R. Macklin, and at St. Alkmund's by the Rev. R. H. Abney; we believe also it was alluded to at several other Churches and Chapels."

Funeral sermons have been delivered on this mournful event in most of our own, and in other chapels in the district.*

L I N E S

On the Death of the REV. J. G. PIKE, who expired in his Master's service, September 4th, 1854.

"And he was not, for God took him."—GEN. v. 24.

SITTING in solitude upon his seat,
 Not sluggishly, but at his duty still;
 E'en in the place† where he was wont to meet
 His God and Saviour, and enquire his will.
 There sat the servant of the Lord that day,
 Musing how he Christ's kingdom could advance:
 His Master gave the word—called him away,
 And faith was changed to sight as at one glance.
 Long time 'gainst sin and Satan he had warr'd,
 Nor had he time to lay his weapons down,‡
 Ere, "Absent from the body, with the Lord,"
 He gain'd the victor's palm, the conqueror's crown.
 No more on earth will he instruction give;

* As many of our friends would be glad to have some visible memorial of Mr. Pike, we are happy to learn that a small Bust, in Parian Marble, about six inches high, is being prepared by an artist in Derby.—Ed.

† His Study.

‡ He died with the pen in his hand.

No more will he the careless sinner warn ;
 No more teach the believer how to live—
 His work is done : to his reward he's gone.
 Now he has proved the truth of what he taught ;
 Now he enjoys the fruits of love divine ;
 Now he beholds the souls to Jesus brought ;
 Now like a star he shall for ever shine.*
 Oh, happy soul ! Oh, blessed death to die !
 Who would not wish thus to yield up their breath—
 Assured that they should dwell with God on high,
 Safe from the bitterness of second death ?

G. F. COLE, *Derby.*

L I N E S

Suggested by the death of the Rev. J. G. Pike.

HAPPY saint, thy course is ended,
 All thy labours now are o'er ;
 Thou in triumph hast ascended
 Unto Canaan's blissful shore.

To that glorious habitation,
 Where no waves of trouble roll ;
 Where no sorrow or temptation
 Shall disturb thy peaceful soul.

Where thy Saviour's great salvation,
 To the full thou dost enjoy ;
 And in holy adoration
 Worship him, thy God most high.

Sudden was thy Father's message,
 Sent to call thy soul above ;
 Yet how peaceful was the passage
 To the arms of Jesu's love.

Now thy blessed, happy spirit
 Doth behold His glorious face ;
 Endless bliss thou dost inherit,
 Through his rich abounding grace.

Faithful servant of thy Saviour,
 To the last thou didst proclaim
 God's free grace and boundless favour
 Unto sinners through his name.

Thou wast zealous for the glory
 Of thy great Redeemer, God ;
 Anxious all should hear the story
 Of redemption through his blood.

Oft with Jesus hast thou pleaded
 For poor sinners here below ;
 That their souls might be redeemed,
 And his great salvation know.

How many seals thy God has given
 To thy ministrations here,
 Only shall be known in heaven,
 When they all are gathered there.

To thy flock thou wast endearing,
 And their loss they now deplore ;
 For thy voice to them so cheering,
 They, alas, must hear no more.

And thy children, now bereaved,
 Mourn thy loss with anguish keen ;
 But that loss for which they're grieved
 Is to thee eternal gain.

Yes, thy work is now completed ;
 With thy life thy charge laid down ;
 Near thy Jesus thou art seated,
 Deck'd with an immortal crown.

Derby, Sep. 4th, 1854.

* His excellent discourse from "They that turn many to righteousness, &c."

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Gosherton, on Thursday, Sep. 7th, 1854. Brother Davis, of Holbeach, opened the morning service with reading and prayer, and Brother Jones, of March, preached from Psalm lxxxiv. 10. In the afternoon the reports from the churches were neither so numerous nor so encouraging as could have been desired. It appeared from them that fourteen had been baptized since the last conference, and that ten remain candidates for baptism. The Secretary having stated that he had received applications for Home Mission aid from Castleacre, Gedney Hill, Peterborough and Holbeach, and also that the treasurer is now nearly £27 out of hand, it was unanimously resolved:—1. That the making of grants for the present year be deferred until the next Conference. 2. That the brethren present feel grieved to find so large a balance due to the Treasurer and earnestly entreat the churches, that have not yet subscribed, to make a contribution to the funds of the Home Mission before the next Conference.

In addition to the above resolution it was thought advisable that a more direct appeal should be made to some of the churches in the district, and several of the brethren present kindly consented, on behalf of the Conference, to make such appeal either personally or by letter.

The next Conference was appointed to be held at Wisbech, on Thursday, Dec. 7th, 1854. Brother Lyon of Chatteris to preach in the morning. The evening service was omitted, as the people generally were engaged in the harvest field.

T. BARRAS, *Sec.*

CHESHIRE CONFERENCE.—The parties concerned are desired to remember that according to previous arrangement the Cheshire Conference will meet, God willing, on the second Tuesday in October next, at Tarporely: preaching in the forenoon. The churches at Longton and Rocester are earnestly desired to reply to request of last Conference, to their uniting with this Conference.

R. STROCKS, *Sec.*

ANNIVERSARIES.

LONG WHATTON.—Two excellent and impressive sermons were preached on Lord's-day, September 3rd, in the G. B. Chapel by the Rev. E. Bott, of Barton, to attentive congregations, when collections were made in behalf of the school amounting to £6 13s. 6d. Mr. Bott delivered an address in the morning to the parents and children of the Sabbath School.

E. K.

BURNLEY, Aeon Chapel.—On Lord's-day, Aug. 20, two impressive sermons were preached for our Sabbath School to large congregations, by Dr. Burns, when collections were made amounting to the handsome sum of £66 16s. 2d. This sum included a donation of £10 from some unknown friend, who sent two £5 notes in an anonymous letter to Mr. Batey, the previous week. A £5 note was sent in the same way last year from the same individual, with earnest wishes for our prosperity.

J. B. B.

WILLOUGHBY.—On Lord's-day, August 20th, two excellent sermons were preached at Willoughby by the Rev. G. A. Syme of Nottingham, in behalf of the General Baptist Sabbath School recently commenced there. On Monday afternoon a tea meeting was held, when a goodly company assembled. After tea Mr. J. Trueman, of Nottingham, kindly gave a very ornate and interesting lecture upon "Ignatius Loyola and the use of Jesuitism. Mr. Robinson kindly lent his barn, both on the Sabbath and Monday, the new chapel not being large enough to hold all the people. Collections and clear proceeds from the tea £6 3s.

B.

CASTLEACRE.—On Lord's-day September, 17th, and Monday 18th, we celebrated the fourteenth annual services of the opening of the General Baptist chapel in this village, when three sermons were preached, one in the morning by Mr. Henry Vince, from Swaffham, P. B., those in the afternoon and evening by the Rev. John Chapman, Baptist minister of Blakeney, in this county. The various services were well attended. On the Monday a numerous company sat down to tea, after which we held a public meeting, when our pastor, the Rev. J. Stutter, occupied the chair, and the meeting was addressed by Messrs Chapman and Girdlestone. Collections £6 19s. 6d.

J. S.

KIRKBY.—On Lord's-day, Aug. 27, two excellent sermons were preached in the G. B. chapel Kirkby, by the Rev. J. Stevenson, M.A., of London, on behalf of the Sabbath school, to large congregations. Collections were made at the close of each service in aid of the school funds.

NETHERSEAL.—On Lord's-day, August 20, two sermons were preached by Rev. T. R. Stevenson of Ilkeston, after which collections were made to defray expenses incurred by painting and improving the chapel. Attendance good and collections liberal.

G. S.

BAPTISMS.

LOUTH, Walkergate.—On the morning of Lord's-day, August 27th, Mr. Kiddall preached on the importance of giving ourselves to God and to his people, from 2 Cor. iii. 5; and in the evening, at the baptism of three friends, from Matt. xxv. 21, on the happy result of obedience to Christ as King in Zion. W.

MORCOTT AND BARROWDEN.—Two persons were baptized on Wednesday, August 30th, and on the following Sabbath were received into the fellowship of the church.

BURNLEY, Ænon Chapel.—On Lord's-day, Aug. 27, after a sermon on the baptism of the Saviour, Mr. Batey baptized two persons on a profession of faith.

ORDINATION.

KIRTON-IN-LINDSAY.—Mr. Stapleton has entered on his ministry in this place. Last month the name of Kirkby Woodhouse was inserted by mistake. May his labours be blessed from above.

SEVENOAKS.—We have received a note signed by the deacons of this church, testifying that Rev. F. Felkin is recognized by the Church here as its pastor; in correction of a statement made in a previous number.

REMOVAL.

THE REV. J. STEVENSON, A.M., and **THE REV. C. M. MERRY,** have resigned the pastorate of the Borough Road Church. This large and important church is now without a minister, may God of his mercy direct it to a man after his own heart.

J. S.

MISCELLANEOUS.

LOUGHBOROUGH, Jubilee of the G. B. Sabbath schools.—It being 50 years since the G. B. Sabbath school in this place was formed the teachers of the schools at Wood-gate and Baxter-gate, conferred together and arranged to celebrate the jubilee of these institutions. It was thought desirable to do this in such a way as both to interest the scholars as well as the teachers and friends. The following is a brief outline of the proceedings of this celebration. On Sunday afternoon, Aug. 20, both the schools, amounting to from six to seven hundred children, were assembled in Baxter-gate chapel. They, with their teachers, filled the area of this spacious chapel, while the galleries were crowded with friends from both places. The Rev. E. Stevenson presided, and the divine blessing was implored by Mr. Baldwin. After singing Mr. Stevenson delivered a congratulatory address. He was followed by Mr. H. Godkin who gave a brief history of the Institution, its

statistics, and the amount of money collected for their support. It appeared that near £3,000 had been contributed at different times to these schools, and that many hundreds of young people had received their early training here, while several ministers, including Revs. Dr. W. Yates of Calcutta, J. Wallis of Leicester, W. Butler of Heptonstall Slack, E. Bott of Barton, Thos., John, and E. Stevenson, and others had been connected with this school as scholars and teachers. Rev. J. Goadby then delivered an address to the children, explaining the joyful nature of the jubilee as appointed in the legation of Moses, and some of the many reasons for joy and jubilation at this season in connection with these schools.

On the Monday afternoon the children formed in procession at Baxter-gate chapel and walked through the Market-place in procession to the fields of W. Palmer, Esq., (kindly lent for the occasion), where they were regaled with cakes and tea, after which they were allowed to indulge themselves in a variety of innocent recreations. A great number of friends also were admitted to take tea and participate in the hilarities of the season. Several thousands were gathered together in the course of the evening, which seemed animate with life and joy in every part. Toward the conclusion some fireworks were discharged, and fire balloons started on their aerial voyage, to the delight and wonder of the juveniles. A large concourse was then gathered when a hymn was sung and the whole wended their way homeward.

On the following evening a large public meeting was held at the Wood-gate chapel, at which several friends from a distance who have been connected with the school were present. Mr. Goadby presided. Mr. Stevenson prayed, and Messrs. John Chapman of London, an old teacher who had come down purposely to attend this meeting,* Mr. F. Stevenson, Rev. J. Stevenson, and Rev. E. Bott, Mr. T. Hill, of Nottingham, delivered very suitable and effective addresses.

The next evening the teachers of both schools had a final social tea-meeting at the Baxter-gate school-rooms. Mr. E. Stevenson, Mr. W. Dexter, Mr. Goadby, and Mr. J. J. Goadby gave addresses. It was then reported that the price paid by the friends for the tea and admission into the grounds had nearly defrayed the expenses of treating the children, about £25.

May the blessing of God attend both the schools; may the teachers be diligent and devoted, and may their labours be crowned with success!

* We are grieved to learn that this estimable and talented friend died of Cholera, on Monday, Sep. 11, aged 55. So uncertain is life!

NOTES OF THE MONTH.

Sep. 20th—Since our last month's date the harvest has been gathered in. The season has been unusually propitious for field operations, and it seems agreed on all hands that finer crops of grain have never been collected from our fields. The quality is of the first class, and the yield will be abundant, far beyond an average. In some cases seventeen coombs of wheat per acre are spoken of. It is hoped that this will awaken general gratitude.—The first of October has been appointed by the Queen as a day of thanks-giving for a bountiful harvest.—Of France and other continental countries, as well as Ireland, the report is favourable. As a set off against this it is stated that some parts of Prussia have suffered from inundations; and that the United States have suffered from drought. In our own fields, too, the pastures have been injured by the long season of fine weather.—The fearful scourge, cholera, has made alarming progress in London and other places. More than two thousand victims fell in the week ending Sep. 2nd. Before this sheet is in the hands of our readers we hope the severity of this scourge will be abated. Its seat seems to be among the ill-drained and ill-ventilated sections of our towns, and where bad water is used.—The war has been progressing since our last. In the Baltic, a strongly fortified Island, Bormasund, the key to the Gulph of Finland, has been taken by the allied fleets. The forts of the Russians, the terror of Scandinavia, were immensely strong; granite walls ten feet thick, with an iron covering, underneath which were six feet of sand. All fell before the tremendous power of the British artillery, while our ships were beyond the reach of the Russian guns! Few lives were lost. The Aland Islands were, however, found to be very unhealthy, and consequently the forts were entirely blown up, and the stores of meal, meat, &c., were given to the poor inhabitants. It is now apparent that Russian granite forts are not proof against English cannon, a painful

lesson for Russia. Some destruction has been effected in the White Sea. In the Black Sea there has been more activity. A great portion of Varna, where were the head quarters of the allied forces, has been burned down, supposed by incendiary Greeks. The guard of the magazine &c., was therefore doubled. A bridge over the Danube, at Rutchack, 1495 yards long, has been erected by the French and English sappers and miners, which is regarded as a "chef-d'œuvre" of military construction. It was opened by Omar Pacha with great pomp and festivity. Constantinople is undergoing great changes as to its society, feeling, &c., under the influence of English and French residents.—The allied forces have sailed from Varna to the Crimea, some 80,000 men. (Near 60,000 troops have effected a landing) Their intention is to take Sebastapol. Various and conflicting opinions prevail as to the practicability of the enterprise. It is probable that some definite intelligence will reach us ere long. It is awful to contemplate the power of destruction in guns that throw balls of sixty or eighty pounds, with precision, from two to four miles!

Prussia gives unmistakable indications of a leaning towards Russia, and invites the German powers to the same course. Austria, by compact, has advanced her troops into the principalities. Some predict she will play false. Her true interest is with the allies, but she, or her court, is a perfidious power, and will, in all probability, wait the turn of events.—The Russian forces in Asia have been routed by the Circassian army, under Schamyl. There are, at present, no signs of relenting on the part of the Czar; on the contrary, he has given orders that if Odessa is in danger of falling into the hands of the allied forces, the inhabitants are to burn down their own houses, and threatens such as disobey or attempt to prevent or put out the fire! He thinks of Moscow, the barbarian! The war seems to be far from its termination; alas! when shall all wars cease? There has been a serious fire

at St. Petersburg. — While in Spain Espartero has succeeded in restoring some measure of order; it is reported that the Queen is suffering from brain fever. — At home we have had our share of calamities and deaths. The destruction of Dr. Cox's chapel at Hackney, by fire, on Saturday, Aug. 29th, made some little impression, and the exaggerations in the papers as to the cost of the organ, and the value of the whole property were monstrous. It was insured for a considerable sum.

—The Sunday sale of beer bill seems likely to be neutralized by the indefiniteness of the word "traveller," the magistrates, with some exceptions, interpreting it as applying to any person going from one part of London to another. When will these houses be closed entirely for the Lord's-day!

—Some painful railway accidents have occurred. — The open-air services in several places have been interrupted by order of the magistrates, on the plea that the places are not certified, and that the assemblage stop the highway. In others, as in Boston, they have been wisely encouraged, and where the thoroughfare is not obstructed the police are directed to keep order and prevent the preachers from being insulted. — Mr. Gough, the celebrated Temperance lecturer is reported to be getting rich as a reward of his toils; the public of all kinds being willing to pay well for the pleasure of hearing his thrilling addresses. — There have been a few bread riots, owing to the impression abroad that the bakers were not lowering the price of bread proportionably to that of corn. Good sense and a slight turn of the markets, have corrected this folly. — The Pope has proclaimed a universal jubilee in October and November. Its object is said to be to obtain peace; the appeasing of sedition; the cessation of cholera and famine; and light on the question of "the immaculate conception of the virgin." The "Times" pours contempt on his folly and ignorance, especially as to the latter question, and

urges that he should recommend cleanliness and pure air for the removal of cholera, broadly intimating that the catholics, i.e., the poor, are very negligent. — Mrs. Hamilton, an English lady, has ascended Mont Blanc.

The court martial on Lieutenant Perry has given general dissatisfaction. He is recommended to seek redress in civil courts. Meantime the officers of the 46th are often insulted and annoyed. Combined as they seemed to be to crush him, they have little sympathy, and the disclosures of the orgies of the barrack rooms, &c., have shocked the public morals. — Prince Albert has visited France in State to meet the Emperor at a grand review. This cordial feeling between the two countries will have a political influence.

—Reformatory schools encouraged by act of parliament are hoped to be instrumental in reclaiming and preserving from evil hosts of British boys who have been or might be trained to vice and misery. — The rise in the value of paper is producing serious embarrassments among the printers. In some cases the price of Newspapers has been in consequence raised.

—The legislature of the state of Cincinnati have passed an act to protect coloured and other persons from slave hunters, making imperative on *them* to prove the slavery of any they capture, and imposing a penalty of 5,000 dollars, and five years imprisonment on false evidence. — A diabolical attempt to overthrow an excursion train, in Ireland, containing a large party of orangemen, resulted in the death of the engine driver, and the serious injury of many others, among whom was the Earl of Enniskillen. — Great fires have taken place in America in consequence of the drought. A picnic party near Albany were so surrounded by flames as to escape with very great difficulty. — The Sultan has given orders to provide a site for the erection of a Latin church in Jerusalem in honour of his alliance with France.

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

MEETING OF THE COMMITTEE.

At a Committee Meeting held in Stoney Street vestry, Nottingham, on Tuesday, Aug. 15, it was determined to request our Nottingham friends, the ladies connected with the three churches, to provide a Bazaar for the Foreign Mission, at the next Association. The Rev. J. Buckley was appointed to correspond with them on this subject.

It was agreed that a circular be addressed to the churches, requesting special collections and subscriptions in aid of the loss sustained by our missionaries and friends at Berham-pore, in the burning down of their chapel, brother Wilkinson's house, &c. Relying on the prompt assistance of the churches, the Treasurer was authorized to advance £200 to the brethren. The total loss is estimated at £600.*

Miss Butler of Nottingham applied to be received as a female teacher in the mission schools. She was cordially received. It is expected that she will go to India with Mr. and Mrs. Buckley. The expenses of her outfit and passage will be paid by a ladies' society.

Letters from China were read. It was resolved that the expenses of Rev. T. H. Hudson, for his passage home, be paid by the Society; and the time up to which the accounts are directed to be made up is the 21st of March, 1855—at which period it is understood his connection with the Society terminates.

Mr. Goadby of Loughborough was requested to address a note to our Chinese teacher, Le Sing.

NOTE TO THE CHINESE TEACHER AT NINGPO.

[The following note, prepared at the request of the Committee, has been duly forwarded to this estimable friend. It is hoped, that though our efforts to spread the gospel in China, for a season, are suspended, the usefulness of this christian brother will not cease.—Ed.]

To Le Sing, Chinese Christian Teacher at Ningpo.

Dear Friend and brother in Christ,
—In the deliberations of the Committee yesterday, respecting the pre-

sent suspension of our efforts to spread the gospel at Ningpo, our thoughts were affectionately directed to you, and we were solicitous at parting to say a kind word to you.

We rejoice in you as the fruit of the labours of our esteemed missionaries, Messrs. Hudson and Jarrom, and feel that your conversion to God, and possession of the hope of eternal life, is a blessing for which we cannot be too thankful to Almighty grace. We hope that you are still living in the enjoyment of the consolations of the gospel, in communion with the Lord Jesus Christ, and in the desire to bring others to partake of "like precious faith with us, through the

* It should seem that the preparation and posting of this circular was the last public service our late revered secretary performed for the mission.—Ed.

righteousness of God, and our Saviour Jesus Christ." We pray that you may be steadfast, and "continue in the things you have learned, and been assured of, knowing of whom you have learned them." Our hope is that you will "endure to the end and be saved," and that you will be a "burning and a shining light." In order to this, dear Sir, you must live near to God by daily prayer, cherish a daily and believing reliance on the sacrifice of the Lord Jesus Christ, and on the help of the Holy Spirit, and consecrate your heart and life to imitate his example and do his will. Remember, dear Sir, that though men may change, and though the society that sent missionaries to teach you the true religion may change their plans, remember, I say, that "Jesus Christ is the same yesterday, to day, and for ever." His power, his grace, his love, his gospel, his salvation, do not change. They are ever the same in their reality, in their exalted claims, and in their infinite importance. If you were alone in Ningpo, as you know the truth, it would be your duty to hold it fast,

and to diffuse it around you to the best of your ability and opportunity. But you are not alone, there are other christians there. We hope you will not forget your privileges and obligations, and that God will bless you and make you a blessing.

The Committee have hope that you may be engaged to assist some of the christian brethren who will live and labour in Ningpo, but they have thought it best, while cherishing this hope, to request you especially to consult Mr. Hudson, who has been your religious guide, as to what it would be best for you to do in the future. Have a regard to his advice and counsel in this matter, and pray in secret very earnestly to God for his wise and gracious guidance. "In all thy ways acknowledge him, and he shall direct thy paths." To his care we now commit you, fervently praying that he may lead you in a right way, make you useful in life, happy in death, and glorious for ever.

In behalf of the Committee, I am your affectionate brother in Christ,

JOSEPH GOADBY.

Loughborough, Aug. 16, 1854.

LETTER FROM REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—It does seem a long time since I wrote you, how long I am afraid to say, and though I have nothing of particular interest to communicate either in reference to the state of the church, nominal christian community, or asylums, still the year has been unparalleled in my Indian life for the number and importance of the events that have transpired around us; we have had removals, sudden deaths, fire, pestilence, and almost famine.

Early in January the 18th regiment, M. N. I., which has been in this district for six years, was sent on foreign service to Jounghoo, in Burmah; several of the officers and ladies in the regiment were pious, and regularly attended our English service, and once a week some of them had been in the habit, for a long time, of attending a meeting which was held alternately at the missionaries' houses, for tea, the reading of a select portion of Scripture, religious conversation and prayer; their friends had also

assisted us in carrying on the cause of Christ; to part with them was a trial to our feelings. We indulge the hope that they have been benefitted by our labours, and now they are removed far hence, our prayers follow them that they may continue in the faith, and be blessed with "all spiritual blessings in heavenly places in Christ." We have repeatedly heard from them since their arrival in Burmah but they give most gloomy accounts of the dearth of provisions and of the great inconvenience and exposure they had experienced for the want of proper dwellings.

After the departure of the above regiment the 36th regiment M. N. I. came to Berhampore, en route for Burmah. Russel Kondah, the station from whence the regiment came, is about fifty miles from Berhampore, but as such a distance is thought little of in this country we consider the European residents there as something like neighbours. One of the officers with his

wife and child staid with brother and sister Wilkinson, and while there, parted with them (wife and child) for at least three years, and with all uncertainty of seeing each other again at the expiration of that time. It was indeed a painful struggle, but it was unavoidable, for wives and children are not allowed to accompany their husbands to an unsettled country. War is a cruel thing apart from the danger and actual suffering on the battle field, in the unnatural separations that it causes amongst friends and families. It will be a happy time for our world when war establishments shall be done away, and when the instruments of death shall be changed into instruments of peace.

The head quarters of this regiment embarked from Gopalpore early in March. The Adjutant a pious young man was the son of the present archdeacon of Madras. We had known him for two or three years, but I am grieved to state that he was drowned in the Sitany river, with several native soldiers, on his way to Jounghoo, we have not yet read particularly of this painful occurrence, but I will give you two short extracts from the weekly summary of "The Friend of India":—

"The Rangoon Chronicle informs us that the Cyclone at Rangoon was fatal to a fleet of boats in the river Sitany. Forty boats conveying a company of artillery, and the 36th M. N. I. to Jounghoo, were caught in the storm. Of the forty, thirty-one are missing, and it is feared the majority have perished. The intelligence is said to be official, but we sincerely hope the catastrophe will be found to be exaggerated."

"The Calcutta Morning Chronicle says that the destruction of the fleet of boats in the Sitany river was caused rather by the bore than by the Cyclone. It broke completely over them sinking them at once. We believe the bore is more terrible in this than in any other river in southern Asia."

Since the departure of these two regiments, two others have come to fill their places, viz, the 26th M. N. I. for Russel Kondah, and the 5th M. N. I. for Berhampore. In the former regiment are two or three excellent, pious friends, one of them, a Captain I., on his way by sea from Moulmain to Berhampore, lost a fine boy by croup, in a day or two after his wife was attacked with Quinsey, and at the recommendation of the medical officer on board he took her on shore at Vizagapatam and consigned her to the care of one of the London Missionaries there, but he was unable to remain with her as he had charge of a detachment on board. Very soon after his arrival at Berhampore he received the painful intelligence of the death of his wife, and in a few days following of the death of his

then only surviving child, a little girl, of the disease. Thus in ten or twelve days he was bereft of a lovely wife and family, and himself left sad and solitary in the world. "As for man his days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more." In his case we saw with thankfulness the triumph of christian principle, great as was his loss the grace of Christ was sufficient for him. Blessed gospel! what rich consolation it affords in the cloudy and dark day.

On the removal of the first mentioned regiment to Burmah, the families of the sepoys (native soldiers) were located on some waste land adjoining the mission premises. Before the huts were built we pointed out our danger from epidemics and fire to the officers of the regiment, and petitioned the civil authorities that some other more eligible site might be selected, but to no purpose. Time has proved the truth of our statements, for our worst fears have been more than realized. Soon after their location, small pox broke out, and many died; this alone was a fruitful source of anxiety, but when the hot winds set in we were in constant fear of fire, as all our buildings were thatched, and these families are proverbial for their carelessness of fire. You have already heard of the very serious loss that has befallen brother Wilkinson and the mission, and four of our native christians; the scenes of that day can never be forgotten. I never felt so paralyzed in my life. I have seen fires in England but they would bear little comparison with the fire at Berhampore. In three or four minutes every room was so filled with flame and smoke that even an attempt to save anything was utterly impossible. In about two hours everything in the shape of wood, both in the chapel, brother W.'s house, and native christians' houses, was entirely consumed. We are thankful that the fire occurred in the day, had it been in the night lives must have been inevitably lost; but I feel that the subject is too painful to write about. I ought however to mention that the Europeans in the district have been exceedingly kind. I may mention that the chaplain of the district, unsolicited, collected and sent to brother W. nearly £60, to help him to bear his burden. The heathen, too, manifested much sympathy, and some of them who own a house in the cantonment offered it to brother W. rent free, as long as he liked to live in it, and another offered him some wood to rebuild his house. Our trials have been great but the Lord has helped us, and given us strength according to our day.

But almost immediately after the fire, cholera broke out, and though the disease

has been milder in some cases this year than in former years, still many have died. The Roman Catholic priest was taken ill and died in a few hours. Several Hindoo Britons have died. Tama, one of our native preachers, was attacked and brought even to the gates of death, but the Lord had mercy upon him, and upon us also, for he is now nearly recovered. Few, if any in England, can imagine the panic that is produced in a station where this disease is prevalent, and no wonder, for it often sets in with death, and defies all the efforts of the most talented and experienced medical men. Means that may have been effectual one year are entirely useless the next. It is truly a pestilence that "walketh in darkness." A storm is the most effectual in checking the progress of this terrible disease, and as for some days part of the clouds have been gathering, we are looking forward with hope for thunder and rain. But I will close this gloomy epistle, for you will say it is full of "lamentation and woe."

It is just nine years to day since I left my dear old home, how rapidly time flies away. O that by divine grace I may be able to redeem it, walking circumspectly and working while it is day, for the night cometh when no man can work. Through mercy we are well, our united love to Mrs. G. and all the friends of the mission. I am yours affectionately,
W. BAILEY.

RECENT INFORMATION FROM BERHAMPORE.

THE following is the most recent information from Berhampore, the scene of the late calamitous fire. It will be noticed with concern that immediately after the fire that pestilence which walketh in darkness—the cholera—broke out in the lines—the same place as the fire—that our Brethren have been in a state of great anxiety and alarm, and that one of the young native preachers, Tama, had a very alarming attack, but the Lord (blessed be his name!) had mercy on him and not on him only but on us also and on his dear cause in Orissa, otherwise our small number of labourers would have been still smaller. The amount already received in India towards Mr. Wilkinson's afflictive loss is very pleasing and will we trust stimulate our friends to act as promptly as possible in this matter. Assistance is greatly needed for the erection of a

new chapel, and for the native Christians' houses, and as by the beginning of November the rains will have ceased and it will be a suitable time for building, it is exceedingly desirable that by that time our brethren should receive such monies or promises from the churches as will encourage them to "rise and build" without delay. The extracts all of which will be read with interest, though with mingled feelings, are from a letter of Mr. Bailey's, bearing date June 7.

"I hope you would receive my letter in time for the Association. We have a little recovered ourselves from the shock that we have experienced, still we cannot but look at Berhampore with gloomy feelings. So far we have met with considerable assistance considering the number of Europeans in this district. From Vizagapatam, Chicacole, Berhampore, and Russel Kondah, we have received nearly 1500 Rs. (£150). This has been sent to brother Wilkinson; we have as yet received nothing for the chapel and native Christians. I fear we shall have most difficulty in getting a chapel. We are anxious to have a tiled one, so that it may not be in danger of fire again.

Immediately after the fire, cholera broke out in the "Lines," against our house, and many have died. We have been in a great state of alarm in consequence of cholera: in some places it has been very bad; the Roman Catholic priest died in a few hours of that disease. Tama (native preacher) had a very severe attack but help was immediately obtained from the Hospital, and the vomiting and purging stayed after about seven hours. He was insensible for a day or two but through mercy has regained his strength very surprisingly. We are sighing for rain, and then we have hope should rain come* that the disease will soon be stayed. I never knew such a dry season; almost every tank in Berhampore is dry, and further south it is said that the cattle will die unless rain comes quickly, as there is neither grass nor water. O for "rain from heaven and fruitful seasons." Every thing here is almost a famine price.

You will be interested to know that sister Wilkinson was confined of a son on Monday last the 29th of May. Both mother and babe are doing well. We are all well. We have had four deaths in our schools lately, all the rest of the children appear healthy.

* Indian papers of the 20th of June inform us that rain was then falling in torrents.—J. B.

OPENING OF MISSION CHAPEL AT BALASORE.

THE following notice, taken from the "Morning Star," will be pleasing. Our F. W. Baptist brethren are advancing.

Balasore, March 28, 1854.

MY DEAR BROTHER HUTCHINS.—I have no unanswered letters from you, and nothing to report concerning our station, of any special interest, except it be the opening of our new chapel, which is an item of much interest to us, after being obliged to move about from place to place to worship, and to be straightened for room at that. We are now abundantly supplied with room, as you may well suppose, with a building 70 feet by 40. Including children and all, we have about 140 to 150 at our morning or 9 o'clock service, and about 20 at our English service in the evening. This of course includes the East Indians in our community. Our mission station here now has the appearance of permanency, with a substantial chapel, very conveniently located midway between brother Smith's house and ours. The chapel is not entirely finished outside, but so far

advanced as to give us no uneasiness about its being finished. I for one feel relieved of a burden which pressed heavily upon me, I was so anxious to get the chapel ready for use as soon as we could. The opening or dedicatory services took place on the first Sabbath in this month, in connection with our Quarterly and Annual Meeting. We were favoured with the presence of brother Sutton of Cuttack, who preached the opening sermon in Oriya, Sabbath morning, and was followed by brother Phillips in offering the dedicatory prayer. Brother Sutton also preached a very interesting and appropriate sermon in English in the evening. We had the Lord's Supper as usual at 5 o'clock, p.m., and can but hope that the chapel may prove the birth-place of many souls, as well as a place of divine refreshing and instruction to the children of God here. We think that we are amply repaid for waiting so long to have a good and substantial building.

Yours affectionately,

R. COOLEY.

NOTES OF VISITS TO THE CHURCHES. No. 11.

SATURDAY, May 13th, I rode by rail from Nottingham to BERKHAMSTEAD, where a friend was waiting to drive me to CHESHAM. The ride was a very agreeable one. When last I passed that way, it was in the midst of a severe winter, and the contrast presented was striking and suggestive of profitable thought. Nature wore her loveliest dress, and the rich, varied, beautiful scene presented as we swiftly moved along was fitted to remind one of the animating words of inspiration, "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;" but we must not forget that the frosts and snow of winter are as necessary to vegetation as the genial sun and grateful warmth of spring and summer. If the rain and the snow did not come down from heaven, and water the earth at the appointed season, we should look in vain for the verdure of spring, the loveliness of summer, and the precious fruits of autumn. On Lord's day, Mr. Pegg of London, the other member of the deputation, preached at Berkhamstead morning and afternoon, from Heb. x. 12, 13, and Proverbs xxiii. 26; and at Chesham in the evening. The writer preached at Chesham morning and afternoon, from Dan. xii. 13, and Matt. vi. 10: and at Berkhamstead in the evening to a crowded house. On Mon-

day morning we went to see the ruins of an old castle, which dates, it is said, from 697, the history of which, however, I am not able to give. The residence also of Mr. Halsey, who perished with his family in the wreck of the *Ercolano*, was pointed out to me; he was one of the members for the county of Herts. (Chesham is in Bucks). It is supposed that he and his family, with many other passengers, were below in the cabins, and in all probability asleep at the time of the frightful collision with the *Sicilia*; the latter ran 8 or 9 feet into her, literally doubling her up. The escape on this occasion of Sir Robert Peel from a watery grave was almost miraculous. Some respectable members of the Society of Friends residing here, have manifested a pleasing interest in our efforts for the benefit of the young in India. I visited two or three of them, being acquainted with a christian lady in Calcutta related to them, who has been, like Phebe, a succourer of many. The evening meeting was numerously attended. Mr. T. Stanion presided, and suitably opened the proceedings, and the meeting was also addressed by Messrs. Payne, (Baptist minister, Chesham) Hodge, (Independent) Bailache, (Stepney College) and the deputation. Much interest appeared to be felt. Collections and subscriptions £19 16s.; the collections were larger, the subscriptions, owing to removals, somewhat smaller than usual.

Tuesday evening, a gratifying meeting was held at CHESHAM, the attendance at which was larger than in some former years, though scarcely equal to the desires of the attached friends of the cause. Mr. West, of Amersham, kindly and efficiently occupied the chair. Mr. Salter, and Mr. Payne, briefly addressed the meeting, allowing ample time to both members of the deputation to enforce the claims of the blessed cause. Amount of collections and subscriptions not known to the writer, but, it is believed, not less than in former years. One esteemed friend who has been largely blessed by a bountiful Providence with the ability to aid the cause of Christ, in a pecuniary way, (a talent which may all rich Christians wisely occupy as those who must give account,) contributes £20 annually to the Missions in Orissa and China; and while others have done well special reference may be made to one of the collectors—a Lydia, whose heart the Lord had opened—whose name has appeared in our Report for more than 30 years, and always with a respectable sum attached to it. At Berkhamstead, too, there are long tried friends—beloved for the Father's sake as well as their own—who in the same way, and about the same time, have helped the good cause. Collectors who have laboured so long and so well, have in the testimony of a good conscience, and the approval of their Lord that which is much better than the thanks of a Missionary, however warmly tendered; still our acknowledgments are due to such helpers. The friends at Chesham have been for twelve months without pastoral superintendence. May the Chief Shepherd care for them, and guide them to a faithful minister, who shall watch for their souls as one that must give account.

Wednesday morning, we rode from Chesham to FORD. The distance is 15 miles, and a more interesting and agreeable ride I never enjoyed. Not that the scenery is so grand as in parts of Derbyshire and Yorkshire, but it is picturesque and beautiful in a high degree; producing the most agreeable emotions in the mind, and seen, as we saw it, in all the verdure, and loveliness of spring, it raised the mind to Him who "crowneth the year with his goodness, and whose paths drop fatness." What an interesting figure! the herbs, fruits, and flowers produced by the earth are, as Horne says, finely represented as a beautifully variegated crown, set upon her head by the hands of her Great Creator. Really after such a journey I could not have sung a hymn that never was a favourite of mine,—

"Lord, what a wretched land is this,
That yields us no supply!
No cheering fruits, no wholesome trees,
Nor streams of living joy."

The poet must have been in a very unhappy

mood when he wrote this hymn. I cannot subscribe to such sentiments. It is not "a horrid land;" but, apart from the wickedness of man, a very beautiful world. How beautiful are the flowers! and the Lord designed that we should look on them, admire them, and thus raise our minds to Him—the Uncreated Beauty. And then when the sun has retired behind the western hills, and darkness overspreads the earth, what splendour bursts upon our astonished sight in the varied glories of the starry heavens—splendour that it were worth while living to see, if beheld with intelligent admiration of the Great Author,

"Darkness shows us worlds of light
We never saw by day."

But I must not omit to inform the reader that, concurring with natural beauties on this agreeable ride, were historical reminiscences of uncommon interest. First, and chief of all, we passed near Hampden House, the residence in troublous times of a patriot of honoured name—a christian patriot—a patriot who died in seeking to deliver his country from a despotic Prince, and to consolidate her liberties; and who left a name worthy of being venerated by Englishmen, and lovers of liberty all the world over. We could not go over the house, but saw it at a little distance. It is on an elevated spot, and commands, it is said, the finest prospect in Buckinghamshire. But I can imagine that some of my readers, wholly free from despotic tendencies, may soberly ask, was Hampden's conduct reconcilable with those scriptures that bid us "render to Cesar the things that are Cesar's," and to be "subject to the higher powers, because the powers that be are ordained of God?" Trembling, as I desire to do, at the word of God; dreading the consequences of handling it on such a subject deceitfully; regretting that in the ardour of political disputes, christian men have sometimes explained away the plain and obvious meaning of such directions, I answer, that John Hampden's conduct, in resisting Charles the 1st, was, as it appears to me, perfectly reconcilable with these scriptures. In settling the question, the first point to determine is, who is Cesar? Who are the higher powers? Now it is clear, according to the ancient laws and statutes of the realm, that the monarchy of England is, and always has been, a limited one. The monarch may be a libidinous Henry, a faithless Charles, a dissolute George the 4th, or a virtuous Victoria, but the monarchy is not absolute. The Lords, and the Commons have rights, which are as important to be guarded as those of the Sovereign. Especially has the great constitutional principle, that the King cannot impose taxes without the consent of his Parliament been

admitted as the usage and law of the kingdom from so ancient a period, that no one can say when it was first maintained. (See Macaulay, vol. 1 p. 29.) Charles the 1st therefore really "resisted the power," and those who opposed his arbitrary proceedings were the conservators of the fundamental laws and liberties of the country, which the king had sworn to maintain, but laboured to subvert. On the propriety of having recourse, as the last expedient, to the sword, there will probably be some diversity of sentiment. My own opinion is, that our Lord's words, "If my kingdom were of this world then would my servants fight,"—conclusively establish the general principle that the subjects of civil states may, when required, have recourse to arms. Christianity recognizes the propriety of civil governments, and bids us to be subject to them. No government has ever existed without employing force, or ever will, till that brighter and better day, when under the benign influence of the gospel, universal peace will prevail. The New Testament clearly recognizes the legal use of the sword.* (Romans xiii. 4.) It appears then to me that John Hampden committed himself to a righteous cause, which, it is admitted, was after his death stained by some improprieties; but the more attentively his history and those times are studied, the stronger, it is believed, will be the conviction that he acted the citizen as became the gospel of Christ. My interest in the christian patriot, and my appreciation of the sacrifice he made for the liberties of his country were deepened by the knowledge that he was devoted to literary pursuits, and that his heart was open in no ordinary degree to the dear delights of domestic comfort. He was happy in the society of a wife to whom he was devotedly attached; but when his country required his services it pleased the Great Arbitrer of life and death to dissolve this—the tenderest tie that bound him to his cherished home. The depth and intensity of his affection for the departed one—"the truly virtuous and pious Elizabeth Hampden"—was tenderly expressed in the epitaph placed by him in the church which adjoins the mansion. It describes her as "the tender mother of a happy offspring in nine hopeful children. In her pilgrimage the state and comfort of her neighbours; the joy and glory of a well ordered family; the delight and happiness of tender parents, but a crown of blessings to a husband."

* If this were a proper place I could vindicate the opinions above given at much greater length, but at present can only refer the reader to the calm and judicious remarks of Fuller, p. p. 577—579. His arguments have never, so far as I am aware, been answered, and on fair and honest principles of interpretation I think never can.

What pathos the last sentence expresses! The desolate heart of the sorrowing widower was cheered by the persuasion that she had been translated, as the epitaph expresses it, "from a tabernacle of clay, and fellowship with mortals, to a celestial mansion and communion with a deity." It ends as follows:—"John Hampden, her sorrowful husband, in perpetual testimony of his coningall love hath dedicated this monument." The next year (1635) the writs for raising ship money were issued, and our patriot incurred the risk and cost of opposing the illegal demands of the king and his government; but posterity has rendered him the honour to which he is most justly entitled. Into the decision on this celebrated case, with its important results, I must not enter. Soon after he was returned to Parliament for the county of Buckingham (not now so worthily represented), and he left the ancestral mansion not to return to it as his permanent residence. He was one of the five members whom Charles in his infatuation resolved to seize in the House. Then came the contest, and Macaulay being judge, "Of all the statesmen who at this juncture accepted high military commands, Hampden alone appears to have carried into the camp the capacity and strength of mind which had made him eminent in politics." The same distinguished authority, speaking of the loss sustained by his death says: "He had indeed left none his like behind him. In Hampden, and in Hampden alone, were united all the qualities which, at such a crisis, were necessary to save the state—the valour and energy of Cromwell, the discernment and eloquence of Vane, the humanity and moderation of Manchester, the stern integrity of Hale, the ardent public spirit of Sydney." With reluctance he appealed to the sword, but Clarendon truly says of him—"When he drew the sword, he threw away the scabbard." In harmony with this sentiment was the family motto inscribed on the banner of his regiment, "*Vestigia nulla retrorsum*" (No going back.) Hampden lived six days after receiving the mortal wound; but his sufferings were agonizing. His last prayer for himself and his country was deeply affecting, and who shall say that the land of our birth is not to this day benefited by the supplications of the dying patriot? "O Lord God of hosts, great is thy mercy, just and holy are thy dealings unto us sinful men. Save me, O Lord, if it be thy good will, from the jaws of death. Pardon my manifold transgressions. O Lord, save my bleeding country. Have these realms in thy special keeping. Confound and level in the dust those who would rob the people of their liberty and lawful prerogative. Let the king see his

error, and turn the hearts of his wicked counsellors from the malice and wickedness of their designs. Lord Jesus, receive my soul! O Lord, save my country. O Lord be merciful—" here his speech failed him, he fell back in the bed, and gave up the ghost. He was buried in the church which has been already mentioned, and was followed to the grave by many of his troops, who sang, it is said, the nineteenth psalm as they went, and the forty-third as they returned. The first verse of each in the old version shall be given:

"Thou, Lord, hast been our sure defence,
Our place of ease and rest,
In all times past, yea, so long since,
As cannot be express'd."

"Judge and defend my cause, O Lord,
'Gainst them that evil be;
From wicked and deceitful men,
O Lord deliver me."

On the christian character of the patriot, it will only be necessary to add, that in the earlier editions of the "Saint's Rest," Baxter speaks of Hampden, Pym, Brook, and others, as having joined the "general assembly, and church of the firstborn written in heaven." It is pleasing to state that the eldest son of the great patriot—Richard Hampden—was worthy of his distinguished sire. Baxter, who resided at Hampden House during the great plague, speaks of him as "the true heir of his famous father's sincerity, piety, and devotedness to God,"—a testimony equally honourable to the father and the son. Is the reader tired with this long story, or has he had as much interest in reading as I have felt in writing about a christian patriot, to whose exertions, more than two hundred years ago, our beloved country is deeply indebted? I must pass on, but before doing so, as an act of justice must state, that I have been partly indebted for these details to one of the friends with whom we rode—Mr. Payne, the worthy Baptist minister at Chesham, who has thoroughly studied, and greatly admires "the model patriot;" and to the "Footsteps of our Forefathers," a very interesting book of the kind, by J. G. Miall. See the 4th chapter, "Pioneers of Liberty." Lord Nugent's Life of Hampden I have not been so happy as to meet with.

At a little distance from Hampden House is another rather celebrated residence called the Chequers, where a married daughter of Oliver Cromwell resided. It was the favourite retreat of the Protector, though never his permanent residence; and it is related that it was a frequent meeting place for the patriots. Despite a notice that all trespassers would be prosecuted according to law, we went into the field to have a nearer view of the house, and thought of the days when Hampden, Crom-

well (they were cousins), Pym, Brooke, and others, walked over these grounds, discussing high and weighty themes. A christian man feels a satisfaction in relation to such men which cannot always be felt in regard to those who as patriots have done "very worthy deeds." Cromwell was, as Macaulay says, "the greatest prince that has ever ruled England;" and surely few who have read his letters can regard him as a hypocrite; but all intelligent christians must feel that the notion of a particular faith in prayer, as HE HELD IT, was a very dangerous one, fostering spiritual pride and other errors, leading to the assumption of something like inspiration, and causing those who held it to guide their conduct by impressions on the mind in which way soever produced.* It is, however, a most precious truth that our Father delights to honour the believing prayers of his children, and that we may ask what we will, with the fullest assurance that if it be according to his will, it shall be given; and if it be not according to his will, intelligent piety would desire it to be withheld. Ancient saints speak much of waiting patiently for the Lord—language which conveys a rebuke to many in the present day. The Lord sometimes seems to us to delay, but it is to sweeten and ripen the blessing. We are like foolish children, fond of gathering fruit before it is ripe, and when it is neither sweet nor wholesome. Humble faith delights to leave the time and manner of bestowing the blessing, and the precise form the blessing shall assume, to wisdom higher than ours; and if the cup may not pass, it bows the head, and with devout adoration says, "Not my will, but thine be done." If the thorn in the flesh continue to pierce, it rejoices in the promise, "My grace is sufficient for thee;" if the "vision tarry," it waits for it, knowing that "it is yet for an appointed time, and that it will surely come, it will not tarry"—that when "the set time to favour Zion" has come, the Lord will arise, and have mercy.

I must not omit to refer to another notable feature of our journey—the Chiltern range of hills. We had often read from early days of members of Parliament, when vacating their seats, accepting the Stewardship of the Chiltern hundreds, but had not known where they were till this morning. Here are the Chiltern hundreds so often mentioned. The office, as the reader knows, is now a merely nominal one, being a convenient arrangement by which a member of Parliament may, while Parliament is sitting, vacate his seat: he cannot *directly* do so, but can only accomplish it by accepting office under the Crown; hence

* See Howe's Life, prefixed to his works, p. 8.

this nominal appointment; but it is stated that formerly the district was infested by bands of highwaymen, and that an officer was appointed to hunt them down. In those days the stewardship of the Chiltern hundreds was no sinecure.

On reaching FORD, I was interested to learn that Aston Sandford, where Scott the Commentator ministered the word of God the last eighteen years of his life, was only a mile and a half distant. It is a small hamlet of about 80 inhabitants. Scott's Life is a valuable piece of Biography, and his Commentary, so far as I have read it, generally judicious, sound, and practical.

The services at Ford were of a very gratifying character. A sermon was preached in the afternoon on the future glory of those who are given to Christ. The congregation was the best afternoon one I have seen in my journeyings, nor was it divided, as it has been said afternoon congregations often are, into two classes—those who are asleep, and those who are falling asleep. All were awake and attentive. In the evening the attendance was overflowing. Mr. Tyler of Haddenham, an aged minister of Christ, occupied the chair, and enlivened the meeting by his remarks. Other friends who took part were Messrs. Pegg, Payne, Hood, and myself. It was really animating to see such interest displayed in the missionary anniversary. The collections and subscriptions, amounting to £15 11s 6d, were remarkably good. I was interested to hear that every year since Mr. Hood settled there, which I believe was fourteen years ago, there had been a regular increase in the mission collection. Such friends deserve kind and encouraging words, and from me shall hear no other. Their steady and warm attachment pleasingly contrasts with the instability that in some cases has to be deplored. One esteemed friend contributes £5 annually; and to others I have no doubt the commendation of the apostle may be fitly applied:—"For to their power I bear record, yea, and beyond their power, they were willing of themselves." The former meeting-house at Ford was erected in 1716. Two years ago it was enlarged and improved considerably. The Lord make the place of his feet glorious.

The meeting at WENDOVER on Thursday evening was not so cheering, though it is trusted, not wholly devoid of interest. Mr. Amos Smith presided. Prayer was offered by Mr. Hood; Mr. Barteram, senr., and junr., briefly spoke; and my esteemed friend, Mr. Pegg, who had rendered valuable help at the former meetings, contributed to the interest of this. The cash account was not read. Wendover seems a quiet little town. It formerly sent mem-

bers to Parliament, and was several times represented by Hampden. It was disfranchised by the Reform Bill.

On Friday evening a brief address was delivered at a well attended and spiritually conducted prayer meeting at Chesham, founded on Psalm lxxiii. 23—28.

I have lingered the longer on my labours this week, because these churches are not so well known in the midland counties as many others. Our denominational hymn book is not used amongst them. The church at Berkhamstead, Chesham, &c., was a flourishing community prior to the Revolution. At the same time there was a considerable church at Aylesbury, in the county of Bucks, some of whose members drank deeply of the cup of persecution. Twelve of them were apprehended when assembled for the worship of God, and confined in prison three months; they were then called upon either to conform to the church of England, and take the oath, or to abjure the realm; they declared they could do neither, and threw themselves on the mercy of the court. They were at once pronounced guilty of felony, and sentence of death was passed upon these unoffending servants of Christ. It was feared that the terrible sentence would be executed, but as soon as it was passed, the son of one of the prisoners rode up to London, and informed Mr. W. Kiffin, a Particular Baptist minister of independent fortune, and possessing much influence at court, of all the circumstances. They were introduced to the king, Charles II., and related the whole affair. He seemed much surprised that any of his subjects should be condemned to death on account of religion, and inquired whether there was any law in force that could authorize such a procedure, although he had only a few months before given his consent to the very act under which they were convicted. A reprieve was obtained, but they remained in prison till the next assizes, when the judge brought down his majesty's pardon.* Let us be thankful that our lot is cast in more peaceful times, and wisely improve the increased opportunities we enjoy for making known the gospel. The secret of Kiffin's influence at court was his property. A. Taylor, in his History, mentions a story from Crosby, which shows that the Baptist minister had not the highest possible opinion of the honesty of that "most religious and gracious king." Charles once condescended to ask Kiffin for the loan of £40,000. Mr. K. apologized to the messenger for not being able to advance so large a sum, but desired him to inform his majesty, that if £10,000 would be of any service, he would

* A. Taylor's History, Vol. 1, p. p. 226—229.

make him a present of it. This offer was graciously accepted; and the old man had such an opinion of the monarch's punctuality in paying his debts, that he used jocosely to observe to his friends, that he had saved £30,000 by his liberality. About the time of which I am writing, there was also a small G. B. church at Aylesbury — another town in this county.

On Saturday I rode from Chesham to LOUTH, via Tring, Blisworth, Peterborough, Boston, &c. The journey seemed long and tedious, but as in other cases, so in this, christian kindness at the end sweetened its toils; and at the appointed season I found what the patriarch desired, but found not. "My bed," he said, "shall comfort me;" but with him it was not so. Let us be thankful when we lay ourselves down in peace and sleep; and oft as we do so, let us think of being laid in that bed from which the sleepers "shall not awake, nor be raised out of their sleep, till the heavens be no more." Common mercies, constantly given, should excite continuous gratitude; and common things, as eating, drinking, and sleeping, should be suggestive of spiritual lessons, so that all should be done to the Lord. On Sabbath-day, May 21st, I preached morning and evening at Walker-gate, Louth, and at MALTBY in the afternoon. A missionary prayer-meeting was also conducted by Mr. Kiddall, the pastor of the church, at the former place, in the afternoon, and I was glad to learn that a good degree of holy fervour was manifested. On Monday afternoon, a tea meeting of the friends of the cause was held, after which a lecture on India with details of missionary success in Orissa was announced. This arrangement was made in order that the whole of the time might be occupied by the missionary. Mr. Barker, Independent minister, engaged in prayer. The attendance evinced the interest of the friends in the mission, and the collections exceeded £18—a gratifying improvement on former years. At Maltby, I remembered with interest my visit ten years ago, and thought of some of the changes that had taken place.

Lord's-day, May 28th, preached morning and evening at BOURNE, and in the afternoon addressed the young friends. On Monday evening, a gratifying and useful meeting was held, speakers, Mr. J. B. Pike, pastor, Mr. Jones, a friend then residing at Bourne, and the writer. The amount collected I cannot state, but believe it was in advance of some former years. The friends

here have been steady and liberal in their support of the cause; they have laboured and have not fainted; and I have no doubt have done it for His dear sake, who will remember and recompense. Bourne, too, it must be added, has some deeply interesting missionary associations. Bampton, our first missionary, was born in this neighbourhood. His sister was present at the meeting. His mother was baptized when far advanced in life, and was, I believe, either brought to a knowledge of the truth, or greatly benefitted, by a sermon from a missionary who went to India 17 years after her son (Mr. Wilkinson). Bampton was a man greatly devoted to his work. He lived for one object—the salvation of the heathen. Placed at the head-quarters of Satan's kingdom, he had perhaps more to bear than any missionary has ever had. What "trials of cruel mockings!" How "his righteous soul" must have been vexed by "the grinning brahmins of Pooree," as he aptly called them—hard to bear even now, with an English brother and a number of native preachers at your side, but he bore it all and laboured on, and laboured faithfully to the end. Peggs, his fellow labourer, was once pastor here, and the former part of the time was probably the most useful period of his life. He did a work for India, though not in India. The physical wretchedness of which he saw so much greatly afflicted his heart. The younger brother of the late Mr. Ward of Serampore, now far advanced in life, resides here. I went to see him, and he asked sundry questions about his brother's family. We had a little conversation about "weightier matters," and when at parting it was said, May your brother's God be your God for ever, he responded, Amen. He remembers his brother leaving for India nearly fifty years ago, but did not see him when he returned to England.

An important sentence from Bampton's bazaar book, which is in my possession, embodying a sentiment worthy of being the guiding-star of life, shall close this paper—already too long; but we have travelled over some interesting ground, and it is difficult, when passing green and lovely spots, not to linger a little, and pluck a few flowers—"Let me aim at devoting every hour of life to God, considering how each hour may be most effectually devoted to his glory; and let me aim at the spiritual advantage either of myself or others in all I say and do."

J. BUCKLEY.

CALCUTTA.

HINDOO OBJECTIONS TO CHRISTIANITY.

Our honoured brother, the Rev. A. F. Lacroix, from his long experience in the Missionary work, and his intimate acquaintance with the character and mental habits of the Hindoos, has become conversant in no ordinary degree with the objections on which they mainly rely in opposing christianity. A specimen of these objections, derived from so authentic a source, will, we are persuaded, be interesting to many of our readers.

In an explanatory note, dated Calcutta, Sept. 1st, 1853, Mr. Lacroix thus introduces the subject:—

“Having been lately requested by the Rev. Mr. Cuthbert, Secretary to the Calcutta Auxiliary Church Missionary Society, to furnish him with a list of the Objections to Christianity usually made by the Hindoos, it struck me that the friends of our own Society might feel equally interested in the subject. I therefore subjoin, as a specimen, a list of twenty-three of these objections. With the exception of two or three, these objections, with suitable answers to them, form the substance of a very good Bengali tract, by our late lamented brother Mundy. It should be noticed that the objections on the list, with many others of a similar nature, are made to the preachers of the Gospel by the Hindoos of the *old idolatrous school*. To these the *educated Hindoos* add many more, borrowed from the writings of European infidels; but which, for this reason, cannot properly be characterized as *Hindoo* objections.

Popular Hindoo Objections to Christianity.

1. We must not depart from the religion and customs of our forefathers.

2. We cannot leave our own Gooeroos, whom we are to account as gods, and who are our proper guides in the way of salvation.

3. What a number of persons say we ought always to conform to. As long, therefore, as the majority of our countrymen adhere to Hindooism, we also must continue doing the same.

4. Let our Pundits, Baboos, and chief men embrace christianity, and then we, who are their inferiors, may perhaps follow their example.

5. Every one will be saved by minding his own religion. As there are many roads, all leading to the same city, so there are many religions in the world; but they all lead to heaven at last. Of what use,

therefore, is it to forsake our present religion to embrace a new one?

6. Of what use is it to exhort us to embrace christianity, seeing that what is written in our foreheads must of necessity come to pass, whatever we may do?

7. When we commit sin, it involves no guilt on our part; since it is God himself, the Author of all things, who causes us to commit sin.

8. Our souls are portions of the Deity, which after a while will be re-absorbed into it. What is the use, therefore, of troubling ourselves about eternity?

9. The age in which we live is the Koli Joog (iron age), in which, according to our Shastres, wickedness *necessarily* abounds; it is therefore useless for us to stem the current, and to turn our minds to repentance and holiness.

10. The various gods we worship are all portions of Brumho (deity, i.e., the pantheistic ‘soul of the world’); and therefore by worshipping them, we in fact are worshipping Brumho himself.

11. You blame our worshipping idols; but we say it is a good practice; for though it is true that Brumho has no shape, yet in worshipping him we derive great advantage from idols and images which have a shape; in the same manner as the *sound* of the first letter of the Bengali alphabet has no shape; nevertheless it greatly assists us in conceiving what that sound is, if we trace with ink a figure or shape on paper which represents the sound of that letter.

12. Many christians (meaning Roman Catholics) worship images. Why, then, do missionaries find fault with us for doing the same?

13. We doubt christianity to be the true religion; because, whilst it professes to make men good, we nevertheless see many christians leading very bad lives.

14. Christians, by the permission of their own Shastres, eat all kinds of forbidden food without sin. How, therefore, can a religion founded upon such a Shastre be true?

15. Christians destroy animal life, and even the life of cows, for food—which is very cruel. How then can we embrace a religion which sanctions such practices?

16. Jesus Christ is not mentioned in the Vedas, nor in any of the histories of the four Joogs (ages of the world).

17. If christianity be the only true religion, why was it not made known to us before ?

18. If christianity be the only true religion, then all our forefathers must have perished.

19. If we embrace christianity, we shall lose our caste and subject ourselves to many painful trials. Why, then, should we become christians ?

20. If we embrace christianity, we must give up worldly business; for we know by experience that, unless we tell lies, we cannot prosper in business.

21. The Hindoo Shastres foretell that, ultimately, all will become of one caste. The success of christianity in our days is a fulfilment of that prophecy; and such prophecy, being fulfilled so accurately, proves those Shastres to be true.

22. By the tables and directions contained in the Hindoo Shastres, our Pundits can foretell long beforehand when eclipses will take place. Those Shastres therefore must be true.

23. Perform a miracle, and then we shall believe that christianity is true; but not before."—*From the Missionary Mag.*

BAPTIST MISSION.

DEPUTATION TO INDIA.

THE Committee have had before them for consideration for some time past, the changes consequent on the determination to consolidate and extend the mission in India, and the best mode of carrying them out. The settlement of the brethren who are gone, and those who may hereafter be sent forth, the proposed establishment of a training school for boys at Serampore, and one for girls at Calcutta, the arrangements necessary to be made at Serampore in reference to education of the students for the work of the ministry, and other matters of great importance, connected with the press, and the general conduct of the mission, are some of the more prominent. It has long been felt that correspondence would fail to effect these changes. The presence in India of some one duly qualified to effect them, and who was moreover thoroughly acquainted with the wishes of the Committee, and enjoying their confidence, was felt to be indispensable. The sub-committee, to whom the subject in its entirety was committed, recommended that one of the Secretaries should be requested to go; and after due deliberation, the Committee resolved, at their last quarterly meeting, to request Mr. Underhill to undertake the mission, who has since informed them that he was willing to comply with their request. The Committee have received this communication with great satisfaction. Mr. Underhill is expected to leave on the 20th September. He will probably be absent not less than two years.

This step has not been hastily determined on. If it should be said, "Can it be necessary, considering the recent visit of the brethren, Russell and Leechman?" it must be remembered that theirs was a mission for the most part of inspection and inquiry. They brought home a large

amount of most valuable information. Not the least result is the proposal to send twenty new missionaries into that wide field. Their visit has rendered the one now decided upon necessary. Had they not gone it is not likely that the Committee would have been led, at least for a long time to come, to take the steps they have taken. In fact, this visit is a corollary to that. Theirs was one of inquiry into the state and prospects of the mission. This is intended to carry out what they, in fact, suggested, and what appears to the Committee necessary to give full effect to the future management of the Indian mission, guided, as they have been, by the information which the visit of the deputation supplied. Mr. Underhill will have an arduous duty to perform. But we doubt not that he will receive aid and wisdom from on high. We entreat the prayers of the churches on his behalf, that he may have a prosperous journey, be kept in health during his absence, and when he has fulfilled his mission, be brought back in safety and peace.

It will be the earnest endeavour of the Committee to conduct the affairs of the mission during the absence of one of the Secretaries with the present staff if possible. Some aid will of necessity be required, but they will wait until the exigency arise, and do the best to meet it.

Meanwhile, we must urge our friends to continued effort. Six new missionaries will entail an increased outlay for outfit, passage-money, and support, of at least £2000 for India alone this year. The Committee have gone no further than the answer to their appeal, as shown in the income of the past year fully justified. The appeal was made and accepted before they took a single step in the increase of pecuniary obligations. They think, there-

fore, that having relied on the intention to continue the help promised, they can fairly look for the funds necessary to meet the liabilities now incurred. It rests with the churches now to determine whether

the executive shall proceed to the full accomplishment of the scheme for extending and consolidating the mission in India.—*Baptist Missionary Herald.*

REMARKABLE CONVERSION OF A TINNEVELLY SHANAH.

Our Mission field at Tinnevely is interesting and extensive. It is divided into thirteen districts, in which are to be found 28,444 professing Christians, under the charge of eight European Missionaries and seven native Pastors, besides native catechists, readers, &c. There are amongst them, we rejoice to say, very many truly God fearing people, who love their Saviour, and endeavour daily to "walk worthy of the vocation wherewith they are called;" and efforts are not wanting, on the part of all engaged in this work, to deepen and strengthen the hold which Christianity has on the minds of those who profess it, and to extend its influence among the surrounding heathen. It is deeply interesting to read the accounts of the different districts sent home by the Missionaries, and much there is to gladden the hearts of those at home who desire the salvation of poor sinners and the advancement of the Redeemer's kingdom. In the "Church Missionary Record" of this month our readers will find a review of the whole Mission.

In one of the reports—that of the Rev. P. P. Schaffter, of the Nullur district, for the half year ending June 30, 1853—we find the following instance of conversion, one of the most remarkable he had ever witnessed. He expresses a wish that many hardened sinners might read it and reflect, and that many burdened and heavy-laden souls might get peace and joy in Jesus the crucified Saviour. We are anxious to make it known, in the hope that such a prayer may have its answer, and that this fact, like a seed borne on the wings of the wind, may fall on some heart, and, sown there by the Spirit of God, may bring forth fruit unto eternal life.

Vitheyalingum, of Alankullam, was deeply versed in astrology, magic, necromancy, and all those secret arts calculated to render him the oracle of an ignorant and superstitious multitude. He had studied the rarest books on those subjects, which enabled him, in the estimation of others, and perhaps, also, in his own, to divine the fate of new-born children, the success or failure of an enterprise, the eligibility or ineligibility of a piece of ground to build a house or sink a well on. There was scarcely a mystery which he

did not profess to fathom; so that he was incessantly consulted, his advice implicitly followed, and he grew rich by the reward—and, as he was generally kind and fair in his dealings, he was looked upon by the Shanars, to which caste he belonged, not only as a clever, but also as a most respectable man. He was one of the corner-stones of heathenism in Alankullam and in the neighbourhood, and did probably much harm to Christianity, not by opposing it openly, but secretly, and by artfully casting contempt on it.

In the beginning of March last I was informed that Vitheyalingum was very ill, in great agonies of mind, and wished much to see me. I found the poor man in a condition deplorable beyond description. He was much reduced by illness. Fear and anguish were depicted in his countenance, and he was bewailing his state in an agony of mind. "Oh!" said he, as soon as he saw me, "I am miserable beyond description: it will soon be all over with me. I am undone! Vain knowledge! wicked world! how you have deceived me! I know now that Christianity is true, and all the rest is a lie. Sir, you are a teacher: can you not advise me? What have I to do? I am undone, I am undone!" He went on in this vehement strain for some time, fixing an eye of despair on me. I was much shocked, and was apprehensive he was going out of his mind. He grew more composed; and then he gave me, in a weak and less agitated voice, a long account of himself, by which it appeared that he was deeply conscious of his sinfulness; that all the prayers on which he had stayed himself had failed him, one after the other; and that the problem, What shall I do to be saved? now proposed itself to his mind with an overwhelming power. As he went on exposing his great misery, I felt myself as poor and as needy as he did, with this only difference, that I knew there was a Saviour for him and for me. I read to him the parables of the lost son and the lost sheep—blessed parables! and a few other portions of Scripture, which record the tender love of God in Christ Jesus towards the greatest of sinners; making a few remarks, as I went on, to render the meaning clearer to him, and apply it to

his own case. He became more and more calm. His countenance cleared up, and the gloom disappeared, at last he said, "It is even so. O Jesus, I have laid hold of Thee! Jesus, here Thou art! It is even true I have Thee!" His joy was indeed great, and his speech overflowed with prayer and thanksgivings. I never witnessed yet such a sudden, complete, and happy change. It was a complete transition from darkness to light. We all felt the presence of Christ, and, on his request, I baptized him forthwith. Then

he addressed his wife and children, charged them to forsake heathenism and all the works of darkness, and committed them to my care. In this happy state I took leave of him, and saw him no more, for he soon after died; but the catechist told me that he continued in the same happy frame of mind to the last, relying on the merits of the Redeemer for salvation, and that he once more spoke seriously to his wife and children, and charged them to join the congregation, which they have done.—*Church Missionary Gleaner.*

MEMOIR OF A NATIVE EVANGELIST.—POLYNESIA.

LONDON MISSIONARY SOCIETY.

THE Rev. Charles Barff, of the Society Islands Mission, has, in the subjoined narrative, recorded the life and labours of Moia, one of the first members of his church at Huahine, and who was also among the foremost of the native pioneers who prepared the way for the introduction of the Gospel at Samoa. To the pious confidence of this devoted man, in undertaking the cure of the most potent chief on the islands, when lying apparently at the point of death, and the signal success of his treatment, may be attributed, under God, the first favourable impressions the Samoans received regarding the new religion which Moia and his companions had come to make known to them.

"Moia, the subject of the following notice," writes Mr. Barff, "was a Raiatean by birth; but on his marriage with a woman of Huahine, he removed to this island, and resided, when I first knew him, near the Marae (temple) of Oro the god of war, and of Hiro the god of thieves.

When we removed from Eimeo to Huahine in 1818, and began to form a settlement at Fare, but few of the people could be induced to come and reside at it. It fell to my lot to itinerate round Huahine, to preach and superintend schools. We had a preaching place and school at Parea, the residence of Moia, and he was among the most diligent in learning to read himself and in teaching others.

When some were placed under a course of private instruction, as candidates for baptism, Moia was one of the first to remove with his family to Fare to enjoy that privilege; and on the 21st of April, 1821, was baptized, on the profession of true repentance and faith in the Lord Jesus. He was now admitted among the candidates for communion, and united in church fellowship in May, 1822. His

conversion to God was not accompanied with those alarms of conscience which some experienced; but the growth of his knowledge, faith, and love to the Lord Jesus was gradual. He was one of the most active in the native schools; and in visiting the sick and aged at their houses, to read to them the Word of God, and pray with them. He was among the most diligent, too, in his attendance on the means of grace; and his conduct was uniformly consistent with the gospel of Christ.

Moia was one among many who early volunteered his services as a native teacher among the heathen, and was put under a simple course of instruction preparatory to the work. Proceeding to Tahiti in 1828, he accompanied two of the missionaries to the Marquesas; but as it was not thought safe to commence a mission there at that time, he returned to Huahine.

In the beginning of 1830, after much earnest prayer for direction, it was determined by dear Mr. Williams and myself, to try to commence a mission on the Samoan Islands, and Moia was one of the natives selected by the church of Christ at Huahine for that humble attempt. We left these islands in May, 1830, in the 'Messenger of Peace,' and had the happiness to land, in the month of June following, at Sapapalii on Savaii. Both our native teachers and ourselves were received, by Malieto and his people, with far more kindness than we could have expected. He was spared to labour for twelve years at Samoa.

"In common with his companions in labour, Moia suffered much from the actual want of the necessaries of life. The Samoans had not, like the Tahitians, been in the habit of giving food to visitors, so that, when the few trinkets, Mr. Williams

and I left with them were exhausted, they were reduced to extreme want; but even this was wonderfully overruled for good. Moia had one old black coat left, which had been sent to us, with many other presents, by a kind benefactor in England. This, after much earnest prayer, they determined to lay at the feet of Malietoa, as the best present they had, and solicit his support. Moia and his companions went to Upolu, where Malieto then resided, and found the chief in an apparently dying state. All the skill of the heathen doctors and enchanters had been tried in vain. Malietoa's family surrendered the sick chief to Moia and his companions; this was a trying moment. They knelt down and prayed for Divine direction. After prayer they consulted what to do, and finding the chief was in a high state of fever, they concluded that bleeding would be beneficial. With much fear and trembling, Moia extracted blood from his arm. The chief soon felt relief, and recovered his senses; and on opening his eyes, finding they had been the instruments of saving his life, he blessed them; and, when acquainted with the object of their visit, gave them permission to take food from his lands on all the islands, in which his family and people heartily concurred. They returned to their wives and children at Sapapalii in Savii, overflowing with gratitude to God for his wonderful interposition on their behalf.

"Soon after this event, a number of Malietoa's family and people put themselves under the instruction of the native teachers, and began to attend their religious exercises; and the good work once begun spread rapidly, under the blessing of God, on Savaii and some of the other islands of the group, so that, when dear Mr. Williams visited the islands in 1833, a large number had made a profession of Christianity. The Rev. A. Buzacott and I visited the Samoans in 1834, and found several small chapels erected for the worship of Jehovah, wattle and plastered with lime, and a large one at Sapapalii on Savaii; and an increased number of natives had made a profession of the faith. It was during this visit that I asked Moia, in private; what occasioned the great change that had taken place. He answered it was the *tibi ili*, meaning the *lancet*, that produced the first favourable impression. We had provided the native teachers with lancets when we

first located them, and taught them how to use them in case of sickness among themselves.

"It was during this visit that Moia moved from Sapapalii on Savaii to Falelato on Upolu, where he spent the remaining years of his labours in the Samoan Mission. He exerted himself very much in building chapels, preaching, and teaching to the extent of his limited knowledge. He was very much afflicted with the disease of the islands, elephantiasis; and, his eye-sight beginning to fail, he was, at his own request, brought home in the Missionary ship to Huahine in 1842. The Missionary in that part of the field where Moia was located, the late Rev. T. Heath, gave him an excellent character.

"Moia now resumed his place in the church of Christ at Huahine, and was as active in his office, as deacon, as his many infirmities would allow. His addresses at the church meetings were always listened to with deep attention, showing a large acquaintance with the Scriptures, and breathing a spirit of deep-toned piety. He survived twelve years after his return from Samoa. During the two last years of his life he was so severe a sufferer as to be unable to attend public worship; but the missionary generally visited him once a week, to converse with him on his Christian experience. God was very gracious to him, and gave him a strong faith in Jesus, and a desire to depart. The last time I saw him he was free from pain, and able to eat, drink, and converse as formerly. He lifted up his arms, and showed me his legs also, which, from having been for many years so swollen as to have become almost useless members, were now nearly reduced to their natural size, and asked me what the change indicated. I told him it showed that the outward man was rapidly decaying, and that his departure was just at hand. He replied, 'The sooner the better; come Lord Jesus, come quickly.' He died on the 3rd February, 1854, about midnight. He had been as well as usual during the day. About eleven p.m., he awoke his wife, and told her that the Lord Jesus had come for him, and desired her to call Roi, a deacon that lived close by, to come and read a Psalm to him and pray; and while the deacon was praying his spirit departed. Is not this a brand plucked out of the fire?"—*Missionary Magazine*.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

IN consequence of the lamented decease of the venerable Secretary of the society, the Treasurer, R. Pegg, Esq., with the advice of a few judicious friends, thought it advisable to call together the Committee, and a considerable number of the friends and members of the society, with a view to make such arrangements for the conducting of the business of the mission as might be deemed expedient until next annual Association. Circulars were therefore sent to friends in every part of the Connexion.

From thirty to forty brethren and friends assembled at Derby in response to this circular, on Friday, Sep. 15., at St. Mary's Gate School Rooms.

J. Heard, Esq., of Nottingham, occupied the chair. Rev. E. Stevenson implored the divine blessing.

After the minutes of the previous meeting had been read, the Rev. W. Underwood proposed the following resolution, which was unanimously adopted:—

The Committee and friends of the General Baptist Missionary Society, convened in consequence of the sudden decease of its invaluable Secretary, the Rev. J. G. Pike, feel called upon to record their strong and painful sense of the loss it has sustained by his unexpected removal. They would gratefully acknowledge the divine goodness which has been manifested in making their beloved and lamented brother the chief instrument in the formation of the society, in preserving him in his important official connection with it during the past thirty-eight years of its existence, and in so abundantly succeeding his unwearied efforts to promote its prosperity. They desire to be submissive to the Divine will in the event that has translated this good and faithful servant of Christ from his sphere of usefulness on earth to his gracious reward in heaven.

A further resolution was also pro-

posed by Revds. H. Hunter and J. Goadby, which was unanimously adopted.

That this Committee on its first meeting after the lamented decease of its venerable Secretary, desires to express its deep sympathy with the bereaved family of our beloved and departed friend, and also with the church assembling in St. Mary's-gate chapel, of which he was for forty-four years the faithful and zealous pastor, and to record its fervent prayer to Almighty God that both the family and the church may obtain comfort and guidance from above.

After some discussion it was unanimously agreed to invite Rev. J. Buckley, our returned missionary, to act as secretary until the next association. It was understood that Mr. Buckley will arrange for and attend the public services of local associations, prepare the quarterly papers, and the next annual report. Brethren H. Hunter, of Nottingham, J. Goadby, of Loughborough, and J. C. Pike, of Quorndon, were appointed as a Committee to advise and assist.

It was stated at this meeting that Mr. Pike's family were intending forthwith to prepare a memoir of Mr. Pike; and that it is desirable that any friends who may have important letters from the late Rev. J. G. Pike, should kindly forward them to Rev. J. B. Pike, Bourne, Leicestershire. It is supposed the price of the work will be about five shillings.

Mr. Buckley was requested to draw up a condensed circular for private distribution, to obtain aid for repairing the loss sustained by fire at Berrampore. The Chairman who expressed his warm attachment to this mission intimated his intention, when the accounts were made up, to subscribe £100 to this object. After a short prayer by Mr. Goadby the meeting closed.

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No. 11.

THE FAITHFUL SERVANT REWARDED.

BEING THE SUBSTANCE OF A DISCOURSE DELIVERED AT MARY'S-GATE CHAPEL,
DERBY, ON SUNDAY EVENING, SEP. 10, 1854, ON THE
DEATH OF THE REV. JOHN GREGORY PIKE.

My dear brethren, we are assembled on a great, a mournful, and solemn occasion. We are come together that, in connection with the worship of Almighty God, we may make some reference, with a view to our own improvement, to the life, labours, death, and future reward of an eminent and devoted servant of our Lord Jesus Christ. May all our hearts be impressed with the solemnities of the engagement, and may our God be present with us, and give us his blessing!

You, my christian brethren, the members of the church and congregation worshipping in this place, are profoundly sensible of the great loss which you have sustained. The Lord in his sovereign wisdom has taken from you your father, your teacher, your friend, and your guide, who has for many years fed you with knowledge and understanding. The inhabitants of this large town who have any reflection, and especially those who "fear God and work righteousness," feel that the town itself is impoverished by the removal from it of so much piety and excellence as marked our departed friend. While

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the churches of Christ in general, (for Mr. Pike was extensively known and revered), and the churches of our own denomination in particular, of which he was so long an ornament and support, as they mourn over their common bereavement, and their awakened thoughts follow his emancipated spirit to the higher skies, will be led to meditate on that bright and eternal reward on which he has entered in heaven.

Permit me, beloved friends, to entreat your indulgence and your prayers, both of which I greatly need, while I direct your attention to those words of our Lord, which in effect have doubtless been already addressed to our departed friend: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." In these remarkable words, which occur in the Gospel of Matthew, chapter xxv., and verse 21, and the connection in which they stand, our Lord represents by a striking parable the responsibility of his professed people, and the reward which will be bestowed on them that

are obedient and faithful. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdst unto me five talents; behold I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverdst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my

money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

This parable teaches that the Lord Jesus deals with his servants variously; that he intrusts them with talents for their use, according to his own sovereign pleasure; that he regards their "several ability" and opportunity in his bestowments; that he gives to all some talent; that the least as well as the greatest endowments are to be employed for his glory; that there will be a solemn day of final account, and that he will reward every one "according to his works." He who received only one talent was condemned for not using it, while he who had received two and profited by them was as truly honoured as he who had improved five.

Our thoughts are conducted by this parable to the day when God will "judge the world in righteousness by Jesus Christ," as the period when the full reward will be imparted to his faithful servants. The King will then "come in his glory, and sit upon the throne of his glory, and before him will be gathered all nations." "The heavens will declare his righteousness, for God is judge himself." Awful and glorious day! when the saints raised from the dead shall enter on the perfect and endless bliss of heaven, and the unprofitable and unbelieving shall be "cast out into outer darkness." Then, Christ will honour his faithful servants, and welcome them to his glory. But as we are taught in the divine word,

that as soon as their departed spirits are "absent from the body," they are "present with the Lord," that they "depart to be with Christ," we cannot doubt that some assurance of his favour is given to every one immediately on his entrance into the invisible world; we therefore believe that our venerable and departed brother has received such an assurance, and that he is now enjoying in an exalted measure the presence and favour of his blessed Lord. "Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them."

I.—Our Lord sets before us his approved disciple under the character of a "good and faithful servant."

Every true christian is a servant of the Lord Jesus Christ. He has consecrated himself to do the will of Christ, and is recognized by his Lord in that relation. There is a sense in which every person is Christ's servant. "Jesus Christ is Lord of all." He has "all power and authority in heaven and in earth." The countless hosts of angels, the myriads of the children of men, whether good or evil, are subject to his rule and government, and will receive their award at his hands. The wicked may rebel and say, "we will not have this man to reign over us;" the unbelieving may deny his name, and defy his power, but he, as the Sovereign Lord and King will overrule their rebellions and unbelief to the promotion of his own glory, and will punish all their errors and sins. "He must reign till he hath put all enemies under his feet." "Unto him every knee shall bow, and every tongue confess."

But the humble christian is a servant of Christ in a higher and nobler sense than this. He is not only a subject of Christ's general government, but one also who has chosen him to be his Lord and Master, sub-

mitted himself to his yoke, and made a voluntary surrender of himself to his service. He has willingly entered the ranks under Christ as his King; he has cheerfully given himself to the Lord.

Recognizing the infinite claims and attractions of Christ as the Son of God, and the Redeemer and Saviour of men; being sensible, too, of his own sinful and ruined state by nature and practice, and of his need of the salvation secured and offered by the grace of the Divine deliverer, as a penitent sinner he has come to him for redemption and salvation, and putting his whole trust in him and his great work, he has voluntarily surrendered himself to his redeeming Lord, that he may be saved by his grace, "justified by his blood," sanctified by his spirit, and ruled and regulated by his will. Henceforth he is not his own. He is Christ's. Christ has redeemed him from death and hell; and, constrained by his love, he fully and freely admits his claim, and presents himself a living sacrifice to his service. The language of his soul is, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. Rule in me, and reign over me. I am thine, thou hast redeemed me. I consecrate myself a living sacrifice to thee. Let me hear thy voice and follow thee. Let me do thy will, bear thy cross, and glorify thy name." Such a surrender to the Lord Jesus is essential to the christian character. It arises from the exercise of faith in him, and a correct apprehension of his nature and claims. No one can be regarded as a christian who has not so believed in the Son of God, and dedicated himself to his ways; but every one who has thus solemnly, freely, and heartily yielded himself to Christ, whatever his position in the world, whether rich or

poor, learned or illiterate, is one of Christ's people, recognized and honoured by him as his servant, his disciple, and friend.

How obvious it was to every one acquainted with him, that our departed brother was in this sense a servant of the Lord Jesus Christ! How humble and constant was his faith in his Redeemer and Saviour! What an abiding conviction he carried with him of the infinite claims of his divine Lord! And how manifest it was to every one that he daily consecrated himself to Christ's holy service! His surrender of himself to Christ, which was made first in early life, was renewed and ratified continually during his long pilgrimage, and remained in full force until life's latest hour. He was indeed a servant of the Lord Christ.

Reference is made by our Lord to the qualities of an approved servant. He is called "good and faithful." Such a servant of Christ is distinguished by the singleness of his heart. He has given himself entirely to his Lord. All his powers, all his faculties, all his talents, are consecrated to the service of Jesus Christ. He serves the Lord with his whole heart. He renounces all that is opposed to, and incompatible with, this engagement. He does not endeavour to "serve God and mammon," "Christ and Belial," and to blend and unite the ways of a sinful world with those which his Lord prescribes. There are those half-hearted persons who seem to do this. Though they assume the christian profession, they do not appear to have relinquished the world and sin. They attempt to secure both the blessings of religion and the pleasures of sin. Vain attempt! Absurd association! Light and darkness, holiness and sin, Christ and Satan, cannot be reconciled and united. "No man can serve two masters," so opposite in their nature and rule. "My son, give me thy

heart," is the demand of Christ—thy whole heart, that thou mayest be entirely mine. The good and faithful servant of Christ responds to this call, and repudiating the folly which would blend the service of Christ with the pursuit of the ways of transgression, he humbly, earnestly, and prayerfully endeavours that his whole soul and heart and life may be consecrated to the Lord Jesus Christ, and that he may serve him alone.

A good and faithful servant will be distinguished by the simplicity and purity of his motive. Actions of the same kind have a different character and value, when viewed in connection with the motive which produces them. As far as we are able to judge of the motives of others, we estimate their good deeds by the quality of the motive from which they spring. We have not, however, the power of searching the heart, and are very liable to error, when we speculate on the motives of others; but our "Master in heaven" "knows all things." He "searches the heart and tries the reins." "All things are naked and open to the eyes of him with whom we have to do." "By him actions are weighed." He often beholds with disapprobation what men applaud, because though the deed may be good, the motive, which is fully known to him, is evil.

One person may employ himself as a patriot, or a philanthropist, or as a christian. He may make good laws, support good institutions, relieve the indigent, or instruct the ignorant; he may display great zeal and liberality in advancing the supposed interests of religion, but his motive may be to obtain the applause of men, to gratify his own vanity, or to secure some honour or distinction accordant to his own selfish nature. Christ sees all this. He marks the corruption of the source of all this apparent good, and he does not accept the service, because he disapproves of its

motive. Another person may do the same thing under the influence of a higher and holier motive, and be approved. He loves his Lord, and desires to honour him. He loves his cause, and is anxious for its advancement. He is full of kindness and compassion for the afflicted, and is solicitous to alleviate their sufferings. He who "seeth not as man seeth," who "looks at the heart," marks that in this case the ruling principle is love to him, a regard to his will, and zeal for his glory, and he therefore accepts the service. A good servant of Christ is one who is known to the searcher of hearts by the simplicity and excellence of his motive. He desires to serve and honour his Lord, and not to seek his own glory.

Another mark of a good and faithful servant is the correctness of his spirit. The obedience of a reluctant servant is ever offensive even to men, how much more to the Lord Jesus, who marks our temper, and to whom his people are under such infinite and unspeakable obligations. He who obeys his Lord, but yet does it with hesitancy and complaining, who does not possess and cherish the promptness, the readiness, and the spontaneity in his obedience which are becoming to his position and relation, cannot be called a good servant of Jesus Christ.

A good servant is cheerful in doing service. He has a pleasure in obedience. He rejoices to be able to do anything for his Lord. Ready at all times to do his Master's will, he stands like the infant Samuel, saying "Speak, Lord, for thy servant heareth:" or rather like his blessed Lord himself, who has left us an example of obedience to his heavenly Father. When he came to scenes of humiliation and suffering, he said, "Lo, I come: I delight to do thy will, O my God; yea, thy law is within my heart." And when in the

midst of his work and of his anguish he exclaimed, "My meat is to do the will of him that sent me and to finish his work." "Not my will but thine be done."

He is also patient and persevering in his Master's service. There are in this engagement at times many duties to perform which require patience. Some are severe, some are self-denying, and some are discouraging. There are afflictions and trials to be endured, and reproaches and persecution to be suffered, and opposition to be encountered in the service of Christ, which wear the spirit and try the faith of his people. A good servant seeks ever to be mindful of the claims of his Lord. He remembers the promise of his presence and assistance; and resting on this promise, he endeavours "in patience to possess his soul." Knowing that "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end," he strives that he may be "strong in the Lord, and in the power of his might," that "by patient continuance in well doing," he may "serve the Lord Christ."

A good and faithful servant is characterized by diligence in his great Master's service. To loiter, trifle, and be negligent in Christ's service, is unworthy of his people, and displeasing to their Lord. It neither comports with their profession, nor with his precepts or example. How honourable and important is his service! How wise and gracious his precepts! How excellent and animating his example! *He* "went about doing good." He was "ever doing the things which pleased his heavenly Father." Whether in the temple, surrounded by crowds of cavillers or admirers, or in the social circle, he was always engaged in his proper work. His rule was, "I must work the works of him that sent me while it is day; the night cometh when no

man can work." How admirably the apostles followed his example! They were "in labours more abundant," and they exhorted their followers "not to be slothful," but to "redeem the time," and "be diligent that they might be found of their Lord in peace, without spot, and blameless." So a good and faithful servant of Christ will be diligent and devoted; he will be "ready to every good work," his "feet will be shod with the preparation of the gospel of peace;" "whatsoever his hands find to do," in the service of his Lord, he will "do it with his might."

Another feature of a good and faithful servant is a strict regard to the will of his Lord. On some occasions the conceptions and views of those who serve are different from those which are propounded by the Master. Duty requires that their own views and plans should be given up in favour of those which are enjoined by his authority. This is correct as to the service of men, where at times the servant is wiser than his master. But in the service of Christ, it should ever be remembered that his will is the dictate of infallible and infinite wisdom, and that his authority is supreme. A good and faithful servant of Christ will seek to know what is the will of his Lord, and knowing this, he will endeavour to do it, whether the world is favourable or not, whether or not it may accord with his previous notions or the promptings of his own thoughts. Christ must be served in his own way, and by a strict regard to his own precepts, or he cannot approve. For lack of this how many errors, both in spirit and practice, have obtained amongst his professed servants! How much evil has been done to the dishonour of his sacred name! Many have thought they were serving Christ when they employed carnal weapons to advance what they regarded as his kingdom.

They have hence become persecutors and murderers. Yea, under the influence of their infatuation, they have even, when killing his true disciples, thought they were doing him service! These men had mistaken the true character of Christ's kingdom, and the proper nature of his service. Nothing can be approved by our Lord, or accepted as done for him and in his service, which is at variance with his own spirit, which he has not prescribed, and for which he has not given us the example. A good servant is not only anxious to work for Christ, but to do so in a manner and with a temper which he himself has required.

Finally. Fidelity in the use of all that has been entrusted to him, is an essential characteristic of a good and faithful servant. Our Lord, in the text and its connection, represents himself as giving various talents to his servants, and as requiring afterwards an account of the use they had made of them. As if he had said to his disciples, "Ye are not your own, and the various talents and endowments you possess, and all your opportunities for usefulness, are entrusted to you by me your Lord and Master, to be used and employed in my service." Such is the spirit of our Lord's teaching in this parable. Does any one enquire, What is a talent? I reply, anything that may be turned to good account in the service of God, and in the advancement of the well-being of men. Thus, the knowledge of the gospel of Christ, and the enjoyment of its consolations and hopes, is a talent, an important one, and every true christian possesses it. The gift of speech, mental endowments, learning, influence, leisure, property—all these are talents; and all in the degree in which they are possessed by good servants of Jesus Christ, will be employed for him. They will live to Christ; they will speak for Christ;

they will work for Christ. Their mental powers, their learning, and their wit will be employed for Christ. Their leisure, their influence, their property, will be used for Christ. They are all talents entrusted to them by him to be employed in doing his will, advancing his kingdom, and promoting the welfare and salvation of men. Consecrated to Christ, and conscious of their responsibility to him, their great anxiety will be to know his will, and how their talents may be best employed for his glory. The very purpose and end of their being will be to serve him. "Whether we live, we live to the Lord: or whether we die, we die to the Lord. Whether we live therefore or die, we are the Lord's."

Such, brethren, are some of the obvious features of a good and faithful servant of Jesus Christ. Happy are they in every walk of life who have made them theirs! How holy, how unblameable, how useful and honourable is their course! Allowing for human infirmity and imperfection, how beautifully have they been exemplified during a long life in our departed father and friend! How entire was his consecration to God in Christ!—how simple and pure were his motives so far as we could ever discern them!—how prompt and ready to obey his Lord!—how patient and persevering in the laborious services in which he was engaged!—how diligent in his Great Master's work!—how anxious to know his will, and how fearless and constant in his regard to it!—and how fully and entirely were all his numerous endowments, both of mind and heart, of opportunity and office; all his talents, both natural and acquired, consecrated to, and employed in, the service of Christ, and for the salvation of men! His life, his ministry, his conversation, his pen, his thoughts, his heart, his strength, were always and only thus employed. If ever it

has been my privilege to know a man whose motto was, "My meat is to do the will of him that sent me, and to finish his work," John Gregory Pike, through the grace of God, was that man! What reason have we all had to "glorify God in him!"

II.—But, beloved brethren, our thoughts are here called to a higher and more important commendation than that of men, even to the approbation and the reward of "the King of kings." "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things: I will make thee ruler over many things, enter thou into the joy of thy lord."

It is observable here, in comparing the twenty-third verse with the twenty-first, that the same terms are used in reference to the servant who had received two talents and employed them, as to the one who had received five; and by parity of reason the same commendation would have been given to him who had received only one talent, if he had rightly used it, as was bestowed on the others:—shewing that service rendered to Christ is "accepted according to that a man hath, and not according to that he hath not."

The approbation of our Lord is here expressed in very strong terms: "Well done, thou good and faithful servant: thou hast been faithful over a few things." As if he had said, "I have seen and marked thy sincerity, thy steadfastness, thy diligence, and thy fidelity; and I approve and honour thee for them." How wonderful is such a plaudit from the lips of the Lord Jesus! How glorious to have it spoken in the presence of assembled worlds, and when entering on an eternal state.

But can a commendation like this be given to any of the children of men? Are not all who enter into heaven sinners saved by grace alone? Is not "eternal life the gift of God

through Jesus Christ our Lord"? Yes, verily: and so entire and profound is the conviction of this truth which is cherished by good men, and of their obligations to almighty grace, and of their own defects and short comings, that they ever forget all that they have done for Christ in the remembrance of what he has done for them. They feel that they are only "unprofitable servants," and that all their service is as nothing in comparison with what they have received. But their Lord does not forget their service and their devotion to him. While his blood washes away their sins, and his grace secures them an inheritance in heaven, he remembers every act of obedience, every effort however feeble, every sacrifice, every service, everything done and suffered for him, and all their use of the talents intrusted to them, and will graciously "reward them according to their works." We are therefore assured by himself, that even "a cup of cold water given to a disciple in the name of a disciple, shall not lose its reward." Hence, though the christian who has lived and laboured for Christ may feel that he does not merit a reward, as all his talents and grace and success came from Christ his Lord, yet his heavenly master will graciously acknowledge his service and bestow an abundant recompense. So in the discourse before us, our Lord teaches us that when the King has welcomed and commended his people to heaven, they shall with humility and wonder say, "Lord, when saw we thee hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This commendation will be suited to the period when it is given. The servant of God will then have completed his work. The days of his trial will have ended. He will no more be encompassed with infirmity; he will be prepared with humility and without vanity to receive the commendation of his Lord. In the present state the weakness of nature could not endure it; but in heaven, the presence and glory of his Lord, a just conception of his own obligations, and the possession of a perfect and glorified nature, will prepare him with humility and gratitude to receive this high approval, and to respond, "Not unto us, not unto us, but unto thy name give glory."

The reward corresponds with the commendation. "I will make thee ruler over many things, enter thou into the joy of thy Lord." Here the sentiments of elevation, dignity, and glory, thoughts common to our conceptions of the heavenly reward, are suggested. If light was imparted on earth, that will be multiplied in heaven. If talents of various kinds were received and enjoyed here, they will be multiplied above. The "few things" improved on earth will be rewarded with the possession of many things in heaven.

But the special idea contained in this passage concerning the heavenly state is that it is the Lord's joy, the joy of Christ, of which his faithful servants shall be the partakers. They shall "enter into the joy of thy Lord." There are two or three views which we may take of heaven as the joy of our Lord, at which we will for a moment glance.

First, It is a joy of which he is the author: he procures and prepares this state of blessedness for his people. It is his grace that prepares them for its enjoyment, and his power which will bring them into its possession. Thus he said to his disciples when on earth, "I go to prepare

a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." The joy that he prepares and bestows is his joy.

Second, It is a joy of which he is the especial object and source. In heaven there are innumerable sources of joy and delight. There is the joy of perfection, of freedom from sin and danger. There is the joy of associating with the angels and the saints of the Lord—the angels who sang together at the birth of this fair creation, who were God's messengers to the patriarchs, who welcomed with hymns the advent of the Saviour, who gathered round his cross, who opened his tomb, who escorted him to glory, and who have rejoiced over penitents, and been our "ministering spirits,"—all will be there. Prophets and patriarchs will be there. Apostles and martyrs will be there. The good men we have known and loved, our fathers who are gone before us, will be there. What delight and joy, what rapture will be connected with associations like these before the throne of God! But the chief source of blessedness and enjoyment will be that Christ is there. The "King in his beauty" will then be revealed to his people. He will be "glorified in his saints, and admired in all them that believe." They will be with him. They will rejoice in his smiles, and find their heaven in his love. Then will be fulfilled the prayer of the Redeemer, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

Third, Heaven is the joy of the Lord Jesus because his happiness as our Redeemer and Saviour will then be complete. The interest that he feels in the work which he has performed for our deliverance is proportioned to his own unfathomable love. Hence we read of "the joy that was

set before him," for the securing of which he "endured the cross and despised the shame." It was said of him, prophetically, "he shall see of the travail of his soul and be satisfied." This joy will then be realized, this satisfaction will be attained. In the honour which his work has brought to God the Father, and in the myriads redeemed from death by his blood, and brought to heaven to celebrate the praises of God, the joy of Christ as the Redeemer will be perfect. This joy of the Lord will be holy, benevolent, and everlasting. It will be "worthy of the Lamb that was slain." Into this joy all Christ's servants will enter, and every one in his measure will participate in it, who has lived and laboured for Christ, honoured and served him on earth, and been instrumental in leading men to him and to heaven.

Happy, then, will the apostles be, when they "rejoice in the day of Christ that they have not run or laboured in vain." "For what is our hope, or joy, or crown of rejoicing? Are not even ye," who have been saved through our instrumentality, "in the presence of our Lord Jesus Christ at his coming?"

Happy will they be who have widely and successfully proclaimed the everlasting gospel. They will then rejoice in Christ, and over the fruit of their labours. They will partake of the very bliss that glows in the bosom of their Almighty Saviour, who rejoices over the eternal and glorious results of his great work. How blessed will be their lot! "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Into this joy, so imperfectly conceived of by us, so far beyond our loftiest thoughts, we doubt not our departed friend and brother has been triumphantly admitted. His thoughts and affections were often in heaven.

His heart has long tended thitherward. His conceptions of the grandeur, the glory, and the blessedness of that state were often enrapturing and exalted. Now that he has realized the presence of his Lord, and is entered into that glory, his soaring thoughts and his exalted enjoyments are of an order of which here even he had but a dim perception and a feeble glimmering.

Happy Spirit! departed from a world of shadows and of obscurities, emancipated from the infirmities of the feeble flesh, resting from all thy toils and anxieties, thou art now rejoicing with thy Lord. No longer dost thou "see through a glass darkly, but

face to face." Thy knowledge, thy blessedness, is complete!

How interesting, how glorious to thee, too, was the mode of thy transition, yea, of thy translation from this mortal state! From the midst of thy toils, from the retired seat where thou hast been wont to hold high communings with thy God and Saviour, and and when thou wast engaged in his blessed service, thy Lord called thee, saying, "Come up hither, thou faithful servant, enjoy my presence, rest from thy labours, thy work is done."

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

ON THE RESURRECTION OF THE BODY.

A Tale of the Fourth Century.

A CHRISTIAN youth, fleeing before the rage of Diocletian, sought refuge on the banks of the Nile. Discovering an obscure and shaded retreat, he entered, unperceived, and spent several days in silent and solitary meditation. His mind was agitated, and his thoughts rushed onward with tumultuous rapidity. He reflected mournfully on the privations he now experienced. The thought of the comforts of his home, of the tenderness and prayers of his widowed mother, and of his dear christian companions, who were either crowding the prisons, or wandering "in deserts and in mountains, and in dens and caves of the earth." And then he cast his thoughts onward and sought to penetrate the darkness that brooded over his future career. His heart was full; and the scalding tear rolled down his cheek, and he wished himself to die, and said, "It is better for me to die than to live." Such anguish of spirit could be but of short continuance. In a few moments his mind was relieved, for it seemed as if an angel whispered, "every one that

hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred-fold, and shall inherit everlasting life." The pressure was at once removed, and his mind resumed its wonted elasticity. He began to reflect with a calmness, to which he had been a stranger since the hour of his flight. He now felt that though a lonely fugitive he must not live to himself, that it did not become him to brood over his own sorrows to the neglect of christian efforts, and that even in this strange land he might do something to make known the doctrines for which he suffered. After a simple prayer offered with sweet submission, he wandered forth into the spacious valley. The scenery was new and enchanting. The earth wore an aspect of luxuriance, such as he had never before seen, and he passed cheerfully along till he found himself in the vicinity of the tombs. These he perceived to be on a scale of unusual magnificence, for "the Egyptians consider the life as of very small conse-

quence and value, therefore a quiet repose after death. This leads them to consider the dwelling places of the living as mere lodgings in which as travellers they reside for a short time; whilst they call the sepulchres of the dead everlasting habitations.* The young man looked round in silent admiration, and sought in vain to decipher the mysterious hieroglyphics which everywhere met his view, until at length the sound of footsteps broke the silence, and one in the habit of a mourner stood before him. He was a grave-looking man who had passed the meridian of life and whose appearance and manner indicated superior rank and intelligence. A few days before he had deposited in the Necropolis an only son, and was now come to visit his grave. The young christian, according to the custom of the country, saluted him with deep reverence, and the two were soon engaged in earnest conversation. The stranger seemed pleased to find one who could so tenderly sympathize, and freely communicated his sorrows. He told how death had despoiled him of his choicest treasures, how an affectionate wife had departed in the hour of maternal sorrow, and how he had just deposited in the same mausoleum a son of unusual promise, to whom he had looked as the companion and comforter of his declining years. He spoke of the embalming of his beloved child, and seemed pleased with the hope that for many centuries the precious form would be impervious to decay.

The christian gently asked, "Are you not cheered by the expectation that the body you have interred with such care will be raised again?"

The mourner at first looked perplexed, and then replied, "Alas, I do not indulge the hope of such a transformation."

The young man perceiving the stranger to be ignorant of those precious truths which so often cheered

his heart, said, "The sacred books of the christians declare that God will raise the dead."

"Can it be true," said the mourner, "what are the words they contain?"

"I can recite a few passages," said the christian, "Jesus said, I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live.* We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."†

The mourner was silent, and for a few moments seemed absorbed in thought, when he at length replied, "The doctrine is indeed enchanting, but I cannot regard it as true."

The christian modestly answered, "It is one of the pleasing secrets confided to us from the heavenly world, and cannot be unwelcome to one who has committed his choicest treasures to the tomb."

A tear stole down the mourner's cheek, and he said in tremulous tones—"Oh, no! it would not be indeed unwelcome. But the doctrine is to me new and mysterious. I think it was never taught by any of the ancient philosophers. In their writings there are many scintillations of heavenly wisdom, but I do not discover this amongst them. The sages of our own country have held the transmigration of souls, and Socrates, and Plato, and Cicero, have contended for the immortality of the human spirit, but none, as far as I can learn, ever taught that the body once forsaken would ever again be restored to animation."

"This may be quite true," said the young man, "but their means of attaining knowledge were very imperfect. They announced the immortality of the soul rather as a conjecture than as a recognized truth. Even Socrates said shortly before his death, 'I hope I am going to good men, but this I would

* Diodorus Siculus.

• John xi. 25. † Phil. iii. 20, 21.

not take upon me peremptorily to assent,—while others sadly complained that the sun and stars could set and rise again, but that man when his day was set must lie down in darkness and sleep a perpetual sleep.' These men therefore, though justly famed for their superior wisdom, were in profound ignorance of invisible things, and many truths, after which they groped in darkness, are clearly taught in the sacred books of the christians. Besides it is reasonable to suppose that there may be many regions of truth which have never been traversed by these renowned sages, and unless it be proved that their teachings include the entire circles of knowledge, it can never be justly urged as a valid objection against any doctrine that it was not taught by them."

"But," said the stranger, "were not the sacred writers, to whom you appeal, themselves in uncertainty? A fragment of an ancient manuscript fell into my hands some years ago, in which I read words like these, 'There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof shall not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away, he giveth up the ghost and where is he?'"*

"I am pleased," said the christian, "to learn that you have met with any portion of these precious records. A little lower down you might have perceived that the same writer was not altogether ignorant of some transformation which he expected to follow the sleep of death, and in reference to which he submissively said, 'All the days of my appointed time will I wait till my change come.'† Besides in another part of the same roll you might have found these remarkable

words, 'For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body yet in my flesh shall I see God.'‡ And then it should be considered that the doctrines made known in the earlier ages were but the rudiments of Divine knowledge, and that the range of revealed truth continued age after age to widen until One appeared who was pre-eminently the light of the world, and life and immortality were then brought to light by the gospel. The passages I quoted a little while ago were selected from many others in which the resurrection of the body is taught with equal distinctness."

The mourner had listened with interest, and now stood musing. He cast his eyes over the sculptured monuments that were all around him, and at length said, "The doctrine you maintain has at least no support from human experience. I have deposited here all that I ever loved on earth, and day after day have visited the place of their sepulchre, but the precious forms are as lifeless as on the day of their decease. Yonder are sarcophagi which were placed there more than a thousand years ago, and the bodies they contain are as inanimate as those to which I have been brought hither to-day. Are not the Pharoahs still in silence? The millions who were deposited in this valley ages ago, do they not remain in the dust? Does not death maintain an undisputed sway, and detain all who cross the threshold of his gloomy prison? I have known many to die, but none to rise again, and fear," said he with deep emotion, "the departed will never return. The dogma is in opposition to our experience."

"True," said the christian, "the reanimation of lifeless bodies may be a change you have never seen, and may therefore lie beyond the range

* Job xiv. 7-9. † Job xiv. 14.

‡ Job xix. 25, 26.

of your experience. But consider that this range is very limited. That which appears to you so strange may not to beings of a higher order possess even the charm of novelty. The life of man is but short compared with many of these monuments, and the duration of the race can bear no proportion to eternity, so that to some orders of angels the resurrection of the body may be no more extraordinary than to us is the return of spring. Let us suppose the existence of an intelligent creature, whose sojourn in this sublunary world is much more contracted than our own, and that one hundred days is the limit of his earthly career. Suppose he commences his short life when this valley, enriched by the annual inundation, wears an aspect of luxuriance. As the time for his departure draws nigh he sees the beauties of the year vanishing, and the land wearing an aspect of desolation. You inform him that this gloomy state of things will be but of temporary duration—that the flowers he saw fading will bloom again—that the date-palm will be crowned with a tuft as graceful as before, and that the earth will again be arrayed in robes of loveliness. Doubting the truthfulness of your assertion, he replies, 'The change you describe is one that I have never witnessed; it is unlike anything which has ever come within the circle of my experience, and surely never will occur. I never looked on a scene of sterility so complete as the one now extended before me, and perceive not the slightest indication of returning luxuriance.' Would his reasoning be conclusive? You know it would be fallacious. He might die satisfied with his own conclusions, but the renovation you had predicted would be morally certain to appear. Now can the want of experience furnish a more valid objection to the doctrine of the resurrection? And besides it should ever be remembered that the doctrines taught by the oracles of God do not need the confirmation of human experience."

The stranger stood motionless, and for some moments did not reply. At length he said, "I have been thinking of the numbers of the dead. What innumerable myriads are mingling with the dust! Countless millions more must return to the earth, and if all were to be raised how could material be found for the renovated bodies?"

The young man replied, "If you had read the Christian Scriptures you would perceive that this could involve no difficulty. It is there distinctly affirmed, 'it is raised a *spiritual* body.' It may have therefore in its composition little of the gross, inferior matter of which it is at present composed. Or even assuming the component elements to be the same, one half of a cubic mile of the earth's mass contains a larger portion of material than all the bodies of men that ever existed from the commencement of the world."*

The mourner seemed again absorbed in thought—and then replied, "After all, the change seems naturally impossible. Consider how complete is the dissolution. The parts are widely separated. The gases which enter into the composition of the body are evolved, and probably enter into the composition of other bodies, or are dissipated beyond the possibility of recovery."

"It becomes us to pause," said the christian, "before we pronounce anything impossible. Many things which present to our minds insuperable obstacles, may be such as superior beings can accomplish with the utmost conceivable ease. Perhaps you have never heard the following—which will illustrate the point in hand. 'A wise man in the court of Alexandria gave to his servant, as a reward for some signal service he had performed, a curious silver cup. This was preserved with great care, but one day fell by accident into a vessel of aquafortis. Some days elapsed, and when the accident was discovered the cup

* Vide, Bibliotheca Sacra.

was nearly dissolved, while the decomposing liquor had lost none of its transparency. The poor man bewailed his loss with many tears, and refused to be comforted. In vain did his fellow-servants assure him the cup could be restored; he declared it utterly impossible. 'It can never be,' said he, 'I give it over for lost, I am sure I shall never see it again.' The master entered the room, and having ascertained the extent of the calamity assured the sorrowing servant that what he declared impossible could be performed with ease. He poured in a solution of salt, and in a little while the liquid lost its transparency, and a whitish powder began to fall to the bottom of the vessel. In a few days the particles of silver were collected, and sent to the silversmith, who, having melted them, restored to the astonished and delighted owner his curious silver cup.* So, as you well know, many things are difficult to comprehend, which, nevertheless, are not impossible. And is it wise in us, whose capacities are so small, to presume to limit the power of the Creator? Can we reasonably doubt that he who formed the body can, if he sees fit, collect the scattered elements, and restore it to the condition in which it existed before? It may present to us difficulties; it may be to all finite minds incapable of comprehension, but the sacred writings affirm that, 'with God all things are possible.'

"Why should I," said the mourner, "doubt the truthfulness of that which is revealed from heaven? Is the doctrine really taught in your holy books? Let me hear those beautiful passages."

The youthful christian repeated them slowly and with emphasis, and then added, 'Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.† But now is Christ risen and become the first fruits of them that slept. For since

by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.‡ The trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.'''

The mourner raised his eyes. His countenance was beaming with joy. "No doctrine," said he, "was ever so welcome. It is like water to the fainting. Inspiring thoughts! My lost treasures may yet be restored. Tell me more of the resurrection."

The young man spoke with sweet and simple eloquence of the Saviour, the Lord Jesus Christ, who shall change our vile bodies, of his divine glory, of his awful sacrifice, of his ever-loving intercession, of his supreme authority in heaven and on earth, of his love to sinners—and his power to save, and of that day when he shall come to be glorified in his saints, and admired in them that believe."

At length it was perceived that the shadows of night had been creeping imperceptibly over them, the stars had begun here and there to twinkle in the heavens, the hoary pyramids were seen in the pale light of the moon, and the two were compelled to retire; one thankful that he had found an opportunity of scattering the seeds of the gospel truth; the other to meditate on the new and glorious doctrines which afterwards enabled him to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."§

* Adapted from Christian Treasury.

† John. v. 28.

‡ 1 Cor. xv. 20—22. || 1 Cor. 52—54.

§ 1 Cor. xv. 55—59.

RELIGIOUS TRUTH.

WHAT IS TRUTH?—PILATE.

THIS is an enquiring and question-answering world; the world is ever asking questions, and the great sea of human faith is ever agitated by timidly suggestive or overbearing dogmatic replies. Many have been the questions which at different periods the world has enthroned as the great problems to be solved; some of these have been speedily forgotten, others have been only partially remembered, while others have remained as the questions for all times and all men—the standing problems to be solved. Perhaps the most notable of the latter class is that of “What is truth?” It was asked of Christ by Pilate, and we could almost wish that an answer had been left on record as from the mind and mouth of him who spake as “never man spake.” Before Pilate asked it of Christ, however, it had been mooted, but men had failed to present a satisfactory conclusion, and in attempting to do so had only made “confusion worse confounded;” hence the incredulous or careless manner in which we presume the question was put to Jesus. It is doubtless very interesting as well as instructive to observe the varied pretences which men have made to satisfy this demand for the knowledge of “What is Truth?” but of course the field is by far too wide for us to enter upon, even though we had the power and inclination so to do; it is only designed here to suggest what may possibly be the standard of appeal in regard to religious truth. Such an enquiry is desirable and profitable at all times, but is especially important in these days of “Mysticism” and “Spiritualism,” with their unintelligible language respecting an “internal revelation,” a “spiritual insight,” and “the oracle within,” while they bid us explore these, to the neglect of anything

greater, higher, and more Godlike.

In pursuing this enquiry we remark,

1.—That the human consciousness is of some importance in the matter, though not truth in the sense in which the theories above referred to are wont to speak of it. It is notorious that men in all ages have sought after certain things in common—have had ideas more or less perfect of some great truths. This fact is of no small moment in the enquiry; mark for instance, the going out, as it were, of the mind of humanity after a God as an object of regard, reverence, and worship. True, men have set up base and unworthy objects of worship, have sought their God in the swelling river, have contemplated him in the starry heavens, or have felled the tree to form him from its senseless trunk; all this is true, but the fact remains, that the human consciousness demands a God, and all humanity seeks after one. It is so also with regard to the immortality of the soul, the belief of this amongst all men is as traceable, or nearly so, as that of the existence of a God. True, as in the other case, this consciousness has given birth to many absurd and degrading ideas, though coloured by vivid imaginations. It has led for instance, to the theory of “transmigration of souls,” Plato’s strange ideas respecting the eternity of the soul, &c., but the fact remains, that the consciousness of man in all cases naturally attests his immortality; and feels it, but alas! is often only hurried by the feeling into absurdity and degrading superstition. How false and unmeaning then must be that theory which would teach to set up this same consciousness as a standard to every man of what is the true and the good. There may be truth in the human consciousness, and religious truth, too;—perhaps the

wreck of man's possession at the fall, but now it is only sufficient to expose its own weakness and insufficiency, and the need for some "sure word of testimony." It affords but a partial glimmer of light, and discourses but in a faint and imperfect whisper while the mind still craves for the knowledge of a God, and burns with thoughts of immortality. Hence the consciousness of man needs a brighter ray, and one more certain than its own pale glimmering to display the truth; and it needs a voice to utter forth a sound more certain than its own poor whisperings to reveal the truths, which he may wait in vain for his own "oracle" to utter. Have we then this surer light?—this more certain voice? or are we left to the "light within," the "spiritual revelation," and the "utterances" of the soul? Our second section will form a reply.

II.—We remark then, secondly, that the revelation of God is truth—truth in the highest sense, as the great universal standard. The will of God is truth; the word of God is truth; the manifestation of God is truth; and the teachings of the Spirit of God are truth—these all forming links, as it were, in the great chain of God's revelation to man. (1) The *will* of God is truth; that which he wills we must believe to be right and good, and willed by him because it is so. In his will there can be no determinations for evil, and in his desires there can be no evil or erroneous tendencies; this we must take for granted—it seems to follow from the supposition of his being a perfect Being. But we cannot arrive at what is the will of God by studying ourselves or our fellow-men. It sounds grandly to bid us gaze into our hearts, and bring into action our spiritual insight; but if we do so, the result is truly pitiable, we meet nought but darkness and uncertainty, and are baffled in our search—for the will of God is not fully written there.

There is something required, then, seeing that his will is not "done on earth," which shall discover to us that will. This we have in the word of God; hence we remark again:—(2) The *word* of God is truth; this is the "surer testimony," and this the vivid and certain ray of light. In coming to this as the standard of appeal, it is important to remember that a certain state of mind is necessary, while another state of mind and heart is to be deprecated. We do not contend for blind submission, and book worship, but we would maintain the necessity for humility, faith, and reverence in approaching it, while vanity, scepticism, and irreverence are laid aside. We repeat, then, the word of God is truth.

Jehovah has spoken and revealed his will, a will which we could now only know by such a revelation. He has written to humanity, opening up his heart of love, and revealing his great designs of mercy to the world. He has sent forth a light into this world of ours, to chase away the gloom of superstitious idolatry, the clouds of boasting infidelity, the errors of blinded seekers after God, and the "darkness that doth hurt" of sin. And whether we regard his word as a speaking voice, a written letter, or a beacon light, its teaching; is truth, coming from the master-mind, whose knowledge is infinite, and whose experience is vast as eternity. The word of God is truth.

We pass on to notice another link in the revelation of God to man; and it is of the last importance, as being the great means by which he spoke to man, as a man, and thus showed his intense love for fallen humanity.

We remark then (3) The *manifestation* of God is truth. He has not only given us a revelation of his own character, with a code of laws, and maxims, and precepts, to form our rule of life; but he has added a manifestation of himself—has lived the God, Holy, Almighty, and Loving, in

the presence of man. In Jesus, who was this manifestation, there was an embodiment of all moral excellence—in him shone all the fulness of the unmixed and immutable holiness of the Godhead, and in him were discoverable all the great principles which he taught. He taught holiness, and he practised it: meekness, and he displayed it; contentment, and he cherished it; love to all, and he exhibited it; devotedness, and he lived it, and in his death set an example of it to the world, such as it had never seen. All his words, too, were true, whether they related to heaven or earth, angels or men; for he had been the eternal inhabitant of the one, and the creator of the other—the eternal companion of the one, and the constant observer of the other. Thus in his teaching and in his works the man Christ Jesus, as the manifestation of God, is truth.

But there is yet another link in the revelation of God to a sin-stricken world; it is the living, suggesting, guiding power which accompanies the word and the manifestation of God, forcibly and rightly commending these to our hearts. It is the spirit of God. Hence we again remark: (4) The teachings of the Spirit of God are truth. This Spirit, according to the promise of the Saviour, has been, and is still given to influence the hearts of men. He meets to bless the longing, earnest, seeking soul, illumines the darkened mind, and softens the hard and impenitent heart, pointing to the way of truth and life, now whispering as a "still small voice," or now thundering, in utterance stern and solemn; now suggesting, "This is the way, walk ye in it," and now warning the oft-reproved, lest "hardening his neck, he be suddenly destroyed without remedy." In all this his teaching is truth, for it is of the things which are God's. He works

with God's truth, and speaks God's words. The teachings of the Spirit of God are truth.

In fine, we suggest that the human consciousness has some elements of truth, or rather remains of it, and can never be a standard on account of its uncertainty and darkness. But the will, the word, the manifestation, and the Spirit of God, constituting the revelation of God to a lost and undone world, as Truth, complete, immutable, and pure, is all that humanity can require to aid it in solving the great problem of the world. Here then is our standard of appeal; on it we dare repose our best and eternal interests; and while recognizing it as our standard, guide, and law, we take it as a solemn duty to maintain diligence and earnestness in the search for the will and designs of God, both concerning ourselves and our fellow-men.

Let this *will* of God then be henceforth our standard of what is excellent in morality, true in principle, and beneficial in tendency. Let the *word* of God be the standard to which all other words shall be unreservedly brought. Let the *manifestation* of God be our great pattern, our loved, admired, and copied example; and let the Spirit of God be our teacher and our guide into all truth. It will be well with us when we shall receive these, as constituting the revelation of God and our standard of what is truth, while we listen to the elevating disclosures of God's word. It will be well with us then, for in its teachings for this life it surpasses all other teachings, and for the life to come speaks to us in no uncertain tones—pointing us to the path that leads to God's right hand—to the home of the true, and the eternal abode of truth.

J. P. H.

Leicester.

THE QUARTERLY REVIEW ON BAPTISM.

In this literary leviathan, (for June, 1854, No. 189,) the organ of Conservative and Church of England sentiments, there is an excellent article entitled, "Latin Christianity," in the course of which the following remarks are made:—

"There can be no question that the original form of Baptism, the very meaning of the word, was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was unknown or regarded as an exceptional almost monstrous case. To this form the Greek Church still rigidly adheres, and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely ignores any other mode of administration as essentially valid. The Latin Church on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, surrendering, as it could fairly say, the letter to the spirit, preferring mercy to sacrifice; and with the exception of the Cathedral of Milan, and the sect of the Baptists, a few drops of water are now the western substitutes for the three-fold plunge into the gushing river, or the wide baptistries of the east."

Such is the frank and honest avowal of this Review on what has often been regarded as a vexed and difficult question, and over which an amount of learning and sophistry has been written enough to overwhelm any ordinary reader, as if with a view to veil a plain subject in everlasting obscurity. A few remarks on this statement may not be unacceptable to our readers.

1. Let it be borne in mind that the critic, and Review itself, belong to the first class of the literati of the day, that they adhere to the practice of sprinkling, and that the statement above quoted is the result of learning and conviction, extorted by the force of truth from honest minds. Few men in Europe can compete with the critics in this Review, either for learning, or for a devoted attachment to the present usages of the pædobaptists,

so that their avowal acquires an intensity of force from their practice and their position. In comparison with such learned honesty, how pitiable are the imbecile quibbles of many, inferior in learning and critical eminence, who are ever seeking to prove that sprinkling or pouring must have been the original mode of baptism! While they are multiplying words without knowledge, and then only darkening their own counsel, the higher, more learned, and noble of their own class, tell the world that "there can be no question that the original form of baptism, was complete immersion in the deep baptismal waters;" and tell them this, though their own practice is at variance with the original form; and make their highest literary publication the vehicle of such a declaration.

2. The proofs they give of their statement are those which the Baptists have been accustomed, from time immemorial, to present as a defence of our practice. "The very meaning of the word," the universal practice of the first centuries, the adherence of the Greek Church to the original mode, (for the Greeks surely were most likely to understand their own language), and their repudiating and ignoring sprinkling or pouring as not being baptism at all. *Magna veritas*, &c. Truth, we doubt not, will at length prevail, in spite of all the bitter prejudice either of Rome or Geneva, "the Assembly," or "the Conference."

3. The reasons given for the change from immersion to sprinkling, are plausible, but insufficient to justify it. The change of the subjects, from instructed believers, to unconscious infants, was without warrant, but this does not vindicate the alteration of the mode. In Russia, one of the coldest countries in the world, immersion even of infants is strictly enforced, and the Baptists of all countries find no practical impediment to the observance of the rite in its primitive integrity. In truth, the Latin Church did not change from dipping to sprinkling till after the spread of christianity over the north of Europe. The requirements of a northern climate do

not prohibit immersion; "the change of manners and the convenience of custom," constitute a poor reason for modifying or changing the prescribed form of a divine ordinance. And as for the spirit being retained while the letter is abandoned, we cannot admit that it is, nor that "mercy is preferred to sacrifice," for surely if a penitent believer, by reason of infirmity or sickness, was unable to submit to this ordinance without danger, the only proper pretence for a change of it, a right apprehension of the spirit of the gospel would rather omit an attention to the rite, than presume to change its form.

4. There is moreover a want of authority for either this or any change. If our Lord prescribed, and his apostles practised immersion, where is the authority competent to alter this form? The Pope may assume it, but how can he prove his claim to it? The Church of England assumes it, but from whence is its power derived? Is the Pope, are all the bishops in the world, with all the kings and emperors to boot, singly or combined, possessed of the authority of Christ? Has He authorized them to alter or set aside his solemn appointments? If so, let them produce their authority? Is not the existence of a pretension to such powers a mark of Antichrist? Does not Christ strongly condemn all that alter, oppose, or set aside his words? It is not a trifle to change the form of a solemn ordinance appointed and submitted to by Christ himself.

5. The fact that sprinkling prevails only where the authority of the Pope has been acknowledged, is sufficient to justify the Baptists in taxing those protestants who adhere to sprinkling, with retaining a very distinguishing mark of subjection to the power of Antichrist. In vain may they writhe under this statement, call it uncharitable, and declare that "they learned their practice from the New Testament, their only authority in matters of religion;" the fact still stares them in the face, that the section of the professed church which sprinkles is that which exists where the Pope's dominion has extended, and that the

Eastern church, which never acknowledged his rule, and in whose language the New Testament scriptures were written, ever has immersed, and does so to this day, "repudiating and ignoring any other as essentially valid."

6. How agreeable to the feelings of the Baptists is the reception of such a statement as the one before us! They have often been persecuted because they contended for the faith once delivered to the saints. Their regard to the will of Christ, the practice of his apostles, and their consequent rejection of human authority in matters of religion, has made them the objects of bitter hate and reproach and persecution by the abettors of state religion, and ecclesiastical and popish rule; they have been represented as ignorant, unlearned, stupid, contumacious schismatics; every form of abuse has been heaped upon them, and every mode of insult has been exhausted in their treatment; but they have maintained their ground; and now, lo! after the lapse of centuries, the most accomplished, the most learned, the most generally recognized literary authority of their opponents, avows before all the world, that "there can be no question" of the correctness and apostolicity of their practice!

7. One word more, and this by way of enquiry. When did the practice of *trine* immersion, or the "three-fold plunge," here referred to, originate? Have any of our readers met with a passage in the fathers, or elsewhere, that determines that point? That it was not apostolical we think is clear, as the New Testament writers never allude to it; that it might originate with the Arian controversy, when Trinitarians might adopt it as recognizing the three persons in the Godhead, we regard as possible; but, at this moment we do not recollect any passage in ancient ecclesiastical history, that is decisive on this question. If any of our readers can satisfy us on this subject we shall be obliged. We shall be thankful to see a good article on this question in our pages.

REVIEW.

JACQUELINE PASCAL: *or, Convent Life at Port Royal. Compiled from the French of Victor Cousin, Faugere, Vinet, and other sources. By H. N. With an Introduction by W. R. WILLIAMS, D.D. 8vo. cloth, pp. 286. London: Nisbet & Co., Berners Street.*

THE craft of catholicism has thrown an air of mystery over the inner life of a convent. The outside world are allowed to peer through grated bars at the shadowy phantoms which move noiselessly within; and to listen, as in a dream, to plaintive music; but even this indulgence is only granted because it serves to increase the mystery already known to exist. Its inner gates seem fastened as with a magic spell; and the few who have the curiosity to avail themselves of what is intended as a snare, retire from its walls vexed and disappointed. When any revelation is made by the upholders of the Romish church, it is generally so highly coloured as to make Protestants feel that the half has not been told.

Now the work before us professedly takes us behind the scenes. But here we are not shown everything. The inmates of the lonely cells, the wasted and pining skeletons of those who were once round and ruddy with health, the unfortunate sufferers who make the sign of the cross on the floor of the chapel with their parched and lacerated tongues, are not among the number of objects marked to be exhibited. The reason is simply this—the convent of Port Royal des Champs does not give us a true picture of a Romish nunnery. That its inmates had to perform many and severe penances may be safely inferred from the well known practices of those Port Royalists who never immured themselves within the walls of a religious prison. That they were not so odious and inhuman as those sanctioned and enforced in other convents, may be gathered from the silence of the jesuitical calumniators, by whose intrigues they were eventually dishonoured and dispersed. The men who smarted under the heavy broadsword of that knight who fought them with a closed visor, but who was known to be a Jansenist, would have been too

eager to repay with calumny what they could not repay with valour. Protestants may therefore rest assured that though austerities were practised within the walls of the Port Royal convent, they were neither so barbarous nor so inhuman as those common in Catholic convents. In other respects, nothing could be more dissimilar. "This world beyond the world," says Vinet, speaking of the Port Royalists, "was not merely a convent, but a group of individuals and families, a distinct part of French society at that epoch. It is that portion of the Catholic church on which the name of a man or of a book was afterwards imposed, but which, in reality, did not originate with either man or book; it is, so to speak, a spiritual and ascetic school, disowned by catholicism, yet obstinately refusing to retaliate that disavowal." The convent never lost its hold on those members of the same faith who were living without; so that, in truth, the book before us is rather a life of Jacqueline Pascal and her relatives, than strictly a picture of life within the convent at Port Royal.

This extraordinary woman was born at Clermont, a city of Auvergne, one of the southern provinces of France, on the 4th of Oct., 1625. Her precocity and beauty are fondly dwelt upon by her elder sister, Gilberte. Appointed her teacher by her father, on their arrival in Paris in 1631, she found the duty a burden to herself and the tasks an aversion to her sister. "One day," writes Gilberte, "I chanced to be reading poetry aloud, and the rhythm pleased Jacqueline so much that she said to me, 'If you want me to read, teach me out of a verse-book, and then I will say my lesson as often as you like.'" The plan was adopted, and Jacqueline soon had her mind stored with verses; made poetry the frequent topic of conversation; and began herself when scarcely eleven years old "to tag rhymes." A drama, consisting of five acts, divided into scenes and regularly arranged, was about this time jointly written, and performed among themselves, by Jacqueline and her two playmates, the daughters of Madame Saintot. From this

time began her reputation as a poet. She attracted the notice and secured the applause of the Queen, Ann of Austria, and continued for some time a frequent and welcome visitor at the palace.

In the year 1639, the father of Jacqueline fled from Paris to escape the wrath of Richelieu, his only crime being an unwillingness to be robbed by the Cardinal without complaint. He remained concealed for some months in the houses of his friends. But in the autumn of the same year, Jacqueline fell ill of the small-pox; and the father being informed of this, determined, let the risk be what it might, to return home to watch and to nurse her during her affliction. From the day of his return to the period of Jacqueline's recovery, he never left her bed-side. With a degree of artlessness, truly refreshing, Gilberte thus continues the narrative:—"Jacqueline recovered, but her countenance was quite disfigured; and being then thirteen, she was old enough to value beauty and to regret its loss. And yet this mischance did not in the least trouble her; on the contrary, she considered it was a mercy, and in some verses composed as a thank-offering, she said that her pitted face seemed to her the guardian of her innocence, and these traces of disease certain signs that God would keep her from evil. All this was done of her own accord." In February of the same year, Jacqueline solicited and obtained from Richelieu permission for her father's return. The Cardinal became interested in the family, and by way of atoning for his past misdeeds, appointed Etienne Pascal one of the commissioners to discharge the duties of Intendant for the province of Normandy, in the district of Rouen. To this place the family now removed. Corneille, the creator of the French classic drama was then living in Rouen. It was not long before he made the acquaintance of the Pascal family. Jacqueline became his favorite; and by his advice and his corrections assisted in the cultivation of her taste and in the development of her poetic talent. To gratify his wish she competed for a prize annually offered by the town of Rouen. The time drew near for the festival, during the continuance of which, the award was made. The day

dawned, and all Rouen turned out in its gayest attire and in its merriest humour. The old church gave warning that the hour had come when the name of the successful candidate should be announced and the award given. Many hearts were throbbing in the crowd with an expectation that must only receive bitter disappointment. The eyes of more than one competitor watched with riveted glance the slightest movement of the judge. He motions to speak, and the din of the crowd is hushed. He slowly and deliberately pronounces the name, and many faces display signs of an ill-concealed sorrow. But Jacqueline! where is Jacqueline? the successful poet? Her name is repeated; but none answering, Corneille arose to offer a brief address of thanks in her name. With true French enthusiasm, the crowd now formed in procession, and marched with drums, with music, and with banners, to present the modest Jacqueline her prize. But though thus petted and honoured, "she was," says the elder sister, "as frolicsome as a child, and still found her chief amusement in dolls."

A circumstance shortly afterwards transpired which entirely changed the Pascal family. During the winter of 1646, the elder Pascal, while absent from home, on a charitable errand, slipped upon some ice, and in his fall, dislocated his thigh. The two gentlemen who attended him were noblemen by birth but surgeons by choice. The ministry of Guillebert, had brought home the truth to their hearts; and their sincere piety was too real a thing to be hidden. Etienne watched their movements and listened to their discourse, until he himself felt anxious to know something more about that which gave them such unspeakable joy. The books of Jansenius, St. Cyran, Arnauld, and others, were put into his hands. Blaise Pascal, however, was the first to confess his hope of salvation in the righteousness of Christ; and at once endeavoured to make his sister Jacqueline a partaker of his new-found joy. Nor were the father and elder sister, together with her husband, long before they also "rejoiced, believing in God." Blaise and Jacqueline shortly after went to Paris; Blaise to seek medical advice, and Jacqueline to be his companion and

nurse. This brought them into close intimacy with the Port Royalists, and Jacqueline now first thought of becoming a nun. Blaise favoured the project and was appointed to break the matter to Etienne. The father, delighted to have his child a fellow-believer, was not prepared to give her up so suddenly and for ever; and after vacillating for some time, told Blaise that he never would give his consent. This led to the imposition of some temporary restraint on both the brother and sister. Their visits to Port Royal were interrupted. Jacqueline, however, was not to be thus thwarted in what she thought to be a call from God; and set about preparing for her admission. Her poetry was renounced, as tending to foster pride; and her future Abbess, Mère Agnes, applauds her resolution. "You ought," says that remarkable woman, "to hate your genius, and all the other traits in your character, which perhaps cause the world to retain you."

In September 1651, the father died, but Jacqueline now found an opponent to her conventual life in the very brother who had formerly encouraged her in this resolution. She, however, made every arrangement for going; and Gilberte, who was then visiting them, thus describes her sister's departure:—

"The evening before, she begged me to mention it to my brother, in order that he might be prepared. I did so, with all the precaution I could; but though I told him that she was only going to try for a little while how the manner of living would suit her, yet he felt very much hurt, and mournfully shut himself up in his own room, without seeing my sister, who was then in a little ante-room, where she used to say her prayers. She did not leave it till he was gone, fearing that the sight of her would give him pain. I told her the loving words he had said, and then we all retired for the night. But though I heartily approved of her proceedings, because I thought nothing could be a greater blessing to her, yet her wonderful resolution so astonished me, and engrossed my thoughts, that I could not sleep.

"About seven, finding that she did not get up, I was afraid that she had not slept any more than I, and might feel ill; so I went to her bed, where she lay sound asleep. The noise I made awoke her, and she asked what o'clock it was. I told her, and enquired how she felt, and if she had slept. She answered, that she was well

and had slept well. She rose, dressed, and went away; doing this, as she did everything, with inconceivable calmness and evenness of spirit. We did not say good bye, for fear of being overcome, and I turned aside from her path when I saw that she was ready to depart. In this manner she bade the world farewell, Jan. 4th, 1652, being then twenty-six years and three months old."

Once within the walls of the convent, Jacqueline was eagerly desirous of sealing her fate by the assumption of the veil. Her brother was still reluctant; and this obliged her to write a letter, at once resolute and tender, reminding him that though she does not need, yet she earnestly implores, his approbation. Blaise still objected, and the transfer of Jacqueline's share of her father's property, was now made the pretext for delay. This she felt keenly, and wrote another and more sorrowful letter to her brother. Ultimately he gave way; and in May 1652, Jacqueline was fully received, taking thenceforth, as her name, Jacqueline de Sainte Euphemie. In the course of two years Blaise Pascal himself came to reside in seclusion, in the neighbourhood of Port Royal. After some months spent in the practices of a fervent and rational piety, Pascal's eager temperament urged him into an extreme of exaggerated devotion, for which even Jacqueline reproached him in the following note:—

December 1st, 1655.

"I have been congratulated on the great fervor of devotion which has lifted you so far above all ordinary customs, that you consider even a broom a superfluous piece of furniture. It is needful, however, that for some months at least, you should be as clean as now you are dirty, so that your success may be equally manifest in your lowly and vigilant care of your body, submissive to your spirit, as it has been in a thorough personal neglect. After that, if you find it glorious and edifying to others, to look filthy, you can do so, especially if it be a means of holiness, which I very much doubt. Saint Bernard did not think it was."

Jacqueline, after having been herself employed in the most menial offices in the convent, was now appointed sub-mistress of the lesser novitiate. This department of Port Royal included all candidates for admission to the sisterhood, whether they came from without

the convent or from its female school. Sister Euphemie also composed a set of *Regulations for Children* in the schools, and it is from these that we learn most concerning the interior of the convent of Port Royal. It seems as if the one great design of the discipline in the schools was to tear out every natural feeling from the hearts of the children, that thus they might be prepared for life! The nineteenth rule in these *regulations*, under the division "recreation" runs as follows: "The children are to avoid every kind of personal familiarity, and never to caress, to kiss, or even touch one another, on any pretext whatever. Neither must the elder ones pet the little children." The little French girls were drilled into devotion and into seeming sincerity, with all the precision and sternness of a military corps. The silence of death brooded over the convent. No conversation was allowed in the bed-rooms, and but little elsewhere. The children were forbidden, even in their recreations, the use of their lungs. No elfin laugh from the merry and thoughtless child ever awoke the echoes of the gloomy playground. "In their brief intervals of play," says Jacqueline, "each must play by herself, so that there may be no noise." The children were watched and guarded as though they had been desperadoes and maniacs; and then exhorted "to dig up the hidden roots of their faults." We confess it makes us shudder to think of the fate of those little girls committed to the care of even such nuns as Jacqueline, and of the terrible reaction which must inevitably take place when they quitted its walls to enter upon life. But the inference is at once forced upon us—if children, who were only in these convents for instruction, were treated thus, what must have been the treatment of those who were shut up there for life?

But the Port Royalists were not permitted by the Romish church either to continue their schools or their convents. The ire of the Jesuits, though apparently destroyed, was only waiting its time. At an evil hour for the Jansenists, Louis XIV., then a young man, consented to their extermination unless they declared that five heretical propositions were to be found in the works of the Bishop of Yprés. The men, to

th eir shame be it spoken, were cowards when they should have been heroes. Arnauld, Nicole, and Blaise Pascal agreed to sign the *mandement*. Jacqueline by chance discovered one of these documents, soon after she had heard what the Bishop of Anjou and his friends had decided. Her indignation could contain itself no longer; and sitting down, she wrote to the Mère Angélique de Sainte Jean, one of the noblest and most masterly of her many beautiful letters. Referring to the signing of this mandement she says:—"A false prudence or real cowardice will cause many to embrace it as an easy mode of procuring safety for the conscience and for the body as well. But for my own part, I am convinced that in such a course there can be safety neither for body nor soul. . . . What are we afraid of? Banishment and dispersion of the nuns, the seizure of property, prison, death, if you will—but are not these things our glory, and ought we not therein to rejoice? Let us either give up the Gospel, or let us carry out its principles, and esteem ourselves happy in suffering for the truth's sake. . . . I know very well that the defence of the truth is not women's business, though, in a melancholy sense, it may be affirmed that when bishops seem to have the cowardice of women, women ought to have the boldness of bishops. And if we are not to be defenders of the truth, WE CAN AT LEAST DIE FOR IT, AND SUFFER EVERYTHING RATHER THAN ABANDON IT."

And this she did; for so great was her remorse at having been persuaded into signing by Arnauld, that she became seriously ill, and gradually sunk under her sufferings. Three months had scarcely elapsed before Jacqueline de Sainte Euphemie had died of a broken heart. Her death took place on the anniversary of her birth, Oct. 4th, 1661.

We have not space to dwell more particularly on the character and genius of Jacqueline Pascal. Suffice it to say that in the estimation of Vinet, Madame Roland could have taught her nothing; and a more thorough and respectful admiration is awakened for the sister than the more celebrated brother. Dr. Williams affirms that in her, dignity and lowliness, wisdom and simplicity,

lofty genius and saintly piety, the martyr's firmness and the woman's tenderness, were rarely and beautifully blended. If she has not appeared thus from the sketch we have given, the fault is with ourselves rather than with Jacqueline.

It will be found that the young and accomplished author has preserved the allusions frequently made in Jacqueline's letters to the usages and opinions of the Romish church. To have omitted these would have been unjust both to Protestants and Catholics. The last might rightly have complained of the suppression, and the first might be led to suppose the Jansenists free from grave errors, and more nearly assimilated to protestantism than in truth they were. As it is, the Romanist cannot complain, and the Protestant will be deterred and alienated from Rome, rather than won over to her delusions.

The introduction to this volume, and Vinet's essay at its close, are well worthy of attention. The author herself has our best thanks for her charming volume.

SERMONS designed for the Sick Room, Family Reading, and Village Worship. By JABEZ BURNS, D.D. 8vo cloth, pp. 436. London: Houlston & Stoneman.

LAST SCENES: by H. HUNTER, minister of Stoney-street Chapel, Nottingham. 12mo., cloth, pp. 241. London: Simpkin, Marshall, & Co.

GLORIFYING IN THE CROSS: a Sermon preached before the Eighty-fifth Association of General Baptist Churches, held at Leeds, June 20th, 1854. By JAMES LEWITT, minister of White friars Lane Chapel, Coventry. 12mo, pamphlet, pp. 36. London: Simpkin, Marshall, & Co.

LOPEZ DE VEGA, the Spanish dramatist, wrote, so it is said, more than sixteen hundred plays. Dr. Burns bids fair to be his rival; not in verse-making, but in prodigious fertility. He has already published several hundreds of sermons, mostly in the form of outlines; but the last has not yet appeared, for the cry is "Still they come!" In the addition now made to the already numerous stock, their author has adhered to the plan of writing useful sermons. The headings in this volume

to the various discourses are attractive. The sermons, in arrangement and style, are much similar to those already published. There is one error, however, that we hope Dr. Burns will correct in any future edition. In the last sermon given, that on "The Concluding Word," [amen] the various modes of its application are first considered, and then, "how we may intelligibly use it." The first remark is (1)—"We must use it intelligibly!" Of course. But this is like saying, "If we use it intelligibly we shall intelligibly use it!" This error may be corrected by expunging the word "intelligibly" from the second main division.

MR. HUNTER, we believe, now appears as an author for the first time. The volume denominated "*Last Scenes*" contains fourteen sermons, respectively entitled:—the Spirit returning to God; the Preparation and Reception; the Restoration of Israel; the Fulness of the Gentiles; the Coming of Christ in Reference to his Saints; the Awakening up in Resurrection; the Renewal of the Moral and Material Worlds; the Judgment; the Victorious Church on the Sea of Glass; Saints Glorified equal with Angels; the Lamb tending his Redeemed Ones to Living Fountains of Waters; Deliverance and Punishment; and Glorying in the Cross, a funeral sermon preached for the late venerable Mr. Pickering. We quite agree with the author of this volume in the opinion, "that the christian may derive not a little advantage from the frequent realization of those momentous scenes of which he is to be the spectator, and with which he is to mingle." Nor can these discourses be other than helpful in attaining this advantage. Though Mr. Hunter's sermons neither reveal the grace of a Hall, the depth of a Foster, nor the amplification of a Chalmers, there is in them sound, evangelical sentiment, presented in a simple and easy style, and presented with all the warmth of one "who believes, and therefore speaks." We had marked several paragraphs for quotation, but want of space prevents us from giving them.

We are glad MR. LEWITT has published his sermon. He has thus secured

for himself a larger audience, but not a more delighted one, than assembled in Byron-street, Leeds. When sermons like this are produced by our young ministers, it augurs well for the future of our Connexion.

THE FREEWILL BAPTIST QUARTERLY; for April and July, 1854.

THE April No. contains an interesting paper on Egypt. There is also a second notice of Dr. Beecher's "Conflict of Ages." The July No. will be the most attractive to English readers. The difficulties of the early ministers among the Free-will Baptists; the dislike which the churches then had of any man who was known to be fond of a book; and the manœuvres employed by the studious to escape detection, are graphically delineated in the article on Ministerial Education. The cry is now for an educated ministry. The articles on "The nature and extent of the atonement," and "The discourses and sayings of Christ," are carefully written; but the one on "Politics and Religion," contains many senti-

ments from which we entirely dissent.

THE LEISURE HOUR; and SUNDAY AT HOME, for September 1854.

AN amusing account is given of "Eastern Bargaining" in the "*Leisure Hour*," and a thrilling narrative entitled "A Struggle for Life." The other serial contains a picture of French suffering in a tale entitled "The swollen river, or the escape of a Huguenot family," and three chapters in which are detailed the particulars of, and the practical lessons to be gathered from, the life of Joseph John Gurney.

MEMOIRS of the Life, Character, and Labours of REV. JOHN SMITH. By RICHARD TREFFRY, Junr. 12 mo. pp. 232. London: Mason, 14, City-Road.

THIS is a useful life of a useful man. He was an honour to the Wesleyan body, and has been well described in the "Introductory Essay" to this volume by Dr. Dixon. The entire profits of this work are devoted to the use of Mr. Smith's family.

OBITUARY.

Reverend Eli Noyes.

OUR readers will, many of them, remember Mr. Noyes as one of the deputation from the F. W. Baptists in America to our denomination, in this country, in 1848. He is no more. The subjoined notice extracted from "the Morning Star," gives a few particulars of his end. Mr. Noyes was sent by the F. W. Baptist Missionary Society, to unite with our brethren in Orissa. His ordination took place in Lisbon, N. H., in 1834. The late Drs. Cox and Sutton, if we mistake not, being present on the occasion. The large chapel being too small, a grove was used for the service.* Ill health required the return of Mr. and Mrs. Noyes from India. He afterwards laboured in different churches in New England. In 1847 he was in Boston. After his return to America from Eng-

land, he removed to Providence, where his health failed him, and he laid aside the ministry for a time, and became a farmer in Lafayette, Iowa, in the far west. He had a strong mind, an earnest purpose, and an affectionate heart. His attainments, especially in Hebrew, were highly respectable, and his removal from his labours is a loss deeply deplored by his brethren throughout the United States.—ED.

DEATH OF REV. ELI NOYES.

Lafayette, Ia., Sep. 12, 1854.

W. BURR, ESQ., DEAR SIR,—My sister, Mrs. C. P. Noyes, handed this sheet to me to-day, requesting me to say to you that brother Noyes died at half-past three, Sabbath afternoon, after long and patient suffering, perfectly resigned. His funeral took place to-day, with services at the Baptist church, and at some future time it is expected a funeral sermon will be preached on the occasion of his missionary life.

Very truly yours,

M. D. PIERCE.

* The spot was pointed out to us when in the States in 1847.

Lafayette, Sep. 1, 1854.

DEAR FRIENDS,—I wish to address you one more epistle in common, feeling confident that it will be the last. Recently a great change has taken place in me, which warns me that my end is near. A very severe attack of cholera morbus, and since then a violent congestive or sinking chill has utterly prostrated me, so that I am now confined entirely to my bed, suffering severe pain, and daily growing weaker. The physicians think there is no hope of my ever again rising from my sick bed. A few days will in all probability terminate my earthly existence. But God is with me, I feel that my hope is strong in him. Oh, I love the denomination, and wish to be everlastingly attached to them. * *

* Here his strength failed, so that he could dictate no more, but he wished me to write and inform his friends how he is.

Sep. 6.—His strength fails fast, and he is not able now to be moved from bed. His sufferings are not so great as formerly, so that he lies quiet the most of the time. His mind is in perfect peace. Yesterday morning when I asked him how he felt, he replied, "safe in the hands of a covenant God." Last evening he said to a friend,

"I the chief of sinners am,
But Jesus died for me."

Being asked by Rev. Mr. Marshall, if the gospel he preached in life was his support on his dying bed, he replied, "O yes, I rest on the Saviour alone. His blood and righteousness is my only hope. God is with me.

'Christ is my sun, in him I hope secure
To pass the darkness of this midnight hour.
O, I will trust him, in his name alone
I dare to venture on a world unknown;
My soul, my guilty soul, on Christ I cast,
And though unworthy, hope for bliss at last.'

This morning he appeared to be dying, but has since revived a little. He says, "Oh, I long to be gone, when will He come to call me?" Through this extremely hot weather of several weeks—as hot as we found it in India, he has suffered very much from heat as well as pain, but has been through all patient as a lamb, and never till to day expressed strong desires to depart immediately. But now, like a wearied child, he longs for rest.

It will gratify his numerous friends

to know that he has the kindest of friends, and every possible care and attention in this land of strangers. Nothing has been wanting for his comfort that love and money could purchase. But above all God has been with him continually; his rod and staff is his support.

Sep. 9.—My dear husband still lives a sufferer. To my brother he said today, "God is my refuge and strength, what should I fear?" While suffering severe pain, I said to him, "He knows the pains his servants feel, for he has felt the same." "Yes," said he, "He is mine, and I am his. I have given myself wholly to him; what can I do more?"

Midnight.—The doctor has just been in to see our oldest boy, who is very ill and delirious, with congestion of the brain, and in a very dangerous state. He says Mr. Noyes is sinking very fast, and a few hours will terminate his sufferings. Our daughter is also sick with chills and fever. The hand of God is heavy upon us. May we be still, and know that it is God.

The late MRS. WARD of Sibley.—Although nothing done under the sun can change the circumstances of the dead, yet the living are often benefited by a brief account of the life and death of those who sleep in Jesus. We therefore present this short sketch of the late Mrs. Ward, trusting it may induce others to commence and persevere in the christian course.

The deceased was born at Stanton-under-Bardon, Dec. 5, 1769; and was the eldest daughter of Thomas & Sarah Cooper of that place, and grand-daughter of Nathaniel and Jane Newberry, who were amongst the first members of the Barton church. In the year 1785 her parents removed to Great Wigston, where they remained until their death. After that event, she and her brother resided for a short time at Mountsorrel, when she attended the ministry of the Rev. B. Pollard; and by his labours serious and lasting impressions were produced on her mind. After her marriage with Mr. Ward, she removed to Sibley, and remained there until her death. During the half-century she dwelt in that village, she regularly attended the G. B. ministry,

but did not make a profession of religion until about twenty years since, when she was baptized at Rothley, and united with the church at Rothley and Sibley; and from the time of her public espousals to the Saviour, until the day of her death, her general conversation was as became the gospel. Our departed friend was of a quiet and retiring disposition, and not joining the church until late in life, she was not able to take so active a part in the vineyard of Christ as she otherwise might have done, but all who knew her can bear witness to the deep anxiety she ever felt for the peace and prosperity of Zion. In her the minister ever found a sincere friend, and the poor a liberal benefactor. In the writer's occasional visits to the village, he generally had an opportunity of speaking with her respecting the state of her own mind, and those interviews were always satisfactory; for though there were no rapturous emotions, there was always a calm reliance on the Saviour, and a good hope through grace.

During the brief affliction which terminated her life she was scarcely able to articulate; but the few words she did utter were such as gave the greatest satisfaction to her friends, and on the 10th of June, in the 85th year of her age, she passed from a state of trial and conflict to a state of joy and triumph. The writer endeavoured to improve the event by a sermon on the "Gain of Death;" and although the chapel and school rooms were densely crowded, many could not obtain admittance—numbers from neighbouring villages being anxious to manifest their respect for the deceased: thus illustrating the statement of the wise man, "The memory of the just is blessed."

Loughborough. T. W. M.

Died at Gamston, July 8th, 1854,
SAMUEL SHIPSTON, aged 66.

After a very short and severe affliction, REBECCA WARE, of Retford, departed this life Aug. 22nd, 1854, in the twenty-second year of her age. At an early period of her childhood, our young friend was admitted to the Sabbath-school, where her mind became fully enlightened, and at the age of sixteen was baptized, and admitted into church fellowship. From that

time to her death she continued a consistent and devoted member. The Sabbath-school she much loved. In her we have lost an active and pious teacher. Whilst endeavouring to amuse the children at the annual school feast, she took cold; a strong fever followed, by which she speedily sank into a state of delirium, which continued until her death, with the exception of a few lucid intervals, when she gave satisfactory evidence of her interest in the Saviour.

She lived respected, and died regretted by all her acquaintance. Her death was improved by Mr. Pentney, of Peterborough, to a large and affected congregation. We hope the solemn event will be productive of much good.

MARY COWLEY, of Retford, was released by death, Sep. 1, 1854, from a very long and painful affliction, in the 83rd year of her age. She has been a member of the church at Gamston and Retford upwards of fifty years.

C. T.

MR. JOSEPH WILSON, of Market Rasen, died on the 30th of August, aged 65 years. He had been a member of the G. B. church at Louth for more than thirty-eight years. For many years, in the former part of his connection with the church he was a teacher in the Sunday school; and for many years previous to his removal from Louth, the office of attending to the letting of pews in the chapel was held by him. About four years ago he removed from Louth to Market-Rasen, where some of his children were settled, and where he possessed property. But the cause of his removal was the previous illness of Mrs. Wilson, and a conviction by her that residence at Rasen might be conducive to her health. There being no Baptist church there, and a son having been left at Louth in the business previously conducted by himself, our departed brother frequently visited us, and commemorated with us the death of our beloved Saviour in his appointed emblems.

On Saturday, the 26th of August, along with Mrs. and Miss Wilson, he visited Cleethorpes, a village about three miles from Grimsby, near the mouth of the Humber, much frequented as a bathing place during the usual

season of the year for visiting such places. On Monday, the 28th, the pastor of the church at Louth, having gone thither for the day, met with him, and conversed with him, and with the members of his family that were with him, finding and leaving them in excellent spirits, and apparently in good health. On the morning of Tuesday the solemn fact was known throughout the village that Asiatic cholera had broke out, had violently seized several victims and had suddenly launched them into the eternal world. Nearly all the visitors, and some of the villagers with all haste fled from the place. Mr. and Mrs. and Miss Wilson, amongst the rest, departed, and arrived at Grimsby about ten, a.m., but had to wait there for a train from two to three hours. They therefore went to the house of a well known friend. Here Mr. Wilson was seized with cholera, and medical advice and means proving unavailing he died before seven o'clock on the following morning. In about two hours after the death of Mr. W., Miss Wilson, aged twenty-two years, was seized with the same complaint, and at six in the afternoon was a corpse. On the following day Mrs. W. returned to Rasen, her husband and daughter having been committed to their long resting-place in the graveyard of Grimsby church.

This solemn and very painful dispensation is one which yet allows to the bereaved the chief source of consolation under such heavy trials. Not only is there assurance that this event has been permitted by Him who doeth all things well, although his judgments are unsearchable, and his ways past finding out, but also they doubt not the safety of either of the departed and beloved ones. Not much was said

by Mr. W. in the agony of his affliction respecting the state of his mind, but a short time previously in a severe affliction, when he deemed himself near the swellings of Jordan, he had assured them respecting the reality, and satisfied them respecting the ground of his confidence. Besides, in every instance, a life declaring in fruits the reality of repentance towards God and faith towards our Lord Jesus Christ, is greatly preferable to any hopes or joys which survivors may gather simply from death-bed sayings.

Miss Wilson, there being no Baptist church at Rasen, had for a short time attended the class meeting among the Wesleyan Reformers. At the prayer meeting on the previous Sunday evening, the question was put to her "Do you love Jesus?" She replied affirmatively and unhesitatingly. The question was repeated, and was answered with feelings resembling those of Peter when his Saviour thrice proposed a similar question. The message to her companions from the bed of death was, that they were to meet her in heaven.

Whilst sympathizing with the bereaved under this dark and distressing, though undoubtedly righteous and gracious providence, how solemnly and emphatically are we and they reminded of the frailty of our earthly tabernacles! of the utter uncertainty of to-morrow! and of the infinite importance of living, through divine grace, in constant readiness for the coming of the Son of Man. May the Divine Being grant his sustaining grace, his protection and guidance to all the bereaved, and sanctify these events to the present and eternal good of each one of us.

R. I.

INTELLIGENCE.

THE MIDLAND CONFERENCE.—This conference was held at Measham, on the 19th of Sep., 1854. Mr. Buckley from India opened the morning service, and Mr. Kenney, of Burton-on-Trent, delivered an animated and earnest discourse on "The excellent knowledge of Christ,"—from Phil. iii. 8. The attendance of friends was good.

The meeting for business was as usual held in the afternoon. Mr. Hunter, of Nottingham, prayed and the pastor of the church presided.

The statements from several of the more influential churches were very encouraging, but in many others the cause of Christ seems to be low. From the accounts received it appeared that 77 had been baptized from the time of the previous conference, and that 64 remained as candidates.

The Billesden case again came before the attention of the Conference, and it was resolved:—

1. That pursuant to the last resolution relating to this matter, brethren

Winks, Stevenson, and Pike, of Leicester, be a deputation to see the friends at Billesdon, that brother Winks be the Secretary, and that travelling expenses be paid from the Conference fund.

2. That the Grantham Case be referred to the next Conference, and that the committee be requested to report.

During the day numerous affectionate references were made to the death of Mr. Pike, of Derby, and it was resolved:—

3. That this Conference is constrained to record its deep feeling under the dispensation of divine providence by which the highly esteemed pastor of the church at Mary's-gate Derby, has been removed from our midst to the enjoyment of his heavenly reward; to express its sense of the great loss which will be sustained by the churches and institutions of our body, and in the absence of his wonted instructions and counsel by the Conference itself; but that it also acknowledges divine goodness in his being spared so long, in his being made so eminently useful, in his being enabled to labour to the close of life, and in his being called so gently and sweetly to his everlasting rest.

The next Conference will be held at Burton-on-Trent, on the 26th of Dec. Brother Hunter, of Nottingham, to be the preacher.

It was arranged for Mr. Stevenson, of Leicester, to preach in the evening, thus closing a day much enjoyed.

J. LAWTON, Sec.

THE YORKSHIRE CONFERENCE assembled at Clayton, August 14th, 1854. In the morning, Mr. Freckleton, of Leicester College, opened the public worship by reading and prayer, and Mr. G. Taylor, of Manchester, preached from Rom. xiii. 11. At two p.m., Mr. Asten took the chair, and Mr. Wood prayed.

Mr. R. Hardy, the Secretary of the Home Mission, read the report, which was approved and ordered to be printed.

The thanks of the meeting were given to him, and he was requested to keep in office another year.

The case from Salford, requesting pecuniary assistance, was postponed till the next meeting. In reference to Manchester it was resolved:—That the conference deeply sympathises with the church, and approves of Mr. G. Taylor, who is at present supplying the pulpit, and engages to give £35 for one year, and in future as circumstances may dictate. But unless Mr. Taylor can engage under these conditions to devote his energies in endeavouring to raise the cause there, the Conference does not see how it can pledge itself to anything more at present, and requests Mr. Taylor

seriously to consider the matter in reference to his settling in Manchester.

As Mr. James Hodgson is still laid aside by affliction; agreed that the thanks of the meeting be given him for his long, valuable, and faithful services as Secretary of the Conference, and that Mr. Sutcliffe of Stalybridge be appointed Secretary for the ensuing year.

An auxiliary to the Foreign Missionary Society for this district was recommended, but the consideration of it was deferred till the next Conference.

That while this Conference rejoices in all the good which the Derby, Melbourne, Donington and Ashby districts have accomplished at Leeds, it is of opinion that the notice in the leading article of the August Magazine is rather invidious and unjust to the Yorkshire brethren, as they were parties to the commencement of the cause there, and have contributed annually to its support up to last year, when application for future aid ceased. Towards raising the cause in the present chapel at Leeds, the Yorkshire Conference contributed from 1845 to 1853 upwards of £194.*

The statistics of those churches which reported are as follow:—At Prospect Street, Bradford, their harps are still on the willows and they have to mourn over the desolation of Zion. Mr. Horsefield has consented to supply the pulpit for three months, to see if confidence and co-operation can be restored. At Infirmary Street they have three candidates. Fourteen have been baptized at Clayton; and they have a few hopeful enquirers at Allerton. Since the opening of the School-room at Halifax, the congregations have improved. They have one candidate, and are about to have a settled minister. At Birchcliff they are peaceable and have a number of enquirers. They have baptized three at Heptonstall Slack, and have two candidates. At Shore the congregations are good. There are signs of prosperity in Salford. There is a little improvement in the congregations at Vale, and the Sabbath-school is encouraging. At Todmorden they have baptized three, received five, and have a number of enquirers. In Manchester they have baptized one, and there is an increase in the congregations since Mr. Taylor commenced preaching for them. There is no material change at Queenshead, Burnley Lane, Stalybridge, or Gambleside.

The next Conference will be held at Birchcliff, Dec. 26th, 1854; Mr. B. Wood to preach

J. SUTCLIFFE, Sec.

WARWICKSHIRE CONFERENCE.—The above Conference was held at Warton, on Tuesday, Sep. 12, 1854. During the morning

* Yorkshire ought to have been mentioned.—ED.

service Mr. J. Goadby, of Ashby, gave out the hymns, W. Chapman read and prayed, and brother Salisbury preached an excellent sermon from 2 Tim. iv. 6—8. The subject might very properly be denominated,—the last days of Paul the apostle. The sermon was felt to be peculiarly appropriate under the loss which the denomination has sustained in the death of the venerable and universally esteemed J. G. Pike.

In the afternoon brother Collyer presided and brother Goadby prayed. Since last Conference 34 have been baptized, and there are eight candidates.

Having heard the case from Sutton Coldfield, and learning that brother Capewell has collected more than £8 of the £15 required, it was resolved that we recommend brother Capewell to continue his efforts until he procure the whole of the money. The Secretary was requested to call together the whole of the Committee of the Barton district of the Home Mission.

In reference to the sudden death of the venerable and devoted J. G. Pike, pastor of the church in St. Mary's Gate, Derby, and one of the founders, and for nearly forty years the Secretary of our Foreign Mission, it was resolved that we enter the following record in the minutes of our Conference:—

That while the numerous works of the Rev. J. G. Pike, and the existence and prosperity of our Foreign Mission are sufficient mementoes of his power and worth, and of the magnitude of the loss which the denomination has sustained by his death, we cannot refrain from recording our sense of the goodness of God in raising up, and continuing so long among us, one so holy and zealous as a christian, so extensively useful as an author and a preacher, and so efficient as the Secretary of our Foreign Mission; and it is our earnest prayer that the church thus bereaved of its pastor, and the mission of its Secretary, may both be divinely directed in the choice of a successor, and that the family may be sustained by the promises and hopes of that gospel of which their beloved father was so long and so effective a preacher.

The next Conference is to be held at Union Place, Longford, on the second Tuesday in January, 1855. Mr. Cheate was appointed to preach, and in case of failure Mr. Hargreaves, of Hinckly. Brother Cheate preached in the evening from Psa. cxi. latter part of 4th verse,—“The Lord is gracious and full of compassion.

W. CHAPMAN, Sec.

THE CHESHIRE CONFERENCE assembled at Tarporley, Oct. 10, 1854. Mr. Bem-

bridge of Stoke prayed, and Mr. H. Smith, minister of the place presided.

The following is a brief view of the states of the churches, and the cases discussed on the occasion.

Congleton still very low and feeble, but since Mr. Gent, of Macclesfield, has begun to preach more regularly among them there appears a more lively feeling among the friends, and some perceptible increase in the attendants on the means of grace. The church at Macclesfield is in the enjoyment of peace, and favoured with the faithful preaching of the truths of the gospel. Hopes are entertained that good is being done. Two have been baptized, and ten received since the last Conference. At Stockport they are not so prosperous as could be desired. They have, being without a regular minister, great difficulty in obtaining suitable supplies for their pulpit. The friends at Stoke experience and feel thankful for the goodness and mercy of God in the peace and prosperity with which they are favoured. Three have been added by baptism, and there are several hopeful inquirers. At Tarporley the congregations have somewhat improved since Mr. H. Smith settled among them. The Sunday school is flourishing; and they have commenced preaching in two adjacent villages with hopeful prospects of success. No material change has taken place in the state and circumstances of the church at Wheelock Heath since last meeting.

Resolved,—1. That the churches in this district be advised to renew their Home Missionary efforts, and to make at least one public collection in the year for that object. That Mr. Pedley continue in the office of treasurer, and that Mr. Smith of Tarporley act as secretary.

2. That the advice given to the church at Stockport last meeting, respecting obtaining ministerial aid from sister churches be reiterated.

3. That this meeting is convinced of the desirableness of the continued existence of the Cheshire conference, and that if possible its efficiency for usefulness should be increased.

4. That as the friends at Congleton intend improving their place of worship the Treasurer of the Home Mission is directed to give them the money he has now in hand to assist them in the accomplishment of that object; and the case is affectionately recommended to the friendly attention of the lovers of Zion in this district.

Mr. Gent introduced the forenoon service by reading and prayer, and R Stocks delivered a discourse from Acts i. 14,—“These all continued with one accord in

prayer." The next Conference to meet at Stockport on Good Friday, 1855, Mr. H. Smith, of Tarporley, to preach in the forenoon. R. Stocks, *Sec.*

ANNIVERSARIES.

LEICESTER, *Friar Lane*.—On Lord's-day, Sep. 17th, and Wednesday, the 20th, we held our anniversary services. Rev. D. Burns preached two excellent sermons. The congregations were not quite so large as on former occasions, especially at night, owing to a funeral sermon being preached by Mr. Stevenson at Archdeacon Lane, for our beloved brother Pike. We regret that the day of our anniversary was selected for the occasion as some of our friends were prevented being present—yet with collections and congregations we have no cause to complain.

On the Wednesday a goodly number sat down to tea, the trays being furnished gratuitously by the Ladies. After tea the public meeting was held, when Thos. Latham, Esq., of Nottingham, was called to preside. Having taken the chair, he opened the meeting with an effective address. Addresses were delivered by brethren Hunter of Nottingham, Lewitt of Coventry, Winks, Cholerton, Brooks, and Brown, of Leicester. The report was read by our pastor, who announced that the subscriptions and collections, &c., amounted to the handsome sum of £123. The meeting was one of a deeply serious character, the presence of God was in the midst, and all felt it good to be there.

SHEFFIED, *Eyre Street*.—Two sermons were preached on the 10th of Sep., in the morning by the pastor of the church, and in the evening by the Rev. James Breakey (Presbyterian). On the Wednesday following had a tea meeting for the same object, Mr. Ashbery presided, and several of the brethren spoke. A good feeling prevailed, and there appeared to be a determination to follow up the effort for another year.

Collections, &c, about £70, which has been appropriated to the reduction of the debt. C. A.

EARL SHILTON.—On Lord's-day, August 27, two excellent and impressive sermons were delivered in the G. B. chapel, Earl Shilton, by the Rev. T. Gill, of Melbourne, for the benefit of the Sabbath school. Congregations good and collections liberal. R. S.

BEESTON.—The anniversary services of the G. B. church, Beeston, were held on Lord's-day, Oct. 8th, when two sermons were preached by the Rev. C. D. Ginsbry,

(a converted Jew) then in Nottingham as a deputation from the Society for the promotion of Christianity among the Jews. On the following Monday a tea meeting was held, which was gratuitously provided by the friends, after which there was a public meeting, at which our pastor, G. R. Pike, presided, when addresses were delivered by J. Shelkon, (Wesleyan) T. Newstead, J. Clifford, &c. The services were all well attended, and the collections, with the proceeds from the tea, realized £14 11s. 4d.

T. N. B.

BAPTISMS.

LONGFORD.—On Lord's-day, July 25th, eight persons were baptized and added to the church. Five of these are in the Sabbath school. Two of the number are orphans, four have lost their fathers, and one her mother. May they all ever realize the delightful fact that God is their father.

MARKET-HARBOROUGH.—On the first Lord's-day in June one believer was baptized; on July 2nd another was added to our number; and on Oct. 1st three young friends put on Christ by baptism. May they be faithful.

HEPTONSTALL-SLACK.—During the months of August and September we have twice celebrated the baptismal rite, and eleven persons have been added to the church of the Lord Jesus in this place.

NEW LENTON.—On the first Sabbath in October, five candidates from this place were baptized at Stoney street chapel, Nottingham. May the little one become a thousand.

ILKESTON.—On Lord's day, Oct. 1, seven persons were baptized by the Rev. T. R. Stevenson.

MISCELLANEOUS.

WOLVEY, *Jubilee of the Sabbath School*.—Two excellent sermons were preached on behalf of this institution on Lord's-day, July 30th, by the Rev. T. Stevenson, of Leicester. The congregations were large, and the collections about £14.

On the following day was celebrated the Jubilee of this school. The Rev. S. Wigg, of Leicester, preached a jubilee sermon from Ps. lxxxix. 15,—“Blessed are the people that know the joyful sound.” &c. Suitable hymns were printed for the occasion. Every part of the chapel was crowded during these delightful services, and numbers could not obtain admittance. After this service the friends retired to a large tent, 60 yards by 14, which had been erected in the centre of the village,

where about 700 sat down to an excellent tea. The tent beautifully decorated with evergreens, filled with a happy throng, presented a most animated appearance. After the repeat prayer was offered by the Rev. D. Prain, and W. Crofts, Esq., was called to preside. The pastor of the church, Rev. J. Knight, who was one of the first scholars in this school, gave an account of the rise, progress, and present state of this useful institution. Mr. Wigg then delivered an interesting address, after which he presented to Mr. Knight a purse containing twelve guineas, which had been provided by the ladies of the congregation, as a token of their affectionate regard to him, as their minister and pastor, who, as well as Mrs. Knight, were so peculiarly identified with the school, she having been one of its first teachers. Mr. Knight, with much feeling, acknowledged the honour done to him on this interesting occasion. The Revs. J. G. Miall of Ullesthorpe, W. Chapman of Longford, J. Lewitt of Coventry, J. Jones of Pailton, and T. Stevenson of Leicester, then delivered suitable and effective addresses. The proceedings of the season were enlivened by the singing of the choir, assisted by a well-toned harmonium, which filled the spacious tent with its delicious tones. When the evening was advancing the doxology was sung, and the large assembly of near a thousand people departed much gratified and cheered.

J. K.

NOTTINGHAM, *Stoney Street*.—A meeting of an unusually interesting character, and one not often occurring in the history of any school, took place here on Monday evening, Sep. 4. The meeting was to inaugurate the portrait of our old friend, John Hutchinson. He has laboured for fifty-four years diligently and earnestly for the conversion of souls in our Sunday school. The teachers and friends, and some of his former scholars connected with us, were desirous of preserving some remembrance of him, and a subscription was set on foot to obtain his portrait, before death removed him from us. The portrait is intended to be hung in the room where he has so long laboured. A large number of teachers and friends met in the chapel, and after singing and prayer and the reading of the scriptures, and an address from H. Hunter, Mr. Hutchinson related a history of his connection with the church and school. He took a very active part in canvassing for and receiving subscriptions towards the erection of our present school rooms, and in them has witnessed prosperous as well as adverse seasons.

The name of friend Hutchinson will be

dear to many an old scholar of Stoney Street Sunday school, and when he is compelled to lay down his laurels, doubtless he will be enabled to say, "I have finished the work thou didst give me to do." He is still engaged in the school, and will be so long as his health permits. At the conclusion there was a coffee meeting in the school rooms, and the surplus subscriptions was presented to friend Hutchinson in the shape of a small purse amounting to nearly £6. May the Lord raise up many such friends who will labour long and diligently to carry on his work amongst the young friends—and when our heads are laid low, may we receive, as our reward, a "crown of life which fadeth not away."

X.

GENERAL BAPTIST HOME MISSION.—Meeting of the General Committee for the Home Mission, held at the vestry of Stoney Street Chapel, Oct. 18, 1854. Mr. W. Stevenson, of Derby, in the chair.

Resolved, I. That Mr. Thomas Hill and Mr. Robert Seals visit the Leicester churches, in order to induce them to collect and subscribe for the spread of the gospel at home.

II. That the Secretary, Mr. Hunter, write to the London ministers on the same subject.

III. That Mr. Hunter, at his earliest convenience, visit the churches in Buckinghamshire, in order to enlist their sympathies on behalf of the same important question.

IV. That Mr. Winks of Leicester, and Mr. William Stevenson, of Broad-street, Nottingham, visit Barton and the neighbouring places.

V. That this meeting stand adjourned until the next meeting of the committee for the Academy.

The Secretary mentioned that a correspondence has been commenced with one of the Trustees of the property connected with the Lincoln chapel.

The pecuniary state of the case is not yet fully ascertained.

Is Lincoln to be blotted out of the list of our churches? Is Manchester to remain in its present state? Are Liverpool, Bath, and Bristol, never to see the face, or hear the voice of a General Baptist minister?

Why should we not have stations in the sister kingdom, and especially in such places as Cork, Belfast, and Dublin, as well as other bodies of christians?

It is hoped that those churches which have not recently subscribed to the support of any station at home, will see the importance of employing at least a portion of their energies in spreading the truth at home.

H. HUNTER, Sec.

NOTES OF THE MONTH.

Oct. 20.—Since our last the war in the East has been carried on in earnest. No resistance was offered by Prince Menshichoff, the Russian commander, to the landing of the allied forces, he having entrenched himself on the heights to the left of the small river Alma with some sixty or eighty thousand men, and a hundred cannon, in a position naturally strong, and in his estimation so secure that he could resist an army of a hundred thousand for three weeks. The allied forces, however, on the 20th of September, attacked, and mounted, and carried this position, though at an immense loss. The English lost some 2,200, the French about 1,540; and the Russians about 6,000. The French and Turks often refused to give quarter, saying "remember Sinope," or "Moscow." The Russians, having cavalry, were able in their retreat to carry away most of their cannon. The heat of this most fearful battle did not continue more than about three hours! The scene on the battle field the morning after was heart-rending in the extreme; and the sufferings of the wounded both there and in their removal to Constantinople and Scutari by sea, indescribable. The letters from soldiers, medical and military officers, and others, to their friends in this country are full of melancholy and martial interest.* Marshal St. Arnaud, the French commander is dead. He was scarce able, from disease, to sit on his horse during the battle of Alma; he resigned his command on the 26th, and died on the 29th, aged 53. With the news of the battle on the Alma came a vague report that Sebastopol was also taken. This very improbable news obtained credit in England and France for some days, and when all were on the tiptoe for its official confirmation, a despatch arrived announcing that the allied armies had marched southward, frightened the forces of Menshichoff between the former place and Backshiserai, and effected a junction with their fleet at Balaklava, a commodious port to the

south of Sebastopol. Sebastopol was being invested with the armies at the last intelligence, and the besieging artillery were being brought to their position on the heights, and the bombardment was commenced. Ere this arrives in the hands of our readers, the stronghold which has kept Turkey in cheque, and made the Black Sea a Russian lake, may have fallen. The Russians have had recourse to desperate expedients for the protecting the port of Sebastopol. They have sunk a number of large vessels in the entrance, so as to render it impassible to ships of any burden. Divers are already in requisition to attempt to undo what their fear or cowardice have dictated. The Czar, it is said, is almost distracted. After some delays, the great fleet is returning from the Baltic, the storms of the season rendering it unsafe to continue longer in those northern and intricate seas. Flat boats capable of carrying heavy guns are being prepared in England for the operations of another season, should the war be continued. Sir C. Napier may yet redeem his word, and demolish Cronstadt and dismantle Petersburg. Reinforcements are being sent, meanwhile, to the East, where success seems certain, though Menshichoff is collecting an army to the north and east of the position of the allied forces. General Carnobert is named as the successor of St. Arnaud; and Lord Raglan is to be elevated to the dignity of Field Marshal.

There have been some very destructive fires. One at Memel, in Prussia; a port rendered unusually important in consequence of the blockade of the Russian ports in the Baltic; in which near two millions worth of property have been destroyed.—A fearful fire and explosion took place at Newcastle and Gateshead on the 6th inst. Some fifty persons have lost their lives, and property to the amount of one million sterling destroyed. About 300 tons of combustible material were exploded. The concussion was felt for ten miles, and the distress resulting from the calamity to many poor families and others is intense. Subscriptions for their relief have been opened with good effect. It is hoped that this fire which has destroyed so many unhealthy streets and

* Twelve columns of one of the daily papers are filled with the names of the killed and wounded. Subscriptions to the amount of £10,000 were received in a few days at the "Times" office, for the relief of the wounded; the fund for the support of the widows, &c., of soldiers amounts to upwards of £90,000!!

habitations will drive out the cholera from this its chosen seat, and thus act as the fire of London did to the plague. New streets, better drained, and more healthy houses will be erected.—By sea we may expect, during the next month a large number of wrecks and losses, as the November gales and fogs are proverbial for these calamities. Meanwhile we have a fearful collision to record, by which 300 lives and a fearful amount of property was lost. The American steamer Arctic, came in collision, in a fog, with the French steamer Verga, off Cape Race, on the coast of Newfoundland on the 27th ult. The Arctic sunk, with all her passengers, captain, &c., except about forty-five persons who got away in two boats. We remember being in a fog in the same region, when we could not see the length of the vessel; and but for the skill and caution of our captain, in all probability we should have shared a similar fate.—The atrocious attempt to upset an excursion train in Ireland, mentioned in our last, appears to have been participated in by a large number of popish peasantry and others in the neighbourhood. The coroner's inquest over the engine man who was killed, has brought a verdict of wilful murder against six persons. Many more are supposed to be implicated in this ribbon plot—It is pleasant to report that the cholera in the metropolis, and elsewhere, has very much abated, and it may be hoped that it will soon disappear. During its virulence the labours of the doctors and nurses in the London Hospitals were most heroic, and almost superhuman.—The season has been open, and but little rain has fallen during the past month. In many places the want of water has been felt severely. The pastures and meadows never looked so bare and brown as this season in the memory of our "oldest inhabitant." Unmistakeable signs of a hard winter are said to have been given in the north of Scotland.—It is reported that Mr. Benjamin Disraeli will attempt to resuscitate "the Protestant party," in this country, and thus become the leader of a formidable anti-popish movement! What next? If we could believe that

he had any serious regard to christianity, or friendliness for protestantism, *per se*, we might feel differently towards this politic movement.—A correspondent in the *Times* has recommended the use of Watts's and Doddridge's Hymns in the churches of the establishment, and giving their names to their own compositions, as no churchman ever produced anything so good. A meeting has been held in London of dissenting ministers and others, to take into consideration the spiritual condition of the Metropolis. Street preaching, tract distribution, and cottage preaching were earnestly recommended.—Edward Miall, Esq., M.P., delivered an address at the Young Men's Baptist Missionary Association, in London, in which he advocated the improvement of the juvenile Missionary Herald.—The Evangelical Alliance Conference has held its eighth annual meeting. The persecution of the French protestant, the Oxford University, Maynooth, the Waldensian churches, the Conference at Paris, Religious Liberty in Germany, Turkish Missions, and the state of the Jews in Palestine, were among the very interesting and important subjects brought under notice.—A runaway slave obtained his safe removal to Canada by the help of a company of women, who found him in a swamp, and dressed him in their own clothes.—The tide of emigration is turned, the New York Journal of Commerce tells us, large companies of emigrants being on their way to the old country.—The government of the Mormon territory is passing from the hands of Brigham Young; a regiment or two of soldiers will be needful for any man, not a morman, to govern this impious community.—Great poverty and suffering are endured at the diggings in Australia. Gold and rags, riches and roguery, seem to go hand in hand.—The Revenue for the quarter ending Oct 10, presents an increase of £550,188, as compared with last year.—The 46th regimem t, the *non-mi-rircordo* of whose officers occasioned so much public scandal, has gone off to the East. Its memory may be improved on the battle field.

MISSIONARY OBSERVER.

DEATH OF REV. AMOS SUTTON, D.D.

It is our melancholy duty to record this month the death of this eminent and useful missionary. This event took place on Thursday, Aug. 17th, after a brief illness. It does not appear from the subjoined letter that either our brother or any of the missionaries had any idea, or at most a very slight one indeed, that his end was at hand, though certain ominous hints from his medical attendant about his constitution "breaking up" would not be without their effect on a mind so sensitive as Dr. Sutton's. Mr. Brooks' letter will be perused with sorrowful interest, as it shows that a state of delirium, more or less complete, incapacitated our brother for coherent thought and for conversation; but as he says, his "life" is the safest ground for our hope of his future bliss. His life has been one of considerable and successful labour, and during the thirty years Amos Sutton has been a missionary, he has occupied an important position, and discharged special services in the mission field. In his translation of the Holy Scriptures and other works into the Oreah language, in his devotion to the training of a native ministry, as well as in his eminence as a grammarian in the Oreah tongue, our brother's services to the mission will be remembered and acknowledged for generations to come. He has not lived in vain. One of the incidents in the letter of our correspondent, which to us is most touching and interesting, is the fact that his first funeral sermon was delivered by a NATIVE PREACHER, Ram Chundra, from those consolatory words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." How significant of success! How cheering to our hearts, to see one who had been a heathen, a worshipper of Juggernaut, stand up over the grave of his teacher, and thus,

from the fulness of his own "precious faith," pour out the oil and wine of christian consolation and hopes into the broken hearts of surviving friends! In all our missionary reading we know not of a scene more beautiful than this.

Our readers will deeply sympathize with the bereaved widow of Dr. Sutton. Mrs. Sutton was the widow of an American missionary when she became united to Dr. Sutton. She has been a quiet, zealous, and eminently useful female missionary. Her extended labours and her gentle and unobtrusive spirit have given her claims to the cherished affection of every friend of the mission and of the heathen. Left alone by this bereavement in the decline of life, it is probable she may return to the United States, and spend the remainder of her days among her own relations and friends; though even there she will rather commune with a new generation than with the friends of her youth. Wherever she may spend her last days, the affectionate remembrance and sympathies of the missionaries and the friends of the mission will go with her, and their prayer, as ours, will be that "at eventime it may be light."

But our mission: What shall we do? What ought we to do in our accumulated trials, in order to keep up and extend its efficiency? Our revered Secretary is not; Lacey is not; Sutton is not; and while two are at home for the purpose of recruiting their health, two others* may perhaps be obliged to leave the scene of their labour. Surely, there never was a crisis in the history of this interesting mission, when its friends had more need of divine help and guidance, when prayer, union, zeal, resolution, and faith, were more required. We want, but have not as

* Mr. and Mrs. Bailey.

yet the men who are duly qualified to fill the places of the dead. We remember the former troubles and perplexities of former years, but none, all things considered, were perhaps equal to the present. It is pleasing to reflect that God reigns, and that though the active labourers are taken from their work, Jesus Christ remains the same in every age. May his grace provide for us.—ED.

Cuttack, August 29th, 1854.

MY DEAR BROTHER GOADBY.—Truly has it been said, that “almost every mail brings the painful tidings of the death of one and another of our beloved and long cherished friends,” or of those whom we have known, in our fatherland. The last mail brought intelligence of the death of several known to some of us, and of one with whom I had been daily closely connected for some years. May the Lord be a husband to the widow, and a father to the fatherless ones.

And, alas! we have too often such painful tidings to communicate with respect to those most dear to us and to many of our friends at home. Again have our hearts been rent, and both we and they have to mourn the unexpected removal of our beloved brother Sutton, after only a week's illness. This mournful event took place on the morning of Thursday, the 17th instant, at about half-past six o'clock—on the same day of the week, and within a few months of the same age as our beloved Lacey. Up to Wednesday night, we were none of us in the least prepared for this, and even at eight o'clock the same night, the doctor repeatedly assured us that he did not apprehend there was the least danger. Nor does our dear brother himself, judging from anything that fell from his lips, seem to have had any idea that his end was near—with the exception, perhaps, of an expression to two of the boys. He who sees the end from the beginning hid all this from us; and doubtless for some wise purpose, which we may know hereafter.

Some months ago our dear brother complained of palpitation of the heart, which occasioned a good deal of anxiety. And thinking that a little relaxation and change might be benefi-

cial, he attended a large festival at Kowseleswara, and then went on to Balasore to assist at the opening of the new chapel there. The change had a good effect, and according to previous arrangement, he joined brother Stubbins and myself at a festival some distance from the Calcutta road. Our brother also attended the car festival at Pooree in conjunction with brother Miller, intending to pay special attention to the distribution of Scriptures, of which he took a good supply; and though heart-sick at the wretchedness and death they had witnessed in that most vile city, our brother returned to his home in renewed health, staying two or three days at Piplee on his way. With the exception of an inflamed eye, I believe our brother continued in pretty good health up to his last illness. The doctor, it is true, had a time or two hinted that his constitution might be “breaking up,” and our dear brother himself, it seems, had feared he might not be able to remain much longer in India; but none were prepared for what, alas! has taken place.

On Tuesday evening, the 8th inst., at our weekly social meeting, our beloved brother read part of an interesting paper which he had prepared on the subject of the Millennium, referring more particularly to Acts iii. 19 to the end of the chapter, and requested us to read in turn those parts of Scripture on which he thought “all the prophets from Samuel, and those that follow after, as many as have spoken,” were agreed. This was continued till nearly ten o'clock. Next morning before breakfast he came over to our house again, and as usual talked and played with the children; but on going down the steps remarked that he did not feel very well, and feared he should have an attack of fever. He made much the same remark to brother Stubbins in the evening, and asked him if he had come to offer to preach for him that evening. This referred to an English service for the benefit of the band and drummers of the regiment stationed here, and which was conducted by the two brethren alternately when at home. Brother Stubbins conducted the service that evening. On Thursday morning we were sorry to learn that

our brother's fears were realized, and that fever had come on during the night. Thinking that it was an attack of bilious fever, which has been prevalent in the station, and which some of us had had rather severely, our brother would not consent for Dr. Scott to be sent for, hoping that home remedies would be quite sufficient.

Early on Saturday morning, after our brother had passed a restless night, sister Sutton sent for the doctor, and he thought it was a bilious fever. Diarrhœa had then been added to the fever, but this the doctor looked upon as a favourable symptom, as in all the other cases he had had to administer powerful medicines; and this he did not attempt to stop even up to the last.

On Sabbath morning, on my way to chapel, I called to see our brother, and thought he was looking very ill indeed, and went to tell brother Stubbins. After service we both went in, and were very thankful to find a decided improvement. A bottle of soda water had been administered, and, as our brother said, had "acted like magic," and he felt the fever gradually to subside. Of course it left him very weak, and this we hoped was the worst. But on Monday morning our brother was not nearly so well; and on Tuesday morning the doctor remarked to us that he should not be satisfied until the quick pulse, which he could not account for by the heat of the body, was very much reduced.

After passing two or three restless nights, the doctor on Wednesday morning ordered that our brother should be removed to the upper room of the academy building, which is high and airy. This he was very anxious to do at once, and sister Sutton had some difficulty in inducing him to remain quiet until the necessary preparations were made. Previous to this some indications of delirium had been perceived by our dear sister with much anxiety. We had arranged that our dear brother should be removed in the early part of the evening; but about four o'clock he suddenly rushed into the garden without his hat, and before brother Stubbins or myself could get there, we were surprised to find him half way up the stairs, with

assistance from the students, &c. On reaching the top we were not surprised to find our dear brother in a very excited state, and were grieved to perceive indications of a wandering mind, though this was not to be wondered at after such fearful exertion in his weak state.

In the evening, after consulting with sister Sutton, I had my bed carried into a lower room of the academy, that I might be near at hand if help was required. About nine o'clock, after the doctor's repeated assurance that he did not apprehend there was the least danger, but expressed a hope that an improvement would take place before morning, brother Stubbins and myself went over to the academy; and the restless excited state we found our dear brother in soon raised our worst fears. Brother S., far from well, returned home to spend a sleepless night, and I determined to remain by the sick bed. Our afflicted brother had become quite delirious, though able to distinguish his attendants, several times calling me by my name in a very affectionate manner. In the midst of all the wanderings of his mind, sometimes speaking or singing in Oriya or English, or referring to different political and other writers, and a host of other things that I cannot recollect, the *one* subject was the idea that he was some distance away from home, and that some great evil would befall his "dear wife." He several times called out loudly for bearers and a massalchee (torch-bearer), and many times during the night suddenly rose up from his bed declaring he would "go home," so that I had several times to detain him by physical force. At other times he implored me in the most affecting manner to take him home, and to protect his dear wife, who was close by. Had he not made use of similar expressions in his own bedroom, we might have thought that his removal to the academy had induced this idea. Several times he exclaimed, "O, how hot!" and at others, "O, how cold!" About eleven o'clock, by the doctor's directions, we applied a blister to the nape of the neck; but this he several times tore off and threw away. Delirium continued all night, with that peculiar motion or

feeling of the fingers on the bed clothes and about the face which is too sure an indication of approaching dissolution. As morning began to break, the extreme restlessness abated, and the voice became thick and guttural. We sent to call the doctor, but he was a long time in coming; and before he arrived strong convulsions attacked our dear brother's frame, and utterance failed. He tried very hard to say something, but could not; and as all expression of the eye was gone, we could not ascertain whether he was conscious or not. Even then the doctor did not appear to realize the fact that our dear brother was in a dying state, and ordered the blister to be kept on fourteen hours; but perhaps it might be to hide the real state from our dear sister Sutton. Messengers were sent to call brother Stubbins, but before he arrived all was over, and our beloved brother had gently fallen asleep in Jesus.

Could we have foreseen what the end would be, something might, perhaps, have been elicited from our departed brother as to the state of his mind, though to some remarks by brother Stubbins a few days before his decease, he replied, that he could not then enter into conversation. Our bereaved sister feels very deeply that he was not in a state to converse, and to make known his hopes and feelings, as on some former occasions of severe illness. But this was not permitted. But there is the life from which to judge, which is much more important than dying experience; and here we have neither doubts nor fears. That Saviour whom he had so long and faithfully served was doubtless with the spirit while passing through the dark valley, and is now the theme of his song amidst the redeemed spirits around the throne. But we who remain may learn a most important lesson, not to put off to a sick bed our preparation for the great change, but daily to live with an end in view.

The same evening the remains of our departed brother were committed to their last earthly resting-place, adding another to the group of Orissa's greatest and best friends. Before the removal of the corpse from the room,

a similar scene to the one we were called to witness about two and a half years since had to be gone through—a scene of lamentation and weeping. Before the coffin was screwed down, our bereaved sister went to take a last fond look at the then placid countenance of him who had been so long the partner of her joys and sorrows; and amidst tears and sobs, with the coffin lid still off, Sebo Patra offered a beautiful prayer in Oriya, and brother Stubbins one in English, the large room almost crowded to suffocation by our dear native friends and others. The principal civilians and military officers of the station followed the remains from the compound gate, with most of the East Indians, and a large crowd of native christians and heathen. At the grave brother Stubbins read portions of Scripture, and gave an address in English; and after the coffin had been lowered into the grave, a short prayer in Oriya was offered by myself, and brother Stubbins concluded with prayer in English.

On the following Sabbath morning, Rama Chundra preached from Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c.; and singularly enough, brother Miller preached in the afternoon from the same text, not knowing of Rama's having preached from it in the morning. In the evening brother Stubbins preached in English from 1 Thess. iv. 13. Of course all the brethren made allusion to the missionary life of our departed brother, and the various spheres of labour in which for nearly 30 years he had been engaged. These are dark days for Orissa. And where are the men to take the places of those who have fallen in the field? Not only are there no others to take their places, but it is feared that a still further reduction will have to be made before long, which may the Lord in his mercy prevent.

Sister Sutton has decided to remain for the present, and will retain charge of the boys' school. She is residing with us by her own wish, and we are only too thankful to do anything we can for her comfort and consolation. She bears up against this *severe* stroke as well as, under the circumstances of

the case, we could expect. But she knows the hand that has inflicted it, and He will grant grace and strength according to her need. Her present wish is to accompany brother Phillips to America, at the end of next year, if he should go, or perhaps sooner if he does not go next year.

RETURN OF MR. AND MRS. BAILEY.

OUR valued friends at Berhampore have been visited with sorrow upon sorrow. First came the destructive fire in April; then the desolating cholera raged around them, and many were its victims, though their lives were mercifully preserved; and now we are concerned to state that the speedy return to England of Mr. and Mrs. Bailey appears inevitable. Mrs. B. has been so seriously ill that great fears had been felt for her life, and though the more alarming symptoms have, to some extent, been subdued, the doctor at the station, who was daily attending her, has given it as his decided opinion that she must leave India in the approaching cold season. Their return appears the more trying and painful as Mr. B. is in the enjoyment of vigorous health, and very reluctant to leave his important field, while his judgment, and that of the other friends at the station, is, that the interests of the Mission will be best promoted by their speedy return, for a season, to their native land. One of their children also is in extremely delicate health. We hope to furnish further particulars in our next. Meanwhile, we doubt not that what is now stated will stir up our churches to sympathize with, and pray for our suffering friends. Oh that some suitably qualified person might hear, in this painful providence, the voice of God calling him to consecrate his service to the Lord in that distant field. The call, to pray the Lord of the harvest to send forth more labourers into the harvest, never appeared so urgent as now. Let us trust that these seemingly adverse circumstances will be overruled to the furtherance of the gospel. The Lord seems to be saying to us by these occurrences, "Be still and know that I am God; I will be exalted among the heathen."

GENERAL BAPTIST MISSIONARY SOCIETY.

Committee Meeting held at Nottingham, Stoney Street, October 18th, 1854.

Intelligence having been received of the serious illness of Mrs. Bailey, and of the probability of her return to England with Mr. Bailey; the following resolution was unanimously adopted,—

Looking at the present peculiar circumstances of the Mission, especially considering the painful tidings just received of the decease of their esteemed brother, the Rev. Dr. Sutton, the Committee feel that the return of any of the Missionaries, unless absolutely necessary, is extremely undesirable. The Committee deeply sympathize with their respected friends, Mr. and Mrs. Bailey, in her alarming illness, but would rejoice if the improvement in her health in the ensuing cold season should justify their remaining in India another year; still if the medical testimony be decisive that she be unable to remain with safety another year, and if the brethren in India concur in this view, the Committee will acquiesce in their return as the will of the Lord.

The sorrowful intelligence of the death of our senior Missionary, the Rev. A. Sutton, D.D., was announced, and produced deep emotion. The following resolution was adopted:—

That the Committee having received the painful intelligence of Dr. Sutton's death, express their sincere grief at the very great loss which the Mission has sustained by his decease; that they record their high estimate of the character and abilities of their departed brother, and of the services he was enabled to render to the Missionary cause during the thirty years he was spared to labour in it, particularly by his revised version of the Oriyah Bible, by his translation of

various religious works, and by the preparation of numerous tracts, and elementary books used in the schools; and that while they wish to be resigned to the will of God in the afflictive event which has closed his earthly connection with the Society, they would derive from this fresh bereavement reasons for renewed consecration to the work of the Lord.

Mr. Hunter was appointed to write a sympathizing letter to Mrs. Sutton, on occasion of this solemn and affecting bereavement; and the Committee expressed their approval of the temporary arrangements made by the brethren at Cuttack.

Recommendations to the churches on prayer.

1. That considering the peculiarly critical circumstances of the Mission at the present juncture, arising from one of our Missionaries being at present in this country, and information having been received that it is probable another will be compelled shortly to return; and having further received the painful intelligence this morning of the decease of our senior Missionary in India—the Rev. Amos Sutton, D.D.,—the Committee feels deeply the present position of our remaining Mis-

sionary labourers in Orissa, and desires earnestly to urge the importance of special prayer to Almighty God, that he would mercifully preserve his servants in that land of darkness and of death, and put it into the hearts of others to offer their services for Missionary labour, for the harvest truly is plentiful, but the labourers are few.

2. That the Committee, having in consideration the goodness of God in the formation, progress, and success of the Mission up to the period of the decease of its late and only Secretary; and feeling the serious and grave duties which now devolve upon the Connexion in the choice of a suitable successor to our late esteemed brother, and the wise and prudent management of the affairs of the Mission, deems it desirable that special prayer should be made by the churches of the Connexion to the God of Missions for his continued guidance and blessing, and for this purpose recommends that the first Monday evening in December be appropriated to this service, the ministers of the churches being also requested to direct special attention to this subject on the previous Sabbath day.

A JOURNEY TO ATH GARDA JUGGERNAUT FESTIVAL.

BY REV. W. BAILEY.

THE worship of Jugganaut is very popular throughout the Ganjam Zilloli, and though we have no temples equal to that of Pooree, almost every village has its Jugganaut. Balhadra Subadra its Gun Accha, and its car festival. In some places it is true the cars are ridiculously small, and of the rudest material. Yet in others, they are large and bear some resemblance to the lofty cars at Pooree.

The Missionaries at Berbampore have, for many years past, been in the habit of attending one or more festivals, and this year we resolved to visit Ath Garda, about thirty miles north of our station. Having made the preparatory arrangements we were strongly advised by our heathen neighbours to give up the journey, as cholera had been very prevalent in the district, and it was questionable whether the festival would be held or not. We hesitated for a short time, but as the place had not been visited for several years we felt reluctant to

relinquish our plans, so concluded to go, feeling as we have often done, "that the path of duty would be the path of safety." We left home early on the morning of June 26th, and staid for a few hours at Hingulu bungalow, where we met with one of the assistant overseers on the new road that is being made from the coast to Russel Honaah, he told us that several people under his charge had died of cholera. The road when completed will be a great improvement to this part of the country, as it is to be bridged throughout, and one of the bridges, it is said, will cost more than thirteen thousand rupees. Our journey from Hingulu to Boyrani, the next stage, was not very agreeable, as it rained the whole of the way. We staid here for a massalchi, (torch bearer,) and while the native official was gone to seek one we turned into the sudder ameen's office, where we found several quite disposed to hear our message. We told the sudder ameen that he had often

pondered over important cases in his department, but it was high time, as he was becoming an old man, that he pondered over a case immediately pertaining to himself. "What case, sir?" I mean the salvation of your soul, for compared with that your daily routine is of trivial importance. You have often had a catching for others now have one for yourself. "Yes, yes, but I am very busy, it is nearly dark, and as you have some miles of journey before you, you had better be gone." How unwelcome is the truth every where "to the carnal mind that is at enmity with God?" Our journey from Boyrami to the Fort, was a very difficult one, owing to the clumps of bamboos that had grown out over the way; however, we reached our destination about nine p.m. The bearers took me into the middle of the town, but where to spend the night was then an important question. An elderly-looking Hindoo came to our palanquin, and to our surprise addressed us in English, "good evening, sir, what for you come here?" To preach the gospel and distribute books. "This very bad place, sir, nothing get to eat here, brought bread and butter, sir?" Oh yes, everything that I require. "My home here, will you come and sit down?" I went and sat down, and was followed by thirty or forty people. I preached to them half an hour on the folly and wickedness of idolatry, the nature of sin, and the salvation by Christ. All seemed deeply interested, and I was much pleased with the frequent references to brother Stubbins' visit several years ago. During my address one and another said "oh! oh! that is just what the other one said."

Our friend sent one of his servants to show us a shed about a mile distant where he said we, and our bearers too, would be very comfortable, thoroughly wearied we were glad enough on our arrival to lay ourselves down to rest. In the morning, however, we found, somewhat to our horror, that our temporary habitation had scarcely any covering, and that it had been built over the grave of a Mohammedan; so as soon as we were able we went on to the fort, where we found a small room about 12 feet by 7, that had been built apparently for the framework of a giant; the ears of which were as large as a dinner plate, and the arms several feet long. The fort is certainly a most romantic place, one of nature's own fastnesses, surrounded with mountains, and only one way of access, through a pair of huge wooden doors at the commencement of the pass. The rajah's palace is in a most delapidated miserable state, and no wonder, for he is seriously involved in debt, and his kingdom about to be sold by auction by the British

government. We found several hundreds of people in the fort, and we were curious enough to make enquiries as to their employment and means of support; and we found that the whole of them were "hangers on the Rajah;" some few had appointments, but by far the greater number had nothing whatever to do. One said he was the Rajah's boyri bhurjana, destroyer of the king's enemies; another had charge of the king's jewels; another was doctor of the small pox; another awoke him in the morning, and another shampooed him when he went to sleep. The temple is large and of ancient date, and its structure not unlike many of the temples in the Pooree district. The car was not finished until about midnight of the 27th, and the idol was not brought out until nearly day dawn on the following morning, a day too late, but what could be done? the idol's newly painted face could not endure the rain, and it were better for him to appear on an inauspicious day, than loose, as I have seen before, his white eyes and red mouth.

On the Tuesday, in consequence of the heavy rain, we were unable to go into the town to preach, but as we were crowded with visitors, we had abundance of opportunity to make known the gospel. Early on Wednesday morning we went out with a good supply of tracts, and gospels, and in going down the main street to the sasaw, (village) we gave several away. We saw a brahmin looking rather anxiously from his window, and upon our asking him whether he would take a book, he replied, "Yes, have you got the gospel of Luke?" somewhat startled, I said have you read the Gospel of Luke? "Yes, three or four times over." Will you let me see the copy you have read? and the copy, well worn, was instantly produced. He then very politely invited me into his home, gave me a chair, and when I was seated he began with the 1st chapter of Luke's gospel, and mentioned with astonishing accuracy every particular circumstance in connection with the truth of John the Baptist, and the names too of Herod the king, Zacariah the priest, the angel Gabriel and Elizabeth, though somewhat difficult to a heathen, were repeated with great correctness, he then referred to the birth of Christ, to his baptism, to his miracles, to his death and resurrection. "If Christ," said he, "had power to give sight to the blind, ears to the deaf, and power of speech to the dumb, if he could heal lepers, control the elements, and raise the dead, he must be Divine, I believe *He is Divine*." "But" he said, "there is one thing which puzzles me; if Jesus led such a holy life, was so benevolent and kind even to his enemies, how was

it that the Jews, a wicked people, crucified him?" This was a question I was delighted to answer, as it gave me an opportunity to explain the nature of the atonement. In a subsequent part of the day I saw him again, and he referred to the transgression of our first parents, and to the flood; I said you must have read the book of Genesis, he replied in the affirmative. He then produced a copy of brother Sutton's book on natural philosophy, geography, astronomy, &c., he said your forefathers were all idolatrous druids, he repeated nearly all the names of the various countries on the continent of Europe, and was very anxious to obtain some proof from us of the rotundity of the earth, and the powers of gravitation. I came away much pleased with my visit, in fact I have rarely met with so hopeful and intelligent a man. I gave him a good supply of books, and he begged for my address that he might send for more.

As soon as I got into the sasaw (village) I received a pressing invitation to visit a respectable Hindoo, who, it was said, was waiting to see me. I went, but told him I could not stay, as I was going to preach in the middle of the town; but he would insist upon my sitting down, saying "if you wish to preach, preach here." I began by stating that some years ago a Missionary came and distributed books at that place, and I should like to know whether they had read them? "Yes, yes," was the reply from several voices. I am indeed happy to hear you say so, but I should like to see the books; after waiting a short time a very ancient looking copy of Matthew's gospel was brought, and judging from its appearance (the Acts were gone) it was one of the first editions prepared by brother Sutton, and printed at the Serhampore press. The book had evidently been well read.

During my stay I read the two following notes from the old man that I met with on my arrival, that could speak a little English.

Honoured Sir,—I beg to state that you will be pleased to send some Telinge books per the bearer, which you very kindly promised me last night, for which act of true generosity I shall ever remain with the utmost gratitude. I remain, Honoured Sir, your most obedient servant, &c., &c.

Honoured Sir,—I am really obliged for your having the kindness as to favour some medicine by the bearer, together with a fine Oriya book to amuse my time and get good sense, for which favour I am extremely obliged. I remain, Honoured Sir, &c.

On the Wednesday afternoon we had, near the car, one of the largest and most attentive congregations I ever saw, but it was only for a limited time, as the strangers were driven away by the Rajah's people, almost like brute beasts to drag the car. We had, however, several opportunities of preaching the gospel; and Kombhoo, my companion, spoke with much energy and power. Whatever may be the failings of our native christians, they seem one and all to abominate idolatry, they feel that it is a daring insult to God, to give his glory to another, and a deep disgrace to their fellow men. A few hours before I left, I was requested to go and see a poor man that was very ill of brain fever. The native doctor had given him a dose of quicksilver, arsenic, and the poison of the cobra capilla. I did all I could for him, but I found that his case was hopeless. We left about 1 a.m., and very soon got lost in the jungle. After several attempts to find the way we concluded that it would be best to wait till day dawn.

If I had time and space I would give you some account of the "return" car festival at Berhampore; such wretched trumpery cars, and such dirty ragged cloths for covering the cars, I never saw before, such rocking and shaking; so much so that the Brahmins had to hold, with all their strength, the idols on the so called thrones, or they would to a certainty have rolled into the street. We enquired the reason of all this paltry meanness, and the only answer we received was that the Lukar (governor) had ceased to give the usual allowance for the cars. In a very few years I believe the Jugganautt festival will die out at Berhampore. Idol worship must come to an end. I believe the day is rapidly approaching "when every man shall cast his idols of silver and gold, which they made each one for himself to worship, to the moles and to the bats." May the Lord hasten that day. W. BAILEY.

October 14th, 1854.

LETTER FROM REV. W. MILLER.

Piplee, July 24th, 1854.

MY DEAR BROTHER GOADBY,—Through the unbounded mercy and goodness of God we have once more reached our home here in peace and safety; after two months

sojourn at Pooree. I cannot describe to you the delightful change this place, with its pure air, and green fields, and trees, furnishes after the barren sands, putrid atmosphere, and stinking streets of Pooree

I don't know that ever I felt so strongly thankful to get away from Pooree, as I did this year. Whether my nerves were less strung, or the place less healthy than formerly, I know not, but somehow, I was by no means well the last few days, and on one occasion I imagined I had some slight symptoms of cholera. There was, however, a good deal of sickness among the European residents, and nearly every child had an attack of fever. Among the pilgrims the ravages of disease and death were frightful.

We reached Pooree on the morning of April 29th, and twelve days subsequently had the pleasure of welcoming brother and sister Stubbins with their little boy, who remained about five weeks with us. As usual we visited and spent several hours every day in the town, preaching the gospel to all disposed to hear. For several days our old friends, the brahmins and pundahs, were exceedingly abusive, and did their utmost to silence and drive us from the field. Not succeeding, they cooled down and allowed the people to surround us, and frequently they themselves became our hearers.

After this we addressed large and attentive congregations without much noise and interruption. We generally formed two parties and stood within a few yards distance of the principal entrance to the temple, and just opposite the place where the cars for the Ruth festival were being made. A better site could not have been selected, as the cars are objects of general interest and admiration, (though the most rude and clumsy things imaginable,) and much resorted to by the inhabitants of the place as well as strangers. Our congregations almost on every occasion presented a singularly motley group—musselmans, hindoos of all castes, from the brahmin down to the sweeper, of every shade and form of countenance, every garb, every province, and speaking every dialect of Hindoostan. In this respect, Pooree, as a preaching place, has no equal in India, and resembles Jerusalem in Apostolic days, and pentecostal seasons. Had we but the gift of tongues—which I often wish we had—the wonderful works of God might be proclaimed there, in as many different languages as there were on that memorable day when three thousand precious souls were converted and added to the church. However, with the help of a little hindoostanee, the substance of what is preached is understood by all parties, and doubtless conveyed to the most distant parts of the empire. Hence Pooree may be regarded as the door of India, by which we have access to every point of its vast and moral

wilderness, in order to scatter the seeds of life and immortality. That we have only one European labourer available for this important post, with its immense surrounding region, where several might find ample scope for the exercise of every energy and talent which God has bestowed upon them, is deeply to be lamented.

Though the Bathing festival was a large one there were comparatively few Oreahs present. It was composed principally of Bengalis, who remained to the close of the "Ruth." I think I never saw so many "Calcutta cubus," with a smattering of English, at Pooree, as there were this year. Some of them had been educated in Missionary schools, and were among our best hearers. In reply to the question, "Why they had come to Pooree?" "To please our friends, not that we believe in Jugganath," was the answer generally given. One young man who had been educated in Mr. Penny's school, said he had a Bible which he regularly read, and was convinced that Christ was the only Saviour. I said to him, "Why don't you give your heart to the Lord and become his disciple?" he replied, "Rome was not built in a day." Others of these cubus seized every opportunity of retailing their oft-exploded objections to christianity. One, with whom I had a long discussion, professed to be the proprietor of a Calcutta native newspaper, and assured me that his editors would be glad to publish and reply to anything I might send them in defence of the christian religion. One person in defence of the idol, said "Jugganath is to us what the Bible is to you christians. By consulting and gazing upon him we are instructed as to our duty and the way of salvation." Another cubus, with a most prominent corporation, appeared dreadfully annoyed to meet with at Pooree, and exclaimed, "why you nuisances are everywhere."

One evening I joined a large company of cubus by the sea side, and entered into conversation with them respecting the object of their visit, &c. Having observed that they must be aware that the idol here was simply a piece of wood, one of the party immediately, in great anger, replied, "Sir, the answer to that question is, to throw you into the sea." After expressing surprise at his being angry, and using such language, another of them by way of apology said, "We are such very strict Hindoos that we cannot endure to hear anything spoken against our gods!"

The car festival commenced on June 27th. It was thought there were 150,000 persons present, but I consider 100,000 nearer the real number. There were not

many Oreeahs, the bulk of the people were Bengalis. Brother Sutton having come down on the 24th, we visited the town morning and evening, and preached to two congregations on each occasion, up to the morning of the 28th, when we removed to the Ataranalla. Here a large number of scriptures and tracts were distributed among the returning pilgrims. Cholera made its appearance some days before the festival, and rapidly spread among the people, so that, in a short time, numbers of its victims met our eyes in every direction. The consequent stench and effluvia of the streets we had to pass through cannot be described. The scenes witnessed among the sick and dying were most harrowing, and sufficient to make the stoutest and most callous heart to quail and weep. Poor creatures rolling to and fro in agony or unable to move, and occasionally attended by a sorrowful sister, husband, or wife. Others deserted by their friends, and crying most piteously for water. Some trying to beat away the crows and vultures from plucking out their eyes before the lamp of life was extinguished. Numbers were being removed in the last stage of the disease to the hospital to expire there, and many more to the outskirts of the town, where the hard hearted bearers would doubtless

rob them of all they possessed, and leave them to perish. Between Pooree and Piplee vast numbers lay down and died. When coming here on the night of the 29th, my bearers stumbled several times over the dead, and the groans of the dying frequently rung in my ears. From all I have seen and heard, the mortality this year must have been fearful, and exceeds that of any year since my arrival. Oh, when shall this annual scourge and pestilence come to an end? O, that the insulted Sovereign of the world would speedily annihilate this accursed system, and turn the hearts of its wretched and miserable votaries to himself. "O Lord, how long"——

In addition to our labours in the town, we had our English service several Sabbath evenings. That the Lord may accept and succeed by his rich and abundant blessing all that has been done in his name, is our sincere and fervent prayer. It is near posting time, and I must close.

I was delighted to learn, a few days ago, that your son, whose name I have forgotten, is really coming out to Orissa. Give him my christian love, and tell him how I shall rejoice to welcome him among us.

With love to yourself and Mrs. Goadby, I remain, affectionately yours,

W. MILLER.

NOTES OF VISITS TO THE CHURCHES. No. 12.*

MY last paper ended with the meeting at BOURNE, on Monday evening, May 29th. On the following day Mr. J. B. Pike and myself went to FLEET, to conduct Missionary services there. On the preceding Lord's Day, useful sermons had been preached by Mr. Kenney, of Burton-on-Trent, from Rom. v. 10, and Heb. ii. 3. On Tuesday afternoon, a discourse was delivered by the writer, after which the friends took tea together in the chapel. In the evening the usual anniversary was held, when the pastor of the church presided. Interesting and effective addresses were delivered by Mr. Pike and Mr. J. F. Stevenson, and details of Missionary operations were furnished by Mr. Buckley. Collections and subscriptions nearly £10. Fleet is the native place of Isaac Stubbins, with whom twenty years ago I sat at the feet of dear Mr. Jarrom, and with whom I have since been intimately associated in the work of the Lord in Orissa. Here the Lord met with the youthful transgressor, and guided his feet into the way of peace. Here in the baptismal stream he "avouched the Lord to be his God;" and the sermon preached on the

occasion, in 1839, by the late Mr. Rogers, from Coloss. ii. 12—"Buried with him in baptism," &c., was shown to me by brother Chamberlain. In this neighbourhood he began to exercise his gifts in calling sinners to repentance; and in this sanctuary he was solemnly set apart as a minister of Christ to the heathen. Long may his valuable life be preserved, and may many benighted heathens be led to Christ, and trained for immortality by the blessing of the Holy One on his ministrations.

On Thursday evening a similar service was held at GOSBERTON. The assembled friends were addressed by Mr. J. A. Jones, pastor, Mr. J. B. Pike, Mr. Golsworthy of Sutterton, and the writer. Collections and subscriptions £4 16s

On Lord's-day, June 4th, preached morning and evening to large congregations at

* In No. 10, p. 430, line 16 from top, before *mutual* omit *very*. The article on "The Present Crisis," in the same number, requires qualification in regard to India. The writer speaks of "the withdrawal of government support from Juggernaut" as preparing the way of the Lord, but it is not withdrawn.

SPALDING. On the following evening the annual meeting was held, when Mr. J. C. Jones presided; Mr. Simons and the writer addressed the friends. Mr. White, the zealous Secretary, read the report of the proceeds of this Association—one of the earliest formed in connection with our mission—which was more favourable than has been the case for several years past. Among those present at this meeting were the widow of our first missionary, and our aged brother, Mr. Everard, now I believe the only minister living who was present when the society was formed. Well may we say, and now the invaluable Secretary is no longer in the body, we shall say it with deeper emotion, "Our fathers, where are they?" But the Lord who raised up instruments to begin the work will raise up others suitably qualified successfully to carry it on. In Him let us trust. Confidence in God is never disappointed. It is His cause, and he loves it infinitely more than its warmest earthly friends. In the early days of the Mission, three active associations were formed in the Lincolnshire district—Boston, Spalding, and Wisbech. For a time Spalding was the most productive, but it declined from its first love. At present there are pleasing indications that missionary zeal is reviving amongst them. May all our churches be steady and earnest in the blessed work of extending the kingdom of the Redeemer in heathen lands. The foundations of the Baptist church at Spalding were laid in troublous times. The first believers baptized into Christ (so far of course as we have any record), were baptized in secret and near midnight, at a place called the Little Croft. Mr. H. Denne, a distinguished preacher in the denomination two hundred years ago, was the administrator. A few days after he was arrested, and the magistrates threatened to commit him to Lincoln gaol; but it does not appear certain whether this was actually done, though it is undeniable that the Baptists suffered much in the time of the Protectorate. For forty years it seems that the word was preached in a private house, and when the glorious Revolution secured to Britain liberty of conscience, the first meeting-house was erected at a cost of £89; and I believe it occupied the site of the present sanctuary. In a little more than twenty years it was burnt down, when another was very soon erected. The subsequent history of a church which has existed so long need not be here dwelt upon, but who can calculate the good done by a church whose history extends over two centuries? How much greater that good might have been if all who have been connected with it had been filled with the Spirit of Christ, and entirely devoted to his glory.

Anxious to attend the Midland Conference on the following day, which was held at CASTLE DONINGTON, I rode after the meeting from Spalding to Peterborough, and on Tuesday morning went by the first train to Syston and Kegworth, the station nearest to Donington. I was too late to hear the morning sermon, of which, however, I heard a good report. The afternoon meeting was exceedingly well attended, and very interesting; and the evening sermon, on "continuing in the faith, grounded and settled, and being not moved away from the hope of the gospel," was instructive and useful. Days thus spent must be profitable to those who love the Lord, and delight in the fellowship of the saints. This Conference has existed for more than a hundred years, and is therefore the oldest in the Connexion. At first it was known as the Leicestershire Conference, and assembled alternately at Barton and Hugglescote. For a time it was held weekly and monthly as well as quarterly. In those days cases arising from the severe persecutions to which they were subjected often occupied their attention; now times are happily changed. May we with increased facilities and greater knowledge labour as zealously and faithfully as did our fathers.

The sacred pleasures of Lord's-day, June 11th, were enjoyed at PORTSEA, where I preached to considerable congregations, morning and evening, and delivered an address in the afternoon to the Sabbath-school. On the following evening a Missionary meeting was held, which was presided over by W. Bilton, Esq., and addressed, in addition to the Missionary, by Revs. G. Arnott, J. Table, J. Haslett, and E. H. Burton, who for twenty years has ministered the word of the Lord in this important town, and during whose pastorate the present spacious and elegant chapel has been erected.

As Portsea is so far from most of our churches, the reader may not be displeased if I tell him a few things which were interesting to myself. The place where Felton assassinated Villiers, Duke of Buckingham, the favourite of Charles I., was pointed out to me. Buckingham's influence over James as well as Charles was very mischievous. With brother Burton I went over Kingston church yard, which is now full. The reader probably remembers that it was off Portsmouth the Royal George sunk in Aug. 1782, and 800 or 900 persons perished. My earliest recollections of this calamitous event are associated with Cowper's lines,

"It was not in the battle;
No tempest gave the shock;
She sprang no fatal leak;
She ran upon no rock.
His sword was in its sheath;
His fingers held the pen;
When Kempenfelt went down
With twice four hundred men."

It is a singularly interesting fact, that the first ship's company supplied with Bibles from the Naval and Military Bible Society, was that of the Royal George. Thirty-five of the bodies, when recovered, were interred in Kingston churchyard. The simplicity and tenderness of the inscription arrested our attention, and touched our feelings.

"Reader, with solemn thought survey this grave, and reflect on the untimely death of thy fellow-mortals; and whilst as a man, a Briton, and a patriot, thou readest the melancholy narrative, drop a tear for thy country's loss."

Then follows a brief narrative of the distressing circumstances. Another monument near was less to our taste; it describes them all as landed "in the friendly port of heaven;" but we cannot forget what ship's crews generally are, and that the Lord the righteous Judge teaches that few there be that find the way of life.

While here we went aboard the Victory, the ship in which Nelson fell. The text from which Jay preached on occasion of the battle was strikingly appropriate, embracing as it did the name of the ship, and expressing the feelings awakened by the event. "And the victory that day was turned into mourning."—2 Sam. xix. 2. The person who conducted us over the ship was very polite and civil. The last signal of the hero meets the eye on deck—"England expects every man to do his duty." The place on deck where the Admiral was struck with the fatal ball is marked with the inscription, "Here Nelson fell." The cabin in the cockpit where he breathed his last was visited, and the part of it where, leaning on Captain Hardy's arms, he expired, is pointed out to the visitor by the words, "Here Nelson died." Solemn feelings came over the mind, and it was sad indeed to think of the dying language of one who on many accounts deserves well of his country; but respect, veneration even, for the hero must not blind us to the immorality of the man. His death as well as his life was an outrage on christian virtue. This pen, so far as God gives him who uses it understanding, shall not put darkness for light, nor call evil good, or good evil. All right-minded persons must regret that the last thoughts of the Admiral should have been about his "dear Lady Hamilton—poor Lady Hamilton:" but the Scripture says, "The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein." Let me die the death, not of a hero, but of a christian.

Deprived by unfavourable weather of the pleasure of visiting the dockyard, I went in company with Mr. Burton to see Mr. Arnott, and the cemetery; and here probably I was more profitably employed. As I looked on the graves, I thought of the

words of holy writ, "The small and the great are there, and the servant is free from his master;" the voice of oppression sounds not in this peaceful abode; the sighing of the prisoner is heard not here, and the din of political agitation has subsided. One has died in his full strength, being wholly at ease and quiet. And another died in the bitterness of his soul, never eating with pleasure. They lie down alike in the dust, and the worms cover them (Job xxi. 23, 25, and 26). Here lies the Captain, and there the Ensign. Yonder stone records the sorrow of broken-hearted parents, and that inscription tells of a shipwreck, by which nineteen perished. Here reposes the dust of the aged minister of Christ, (D. Miall, aged 87), and there the mouldering ashes of the man of God cut down in the midst of his days. How fitly may we apply to such the lines on one of the tombstones,

"No mortal woes
Can reach the peaceful sleeper here,
While angels watch his soft repose."

As I left the mansions of the dead, I thought what contempt is cast on the greatest of earthly distinctions, by the fact that the dust of the mightiest monarch could not be distinguished in its last abode from that of the poorest beggar. And in meditating among the tombs, I would never forget how much I owe to the gospel which reveals immortal life; and how soon I may be numbered with those who have passed away from earthly scenes. How suitable for all of us the prayer, "Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am."

The late Sir Charles Napier, Commander-in-Chief of the Indian army, was buried in this neighbourhood; but as I did not remain long enough to know the precise boundaries of Portsea, Portsmouth, Southsea, and Kingston, I cannot state in which of the parishes. He was eccentric, ambitious, sometimes unnecessarily severe on the commanders of regiments, but strict in maintaining discipline, and probably as skilful a General as India has ever had. God was not in all his thoughts. He was the brother of Sir William Napier, the historian of the Peninsular war, and cousin of the present Admiral.

Tuesday afternoon left Portsea for SOUTHAMPTON, the birth-place of Dr. Watts, and a town which, with marks of antiquity that strike the attention of a stranger, is a very improving place. The scenery in the suburbs is very lovely. It is the port from and to which Indian letters are sent; and one of our first thoughts on seeing the town for the first time was, how many times we had written "via Southampton" on our letters. I did not remain more than three or

four hours, my object being to call on a respectable family, especially to see the younger branches, some of whom I knew fourteen years ago. One of these young friends, who it is trusted has experienced a gracious renewal, told me when we entered on a little conversation on soul affairs, that the first serious impressions she remembered were occasioned by a letter she received, when very young, from a ministerial friend. It was a very unusual thing for her at that time to receive a letter specially addressed to herself, indeed I think it was the first she had thus received; and being addressed to her in particular she read it over many times, and being simple and easy she was able to understand it. The writer of the letter could not at first remember the circumstance at all, but afterwards was able, though faintly and indistinctly, to recollect it; and thankfulness was felt to the God of all grace for making so humble an effort the means of good. Let us "in the morning sow our seed, and in the evening withhold not our hand," never forgetting the lambs. God will prosper us, and we may hear of it at a time and in a way that we did not expect.

Leaving Southampton I proceeded by an evening train to LYNDHURST. One of the stations passed (Redbridge) is interesting to strangers as the place at or near which Pollok, author of the "Course of Time," found a grave.* His immortal poem is his monument. Lyndhurst is nearly in the centre of the New Forest, though why called New I cannot say, as it dates from the time of William the Conqueror, who in violation of all the principles of justice, drove peaceable citizens from their homes without recompense, and levelled their habitations with the ground, in order that the wild animals might increase and roam at large, and that he might have full liberty to enjoy his barbarous pleasures. Historians have remarked that this forest was fatal to three of his immediate descendants, — William Rufus, his successor in the crown, A.D., 1106. Richard, another son, was killed, or contracted a fatal illness here; and a son of Duke Robert was slain by an arrow. An obelisk has been erected, as I was informed, to mark the spot where Rufus fell by the arrow of Tyrrell, but I had not time to visit it. Lyndhurst is a place of great antiquity, and our monarchs used to hold their rural courts here during the hunting season. The Baptist cause at this place is an old one, though it has not been very long united to the New Connexion. A church book that I saw contained entries as far back as 1732. Everything seemed to be

done in an orderly and becoming manner. The accounts were very carefully kept. One item in relation to the communion money I noticed, "Gave a poor woman near the meeting house one penny." Days of fasting and prayer were occasionally held, and at one of them it was solemnly agreed that all the members, especially the brethren, should endeavour to attend discipline meetings, and that those who neglected to do so should be deemed disorderly; and that those who did not contribute according to their ability should be deemed negligent. Some of the discipline meetings (for so the church-meetings in those days were called) were signed by the male members present; and among them occurs the name of Angell, an ancestor, I was informed, of the celebrated Angell James of Birmingham. On the whole my impression was, that the churches of the present day, while happily more alive to the importance of direct efforts for the extension of the kingdom of Christ, might learn a useful lesson from the serious and prayerful manner in which business was attended to in the olden time. One grand defect, however, in the christianity of those days was, that while seeking the consolation and instruction of those within, it neglected the conversion of those without. As a necessary result of this selfishness, in many places those within began to dispute among themselves, and to attach as much importance to laying on of hands, the office of messenger, abstaining from things strangled and from blood, washing the saints' feet, and such like things, as to repentance from dead works, and faith toward God; and soon the peculiar doctrines of the gospel began to be doubted, and then denied. It is wise to understand the relative importance of christian truth, and constantly to sustain our faith and feed our zeal by dwelling on the great principles of the common salvation. The best way to keep a church quiet is to keep its members working. Most of us learnt when we were children,

"Satan finds some mischief still
For idle hands to do."

And the sentiment is as worthy of being pondered by men and women as by children. The devil will be sure to set idle churches on doing mischief. If they neglect the work of Christ, he will take care that they do his. But I am forgetting Lyndhurst, and the Missionary service, which was conducted by Mr. Compton, pastor of the church, and myself. The amount obtained was £3 5s.

The following Sabbath, June 18th, was spent at MARY'S GATE, DERBY, and was for me a day of rest. I much enjoyed its services. Nine were baptized in the name of the Lord. Mr. J. Carey Pike preached from

* I am not sure whether it was at this village or another very near that the poet was interred.

Acts viii. 39, and administered the solemn ordinance. I never witnessed the ordinance of baptism attended to in a more serious, becoming, and impressive manner than on this occasion. In the evening he preached again from Colossians i. 19, 20, and the revered pastor of the church—now shining as a bright star among those who have turned many to righteousness—affectionately received the newly-baptized into the fellowship of the church, making *thirteen hundred* added by baptism during his ministry. He afterwards administered the Lord's Supper, and we felt it good to be there. On the following day I went with many other friends to LEEDS, to attend the Annual Association; but particulars of this meeting have already been published, and I need not in this paper say more. On the following Lord's-day and Monday evening I was serving the mission at **ÆNON CHAPEL, BURNLEY**. The services were gratifying, but an account appeared in the August Observer, and need not be repeated. In taking leave of the reader till another month, I would bespeak his attention to the weighty remark with which our late incomparable Secretary closed his last report of the Mission. The heathen "must be brought to Christ or perish, and if we are honoured to lead them to him, it must be soon, very soon."

"O may our feet pursue the way
Our pious fathers led!
While love and holy zeal obey
The counsels of the dead."

JOHN BUCKLEY.

MISSIONARY ANNIVERSARIES.

STALYBRIDGE—On Sunday, Sep. 17th, two appropriate sermons were preached in the General Baptist chapel, Stalybridge, by Mr. J. F. Winks, of Leicester, on behalf of our Foreign Missions. In the evening Mr. W. gave an excellent address on missions. This service was solemn and impressive, inasmuch as the speaker gave an account of the death and burial of the venerable Secretary of the society, Rev. J. G. Pike. The amount of collections and subscriptions for the year was £22 13s 1d.

HINCKLEY MISSIONARY MONEY.—We are requested to state that £3 4s 6d was received in aid of the Mission from Hinckley, which through some mistake appears in the Report included in the latter of the items received from Barton.

PROTESTANTISM AND ROMANISM IN NORTH AMERICA.

THE proportion of Roman Catholics

to Protestants in the United States is but small in comparison, according to the census of 1850, of their respective number of churches, viz.: Roman Catholic churches, 1,221; principal Protestant churches, viz.:

Methodists	13,280
Baptists	9,735
Presbyterian	4,824
Congregational	1,805
Reformed Dutch.....	386
German Reformed	338
Episcopalian	1,459
Lutherian.....	1,217
Christians	853
Unitarian	242
Universalist.....	529
Quakers, or Friends	726
Moravians	328

Total.....35,722

Protestant churches, besides a large number of minor sects, which are not included. The whole number of churches in the United States in 1850 was 38,061, of which more than 36,800 were Protestant places of worship. And, speaking of the growth of Protestantism and Romanism in Canada, Mackenzie's *Weekly Message* says: "In 1820, the population of the Canadas may have been 520,000; of whom, perhaps, 380,000 were Papists, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favour of the Popish church, its doctrines and worship. In 1853, this people may be assumed to number 2,000,000; of whom 940,000 belong to the Popish religion, and 1,060,000 to the Protestant, showing nearly 11 Protestants to every 9 Papists—the latter having gained 560,000 in 30 years—the former 920,000.

These are figures which cannot be disputed. They tell a tale that puts to flight all those miserable apprehensions which some good people seem fond of cherishing and spreading. This country is in no more danger of becoming Roman Catholic, than Pagan. The Romish religion is making no progress in the earth, and less than anywhere else is it growing by conversions, in the United States.

THE
GENERAL BAPTIST MAGAZINE,
REPOSITORY,
AND MISSIONARY OBSERVER.

VOL. I.—NEW SERIES. DECEMBER, 1854.

No. 12.

MEMOIR OF THE REV. W. CRABTREE.

THE apostle Paul, in the epistle to the Corinthians, mentions death as an essential part of a believer's inheritance. Though this messenger is regarded by many in *this world* as an unwelcome intruder, and a bitter enemy, he is doubtless considered by all the redeemed *in heaven* as their real friend; for he has greatly contributed, in various respects, to turn myriads of the worst characters that have ever been on earth, from the paths of folly, misery, and destruction, into the ways of wisdom, happiness, and salvation, at the same time no contemptible number of pilgrims has been weaned by him from earthly things, and quickened in the service of God. He has plainly, repeatedly, and universally shown mankind that time is so short, and life so uncertain, that the discharge of their duties, and the improvement of their privileges, require the utmost diligence, attended by unflinching punctuality. The kindness of death is continued to the pious until the very close of their earthly probation, for he liberates Christians from their state of degradation and bondage, that as God's children, and heirs of glory, they may enjoy perfect liberty. It is obvious that Job was no stranger to this persuasion, for he declares, that

he would not live always, and the apostle to the Gentiles entertains a similar sentiment, asserting that to depart and be with Christ is far better.

Mr. William Crabtree descended from respectable parents, who brought up their children in the nurture and admonition of the Lord. He was born at Highgreenwood, near Heptonstall, Yorkshire, March 20, 1806.

According to his own account, in his confession of faith given at his ordination, he was early the subject of serious impressions. For he says, "My conscience from the age of six to ten was very tender, and I felt a strong fear of offending God. At this period my mind was deeply affected with the solemnities of death and eternity. Heaven and hell were subjects on which I was very desirous of obtaining information. I also about this time took great pleasure in private prayer, reading the scriptures, and meditating on certain portions of them."

Our estimable young friend having been from a child accustomed to attend divine worship at Heptonstall Slack, and giving evidence of decided piety, was baptized, together with fourteen others, June 14th, 1827. He had not been long a member

of the church there, when his brethren particularly noticed and encouraged him to give short exhortations in public prayer meetings; and as these exercises gave satisfaction, the church first appointed him to preach a few times privately, and afterwards called him to publish the glad tidings of salvation wherever his services might be required.

When Mr. C. had preached several times in friends' houses and neighbouring chapels, he was received into the Institution, at Heptonstall Slack, established to afford assistance unto young men of sincere piety and promising talents. He continued his theological studies under the Rev. R. Ingham for the space of four years. At the expiration of this period, he, under the direction of his tutor and friends, removed to Duffield, in Derbyshire, where he remained about twelve months, and then went to Hinckley, in Leicestershire, as the assistant minister of the Rev. J. Taylor, formerly of Heptonstall Slack. He laboured at this place during the space of two years and a half, when he probably would have continued longer if the friends had not considered his labours too onerous for his bodily afflictions.

The G. B. church at Lineholme, near Todmorden, having been a considerable time without a pastor, and knowing something of brother Crabtree's qualifications as a preacher, invited him to come and labour amongst them. When he removed to this place the church was in a very low condition, for the members were few, and the congregation was very small. The chapel also was burdened with a heavy debt.

After Mr. C. had commenced his multifarious work of conducting a day school, studying sermons, visiting his flock, and preaching several times a week to the same congregation, he found the duties incumbent on him constituted no sinecure. However,

he diligently sowed that precious seed which in a short time sprang up, and bore fruit in greater abundance than he had anticipated; and in a few years he had the satisfaction to see the little one had grown, and the small one had multiplied considerably. As we have already observed he was constitutionally disposed to bodily ailments, and the Lord in his wisdom and goodness thought proper to lead his servant through deep waters, doubtless to humble him, and teach the church submission to his sovereign will. For the shepherd was confined to his bed during several weeks, and the sheep were brought under the stubborn laws of necessity. The pulpit was supplied for some time by the kindness of neighbouring ministers, and though the Great Head of the church mitigated the sufferings of our friend, so difficult was it to obtain acceptable supplies, that he began to preach ere he was able to stand in the pulpit, and he addressed the friends for weeks in a sitting posture.

Though this severe affliction left a thorn in the flesh, which the Lord thought not fit to remove, he afforded his servant a sufficiency of grace to bear it with patience, and he also blessed the work of his hands. For the church and congregation continued to increase, so that the friends determined to enlarge their place of worship. When the brethren, together with some of the congregation, had subscribed liberally towards the accomplishment of this desirable object, their pastor took up the case warmly, and succeeded remarkably in obtaining donations in different localities. Probably the interest which he took in this enlargement, and the anxiety that was inseparably connected with it, together with too much exposure to the extreme cold of last winter, hastened if they did not lay the foundation of his last illness. The first symptoms of his

indisposition appeared more especially in a morning when his neck and chest were considerably swollen. In order to reduce this dropsical affection, he applied strong remedies, which succeeded to some extent. But there is reason to believe the means which were intended to remove this malady, contributed at the same time to reduce his strength and to weaken his appetite.

As Mr. C. had received greater encouragement in the enlargement of the chapel than could reasonably be expected, and the friends had met for some months in an upper school room for divine worship, he was very anxious to see the new building completed, and the congregation more comfortably accommodated. The Lord permitted him to see it opened, and he was deeply affected when he heard it resound with the songs of Zion. Though he was allowed to witness people repairing to Bethel as formerly, he was not suffered to occupy the pulpit as aforesaid. He probably did not think as he beheld many in all directions wending their way to the sanctuary, that the Lord intended him so soon to be an inmate of that building of God, that house, not made with hands, eternal in the heavens, and to join those celestial worshippers, whose happiness it is to stand before the throne of God, and serve him day and night in his temple.

The nature of Mr. Crabtree's last affliction scarcely permitted him to say much to his friends respecting the state of his mind. All that he did say prior to being so ill, was high-

ly satisfactory. For several weeks in the commencement of his confinement, he plainly expected to be better, in which he was disappointed, and his dissolution proved to be much nearer than he apprehended. Some days before his departure, respiration became difficult and distressing to those about him. During the last night of his earthly sojourn he several times attempted to speak to his sister, without being able to convey his meaning so that she could understand him. He terminated his terrestrial sufferings, and entered into eternal rest May 9th, 1854, in the 49th year of his age, and his mortal remains were interred at Lineholme, the 13th inst. Messrs. Blackburn, Horsfield, and Hollinrake, officiated at the funeral, and Mr. Ingham, of Louth, improved his death in an appropriate discourse to a numerous and attentive audience from Eph. vi. 21.

Though the deceased was not destitute of imperfections, he unquestionably possessed a larger measure of piety than many at present. As a man he sustained a respectable position in the estimation of competent judges, both as to natural talent and literary acquisition. He carefully read and diligently studied the best theological works that came within his reach. He was a pious man, a fair preacher, and considering his afflictions, a laborious pastor. He was esteemed in the church and neighbourhood, and much respected by those who knew him in other denominations. T. S.

N——n G——e.

MEMOIR OF MRS. BUNNING.

THE subject of the following short memoir, although not a public character, was a christian of such deep piety as to have left behind her an

example worthy of imitation, and one fully calculated to lead those with whom she was closely allied, and who had the opportunity of daily

witnessing her never failing adherence to the religion of Christ and the comfort she received during her declining years in humbly looking back upon a life devoted to the service of God, to exclaim, "Let me die the death of the righteous, and let my last end be like his!"

Mrs. Bunning, relict of the late John Bunning, gent, of Kelthorpe House, Rutland, died at Wisbech, at the house of her son-in-law, Mr. Matthew Harrison, with whom she resided, August 25th, 1854, in the seventy-second year of her age. Mrs. Bunning was the eldest daughter of the late Mr. Donald Humphrey, of Billesdon, whose family, though in youth strictly brought up to the Established Church, were amongst the first who dissented from it when the General Baptist interest was introduced into that place, and being abundantly blessed with the means of doing so, became the most influential supporters of this infant cause, then under the pastoral care of the Rev. W. H. Creaton, who married the second sister of the subject of this brief notice. Mrs. Bunning though residing at a distance of twenty miles from Billesdon was, at the same time with her mother, baptized there, and united herself to that church on the second Lord's-day in April, 1816, where she remained an exemplary member until death. In God's providence our dear friend became a widow, she then gave up the home of her married life, and went to reside in Wisbech. As long as she was able she regularly attended, and highly valued the ministry of the Rev. J. C. Pike, and communicated with that church, but so deep was her interest in the place where she first heard the word of God preached, which by the power of the Holy Spirit convinced her of sin, and led her to Christ, that she would never think of dissolving her union with it, and ever manifested the most lively interest in its wel-

fare. Though surrounded by a large share of the comforts and luxuries of this life, an almost uninterrupted course of family and personal affliction were allotted to our departed friend by the wise disposer of all events. She buried a most affectionate husband and five beloved children, four of whom had arrived at years of maturity, and also followed to the grave several endeared brothers and sisters. Being naturally very sensitive and loving, these repeated bereavements were keenly felt: still under them she could always look upwards and say, "It is the Lord, let him do what seemeth Him good." She has said under different trials that she dare not murmur, knowing that even the most painful events of life were ordered by a kind Father, who had told her, "all things work together for good to them that love God." For two or three years before her death she was entirely prevented by bodily infirmity from attending public worship, but on the return of the family from the sanctuary she always manifested great anxiety to be made acquainted with that portion of Scripture they had heard expounded, and was delighted when great part of the sermon could be rehearsed to her. Under these circumstances, as our beloved friend was being weaned from the world, her spirituality increased, grew more elevated, and she was evidently daily meetening for the inheritance of the saints in light. Her views of self were humble, but she knew "in whom she had believed." The Bible was her hourly companion, and with its sacred treasures she had long been intimately acquainted. She had it constantly by her side. She could read only short portions at a time, and she would frequently request a chapter to be read to her. The Scripture promises, to which as a child of God our esteemed friend felt she had a claim, were very precious to her, and

she expressed sincere gratitude to her Heavenly Father that her mind was so well stored with them, and that she had continued unto her the power of thought. She loved spiritual conversation, and was highly gratified by the visits and prayers of christian ministers. She communed much with God in private. When in health and engaged in the direction of her household she had stated times during the day in which to retire to her room to pour out her soul in prayer at a throne of grace. United to a superior mind there was a general excellence of character which greatly endeared Mrs. Bunning to all who knew her, but herself she discerned not her excellencies. She was happy in the prospect of eternity. A month or two previous to her death she remarked to a relative that she felt she had now done with the world, and was enabled by divine grace fearlessly to wait until Christ should call her to that heavenly mansion prepared for her in the realms of bliss, and that she knew what ever she might yet be called to pass through, God's promise, "As thy days, so shall thy strength be," would stand fast. Christ being her rock, her fortress, and her salvation, and to our lamented friend it was

"Sweet to lie passive in his hands,
And know no will but his."

Thus lived the subject of this brief memoir, and, as her relatives had frequently thought might be the case, death at the last came suddenly. The day previous to her decease her medical attendant did not think her worse than usual, but "at midnight there was a cry made, Behold, the bridegroom cometh," and soon after the day dawned our much loved friend gently breathed her spirit away, doubtless to be for ever with the Lord; and though incapable of uttering one dying sentence, her holy life has rendered dying expressions unnecessary for the consolation of surviving relatives.

"The pains of death are past,
Labour and sorrow cease,
And life's long warfare clos'd at last,
The soul is found in peace."

"Soldier of Christ! well done;
Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."

Mrs. Bunning was interred by the side of her departed husband, in Ketton church yard, Rutland. May all who loved her whilst upon earth, be enabled through divine grace to walk in the path which leads to heaven, and thus be prepared to meet our much loved friend in "that land of pure delight, where saints immortal reign." M. C.

Billesdon.

I MUST PRAISE MORE.

I do not know how it is with others, but I know that I have a great deal for which to be thankful, and to praise God. I feel that it will not do for me to spend all my breath in prayer. I should thus, it is true, acknowledge my dependance on God; but where would be the acknowledgment of his benefits conferred upon me? I must spend a part of my breath in praise. O! to be animated from above with that life whose al-

ternate breath is prayer and praise! God has been very good to me. Yes, he has exercised goodness towards me in all its various forms of pity, forbearance, care, bounty, grace, and mercy; or, to express all in one word, "God is love," and he has been love to me. I do not know why he should have treated me so kindly. I have sought, but can find no reason out of himself. I conclude it is because he "delighteth in mercy."

His nature being love, it is *natural* for him to love his creatures, and especially those whom he has called to be his children. O! the goodness of God! The thought of it sometimes comes over me with very great power, and I am overwhelmed in admiration. Nothing so easily breaks up the fountain of tears within me. Those drops, if I may judge from my own experience, were intended as much to express gratitude as grief. I think I shall be able without weariness, to spend eternity on the topic of Divine love and goodness.

Reader, can you not adopt my language as your own? Has not God been the same to you? And shall we not *praise* him? Shall all our devotion consist in prayer? Shall we be always thinking of our wants, and never of his benefits—always dwelling on what remains to be done, and never thinking of what has already been done for us—always uttering desire, and never expressing gratitude—expending all our voice in supplication, and none of it in song? Is this the way to treat a benefactor? No indeed. It is not *just* so to treat him; neither is it *wise*. It is very bad policy to praise no more than christians in general do. They would have much more success in prayer if one-half the time they now spend in it were spent in praise. I do not mean that they pray too much, but that they praise too little. I suspect the reason why the Lord did such great things for the Psalmist was, that while he was not by any means deficient in prayer, he abounded in praise. The Lord heard his *psalms*, and while he sung of mercy shown, showed him more. And it would be just so with us, if we abounded more in praise and thanksgiving. It displeases God that we should be always dwelling on our wants, as if he had never supplied one of them. How do we know that God is not waiting for us to praise

him for a benefit he has already conferred, before he will confer on us that other which we may be now so earnestly desiring of him? It is wonderful how much more prone we are to forget the benefit received, than the benefit wanted—in other words, how much more inclined we are to offer prayer than praise. For one who offers genuine praise, there may be found ten that pray. Ten lepers lifted up their voices together in the prayer, “Jesus, master, have mercy on us,” but only one of the ten “returned to give glory to God.” The rest were satisfied with the benefit—this one only thought gratefully of the Benefactor. His gratitude obtained for him, I doubt not, a greater blessing than ever his prayer procured; and praise has often, I believe, in the experience of the people of God, been found more effectual for obtaining blessings than prayer. A person being once cast upon a desolate island spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise; and he had no sooner done it than relief was brought to him. You see, so soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard the voice of his praise.

Christian reader, you complain, perhaps, that your prayer is not heard, suppose you try the efficacy of praise. Peradventure you will find that the way to obtain new favours is to praise the Lord for favours received. Perhaps, if you consider his goodness, he will consider your wants. It may be you are a parent, and one child is converted, but there is another concerning whom you say, “O that he might live before thee!” Go now and bless the Lord for the conversion of the first, and it is very likely he will give thee occasion shortly to keep another day of thanksgiving for the salvation of the other. Some of us

are sick. Perhaps it is because we did not praise the Lord for health. We forget that benefit. We do not forget our sickness. O no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should; but it strikes me that we might get well sooner were we to dwell with less grief and despondency on our loss of health, and to contemplate with cheerful and grateful admiration what God has done for our souls—the great love wherewith he loved us, even when we were dead in sins; and how he spared not his own Son that he might spare us; and gives us now his Spirit, to be in us the earnest of heaven, our eternal home. If we were to think such thoughts, to the forgetfulness of our bodily ailments, I judge it would be better for the whole man, body and soul both, than any other course we can pursue. If the affliction should still continue, we should count it *light*, yea, should rejoice in it, because it is His will, and because he says he means to make it work our good.

There is nothing glorifies God

like praise. "Whoso offereth praise, glorifieth me."—(Psa. i. 23). Prayer expresses dependence and desire; but praise, admiration and gratitude. By it men testify and tell all abroad that God is good; and thus others are persuaded to "taste and see that the Lord is good." Praise is altogether the superior exercise of the two. Prayer may be purely selfish in its origin, but praise is ingenuous. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect praise. We shall not always pray, but we shall ever praise. Let us anticipate the employment of heaven. Let us exercise ourselves unto praise. Let us learn the song now. "O that men would praise the Lord for his goodness." But above all, "let the saints be joyful in glory; let them sing aloud upon their beds." I charge thee, my soul, to praise him, and he will never let thee want matter for praise. "While I live will I praise the Lord; I will sing praises unto my God while I have any being."

W. N.

AN ELEMENT OF SOCIAL DISUNION.

To the eye of a foreigner, one of the uncomeliest features of English society is the disunion by which it is pervaded. Something of this, no doubt, is due to the habits and influence of our aristocracy, but less, perhaps, than is commonly supposed. For after all, the line of demarcation between class and class is not nearly so distinct, not nearly so scrupulously observed, as that between Churchmen and Dissenters. Of course, there are exceptions on both sides. There are liberal-minded Churchmen who will occasionally mingle with Nonconformists, without any conscious display of condescension—and there are a few families who worship and commune with some "tolerated" denomination who

gain an entrance into church circles. But, as a rule, the legally privileged sect is socially exclusive. Men and women of the same rank in life, the same measure of attainments, the same respectability of character, aye, and the same doctrinal faith, are pretty nearly as divided from each other by State-Church intolerance, and move in spheres almost as widely separate as might be the case between Christians and Mussulmen. Business brings them together—here and there, too, but exceptionally only, philanthropy—but social recreation and enjoyment scarcely ever. Where the clergyman visits, the dissenter is seldom admitted—where the Dissenting minister, the Churchman is rarely

seen. The evil of this state of things shows itself in not a few miserable results. The parties themselves suffer some detriment—the more general interests of the country suffer yet more.

That portion of middle class society which adheres to the Establishment reaps, we think, the largest and weightiest share of the mischiefs it produces. A social circle, of which the clergyman of the parish is the centre, is uniformly and necessarily exclusive—often the more so, in proportion as it assimilates in religious sentiments and proceedings to those of the majority of Dissenters in the neighbourhood. The consequence upon their own character, although unnoticed by themselves is exceedingly damaging. No man can voluntarily and permanently put a bound to his own sympathies without seriously injuring them in their spontaneity and vitality. No man can deliberately exclude from conscientious investigation any important topic on which difference of opinion is known to exist, and allow his conduct towards others to be influenced by his one-sided decision, without impairing his candour, and contracting, to a greater or less extent, a habit of indulging his prejudice at the expense of his judgment. Above all, no man can assume a religious superiority, grounded upon external and accidental circumstances without becoming tinged with a spirit of Pharisaism which will occasionally develop into arrogance, harshness, and injustice. Accordingly, religious society among State-churchmen is characterized by intense secularism, extreme narrowness of sentiment, abject fear of free investigation, intolerant dogmatism, and a readiness to adapt conscience to objectionable modes of proceeding for the church's sake, which in regard to mere individual interests, would be scorned as dishonourable. Worse than all, the habit of leaning upon the law as the

main support of religion, extinguishes faith, palsies enterprise, kills all delicacy of feeling, and engenders that overbearing disposition which tramples upon the dictates of justice, and fancies that in so doing it is serving Christianity. For illustrations and proof of what we have here advanced, one need only watch the details of charitable movements—for nearly every Sabbath and Day-school, Clothing-club, Book Society, and Bible Committee connected with the Church, to say nothing of Church-rate contests, cemetery arrangements, &c., &c., will furnish incidents corroborative of the substantial accuracy of our estimate.

Dissenting society suffers almost equally, but in another way. Its members are conscious of a certain social disadvantage, and since it is felt to be undeserved, it naturally excites a sense of injustice. Happy is he in whom this sense does not become chafed into fierce zealotism on the one hand, or degenerate into crouching servility on the other. Undoubtedly, the tendency of the dissenter's position is to make him either noisy and intemperate, or time serving and compromising. If he is preserved from this tendency, it is by other influences than those of his relationship to the establishment. His personal character, his education, his connections, his ordinary pursuits, his christianity may combine to save him from the mischiefs of an unhappy position—but no rational man can shut his eyes to the dangers to which he is thereby exposed. And hence, movement among dissenters has been too frequently associated with intemperance of spirit—and quiet has too often been identical with pusillanimity. The Establishment which engenders among Churchmen the vices of victors, develops among Nonconformists the vices of the conquered.

It must be apparent at a glance, that this social discoordancy is a la-

mentable thing as regards the general interests of the country. It occasions a most frightful waste of all the means and the efforts of philanthropy. It renders necessary several separate sets of apparatus for doing good where one would be sufficient. It excites the distrust of the poorer classes, who are unable to discriminate between religious fervour and sectarian fanaticism. It infuses something of bitterness into the political opinions and movements of both parties. It makes the wheels of national progress revolve creakingly. It absorbs a vast amount of the time and energy which might have been most usefully devoted to other matters. If but half the money, half the skill in organization, half the eloquence of speech, half the canvassing, which every church-rate conflict elicits, were given to a united assault upon ignorance, dirt, discomfort, or deprivation, who can calculate upon the

splendid results which might by this time have been achieved? The existence of a State Church, that is, of legal privileges for an exclusive sect, is perpetually raising a false issue for the exercise of our combative faculties—and when all should be warring against wickedness and wretchedness we are, alas! warring with each other over questions that ought never to have been raised—but having been raised must needs be settled. The ecclesiastical Russians have presumed to enter into, and lord it over, our Principalities—and while the reformation of internal abuses might sufficiently occupy both them and ourselves, encroachment on the one hand, and the repulsion of it on the other, divert the means and strength of both to unprofitable ends. It is impossible to estimate the annual loss which the United Kingdom sustains on this account.—*Nonconformist.*

THE OCEAN.

WE have often been down to the ocean shore, purely for purposes of recreation; but never did we return without beingwhelmed with some of the grand ideas of which it is so suggestive. Standing upon its sounding beach, and viewing the high wave rolling itself towards him with appalling grandeur, and breaking into foam at his feet, what can one hear but the voice of Jehovah, distinct above the roar of its billows, pronouncing the fiat that enchains them. A fiat which man, though less obsequious than the deep, hears not without awe. Thus have we often stood, and felt that the God who is everywhere, is specially there to display his majesty, and stay the fierce, surge.

O, the mighty deep—the pathway of nations! “There go the ships,”

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laden with the treasures of all climes. There, too, is the storm-god's home, and woe to the sailor when his ship thwarts his tempestuous pathway. Then is he swallowed up, and sinks to where leviathan makes “the sea boil like a pot.” There do loved ones on land mourn and cry;

“Poor souls they perished!
Had I been any God of power I would
Have sunk the sea within the earth, or e'er
It should the good ship so have swallowed, and
The freighting souls within her.”

But the ocean rolls on still, relentless, above where they perished. And how full of *life* is the wrecked sailor's *grave!* What endless varieties of living creatures wander “through the paths of the sea,” familiar with its rocky depths and beds of coral. It is in allusion to the ocean and its inhabitants that somebody has said, substantially, of the Bible, that “it has

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shoals for the minnow, depths for the leviathan, and vast unfathomable abyss, in which the angel Gabriel might heave the lead and not find soundings." Majestic ocean of revelation!—more majestic than that which rolls between the nations, and fruitful of spiritual, as that is of sentient life.

Standing on the boundary line of the mighty deep, with the waste of waters before me, and land stretching away behind me, I am reminded of the truly original speculation of the author of the "Plurality of Worlds"; to wit, that the earth's pathway in the heavens indicates the high water mark of our solar system. He deems that all the water in that system is gathered on the earth, and outside its orbit, while within its orbit, and nearer the sun, water can have no existence. But thence it must evaporate, and rise to the cooler regions of Jupiter, Saturn, Neptune, &c., which he deems to be but revolving watery masses. And all this *may* be true—as true as the same author's notion that the earth is the only heavenly body peopled with intelligent, moral beings, or the [other] planets and the stars are the lamps which have flown from the potter's wheel of the Great Maker; the shreds which, in the working, sprang from his mighty lathe; the sparks which darted from his anvil when the solar system lay incandescent thereon; the curls of vapour which rose from the great cauldron of creation when its elements were separated." And all this *may* be true. It certainly is abundantly easier to deny than to disprove its truth. But we were only saying that, according to that view, the sea-shore on this earth is the sea-

shore of the solar system. The earth itself the only heavenly body containing land and water both. But this is for the present speculation.

How suggestive is the ocean of waters of the ocean of space; and its endless variety of named and nameless existence, of the endless variety of existence by which the ocean of space is peopled,—angel, seraph, and we know not what, nor how many!

"Above, how high, progressive life may go!
Around, how wide! How deep extend below!
Vast chain of being! which from time began,
Nature's ethereal, human, angel, man,
Beast, bird, fish, insect, what no eye can see,
No glass can reach from infinite to Thee;
From thee to nothing."

Often has the ocean been personified. And one can scarcely stand upon its shore, without talking to it. One cries out,

"Roll on, thou deep, thou dark blue ocean, roll."

Another exclaims

"Ocean, thou dreadful and tumultuous home of danger."

And still another,

"Thou glorious sea! more pleasing far
When all thy waters are at rest,
And noontide sun or midnight star
Is shining on thy waveless breast."

And another,

"Type of the Infinite! I look away over thy billows."

Another,

"Thou art the same, eternal sea."

Thus it is. He who sees the ocean addresses it. The multitudes who at the sultry season go down to touch the hem of his garments, when clothed in sunlight, with full confidence in its "virtue" to heal, can turn away from it, only as we recently did, with a lingering look of adoration left behind, and a deeper impress of Omnipotent Majesty upon the heart.

BE LOVING.—"The longer I live the more expedient I find it to endeavour more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is

amiable and loveable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is alike our duty and our interest."
—Bernard Barton.

A GREAT MAN FALLEN.

ATTENTION CLAIMED TO THE FALL OF A PRINCE AND A GREAT MAN IN ISRAEL: BEING THE SUBSTANCE OF A DISCOURSE PREACHED AT LONGFORD, ON THE DEATH OF THE REV. J. G. PIKE.

"Know ye not that there is a prince and a great man fallen this day in Israel."—2. SAM. III. 38.

AT the request of several friends the following sketch is inserted. The views which it contains of the character and career of its worthy subject are, some of them, striking; and the universal interest which is felt in the late Mr. Pike must be our apology for complying with the wishes of our friends. We doubt not that the article will be found acceptable to our readers.—ED.

Without attending to the circumstances under which this question was first proposed, we shall adopt the words as expressive of the character and sudden departure of the revered Secretary of our Foreign Mission, and of the emotions which this solemn event should excite in our minds. Know ye not, &c. We remark,

I. *That in our Israel the Rev. J. G. Pike was a prince and a great man.*

By prince we understand one who occupies an eminent, and honourable official position, a position of great influence—one who is a leader of the people. This was evidently the position of Abner. He was captain of Saul's host, and such was his influence that even Ishbosheth, for whom he acted, feared him.

The position of the Rev. J. G. Pike was one honourable and influential in a pre-eminent degree. He was a leader, a captain, a prince in our Israel. He presided over one of the largest, most intelligent, wealthy, and influential of our churches. His power in it was not merely nominal, it was real. Perhaps few churches have been more ardently attached to a pastor, for such a series of years, than the church over which Mr. Pike presided, has been to him.

He was a prince, a leader, among the *preachers* of our denomination. In very many of their private difficulties they applied to him for counsel. In their public deliberations, though his

advice was not always followed, his remarks and opinions were always listened to with respect and deference. He was always one of the first, if not the very first, in any great and self-denying movement for the spread of the gospel. In regard to our Foreign Mission he was emphatically the leader, and founder. Comparing our missionary operations to a military campaign, Mr. Pike published its claims, collected its funds, pointed out the field of operations, distributed and arranged the forces, directed their movements, pleaded for recruits, encouraged these noble soldiers of the cross; when dispirited, he urged them on; when sluggish, he recorded and panegyricized their successes, and pronounced their eulogy as they fell one after the other on the battle field. In our Israel then, the revered Secretary of our Mission was a prince; the position he occupied was a most honourable and influential one. But,

He was "a great man." There are various kinds of greatness. We do not say that he developed the whole of these. It requires suitable circumstances to do this. But we do say that in him existed the elements of all that constitutes real greatness. He had sufficient courage for a warrior. His mental powers were strong enough to grasp and master any subject to which they might be directed. Perhaps no financial accounts were ever kept in more complete order than those of our mission. Had he made poetry the work of his life, he would have occupied no mean place among poets. We have read pieces of his that would not suffer in comparison with some pieces of Pollock and Young. Had he been called to suffer martyrdom, a martyr's heart would have been found in his breast. It is not, however, in any of these respects that we would speak of him now. He was a great

man, but his greatness developed itself in a measure different from any of these.

His physical frame was great. He was tall, stout, and strong. No one, on a mere glance at his physical appearance, would hesitate to come to the conclusion that he was capable of performing a more than ordinary amount of labour. He was not only capable of it, but he really performed it. For about thirty years he preached three times on the Sabbath, and during the middle part of his life he often delivered a fourth sermon, in the summer season, in the open air. It is estimated that he preached nine thousand sermons to his own people. Then there was his correspondence with the missionaries, with the churches, with kindred societies, with subscribers in the higher ranks of life, the preparation of the quarterly papers, the annual report, his numerous publications, and in addition to all this he travelled thousands of miles, and, as one expressed it, "preached and toiled for the mission as if its wants were the only claims he had to meet." None but a robust physical frame could have lived under the amount of labour he performed.

He was great as a Christian. To only a few features of his Christian character can we call attention, and to these but briefly.

His love was great. O! how he loved God, and Jesus Christ, and the Holy Spirit! How he loved the Bible, the means of grace, the church, the world. How ardently did he love the young! And though firmly attached to the denomination to which he belonged, he loved all who loved the Lord Jesus Christ.

His holiness was great. The venerable Gawthorne—the oldest Independent minister in Derby—remarked in his funeral address; "No one could point out a blemish in the moral character of John Gregory Pike." He was indeed a faithful man, and feared God above many. Wherever he went every one felt that it was a holy man of God that was among them. There might be a difference of opinion on some points, in regard to him, but all were agreed in this.

His zeal was great. His zeal for

God and Christ, and perishing souls, whether in this country, or in heathen lands, was ever glowing. It was his zeal for God and Christ, and souls that, we believe, consumed his energies, prostrated his robust frame, and shortened his days. He might truly have said, "The zeal of thine house hath eaten me up." His writings, sermons, addresses, and prayers, were all characterized by a depth of earnestness that one seldom witnesses.

His punctuality was great. He not only did much, but he did it at the proper time. Many illustrations of this might be selected from the minutes of the Foreign Mission Committee. The duties imposed upon him by the decision of the Committee were discharged at the very earliest opportunity afterwards. During the whole of the thirty years in which he has visited you to plead for the heathen, when did he disappoint you? When did he omit to give you timely notice of your meetings? His punctuality—a feature of the greatest importance in his situation—was remarkable.

His liberality was great. We refer to this principally to correct an impression which exists among some well-meaning persons, but persons ill-informed, as to the remuneration he received for the services rendered to the Mission. Some have thought him avaricious. All such, however, do him a great injustice. He was an exceedingly liberal man. The sum he received from the Mission was a mere trifle compared with the work he had to perform. Were it proper, evidences, the most unmistakable, might be given of his liberality.

He was great in prayer. Prayer was an atmosphere in which he appeared to breathe more freely than in any other. Who that has heard him at the close of our annual meetings, at the ordination of ministers, and missionaries, or even on ordinary occasions, that will ever forget his prayers? How scriptural, full, and fervent were his petitions! "As a prince he wrestled with God and prevailed." One remarked, at the close of the last service he conducted, that "he prayed as if he would pray them all into heaven."

He was great in perseverance. Perseverance is a most important feature

in a man's character. Many an object has failed, not because the efforts to attain it have not been wisely directed, but for want of perseverance. Perseverance was a prominent feature in the character of our revered Secretary. The advice he gave to the first missionaries evidently constituted a permanent rule in his life. "Endeavour," said he, "to acquire a steady, patient, persevering habit of mind, that when you have fixed upon any object worthy of attainment, you may be determined to succeed. When you have fixed on a station, persevere, in defiance of discouragement, otherwise you may do little but remove from place to place." The difficulties he had to encounter through life were not trifling ones. When he settled at Derby the number of members was small, and their influence feeble. Every one acquainted with the history of our mission, knows that there were great difficulties to overcome in its establishment, and that during its subsequent history, it has passed through periods of great peril. Having, however, loved the church now meeting in St. Mary's Gate, he loved it unto the end; and having loved the Mission he loved it unto the end. His love both to the one and to the other, was as ardent at the close of his connection with them as it was at its commencement.

"He never changed, nor wished to change his place." As a christian, then, he was great. But again,

He was great as a preacher of the gospel. There are few living preachers who have *professed* to preach oftener; and perhaps none that *have preached* oftener. His sermons were what they professed to be,—sermons, discourses. Their number was amazing. Their length was not trifling. They were full of important matter. They were not mere shadows, but substance. They were not mere words strung together, but thoughts—precious and weighty as gold. Any one hearing Mr. Pike would feel—He is drawing, not from a slenderly furnished, but from a well-filled storehouse—not from a cistern, but a fountain. His sermons were laden with great evangelical truths. Christ and his cross was all his theme. The needle in the mariner's compass points not more constantly to the poles

than he did to Christ. He preached as a dying man to dying men. He was intent only on the salvation, and cared nought about the applause of his hearers. His ministry was peculiarly plain, faithful, pungent, and effective. He so spoke that multitudes believed. At Derby he baptized about thirteen hundred, and if his sermons were as useful elsewhere as they were here, many hundreds more have been brought to Christ through his instrumentality. Several who have been, and others who are now, connected with us state their first impressions from the sermons he preached on his annual visits. Judging then from the effects of his sermons he was great as a preacher.

He was great as an author. The number of his published works is considerable. Some of these, such as his *Persuasive*s to Early Piety, have been circulated, not by hundreds, but by tens of thousands, both in this country and in America. Some of these have been among the most useful productions emanating from the British and American press. Multitudes have been brought to Christ through reading them. Very many of these have devoted themselves to the ministry of the word. He was an ardent admirer of Richard Baxter, and in the peculiarly solemn, pathetic, and practical character of his writings he greatly resembled Baxter. Slavery he literally abhorred. Almost every sentence he uttered in condemnation of the accursed system was like a barbed arrow. The lightning of his utterances was never more scathing than when denouncing slavery. But though against the hypocrite and the oppressor he hurled with all his might the polished shaft; he knew how to apply the balm of Gilead, and to assuage the tumours of a troubled mind. Passages as consoling are to be found in his writings, as any to be found in those of any uninspired writers.

In how many libraries may be found together, Baxter, Doddridge, Pike, and James? They laboured for the same master here. They will rest together above. Baxter, Doddridge, and Pike have already entered the spirit-land, and soon James will join the other three; and though belonging to different denominations here, they will walk

together the streets of the New Jerusalem—together praise redeeming love, and partake of the blessedness of the better land.

Is it not clear then that our revered Secretary was a prince and a great man in our Israel.

II. This prince and great man has fallen. He has died; if death it may be called. We scarcely know how to describe his departure; it was so calm and easy, without a struggle or a groan. One remarked,* at a meeting to appoint a temporary successor in the Secretaryship, "If the whole denomination had met and prayed that the honoured and beloved Secretary of our mission might be taken away in the easiest possible manner, our prayers could not have received a more direct and striking reply." Another said,† as he looked at the last word that Mr. Pike ever wrote, or ever will write, "It can hardly be called death." "He walked with God, and he was not, for God took him."

He had preached on the Sunday morning, from these words, "Who maketh thee to differ from another," &c.? The last words in the outline of that sermon appeared prophetic of his own end. They were these,—“Think much of what grace has done for you, much of what is before you, of what you are to be, bring home to your own hearts this reflection, I (am) soon to have done with this world, and all these cares, toils, duties, comforts, and trials to join nobler beings, in nobler employments, for ever and ever.” At night he administered the ordinance of the Lord’s Supper. On Monday morning he attended the monthly prayer meeting of the Independent and Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed he consulted his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and in the afternoon he retired to his study to attend to his correspondence. Several envelopes were directed, one to his son John, one to J. B. Evans, Esq., and another to Mr. Bates of Tarporeley. That note supposed to be to Mr.

Bates was commenced,—“Dear Friend, Accept”—his pen merely glided downwards toward his left hand, and—he was gone—his spirit had fled. “Absent from the body present with the Lord.” Can we call it death? We must call it so. But Oh! was it not death divested of its sting? Could the most timid have been led with a gentler hand, or conducted across the Jordan in an easier way than this? Could the most tender-hearted angel have taken down his tabernacle more gently? Could even Jesus, whom he loved, have liberated his spirit with less pain? Can this be death? One is represented by Montgomery, as saying,

“Sudden as thought is the death I would die;
I would suddenly lay my shackles by,
Nor bear a single pain at parting,
Nor see the tear of sorrow starting,
Nor hear the quivering lips that bless me,
Nor the frame with mortal terror shaking,
When love’s soft bands are breaking.
All bliss without a pang to shroud it!
All joy without a pain to cloud it!
Not slain, but caught up, as it were,
To meet my Saviour in the air!
So would I die.”

Even so peacefully and gloriously died our revered and devoted Secretary. When his daughters entered the room

“They looked—he was gone—
His spirit had flown;
His soul, undrest
From her mortal vest,
Had stept in her car of heavenly fire!
And proved how bright
Were the realms of light,
Bursting at once upon his sight.”

A prince and a great man has fallen in our Israel.

III. *The attention which this solemn event should excite. Know ye not, &c.*

This event is one which ought to be felt, and deeply pondered by all of us. There are those who do know that a prince and a great man has fallen in Israel. There are those who feel this. Though they do not sorrow as those who have no hope, yet they do sorrow. There are those who know and appreciate the worth of the departed, and who understand the immense loss which his family, his church, the mission, the denomination, the christian church generally, and the world have sustained by his death. But there are those who do not know this. For their instruction we would now give a very brief account of the leading features of Mr. Pike’s life. These we

* Rev. H. Hunter. † Rev. G. Cheatele.

have gathered chiefly from several notices which have been printed since his death.*

Mr. Pike was born at Edmonton, near London, in the year 1784. His father was the Rev. Dr. Pike, a minister among the Presbyterians. In his youth Mr. P. received a good classical education. He was for some time an assistant teacher in a school, where he once had among his pupils the late Rev. John Williams, the martyred missionary of Erromango. He afterwards studied for the ministry at Wymondly. He was baptized by Dr. Evans, the person who wrote the "Sketches of all Denominations." Mr. P. after this sought an interview with Mr. Hughes, of Battersea, with a view to unite with the Particular Baptists. In the course of conversation Mr. Hughes perceived that Mr. Pike's doctrinal views were more in accordance with the General than the Particular Baptists, he therefore gave him a note of introduction to Dan Taylor. Soon after this he joined the church of which Mr. Taylor was pastor. In 1809 he went to Derby, and during the next year he settled there. His ministry was successful from the first, for in the next year galleries were erected in the chapel, and even then the accommodation was inadequate for the hearers. Efforts were made to procure a new place of worship, in a more central situation, but failing in this design, Mr. Pike prevailed on his people to enlarge and repair the old building. At this time the missionary spirit had become widely diffused among the Particular Baptist churches, and Mr. Pike used his utmost efforts to enlist the sympathies and liberalities of his own denomination in this enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies; but as this plan was not cordially approved, the G. B. Missionary Society was formed. Mr. Pike was unanimously chosen its Secretary, and, in the beautiful and expressive language of Mr. Underwood, the devotion of the most affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced, to the close of his

life, for this small but endeared society.

But while his engagements with the mission greatly taxed his energies, his pastoral duties were not neglected. His congregation and church steadily progressed in number, until the Brook-street chapel became inconveniently crowded. At length his people purchased the vacant mansion in St. Mary's Gate, and converted it into the largest nonconformist chapel in the town. Here he laboured to the last Sabbath, and it might be said to the last day of his life. The manner of his death we have already described. The scene at his funeral was a meet close to a life so honoured and useful. The oldest resident in Derby confessed that the spectacle was utterly unprecedented. Mr. Goadby, of Loughborough, improved his death on the following Sunday evening to an overwhelming congregation, and Mr. Underwood to almost as many more on the outside, who were unable to gain admittance into the chapel. Some came as far as twenty miles to be present on the occasion. "Them that honour me I will honour."

Know ye not then there is a prince and a great man fallen this day in Israel? With him some of you have for years been acquainted. You remember, as clearly as if it were only a few weeks since, his first visit to Longford, in February 1820. He came to preach the sermons for the Sabbath school. You remember how, in the morning of that day, he preached from the words,—“None of us liveth to himself,” &c. In the afternoon from,—“Let him know that he who converteth a sinner from the error of his ways,” &c. And in the evening from,—“Will ye also be his disciples?” In February 1823 he first came, accompanied by Mr. Green, of Barton, to plead the Missionary cause. You remember how the friends connected with the place were anxious to hear both the one and the other, and that they preached one after the other in the afternoon. Since that time Mr. Pike has seldom missed coming to our annual missionary meeting; and he has preached in this pulpit some of his best and most powerful sermons. The day of our annual missionary meeting has always been a high day to many of you. But the chief attraction is

* The principal one of these is one written by Mr. Underwood.

gone. That "holy man of God" will never appear among you more. To his voice you will no more listen; at his feet you will never more sit. Fathers and mothers in Israel, still cleave to the Saviour whom he preached, and soon you will meet above.

Some present have heard him, but hitherto in vain. Many a solemn message from God has he delivered to you. Let memory do its duty, and let conscience speak. He has, as it were, standing on the verge of eternity, drawn aside the veil, and unfolded the dread reality to view. He has told you of the great gulf that will eventually separate the wicked from the righteous. He has made known to you the joys of heaven, and the miseries of hell. He has spoken to you of religion and eternal life, and of irreligion and eternal death. He has asked, what shall it profit a man if he gain the whole world and lose his soul? He has made known to you the one thing-needful to secure happiness, and how you may possess it. He has explained to you the excellency of the knowledge of Christ. He has answered the question,—What is thy beloved more than another beloved? He has told you of Christ as a Saviour—a refuge—as being made unto us of God, wisdom, righteousness, sanctification, and redemption. He has exposed the danger of delay—Go thy way for this time, &c.; and told you of one who chose the good part. He has explained how when the chief Shepherd shall appear the people of God will be recompensed—that they shall walk with Christ in white—and stand in their lot at the end of the days, how the little

flock need not fear because it is their Father's good pleasure to give them the kingdom.

But while some have been cheered and strengthened, others convinced of sin, of righteousness, and of judgment, and others have been brought to choose the good part, some of you are still unsaved. Another voice is hushed in death—another labourer has been summoned from the vineyard—another guide to young and to old disciples—another guide to the Saviour has been called home. Yet you are unsaved. Before the harvest is past, and the summer is ended, yield, O! yield, your hearts to Jesus.

Christian friends, let us praise God for his goodness in raising up, and continuing so long among us, one so devoted and successful. Let us pray for the family which has thus been bereaved of its head—the church of its pastor—and the mission of its Secretary.

Let us anticipate the time when we shall meet the deceased in heaven, and walk with him the streets of the New Jerusalem. Until then, let us emulate his piety, his zeal, self-denial, liberality, love to Christ, and immortal souls.

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.

Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

C. L.

CORRESPONDENCE.

THE ACADEMY.

(To the Editor of the G. B. Repository.)

DEAR SIR,—As the Treasurer of the Academy I hope I may be allowed to bring before the notice of your readers the state of its funds, without incurring the charge of unnecessary intrusion.

The institution is vital to our welfare, and perhaps there never was a time when its worth was more strikingly apparent. It has pleased the Great Head of the

church in his inscrutable wisdom, recently to call to their reward many of our standard-bearers, which has created very serious vacancies in our churches at home, as well as in the missionary field abroad. At our last Association, too, it was painfully felt that we were not doing what we ought, and what we might, in a pecuniary point of view, for the extension of the denomination. But suppose the means are obtained by which to plant new churches in some of our large towns, our mis-

tionaries in the East are crying for a reinforcement, and declare they must have it; and some of our largest and most important churches are destitute of Pastors. The question then very naturally presents itself where shall we look for the required agency? why of course to the Academy, but if all our present staff were at this moment fully qualified they would scarcely be sufficient to fill up the numerous vacancies. Under these circumstances, then, certainly there needs no apology for urging upon our ministers and leading friends the necessity of using most vigorous efforts to increase the funds, so that we may be able to put more pious and devoted young men under training. The balance overdrawn is over £170, which is more than it has been at this early period of the session for several years past; and I hope, Mr. Editor, I shall be pardoned if I point out where the great deficiency lies. 1st, then, there are some churches who it is generally believed are well able and whose ministers had the advantage of the institution who never contribute at all. 2ndly, there are those who only contribute occasionally,—and 3rdly, others who though they profess to be regular allow their subscriptions to be deferred from time to time to a later period, so that now and then they miss a year. Now if these deficiencies could be remitted, our regular income would be considerably increased, and it would do away with the necessity of so many special appeals. May I request in conclusion that all our churches will lay the matter seriously to heart, and resolve that while they continue to uphold the other denominational institutions, the Academy shall have their hearty liberal, and regular support. Begging that if any friends have money in hand they will forward it without delay,

I remain, sincerely yours,

THE TREASURER.

Sawley, Nov. 16th, 1854.

IS MANCHESTER TO REMAIN IN ITS PRESENT STATE?

(To the Editor of the G. B. Repository.)

SIR,—Having seen the above question in the Nov. No. of the Repository in connection with the Home Mission General Committee Meeting's Report, and feeling it to be one of very great importance, I thought it would not be amiss to endeavour to make known to the Committee what the present state of Manchester is, not with the view of attempting to enlist their sympathies on its behalf, because in a very short time the present cause (to

all human appearance) will be beyond its reach; before doing so, however, I would allude to its recent history.

About five and a half years ago the Manchester church disposed of the chapel they then worshipped in, on account of its locality, and (after meeting for some time in a room) with the amount of money raised for the purpose, and the proceeds of sale of former chapel, succeeded about three years ago in erecting a very neat edifice in a good locality, having an excellent school room underneath. The church's liabilities at that time were about £590 of which £540 were taken upon interest, the remaining £50, with great efforts and sacrifices on the part of the members and assistance from kind friends, was liquidated in about a year and a half. Our pastor, twelve months after the chapel was opened, had to resign in consequence of ill health, at which time the church was beginning to experience great trials through the loss of members, principally by removal to a distance. Like many others the cause at Manchester had to be sustained by a mere handful of members, all of the working class, and the number of these having been gradually reducing ever since, it has become at the present time almost extinct. The Yorkshire Conference, sympathizing with the church, has granted several sums in its aid, but the whole of the assistance it is capable of rendering is not sufficient to enable the church to sustain a pastor. A few friends connected with another Baptist church kindly promised aid towards this object, but the cause is now so reduced that they see little or no hope of its succeeding.

Until a *very recent* period the church, with the aid previously named, has been able to meet all its liabilities, (with *great effort*) but seeing no possibility of continuing to do so, it sought advice from the trustees, at the same time placing before them a bill of about £30, which the City Corporation had expended in Paving, &c., the street behind the chapel, and over which the church had had (of course) no control. The latter in the church's weak state is likely to be the final stroke to the present G. B. cause at Manchester, for, acting upon the advice of the trustees, it has decided to sell the chapel, and has given power to the Trustees to that effect, and in order to this it is now being advertised in the Manchester newspapers. Whenever a sale is effected (which will probably be almost immediately) there is no doubt that then, the Manchester G. B. interest will expire, this is exceedingly painful to the few friends who have struggled with difficulties and been faithful through so many years; but they will have the consola-

tion of knowing, however, that they have done what they could.

I am glad to see the Home Mission General Committee are taking steps in the right direction in regard to large towns, I am only sorry they did not adopt them twelve months ago, as then there might have been hope for the cause at Manchester, and not that it should be allowed to expire while in possession of so neat

and convenient a chapel, and with no greater a debt than about £600, including the whole of its liabilities. Hoping you will feel the importance of the question named in this letter, a sufficient apology for my trespassing upon your space so largely, believe me, yours, &c.,

R. BARGE, Sec.

Manchester, Nov. 1854.

OBITUARY.

Mrs. BAILEY.—On the 17th of May, 1854, the General Baptist church, Archdeacon Lane, Leicester, suffered a painful loss in the death of Mrs. J. Bailey.

The record of a few reminiscences of her may be generally useful, as well as a source of gratification to the circle in which she moved. In 1828, when the present pastor became the stated minister of the church in Archdeacon-lane, Mrs. Bailey was a regular hearer, and took much interest in the welfare of the cause. Having been baptized several years before, and her spirit and demeanour corresponding with the requirements of the gospel, she was encouraged to apply to the church for fellowship. Her application was readily entertained, and from the time her membership commenced, until the close of life, she was much esteemed and remarkably useful.

Being intelligent and communicative, and not burdened with family cares, our sister found a wide and congenial sphere for activity in visiting the afflicted, in religious conversation with hearers and enquirers, and attention to candidates for baptism.

When, 18 years ago, it was proposed to erect a new meeting house, she was highly gratified, and entered into the project with characteristic zeal. Already a collector as well as subscriber to the debt that remained on the former place of worship, her subscription list was willingly extended; and with untiring regularity and cheerfulness she continued to assist in this department of service, until the debt on the chapel was entirely liquidated, in the early part of the present year. In the distributions of the Benevolent Fund for the sick poor, Mrs. B. was one of the most frequent almoners, and from its origin, was the Secretary of a Dorcas Society

to aid families in times of maternal need.

The outlay, in purchasing premises and in erecting the new chapel, was very large compared with the resources of the church, and to assist in removing the debt, we found it expedient to get up a large annual tea meeting. The anniversary of the opening, Christmas Day, was very favourable to this object, and through the discreet and vigorous management of our anniversary committee, of whom Mrs. B. was always one, this day was successfully appropriated to it. Frequently our friend had taken six or eight pounds in the sale of tickets before the day arrived, and her tray was always well furnished with provision and with guests. The church was sensible of great obligation to our friend for the indefatigable exertions requisite in preparing for and superintending these annual gatherings, but whenever it was expressed, whether privately or in our social meetings, it was evident that no acknowledgments were desired, and that the height of her earthly ambition was to do "what she could" in acknowledgment of redeeming love.

Mrs. Bailey's remarkable activity in carrying out schemes of co-operation for social good was united with exemplary regularity in attending public worship and week evening lectures. Her seat was very seldom vacant, and it was equally remarkable to see her come into the chapel five minutes after the appointed time for commencing the service. With a good understanding, an unfaltering faith in the doctrines of the gospel, and a lively, active, temperament, the profession of our departed friend, as might be expected, was sustained by a life of cheerful, practical piety. Her conversation on experimental religion

was easy and natural; whilst at the utmost remove from pharisaic pride, it was free, and much adapted to benefit those who knew less of the Scriptures, and had been less observant of the operations of religious truth.

The uniform activity and ardour which distinguished our late friend in religious pursuits, were not attended with neglect or inconsistency in the domestic relations. She was an excellent wife, and a kind mistress. The most rigid disciplinarian could not desire more systematic economy and regard to order and comfort at the family hearth than prevailed in her house. It is not intended to represent her as having no failings, but we believe her to have been a devoted christian, and for a long succession of years her spirit and example were a source of much satisfaction to her pastor, and exerted a very beneficial and genial influence on the church. The affliction which brought our sister to the grave was lingering, and attended with much severe pain. Her spirits were good, her hope firm, and though her usual state of feeling was not triumphant it was tranquil.

All the relief that medical skill and natural affection could suggest, were afforded; and the kindness of her friends and of a gracious providence were frequently and feelingly acknowledged. As her end drew near, and the indications of it became more obvious, it was evident that she waited for the Lord's second coming with unwavering faith. The last sentence she uttered was deeply interesting and affecting to all that were present. It was in reply to the remark, "Heart and flesh appear to be failing." Suddenly her rigid, ghastly countenance regained some resemblance to its former self, and a smile passed over her features whilst she gasped, "Yes, but God is the strength of my heart, and my portion for ever." In accordance with a desire she had expressed her remains were interred in our burial ground at Belgrave. On the evening of the following Lord's-day the event was improved to a large congregation at the Archdeacon Lane chapel, from Heb. vi. 11,—“And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.”

MR. THOMAS RICHARDSON. The G.

Baptist church at Melbourne and Ticknall has sustained a serious loss in the removal of Mr. T. Richardson of the latter place. He had for many years held a farm at Ticknall, (which has now passed into the hands of his only son) and in his house ministers and other friends of the cause of Christ have long met with the most kind and hospitable entertainment.

In his younger years our departed brother lived with an uncle, who was an active member of the Wesleyan connection, and a liberal supporter of its institutions, and from his example he received an impulse which was useful to him afterwards.

He did not become decidedly pious until the thirty-fifth year of his life, but being favoured with an eminently pious mother, and accustomed from his youth to attend on the means of grace, his general conduct was strictly moral previous to his union with the church. It was on Oct. 16th, 1816, having given himself to the Lord in a holy covenant, that he was baptized at Hartshorn, with three others, by his now only surviving brother, Mr. John Richardson, near Derby.

As a member of the church his conduct was peaceful and unassuming. As a hearer of the gospel he was serious and attentive, and in his attendance at the monthly church meetings and the means of grace generally he gave pleasing proofs of his interest in the welfare of Zion. It was but seldom that the claims of business, however pressing, prevented his attendance at the week evening lecture.

In the year 1848 he was unanimously elected to the office of deacon; and in that office he continued, discharging its duties with increasing fidelity and acceptance, until called to unite with the triumphant church.

Many who have long united with him in christian fellowship at Melbourne and Ticknall can bear testimony to his unwavering consistency and integrity both as an officer and member of God's spiritual family. Of the G. Baptist denomination he was a firm and constant friend, not only contributing liberally to our various connexional Institutions, but also evincing an interest in the welfare of the churches by his frequent attendances at our conferences and associations. As a christian he “walked with

God." In his declining years especially the Bible was his daily companion. Often might he be seen perusing its pages; and in his deportment there was a manifest endeavour to act in accordance with its divine lessons. His fortitude amidst trials, and his unwavering confidence in God's providential care, were the result of his acquaintance with the promises and principles of the Word of Life. Walking by faith and living near to the Lord, he was so sustained by his truth and grace, that when he had to pass through deep waters his mind was generally serene and peaceful.

To the cardinal doctrines of the gospel he was firmly attached, and would glory in nothing "save Jesus Christ and him crucified." As a father, his demeanour was affectionate, as a master kind and considerate, and as a neighbour and friend he was respected and beloved.

For some time previous to his decease his friends observed with concern the increase of bodily infirmities, and the gradual diminution of physical strength. From the commencement of his last illness, which was of few weeks duration, he entertained the conviction, that he should not recover. All that kindness and skill could accomplish was done to arrest the disease and prolong the valued life, but notwithstanding the assiduous attention of his medical adviser, and the constant ministrations of his only daughter and others, aided by the opinions and directions of a physician, he became gradually weaker until the 29th of September, 1854, when he peacefully departed, in the 73rd year of his natural, and the 38th of his spiritual life.

Those religious principles which he had believed sustained and cheered him

in the prospect of death. Entertaining humble views of himself as an imperfect and unworthy sinner, he had at the same time a firm faith in the all-sufficiency of Christ. In conversations with the writer, and others who enquired concerning his spiritual state, the foundation of his hope, and his prospects for eternity, he gave the most satisfactory replies. Amongst other things he said, "I know whom I have believed. I have no fear. I am trusting in Christ alone, and feel that that foundation is *firm as a rock.*" When a near relation on one occasion repeated to him the words of the apostle, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith," he interrupted her, and repeated with peculiar emphasis and satisfaction,—"*I have kept the faith.*" He "sleeps in Jesus," and in their season of sadness his surviving relatives may derive motives to an humble acquiescence from the cheering words:—"I heard a voice from heaven, saying unto me, Write Blessed are the dead which die in the Lord." On Lord's-day, Oct. 8th, his death was improved at Ticknall by the writer of these lines, from 2 Tim. i. 12, to an overflowing congregation.

May the good Lord raise up others to take place of the dead, may the religious friends of the departed be stimulated to greater activity and a holier life, and may his children, thankful that he was spared so long, lived so usefully, and died so peacefully, think of his numerous prayers, act in accordance with his paternal example and advice, and be prepared to meet him in heaven.

Melbourne.

T. G.

INTELLIGENCE.

THE NORTH LINCOLNSHIRE CONFERENCE was held at Misterton, Oct. 9, 1854. One of the brethren opened the morning service with reading and prayer, and brother Rogers of Epworth preached from Ez. xxiv. 26. The meeting for business was held in the afternoon. The reports from the churches were encouraging, especially from Epworth, Belton, Crowle, and Retford. Seven have been baptized,—three at Epworth, and four at Retford. Congregations improving. Brother J. C. Smith having removed from the neighbourhood,

it was agreed that the thanks of the meeting be given him for his services as Secretary to this Conference, and that brother C. Taylor of Retford be secretary until the next Conference. The next Conference to be at Kirton, March 5, 1855. The minister from Retford to preach in the morning. C. TAYLOR, Sec.

ANNIVERSARIES.

BURNLEY, *Anon Chapel.*—The third anniversary of Mr. Batey's return to Burnley was celebrated by a public tea meeting

on Nov. 4th, when upwards of 800 were present. After tea a public meeting was held in the chapel of an interesting character. A number of the Sabbath scholars recited some instructive dialogues, &c. At intervals the choir performed an excellent selection of sacred music. At the commencement of the meeting a few remarks were made on the state and progress of the cause during the last three years. There had been a gradual and pleasing improvement in everything affecting the well-being of the church and Sabbath schools. Seventy-one had been added to the church, sixty of whom had been baptized since the opening of the chapel. There are a number of others inquiring their way to Zion. May they go on to perfection. Jesus reigns!

STALYBRIDGE.—The annual sermons for the benefit of the Sunday School were preached by Rev. J. Goadby of Loughborough, on Lord's-day, Nov. 12th. The congregations were very large, the sermons listened to with profound attention, the singing of the children and the choir was excellent, and the collections amounted to near £32.

PORTSEA.—The twentieth anniversary of the ministry of the Rev. E. H. Burton, over the G. B. church in Clarence street chapel, was celebrated by a large tea-meeting, held in the Landport Hall, on Tuesday evening, Oct. 7th. W. Bilton, Esq., Chamberlain of the borough of Portsmouth, presided. The Revds. Messrs. Meadows, of Gosport, Aslott, Arnott, Jarman, and others took part in the proceedings. The spacious hall was tastefully decorated, and upwards of a thousand persons were assembled. A resolution expressive of the pleasure of the audience that Mr. Burton had been so long spared among them, and of hope that he might live and labour with them for many years to come, was moved seconded and supported by the ministers who were present, who with the president delivered friendly and congratulatory addresses; and it was most cordially adopted by the meeting. Mr. Burton, deeply affected, made a suitable response. Thanks were voted to the Ladies' Committees for their excellent arrangements; and to the choir for their exquisite performance of sacred music on this occasion. "Altogether," says the writer in the *Hampshire Telegraph*, "this was one of the most delightful re-unions of the kind at which it has been our good fortune to be present."

BAPTISMS.

LOUTH, Walkergate.—On the afternoon of Lord's-day, Nov. 5th, we baptized an

esteemed female friend;—one who first became a hearer amongst the G. B.'s under the ministry of Mr. Cameron. In the morning, a sermon was preached from "Naaman's dipping," and at the water side Matt. iii. was read and expounded.

J. K.

MELBOURNE.—A sermon was delivered in the Baptist Chapel, Melbourne, on Lord's-day evening, Oct. 29th, 1851, by Mr. Gill, on "a saving knowledge of Christ," from 1 John ii. 3.—"And hereby we do know that we know him, if we keep his commandments;" after which he baptized five young persons, three males and two females, all of whom are connected with the Sabbath school.

BURNZEY, Ænon Chapel.—On Sunday evening, Oct. 29th, after a sermon from Acts xviii. 8., Mr. Batey baptized three persons, two males and one female, on a profession of faith. The congregation was large and attentive. J. B. B.

REMOVAL.

REV. R. STANION.—We have received the following for insertion in our pages from the Secretary of the G. B. church, Wirksworth.—Ed.

"Brother Stanion having imbibed the sentiments of the Particular Baptist body, has deemed it his duty to resign the pastorate of this church; the same being accepted by us we wish to recommend him as a good and faithful minister to those churches now destitute."

MISCELLANEOUS.

DERBY, St. Mary's Gate.—The Rev. T. Gill, of Melbourne, delivered two sermons to very large and attentive congregations at this place, on Lord's-day, Oct. 15, 1851, when the liberal sum of £14 was collected in behalf of the Home Mission.

NOTTINGHAM, Stoney Street.—*Old Scholars' Meeting.*—The teachers of Duke's Place intend to hold an Old Scholars' Tea Meeting in the school room on Christmas Day. The teachers are exceedingly anxious to see as many of their former scholars as possible, or to hear from those who are unable to attend, and will be glad if such friends will communicate with the Rev. H. Hunter, Sention, near Nottingham, on or before that time. These meetings are intended to revive recollections which may be almost forgotten, and to ascertain what has been the result of their connection with the school in their early days.

THE ACADEMY.—At a meeting of the Committee held at the institution on Tuesday, Nov. 7, Mr. Hill, one of the senior students having intimated his strong de-

sire to offer himself as a Foreign Missionary in preference to labouring in the ministry at home, though he had an earnest call to serve one of our churches was encouraged to follow his present inclination, and apply to the Foreign Missionary Committee. If accepted it is probable Mr. Hill will accompany Mr. Buckley to India.

Two students who had been on probation, Messrs. Taylor and Holroyd, were

confirmed in their stay at the institution. One or two fresh applications were received. The treasurer stated that the funds were unusually in arrears. It is therefore very desirable that the churches should be invited to forward their subscriptions and collections with as little delay as possible, that the managers of this important Institution may be encouraged in their labours of love.

NOTES OF THE MONTH.

Nov. 20.—“The war,” the war is the constant and universal topic of conversation. “The latest news” is sought for with avidity, and the reverses or successes of the allied troops before Sebastopol, are the subjects of discussion in every circle, whether formed by the accidents of travel in a waiting room at a railway station, or casually gathering at the corner of a street, or snugly enconced round the domestic hearth. Alas! the war does not seem to be near its end. The haughty Czar is not yet humbled, his strong hold in the Crimea is not yet taken, his reinforcements are not exhausted, and the allied forces, though brave and on the whole successful, are so worn by fatigue, and thinned by the operations of war, as to require very large additions to their numbers, if they are to proceed with any hope of ultimate success. It would be impossible, and out of place in these notes, to give a diary of the operations of the armies in the Crimea. It shall suffice, then, to say that on the 17th ult., the lines of the besieging forces being advanced sufficiently near to commence firing, the dreadful work begun. From the British and French trenches about 115 pieces of cannon opened their fire on the Russians; while by sea the fleets of the allies opened their broadsides upon the great forts near the entrance of the harbour of Sebastopol. The ships were too far away to inflict very serious injury, while the heavy guns of the forts very materially injured some of their assailants; and it is not intended for the present, to renew the attack in this quarter. The Russians had thrown up earth-works in front of Sebastopol, so that the conflict by land was like one line of intrenchments contending with

another, the city being in the rear of the Russian operations. The Russians, too, had the advantage of being nearer their supplies, of having more and heavier guns, and large reinforcements of soldiers. Think of two entrenched lines varying from 600 to 250 yards apart, each mounted with some 120 cannons throwing shell and round shot one at another, day after day, with now and then an explosion of a ton of gunpowder, the bursting of a cannon, and the venturing out of a sortie or an army of eight, ten, or more thousand men, who are repulsed with dreadful slaughter; and this continuing for near a month, while thousands of killed and wounded are heaped up in the city, which is full of fear, and distress, and you will have a faint idea of the “operations,” before this now far-famed city. On the 25th ult., the Russian General, Liprandi, assaulted the allied armies in the rear of their operations with 30,000 men, while 8,000 made a sortie from Sebastopol on the other side. Both were repulsed, but the loss of the British, especially among the light dragoons, who were led on through error to a desperate charge, was very fearful. The last intelligence we have seen, reports, that on the 5th inst., the Russian army augmented by reinforcements from the Danube, and animated by the presence of the Grand Dukes, Michael and Nicholas, attacked the allies before Sebastopol, and were driven back with a loss of some nine or ten thousand men. The British and French armies also suffered considerably. It is now clearly seen that this place will not be easily taken, and that immense reinforcements are needed. Some indeed, even fear lest the allied armies should not be able to

maintain their position and continue their operations with any chance of success, until these reinforcements arrive. The total strength of the allies does not now exceed 60,000 of whom only 16,000 are British. When it is remembered that 30,000 of the latter landed in the Crimea, it will be seen what fearful havoc the war has made on them. It is said that forthwith some 8,000 or more British soldiers will be forwarded to the scene of conflict, and, as soon as may be, 50,000 French; while the report is that the Russians have received their last contingent. We wait in fear and alarm the result of operations during the next month, being assured that the "fortunes of war" at present are anything but promising. The letters from the scene of action record some wonderful feats of courage and daring, many hair-breadth escapes, and much that has the effect of chilling as well as of inspiring martial ardour. It is said some thousand fresh applications for commissions have been received at the Horse Guards, and that recruiting is going on at the rate of a thousand a week? So much for the war! When shall the time come that such carnage shall end, and the nations learn war no more. The Baltic fleet is returning, and Sir C. Napier is said to be enjoying the inglorious *otium cum, &c.*, at Hamburgh. "Sure," say some, "his fleet might now transport troops to the Black Sea."—The military force of Austria is composed of 332,200 men with 664 guns. The disposition of Austria has awakened fears as to her future conduct. Certain it is that she prevented by her forces in the principalities a projected diversion on the part of Omer Pasha, which had the effect of enabling the Russian forces in Bessarabia to join the army in the Crimea. It is now said that under "no circumstances" will Austria act offensively towards Russia before next spring. Meantime negotiations are active between the German Courts. We do not expect honour or help from them.—We shall see. Despotism in all the northern courts is fraternal. An heir to Francis Joseph is anticipated.—From China we learn that the Chinese Insurgents, who were thought to be "almost christians," are likely to turn out "almost fiends." They are running into a wild and blasphemous fanaticism,

and have assumed an hostile attitude to all foreigners." The Bible is, however, still circulated, as if two parties are in their camp—The proposed government grants in aid of Education in India has provoked discussion: some contend that these grants have the effect of encouraging idolatry and Mahomedanism, and others showing that while the Government schools have proved a failure, the missionary schools unconnected with Government have gained ground. The Wesleyans and Jesuits receive the aid, while it has been openly repudiated by the London Mission directors at their meeting on the 23rd ult.—From Australia we learn that "one of the clauses of the new constituent act of Victoria" sent to this country for confirmation, appropriates £50,000 a-year for ecclesiastical purposes. A memorial has been forwarded against it containing 11,231 signatures. The bishop of Tasmania opposes it, and says that, "when once the question of all cessation of state pay has been mooted, its answer in the affirmative is only a matter of time." New diggings have been found.—American news gives the cheering report that hostility to the Nebraska Bill is displayed in great force in the elections for the next Congress. Out of the seventy members elected already for the free states, only ten are in favour of the administration, and of these five are opposed to the Nebraska Bill. There is some hope that it may be repealed next session. Large shipments of corn for England have been made at New York. Vessels have been sent to look for the missing passengers of the Arctic, but have returned finding none. The news of the Victory at Alma caused general, but not universal joy in the states. In Canada the parliament was adjourned amid loud cheers on the receipt of the intelligence. The Americans have had a "baby show," which some 10,000 people attended, in connection with the Springfield fair in Cincinnati; one elderly lady took her seventeenth baby, only two months old, and claimed a premium on account of her productiveness. What next? Mrs. Jonathan seems as determined to be distinguished as her husband. Trade between New England and Canada is rapidly increasing under the new treaty. Cholera is on the decline in New York.—Said Pasha, the viceroy of Egypt

looks, it is said, after everything himself, and the other week dismissed the captain and officers of a steamer, whom he found incompetent to manage it. The late Pasha never saw the steamer, though it cost him £150,000. The present Pasha has sent twelve young Egyptians to France, to learn the manoeuvres of the Foot Chasseurs, a corps of which he intends to introduce into his army.

—In Spain the Queen opened her new Cortes on the 8th inst. Her speech contained many liberal professions. Alas, for a country that has no idea of freedom, and for a court that has no sense of shame, and which because of its vices can neither inspire respect nor loyalty!

From France we hear that an old drummer is dead, who had to order the roll of the drums to prevent Louis the 16th from making a speech on the scaffold in 1793; and that he acquired the name of the "Trembler," as he was always taken with a fit of trembling when that event was referred to. His name was Pierrard, and he died at Lyons. So popular are the Emperor and the Empress of the French, that they have been in danger of being "smothered" with flowers and petitions when they ride abroad. It is expected they will pay our court a visit soon.

Near 12,000 deaths took place in London in the quarter ending Sep. 30, from cholera and diarrhœa. It is now abated. Only 23 deaths occurred in the last week.—The Greeks in London and Manchester have given openly signs of offensive joy, when any news arrived indicative of the success of the Russians. They have been rebuked, and have learned not to insult the public.—Mr. John Bright has published a letter condemnatory of the war.—Sir John Franklin's fate has been discovered. Some of the relics of furniture and plate have been obtained. It is supposed that his party before they perished were driven to cannibalism. Captain Collison, who was sent in search, and for whom fears were entertained, has been heard of, and is safe. Surely it is time these fruitless and hazardous explorations of the north seas were abandoned.—One of our Tory senators has advocated the restoration of Poland, as a barrier to Russia.—The Regium Donum in Ireland has been vigorously exposed and condemned in a letter by John Bright to the Editor of the Northern Whig. A

project is on foot to assemble the officers and supporters of the various Evangelical Foreign Missionary Societies, to hold a conference. The Autumnal meeting of the Congregational Union was held at Newcastle, at the end of October. Papers were read by several gentlemen, and the discussions were full of useful interest.—The attempts to suppress the liquor traffic in this country are being carried on with vigour. A large meeting of the council was recently held in Manchester. The utility of the closing of public houses in Scotland on a Sunday has been triumphantly proved.—The Bishop of Carlisle has refused to consecrate any portion of a new cemetery that is not divided by a wall four feet high and four feet deep, from the dissenting portion. Alas for bigotry! The dissenters have provided 75.9 per cent of the sittings in places of worship, that have been provided since 1801, being more than 3,000,000.—A society for improving the dwellings of the labouring classes has been formed in London, and while it has done and is doing great good, its funds bear a good interest.—A distressing case of libel has been before the public for some time. Mr. Ainslie defended a discarded missionary of the London Society, and aspersed Dr. Tidman as having sanctioned the publication of false accusations. Dr. Tidman being compelled to prosecute, the case was gone into before Mr. Whately, Q.C., appointed arbitrator. The evidence produced by Dr. Tidman led the other counsel to give up the defence, when nominal damages were taken.—Mr. George Mogridge, the "Old Humphrey" of the Tract Society, died in peace at Hastings, whither he had gone for his health, at the end of October, aged 67. He was the author of some 150 of the society's most popular works, besides many others, as "Peter Parley," &c., for other booksellers.

Lord Dudley Stuart, M.P. for Marylebone, died at Stockholm, on the 17th. His death will be deeply lamented, as he was a liberal, independent, humane, and highly deserving man.—Lord Raglan is created Field Marshal.—Mazzini, from his hiding place in Switzerland, tells his countrymen that the time for action has arrived. In the meantime, we are informed that the friends of Young Italy are deserting his banners.

MISSIONARY OBSERVER.

LETTER FROM REV. W. BAILEY.*

Aug. 14th, 1854.

MY VERY DEAR SIR,—I cannot recollect how long it is since I wrote to you, but I fear I have allowed several mails to pass without a line. There is now however a subject which presses greatly on my spirits, and which I would beg respectfully to bring to your attention. I refer to the illness of my beloved wife. For more than two years past she has been very feeble and has repeatedly suffered from the enervating influences of the climate, but since the 28th of June she has been entirely laid aside, and from that date the doctor of the station has attended her daily. I am not able at present to tell you the nature of her disease, as her medical attendant is not yet himself decided as to what it is. He has, however, told us that under any circumstance it would not be safe for Mrs. Bailey to spend another hot season in India. Had this been the statement of a young man we should not have thought so much of it, but as it is the statement of an experienced medical officer, we cannot but regard it in a serious light.

Mrs. Bailey came out to this country in March, 1844,* so that it is more than ten years since she left England, and though she has not been more than half that time in the service of

* Mrs. B. was engaged for five years in teaching one of the schools connected with the Particular Baptist brethren in Calcutta.

our Society, still she laboured much in connection with the other Baptist Missionary Society; she has often repined that she could not do more, yet at Khunditter, Piplee, and Berhampore, both amongst the children and christian women, I believe she has done all her strength would allow. Through mercy I have enjoyed excellent health, and since I have been able to speak the language I have hardly lost a day from indisposition. Mrs. Bailey's constitution is so shattered that I fear it will be necessary for me to accompany her. Were it at all practicable for Mrs. Bailey to go alone, painful as the separation might be, I would make the sacrifice and continue a year or two longer until some other brother could take the place I now occupy, but my judgment tells me it would not be safe, especially as we have two children, and one of them extremely delicate. To leave Berhampore under existing circumstances will be very painful, for our chapel and christian village are not yet rebuilt, in fact to leave the work of Christ in Orissa, will I am sure be a far greater trial than it was at first to leave my own loved home. I would still be a Missionary, feeling it to be an unspeakable honour to testify to the brethren the gospel of the grace of God; and I cannot but deeply regret that so few amongst our churches are disposed to share our toil and reward.

LETTER FROM MRS. WILKINSON.

Berhampore, Aug. 14th, 1854.

MY DEAR SIR,—Mr. Bailey informs me that he is writing to you this month, on the subject of Mrs. Bailey's health, which I grieve to state is so impaired by a recent very serious illness, that the medical man has given it as his decided opinion that she could not with safety remain in India during another hot season. The heat this year has been unusually intense, and cholera

has been raging all around us, and among our people; and we all felt the season to be extremely trying. Mrs. Bailey struggled on during the hot weather although she evidently suffered much from the effects of the heat; and about six weeks ago she had an attack of so serious a nature that we had great

* These two letters were addressed to the late revered Secretary.—Ed.

fears for her life. The medical man of the English who was then called in has attended her daily to the present time, and though the more alarming symptoms have to some extent been subdued, she is still in a very feeble state and greatly reduced.

Should our valued friends be obliged to leave this country for a time, we shall part with them with much regret and shall feel their loss very much, more particularly at a time like the present, when there is so much to do in repairing the losses occasioned by

the late fire—still we feel that the interests of the Mission will be best secured by their seeking speedily a change for our good sister, who after a residence of more than 10 years in this country (in her present reduced state of health) is not likely to make any permanent improvement without a visit to a colder climate. Our friends feel this to be very trying, but we trust and pray that they may be Divinely directed in the matter.

I am, yours sincerely,
CATHARINE WILKINSON.

SUBSCRIPTIONS TO THE BERHAMPORE FIRE.

The following contributions are thankfully acknowledged on account of the Berham-pore fire. In accordance with the rule adopted in the Report, the names of friends contributing less than 5s. are not inserted. The account is made up to October 20th. Subscriptions subsequently received will be acknowledged on a future occasion.

	£	s	d
R. Pegg, Esq.	10	0	0
S. Bottomley, Esq., Bradford ..	10	0	0
C. Bate, Esq., Tarporley	5	5	0
Mrs. Hunter	5	0	0
CASTLE DONINGTON:—			
Mr. Soar	5	0	0
Mrs. Wright	1	0	0
Mr. & Mrs. W. Oldershaw	2	0	0
Rev. J. Stevenson	1	0	0
Mr. & Mrs. Buckley	1	0	0
Mr. Allsop	1	0	0
Mr & Mrs. Attwood	0	7	6
Mr. Elliott	0	5	0
Mrs. Oldershaw... ..	0	5	0
Mr. Doughty	0	5	0
Mr. Wells	0	6	0
Small sums	0	11	6—13 0 0
MELBOURNE:—			
Mr. J. Earp	5	0	0
Mr. M. Scott	1	0	0
Miss Tomlinson... ..	1	0	0
Miss Faulkner	0	10	0
Mr. Dunnicliff	0	10	0
Rev. T. Gill	0	5	0
Mr. G. Ward	0	5	0
Small sums	0	2	6—8 21 0

	£	s	d
HEPTONSTALL SLACK:—			
Mr. Thos. Sutcliffe Stoneshey Gate	2	0	0
Mr. John Sutcliffe, Field Head	1	0	0
Miss Sutcliffe	1	0	0
Miss Gibson	1	0	0
Rev C.Springthorpe	0	10	0
Mrs. H. Foster	0	10	0
Mr. R. Sutcliffe	0	10	0
Mr. T. Sutcliffe, Heptonstall	0	10	0
Mr. W. Sutcliffe... ..	0	5	0
Mr. L. Ingham	0	10	0—7 15 0
Mr. T. Smith, Lineholm	0	10	0
Loughborough, Wood Gate	4	5	6
Ditto, second remittance	1	5	0
March collection	3	12	2
Retford ditto	2	3	6
Wolvey ditto	1	11	11½
Stoke ditto	1	15	0
Mr. F. Ewen	1	0	0
Windley... ..	0	14	0
Friend, per Mr. Winks	0	10	0
Rocester collection	1	0	0
Mr. H. Wileman	1	1	0
Barrowden collection	1	2	6
Killington ditto	1	0	0
Mr. Anderson Hind, Crowle	1	0	0
Mansfield collection	1	0	0
CONINGSBY:—			
Rev. G. Judd	0	10	0
Mr. Clarke	0	5	0
Miss Blanchard	0	5	0
Small sums	2	2	6—3 2 6
Mrs. Poulter's School, Leeds	0	4	1

£86 4 8½

PAPAL MORALS.

THE Boston Traveller (U.S.) gives us the following statistics, gathered from the statement of a distinguished English gentleman, who had spent many years as a resident, and travelling in Papal countries; and had possessed himself of the criminal records of every Roman Government in Europe.

"In England, four persons for a million, on an average, are committed for murder per year. In Ireland there are nineteen to the million. In Belgium, a Catholic country, there are eighteen murders to the million. In France there are thirty-one. Passing into Austria, we find thirty-six. In Bavaria, also Catholic, sixty-eight to the million; or, if homicides are struck out, there will be thirty. Going into Italy, where Catholic influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces, there is the enormous result of forty-five to the million. In Tuscany forty-two, though that land is claimed as a kind of earthly paradise, and in the Papal States not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, when public documents show there are two hundred murders per year to the million of people."

These statistics give us the astonishing result of almost seventy-five murders to every million of people. This is the fruit of Papacy, that hierarchy of cruelty, ignorance, and crime, which is leaving no means untried to gain the ascendancy in this country. Among our native population, there are no more than two murders to the million, while among the emigrants from Papal countries, the former brutality is even surpassed. The liberality of our laws, the free use of intoxicating liquors, which they here can get the means to purchase, rather increase than decrease their murderous deeds. Other crimes are committed in full proportion, enlarging fearfully the list of assaults, theft, arson, to the end of the catalogue of misdemeanours.

When we turn to the list of paupers, we find that Papacy is equally prolific in that direction. Our alms houses are full of them, as well as our jails and penitentiaries; besides, the streets of cities are thronged with beggars, who

beg and steal with professional skill. With such fruit as this, Popery should be abhorred as the mother of abominations, an inveterate curse upon the world. She is the mother of harlots, for she trains her daughters to lewdness. She is the mother of murderers, thieves, robbers, adulterers, for these are the most numerous among her offsprings. She is the mother of liars, the whole Jesuitical host are professional liars, and their code of ethics authorizes perjury, in order to give currency to a lie for the good of Papacy. She is the mother of pauperism. O, what a poor, forlorn set of beings are the product of her tyrannies! The mother of ignorance; not one in forty of all her subjects can read the word of God, even if placed in their hands. And what is there that is wrong, cruel, wicked, vile, oppressive, impure, cursed, but she produces most prolifically? How can man be cursed, and she has not cursed him? What crime can be committed that she has not engendered? What evil can be imagined that she has not nourished? And this Harlot is aspiring to control the destinies of this nation. By the unity, secrecy, and shrewdness of her plans, she has for some time held the balance of power, and been particularly favoured by politicians. We are now nearly ruled by her emissaries. Look into our Post offices, Custom offices, and other appointments of the general government, and where Irish Catholics could be obtained, they are fattening on the spoils of office, and favouring the designs of Papacy. The military and police force of the country are mostly in their hands. They control the nominations to office in all our larger cities, and the cities mostly control the politics of the nation. So the yoke is already on our necks, and vigilance alone will throw it off.

From 16,000 to 20,000 men are constantly employed on the Delaware and Hudson Canal; many of them are Roman Catholics, who will not receive Protestant books, because forbidden by their priests. They are greatly addicted to swearing, almost every word they speak being an oath; but for this they receive no censure, while reading the Bible or any pious book is a sin for which they must do penance or pay a fine. Such is Romanism!

A TROPHY OF GRACE.

NEVER had such a revival of religion been witnessed in all that region of country, as was enjoyed in —— Valley, Eastern Pennsylvania, in the years 1832-33. It extended many miles in various directions, and hundreds were brought under its blessed influence, and made savingly acquainted with the Lord Jesus. The now large and flourishing churches in the boroughs of N—— and W—— C—— were planted as a part of that gracious work.

The enemy of all righteousness was not inactive while these inroads were made upon his kingdom. He aroused the enmity of the human heart, and much and bitter opposition was arrayed against the power and the progress of the gospel. Bands of men, young and old, were formed to strengthen each other in resisting the truth; military parades, parties of pleasure, balls, and various other means of dissipation were arranged to occupy the attention of the young, as the ranks of the enemy were thinned by the triumphs of the cross.

Foremost in reckless daring, among the number of those who arrayed themselves against the work of the Lord, was F——, a young man whose social position gave him an extensive influence. One after another of his most intimate friends and companions had forsaken him and his associates, and had united with the church. This irritated him, and led him to indulge in a series of petty persecutions. Urged on and supported by older men, he sought by every means to cast contempt upon the cause of Christ, and especially upon his ministers. It was no unusual thing for him to visit the house of God on the Sabbath, hear with undivided attention the preached word, and after his return home, gather his associates together, and in mockery repeat the sermon and engage in prayer.

He was known many miles around for his opposition to the truth; and there was an almost universal desire among christians that God might convert him, as he did the persecuting Saul, and make him a herald of salvation. We have good reasons for believing that much prayer was offered to God on his behalf, and that very many who had

never seen him united in these supplications for the divine mercy.

He for whom they supplicated was not without his "convictions of sin," although none suspected it. More than once, after having boldly declaimed against religion and religious people, did he retire to a solitary place, and there, trembling with fear, beseech God to pardon his great wickedness; and yet he would return again to the commission of the same sins. Thus mouths passed out, and F—— was still "breathing out threatenings" in "great swelling words;" and still the people of God were earnestly pleading that God would "stop him in his mad career," and make him "a trophy of his victorious grace.

Upon one occasion he was induced to accompany some young friends to a small school house, situated in a retired spot among the G—— hills. In this obscure and lowly spot the power of God had been signally displayed. Scores of the inhabitants had been converted, and that humble school house had been made "the house of God and the gate of heaven," to many a weary and heavy laden sinner. At this time the work was moving forward with power, the house was crowded with eager hearers to its utmost capacity, every window was full, and rows of men were standing on the writing benches arranged around the walls of the house. F—— was one of the latter number. The sermon had closed, and no impression had been made on his mind. Before offering the closing prayer, the minister stated to the congregation, that on entering his study the day previous, he had found upon his table a note signed, "A Female Friend," requesting the special prayers of the church on behalf of a certain young man, whose case she described. Every one knew who was meant, and so did F——; and the announcement was an arrow from the quiver of the Almighty to his hardened heart. Chills crept over his frame, his knees trembled and smote together. During the time that prayer was offered for him, he wished he were out of the house, but he had no power to move; he was overwhelmed with shame and confusion of face; his

sins rose before him like a mighty cloud, and his guilt in the sight of God weighed heavily on his soul.

At the close of the meeting he returned home in an agony of soul; what to do he knew not; he sighed and groaned in the deepest anguish of spirit; he vowed and prayed; he would have wept, but could not; he resolved to seek the salvation of his soul, or perish in the attempt; and many sorrowful days and gloomy nights passed before he was brought to submit himself to Christ as a poor lost sinner, and to accept salvation as the gift of God, "without money, and without price." It was with great difficulty that he could realize that there was mercy for one who had sinned against so much light and knowledge, and had so long resisted the riches of grace, and despised the goodness of God.

But at length with the apostle he could say, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom *I am chief*." Light broke by degrees into his darkened mind; the clouds were dispersed, and everything

within and around him was rejoicing; the rigour of midwinter was relaxed, all nature smiled, "the trees of the field clapped their hands," and "*December* was as pleasant as *May*." Great was the rejoicing, when it was reported of him, "Behold, he prayeth," and many a thanksgiving ascended to God for what his grace had wrought.

In the course of years he entered the christian ministry, and for the last seventeen years he has been labouring to build up the cause he once sought to pull down, and hundreds through his instrumentality have been brought to the knowledge of the truth as it is in Jesus. For several years F— made earnest inquiry to learn who the "female friend" was, that had presented him as the subject of special prayer; but all his efforts were unavailing. In time he may never know, but in eternity he will doubtless meet her, and unite with her, and with all the redeemed, in praising God for making him a "trophy of grace," in answer to special prayer.

Reader, united prayer "moves the hand that moves the world;" ask, and ye shall receive.—*American Messenger*.

MEDICAL MISSIONARIES.

From "The Morning Star."

THE Free-will Baptist Foreign Missionary Report for 1850, says, "The establishment of Christian hospitals in connection with mission stations in heathen lands, is thought by many to be an important part of missionary effort; and hence the small hospital at Jellalore. From May, 1849, to last March, more than 300 wayfaring patients, and about 250 villagers were supplied with medicine from this humble institution. The native doctor has effected many important cures, though most of the applicants leave the hospital as soon as they are supplied, rendering it impossible to state the result in their cases. Those who have remained long in the hospital were worn down by fatigue and disease, and must have perished by the way-side, had not such aid been afforded. Some of this class, too far reduced to be restored, have lingered a long time, and then died; still it is a pleasure to minister to their necessities, and mitigate their woes on the path to the grave."

The same Report also states that "the sum of 385 rupees were contributed by various individuals in India for the benefit of this department of usefulness" at Balasore, where the Rev. O. R. Bachelier then resided, and that "the number of cases treated during the year was 2215. Surgical operations, 113." It also gives the history of a medical class which Mr. Bachelier had been instructing, and which had then completed its two years' course of study. Of twelve young men connected with it, six completed the course, and four others attended a year. Of the twelve, three remained in connection with the hospital at Balasore, two were at Jellalore, one of them being the native doctor referred to as at that place, and the others were exercising their medical talents in other places.

Dr. Bradley, of the American Missionary Association in Siam, was called upon about two years ago to assume the medical care of the Queen, who

was at that time very sick; and in the American Missionary, for April, 1853, we are informed that,

"The missionary's professional visits to the palace brought him into frequent contact with the princes of the kingdom, and gave him many opportunities of preaching the gospel to them, besides paving the way for free access to them at their own homes. The free and confidential intercourse of the king with the missionary led the nobles to imitate his example, and thus friendly relations were established, which we hope will open their hearts to the reception of the gospel."

In connection with the London Missionary Society there is a Chinese Medical Mission, supported by distinct contributions, which sends out and supports in China regularly educated Christian physicians, who are valuable auxiliaries to the ordained missionaries. Dr. Lockhart, one of these medical missionaries, was in 1840, at the island of Chusan; and writes from that island, Nov. 2nd, of that year:

"I have been endeavouring to carry on my work, as medical missionary, as extensively as possible, by attending to the relief of the numerous patients afflicted with various diseases, who have resorted to my house from every district of that island, from Pooto, and the neighbouring islands; from Chin-hae, Ningpo, and the other portions of the coast near this place, to the amount, as by my register, of more than three thousand different persons; thus affording me an opportunity, by the distribution of books, and other means, of spreading over a wide extent the knowledge of the truth, and I trust that the Lord will answer my prayers by granting that through the instrumentality thus brought into exercise, some may be led to know and feel the blessedness of the gospel, and that true happiness which only is found in the salvation wrought out for us by Christ."

He further states, that in addition to those who had come to him, he had traversed nearly the whole island on foot, relieving the sick, and distributing portions of the scriptures.

He afterwards went to Shanghai, and writing thence Oct. 15th, 1844, he says, "The number of individual patients that have been attended to,

down to the end of September, namely, during eight months, amounts to 8,000 persons: many of these have come from the city and suburbs, but the chief part of them came a distance of several miles from the towns and villages in this vicinity. Many also came from Soochow, Sungkiang-foo, Chin-Keang-foo, and various places along the banks of the Yangtse-Kiang; and a few have come from Nanking. Indeed, as might perhaps be expected, the longer the work is carried on, the greater are the distances persons travel seeking for medical relief. Those who come from a great distance frequently join together and hire a boat, by which they travel, using it also as their lodging while they remain under treatment. Fourteen persons came a few days ago, and at present there is a party of five respectable men living in the house who have come 200 miles. The average daily attendance is about 100, occasionally 140 or 150; besides these there are twenty patients living in the house, who, with their friends, the hospital servants and domestics, make an assemblage of between thirty and forty every morning at family worship.

"Mr. Medhurst (the ordained missionary at that place) attends at the hospital twice during the week, and addresses a mixed congregation of all classes, and both sexes, to the number of 100 or 120. Books and tracts are given to the patients very generally, indeed to all who can read; and on their return home several copies of some of the smaller tracts are given to them for distribution among their friends—by this means tracts have been sent a great distance into the interior of the country, and through the agency of those who were favourably inclined to their contents; indeed, this mode of distribution has given us much satisfaction, and we shall carry out the plan to the fullest extent. May the Lord grant his Holy Spirit to those who read, that they may understand and believe the gospel!"

Under date of February 1st, 1845, Dr. Lockhart writes from the same place, "The attendance of patients at my hospital is large as formerly—the number on my register, since last February being 10,600. I have now accommodations for twenty-five or

thirty in-patients—these are generally persons who come considerable distances, seeking relief. Mr. Medhurst preaches to the patients three times a week, and books are given to all who can read."

Referring to this subject, the Rev. O. R. Bacheler, says, in his recent work, "It is often asked, by those interested in the cause of missions, whether the influence of medical missionaries is sufficiently salutary in introducing the gospel among the heathen, to justify the increased expenditure of time and money. In regard to our own station, the apparent results of nine years' experience may be briefly stated:—

"1. The time devoted to dispensing medicines has not, on an average, exceeded one hour daily.

"2. The expenses have been provided by friends who feel a particular interest in this cause, who might not, perhaps, feel the same interest in other departments of missionary labour.

"3. The missionary is brought much more in contact with the people than he could otherwise be. Wherever he goes he is sought after. At home,

numbers throng his house; in the country, when on missionary excursions, his congregation is brought to his tent, and he is not under the necessity of going from village to village to collect a small company to which to preach the word of life. He is introduced to the retirements of the family, where the foot of the stranger seldom treads; he sits down as the familiar friend and adviser of those who seek his aid.

"4. He is more respected and loved than he would otherwise be; respected, because he is able to render assistance in time of need; and loved, because he is willing to do so."

In reply to the objection that "all this does not save the soul," Mr. Bacheler says, "it affords many opportunities of communicating religious truth which could not otherwise be enjoyed, and that, too, when the heart is softened by affliction and sorrow."

It appears evident, then, that in engaging in these medical efforts, missionaries do a good work; and that while increasing their labours, they are opening the way for the reception and progress of the gospel. W. H.

CONVERSION OF A BUDDHIST PRIEST OF BIRMAH.

BUDDHISM is one of the most widely-spread of false religions. Ladak, Tibet, Birmah, Siam, Ceylon, are under its influence, and its elements are to be found mixed with the heterogeneous creeds that prevail in China and Japan. There is no system more deadening to the human soul. If the soul of man be by nature spiritually dead, buddhism is as the strongly built tomb which is erected over it, to prevent, as it were, the possibility of its resurrection. It recognises no eternal God, and points out this to man as his eventual destination—that he shall cease to be. When everything beyond death is so cheerless, we cannot be surprised if man, finding nothing to attract him there, turns himself wholly to the world, and seeks to lose himself in its pursuits and pleasures. It is remarkable that the most difficult of our Missions, and that in which, on the whole, we have made least progress, compared with the time

and labour which have been expended upon it, is one in which buddhism prevails—our Ceylon Mission.

Every instance, therefore, of conversion from among people of this false creed, is full of encouragement; more especially when a buddhist priest is the subject of it—one whom worldly gain must help to attach still more strongly to the system. Such instances, however, do occur, the gospel, in these most difficult cases, manifesting its power, and proving itself to be the voice of Him "who quickeneth the dead, and calleth those things which be not as though they were;" and in such instances, whether brought about by our own missionaries, or those of kindred societies, we rejoice. Our American brethren in that portion of Birmah which, during the recent war, has been annexed to the British territories, have had their hearts cheered by such an occurrence, which is thus related by one

of them, Dr. Dawson, in a letter dated Rangoon, December 20th, 1853:—

"The most remarkable case which has perhaps yet occurred in the history of our missions in Birmah is the Baptism of a buddhist priest, who has lately abandoned his idolatry, has experienced a saving change of heart, and after sustaining a most satisfactory examination before the church, was, the day before yesterday, immersed in his priestly robes. Surrounded by a company of disciples, it was truly a most thrilling scene, to witness the priest of Gaudama presenting himself in his yellow garments, and asking for Christian baptism. The attention of the bystanders, who thronged around the door and windows at the time of his examination, was intense. It was certainly a very humiliating blow at buddhism, to see one of its professed defenders and advocates publicly renouncing it before them, and they appeared so to feel it. He expressed his unqualified belief that it was all wicked and wrong, and that Christianity, or "the new religion," was the only true religion in the world, having the true God for its author. The truth thus stood triumphant in the person of one of their own poongyees. Such an act, and such a confession, under the Bir-mese government, would have cost the man his head. But, thanks to a gracious providence! the power of the despot is now broken. There is none to hurt or make the disciple afraid in matters of religion and conscience.

The history of this converted priest is briefly as follows: it is illustrative of Bir-mese character. Some months ago, while in charge of a monastery in the country, hearing of the existence of the indigent hospital in Rangoon, and suffering, as he was, from a disease of the eyes, he concluded he would visit it to obtain relief. He came, in company with several persons who were his personal relatives, though the priests, as a body disown all family ties or relationship. But, contrary to the rules of the priesthood, which forbid its members sleeping out of the kyoungs at night, he soon took up his abode in the hospital-building, where his eyes were treated, and speedily benefited. Meanwhile, religious instruction was imparted to him, and he was encouraged to attend the services of the sanctuary on the

Sabbath. For a time, he seemed to grow harder and more indifferent to the claims of the gospel upon him. Though attentive and respectful as a listener to the "glad tidings," he would smile at the efforts made to convince him that Gaudama was an impostor, and his system a refuge of lies. The chief absorbing idea with him was, "What shall I eat? and, what shall I drink? and wherewithal shall I be clothed?" And very frequently he advanced these things as his reasons for remaining in the priestly office. He was honest in saying, that he had a kyoung, he had respect, and he had food, by wearing the yellow robes, and in order to get merit by it the people sometimes worshipped him. His religion, therefore, was good. Who could expect him to fling away all these enjoyments and become a poor man, to be despised by his friends and hated by his relatives? Unbounded selfishness seemed to be the great characteristic of all his thoughts and feelings, and he was but too true an example of the whole race of buddhist poongyees. The benevolence and self-denial required by the laws of Christ were to him "a stumbling block," which his convictions denied. Into the very nature of Bir-mese society the doctrine of "merit" is so woven, that a disinterested act of kindness is to them among the things which are impossible. As cause is to its effect, so is a good deed to its reward. In all cases the object with them is the reward. Hence one of Gaudama's maxims is, "Do good, and you will receive good;" whilst the converse of the proposition they hold to be equally true and certain, "Do evil and you receive evil." During the period he was an enquirer, he had conversations with all the Bir-mese missionaries who have been here. The brethren Stevens, Kincaid, and Ingalls, and Ko Tha-a, have, one and all, talked with him, besides two or three of the native assistants. Gradually, as his mind became enlightened, his opinions altered, till finally he gave up all hold on the world, and all undue anxiety for its concerns. His conversion he attributes to a dream, which woke him one night in "a fit of terror," and drove him to his knees. He prayed, and felt choked. An inexpressible load was realized as resting upon his heart. He was opres-

sed and cast down by a conflict within. Soon, however, all these dreadful feelings, he says, passed away, and were followed by a burst of joy. He had fastened his hopes and expectations on Christ. He could not sleep any more that night, but lay awake, thinking of the goodness of God to him, of his wonderful deliverance from the penalty of sin, and of his more wonderful acceptance through the grace which is in Christ Jesus. He is now prepared, he says, so far as strength is given to him

from on high, to bear anything for the sake of his Saviour—sickness, poverty, scorn, and persecution, and even death itself. The occurrence of the conversion and baptism of this buddhist priest, whose yellow robes were thrown off at the baptismal waters, will mark hereafter a deeply-interesting period in the history of the Rangoon Mission. The circumstance, too, is rendered doubly memorable by the fact that a Mai-theelah, or buddhist nun, was baptized on the same occasion.*

TRAVANCORE.

TRAVANCORE is a native state of Southern India, not under the direct rule of the East-India Company, but in subsidiary alliance with it. It is, perhaps, the richest of the South-Indian provinces. It is separated on the east from the sandy plains of the Tinnevely province by a range of mountains, which, gradually approaching the coast as they advance southward, are narrowed to a point at Cape Comorin. In the vicinity of the mountains the country is pleasingly diversified, and exhibits a varied scene of hill and dale, while rivers, winding through the valleys, diffuse around a perpetual verdure. Above, on the mountain sides, are the lofty forests abounding with valuable timber, and yielding pepper, cardamoms, cassia, frankincense and other aromatic gums. The agriculture and cultivation of the province are of a superior kind, and crops may be grown here, which on the other side of the ghats would be found impracticable. No tanks are requisite for the growing of rice: the natural moisture is sufficient on every spot which is suitable for the purpose. Every house has its garden, and groves of the cocoa areca-nut trees hide from view the native dwellings.

In Travancore are to be found the Syrian Christians, on whose behalf the late Dr. Claudius Buchanan in so lively a manner excited the sympathies of British Christians. They number about 100,000 souls. It was for their benefit that the Church Missionary Society first commenced its labours in Travancore, in the first instance with a view to the illumination and reformation of the Syrian church; and, when these kindly efforts

were rejected by that body, addressing itself, in the next place, to the awakening of individual souls, to many of whom the gospel has proved a blessing. The remainder of the population consists of heathen and Romanists. Of the heathen, between 300,000 and 400,000 are Nairs, who constitute the nobility, gentry, and landowners of the province. Of Brahmins, also, there is a great number; nor is there any part of India where the Brahmins possess so much influence and power as in the kingdom of Travancore. Hence our missionary work is thwarted and hindered in various ways, and subjected to a vexatious interference, from which, in the parts of India under direct British rule, it is happily free. Besides the elements of population already enumerated, there is one section not yet mentioned, the slave population, amounting to no less than 200,000. Their condition is most pitiable and degraded. They are sold by their masters, and transferred to other countries and distant districts, the wives and children being occasionally separated from the husbands and fathers by these sales. They are liable to receive severe beatings at their masters' hands. They suffer from insufficiency of food, which consists of the leaf of a plant called thagarah, boiled; and, for six months in the year, roots of wild yams, dug from the jungle. The children are consequently weak,

* "The Buddhist nuns assume the vows of chastity, poverty and servitude. They shave their heads like the priests, and dress in white robes. The service they perform is for the priests."

We have taken the above account from "The Missionary Magazine, published by the American Baptist Missionary Union," for June 1864.

and unable to do hard work, and receive no wages until they are fifteen years of age. The parents are discouraged from sending their children to the schools open for their benefit; and the masters have been known, on hearing they attended, to beat and drive them away. These poor creatures have little time to say for they have to work by day and watch by night. Yet He who hears the cry of the oppressed is not regardless of

this suffering portion of humanity. The attention of our missionaries has been drawn to them; efforts are being made to reach and instruct them; and there have been found amongst these poor people a readiness to listen, and willingness to be taught, seldom met with in the proud Brahmin or wealthy Nair. About 5000 are already numbered in their congregations.—*Church Missionary Gleaner.*

SPAIN.—LARGE DISTRIBUTION OF SCRIPTURES.

OUR friends will learn with no little pleasure that the late political commotions in Spain have not been without some result, as to the usefulness of our missionary at Gibraltar. The services which have been rendered to the cause of Bible distribution during this temporary opportunity, show how important is a Mission which, though in ordinary circumstances shut out from the adjacent country, is yet prepared at any moment, when Providence may open the way, to enter in, and sow the good seed. This case also adds another to the innumerable instances which show how serviceable to each other mutually are the British and Foreign Bible Society and the evangelical Missionary Societies.

Extract of a Letter from the Rev. George Alton, dated Gibraltar, Aug. 17th, 1854.

I have the great pleasure of informing you of an enterprise, which has been so far successful, in the interest of religion in distracted Spain.

On the population of the adjoining district declaring in favour of the Revolutionary party, the military posts on the frontiers were abandoned, the Civil Guards and Revenue Officers displaced, and the Custom-Houses closed. For several days there was entire freedom of communication with Gibraltar, and all descriptions of merchandise were taken into the country without impediment of any kind. I felt that an opportunity so favourable for the distribution of the Scriptures, and other religious books, ought not to be allowed to pass unemployed, and I at once made arrangements for despatching as many of such publications as I had available.

You will be glad to learn that I suc-

ceeded in introducing the following numbers; namely,—

Bibles, Testaments, Select Books of Scripture, and Single Gospels	1744
Liturgies, and Family and Individual Prayers.....	498
Religious Tracts, Pamphlets and larger Works, about	3000
	<hr/>
	5242
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making a total, as above, of upwards of five thousand copies of the Scriptures and religious books sent into Spain. An agent was employed to pass them into the interior, and a great portion of them are already widely distributed.

Among the larger religious books were a few copies of Wilberforce's Practical View of Christianity, Gurney's Essays on Christianity, Keith on the Prophecies, Bickersteth's Scripture Help, and Bogue's Essay on the New Testament. The pamphlets, in greater numbers, included Nevin's Thoughts on Popery, Hartwell Horne's Romanism contrary to Holy Scripture, and Gurney's Observations on the Sabbath. These were translated by Mr. Rule. There was also a good number of an original work by Mr. Rule, entitled, "Christianity Restored."

It cannot fail to be highly gratifying, to all who take an interest in the diffusion of gospel truth in popish countries, to learn that a little has been done in furtherance of this object by embracing a momentary opening. May God make the books distributed a blessing to great numbers! The miseries of Spain are very great, and nothing can ever sensibly relieve them whilst the nation is closed to the Bible. I have often feared that

the blight which for generations has been on the national life would never pass away; but that the curse of the righteous God, who "judgeth in the earth," would abide on it until it was wasted and consumed after the example of those nations of antiquity which persecuted the saints of the Most High, and are not. But surely intervals of merciful visitation will yet be granted. Spain has enjoyed some such brief periods of mercy, but they have hitherto been spurned by the nation as such; and even heavy judgments have been as little regarded. Again and again do I ask myself, Is

there yet hope? I often despond; but the merciful purposes of God to all nations discovered in the covenant of redemption, never failed to re-assure me. Whatever may be the future of that unhappy country I yet cling to the hope, that divine compassion will be manifested to the people generally, and for a short space, at least, a door opened, in the Providences of God, for publishing the gospel through the land; and crying to such as will know the day of their visitation, and cast off the corruptions and shackles of Popery, "Come out of her, my people."—*Wesleyan Missionary Notices.*

NOTES OF RECREATION. No. 13.*

AFTER labours narrated in former papers, none of your readers will, it is trusted, complain of my having a little recreation, or be unwilling to read a brief description of this less active season. My holiday period, the greater part of three weeks, was spent at MATLOCK, though the duties and pleasures of each of the Sabbaths were discharged and enjoyed at CASTLE DONINGTON. The scenery in the vicinity of Matlock is very sublime, and impresses the mind with elevated conceptions of the power and Majesty of God, as much as any I have seen. Again and again as I looked at those stupendous mountains did I remember the words, "Before the mountains were brought forth, or ever thou hadst created the earth and the world, even from everlasting to everlasting thou art God." Or the gracious promise of our covenant keeping God occurred to the mind. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." While staying here, though more attention than usual was devoted to vigorous exercise, which was thoroughly enjoyed, yet my time was chiefly employed in reading, writing, and thinking. Much study, no doubt, is a weariness of the flesh; but if not excessive it is a great improvement to the spirit when sanctified by the word of God and prayer. Matthew Henry said, "I am always best when alone. No place is like my

own study; and no company like good books, especially the book of God;" and while recognizing that the social circle has duties which the study should fit us the more cheerfully and usefully to discharge, I would not be insensible to the value of retirement; though unable, from the life I am leading, to enjoy much the cherished privacy of my own quiet study. The Lord meets with his saints when alone, and fits them for the duties and conflicts of active life. The pious Shunamite in preparing "a little chamber on the wall for the man of God," was careful to provide for his privacy, as well as to secure for him the humble accommodations he needed—"a bed and a table, and a stool, and a candlestick"—and she experienced the truth of the words, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

One day, as it was fine and pleasant, we decided on seeing CHATSWORTH, and if possible, HADDON HALL; and so remembering the weighty sentiments of Doddridge's hymn on being in the fear of God all the day long, we left our quarters at Matlock Bank:

"As sanctified to noblest ends,
Be each refreshment sought;
And by each various Providence,
Some wise instruction brought.
As different scenes of life arise,
Our grateful souls would be,

* In No. 1^o, page 532, for 1889 read 1830. In Mr. Miller's letter, page 531, the word *cabus* occurs several times for *babus*. A *babu* is a Hindu Gentleman.

With thee amid the social band,
In solitude with thee."

Recreation should be sought and valued not for its own sake but to fit us more vigorously to do the work of life; and those who make it their work instead of seeking it in order to their work expose themselves to sin. On reaching the Railway terminus at Rowsley we found that the fineness of the morning had brought many others on the same errand as ourselves. The omnibus was constructed to carry perhaps sixteen or eighteen; and thirty-two of us scrambled on the top, or got inside as best we could. I cannot, therefore, speak of the ride from Rowsley to Chatsworth as one of particular enjoyment. A friend who had to sit on my knee suggested the possibility of our being upset; but I begged that no such unwelcome thought might then obtrude. However, we reached the end of our journey in safety, and were right glad to find ourselves before the almost princely mansion of the Duke of Devonshire.

All the writers on Chatsworth that I have met with, deal much in superlatives; and I do not wonder at it, for in passing from room to room, and gazing for a short time on so many splendid objects, the imagination is dazzled and bewildered with so much beauty, and the visitor naturally expresses his feelings in the loftiest terms that language admits. On my mind such scenes have not all the effect which they have on some. I desire not to forget that "the fashion of this world passeth away,"* and that in the "house not made with hands" we hope to look on forms of glory as much transcending the brightest seen upon earth as the splendor of the sun exceeds the shining of the tiny glow-worm. And then I have other thoughts and feelings different from many who visit such places. Some of the sculpture is, in my judgment, objectionable on the score of modesty. Decency has not always ruled in the fine arts, but it is high time it did. Moreover,

* In the original this is very emphatic, and denotes, as Doddridge expresses it, that the fashion of this world passes off, "like a scene in a theatre, that presently shifts; or a pageant in some public procession, which, how gaudily soever it be adorned to strike the eyes of spectators is still in motion and presently disappears to show itself for a few moments to others."

paintings of Christ cannot, as it appears to me, be justified on scriptural principles. The description of Christ in the divine word is one that appeals not to our senses but to our understandings and hearts. The record tells us of what he *said* and *did*, not of what he *was* as regards his form and features; the favoured disciples who had walked and talked with him in the days of his flesh, "when a cloud received him out of their sight," laid aside all carnal conceptions of their Lord: their faith and love were sustained and increased, not by thinking or speaking of his personal appearance but by remembering his words; and those words are recorded that they may have the same happy influence on our minds; they walked by faith and so must we. How much better babes in Christ understand his character now than the most distinguished Apostles did in the days of his earthly sojourn. How much better we understand the nature and design of the Supper than did those who received the bread and the cup from his own blessed hands! "Blessed are they who have not seen and yet have believed." Does not 2 Cor. v. 16 involve a principle which has a legitimate application to this point? "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." I know the generally received interpretation, and do not question it; but do not their words taken in their connexion, teach that they only wished to know Christ as having died for all—as being the saviour to whose glory they who were spiritually renewed should consecrate their lives? Popery owes much to beautiful paintings of Christ; spiritual religion owes nothing. How objectionable to an intelligent christian are paintings of the resurrection of Christ—a scene on which human eyes were not permitted to gaze. Leaving this, however, and not professing any special penetration in discerning the delicate touches of works of art, I must say that some of the paintings at Chatsworth did appear to me extremely fine. One of the portraits—that of the first Duke of Devonshire—arrested my attention. From its appearance I could readily believe him to be as history describes him, high spirited, acute, sarcastic. His

worst enemies could not deny, according to Macauley, his possessing noble qualities, and his best friends were constrained to admit that they were tarnished by dissolute conduct. He was one of the patriotic band who nobly resisted arbitrary power in the time of Charles and James; and who warmly welcomed William and Mary as the deliverers of England. For this we honour him. We noticed the busts of the Emperor Nicholas and the Empress, also several of the Emperor's presents to the Duke, especially the clock. We also observed the coronation chairs of George the third and Charlotte, and of William the fourth and Adelaide. Disappointment was felt that the library was not exhibited; as it is said to be one of the most extensive and valuable private libraries in the kingdom, and to contain some of the rarest impressions by Caxton, but disappointment must always be expected upon earth. None of the productions of art pleased me more than the Spinning Girl by Schadow. It is finely executed. So are the two Italian Dogs. Another beautiful painting—the monks at their prayers—I could have greatly admired as a work of art, but I utterly abhor popery, and believe that the Lord will not hear the prayers of those who regard iniquity in their hearts, as I fear most of the adherents of this wicked system do.

It would require a more skilful and practised pen than mine to do justice to the water-works, especially to the great cascade. All little folks, as well as "children of a larger growth," greatly admire the splendid fountains; and the Queen, when she was Princess Victoria, is said to have been much pleased with them, but more with the iron tree emitting from its branches a shower of rain than with anything else she saw at Chatsworth. The conservatory is the most magnificent in England or in Europe, but cannot be described in the limits within which this paper must be circumscribed. As a visitor from India I may say, that since leaving India I have not seen anything that has so much reminded me of that distant land. Here you see the useful plantain, the graceful bamboo, the noble palm (several species) with the sugar-cane, cocoa-nut, and other tropical plants. I left Chats-

worth grateful for the generosity of its ducal proprietor in throwing open such a place to the public, and praying that his affliction might be sanctified and speedily removed. All this without the enjoyment of the love of God will be of little worth. The Lord grant unto him that he may find mercy of the Lord in that day.

From Chatsworth we went to a very different place, HADDON HALL, belonging to the venerable Duke of Rutland; and as objects strike the mind, much more forcibly when presented in contrast, I would recommend visitors to visit both these places as we did, on the same day. At Chatsworth you see the grandeur, magnificence, and profusion of the present time; and you see much that cannot so well be seen anywhere else. At Haddon you are taken back to the middle ages, you converse with the past; and if thoughtful you may be wiser and better for the reflections which the old Hall suggests. My first feeling on approaching it was one of disappointment, and almost regret that I had come to visit it; but this soon passed off, and looking at this relic of antiquity in a christian light, I found it very suggestive of profitable thought. In imagination I peopled those apartments—that banqueting room—that tumble down summer house, with the Cavendishes, the Manners', the Vernons, of days long departed. I thought of the giddy Lords and Ladies who enjoyed the festivities of the hall long ago. I did not think the former times were better than these, for when it was erected, which is supposed to be as early as the time of Edward the third (from 1327 to 1377), perhaps earlier, the Bible was not in the language of the common people; there were no Sabbath-schools, or day-schools for the masses; no Bible society; the heathen were of course uncared for. Popery casts its withering blight over everything noble and generous, and good. England was little better than a heathen country. Slavery prevailed, wards being bought

* The reader may remember that Edward held a parliament at Nottingham, and may recall an incident connected with Nottingham Castle in which the Queen-mother and Mortimer were dishonourably conspicuous.

and sold in the market like beasts. One writer was found to contend for the right of women to read the Bible, but even he did not think it desirable that they should learn to write, and very few indeed were able to read. In the chapel I noticed an inscription bearing date 1427, in which the reader is called upon to pray for a person whose name is given, and his wife; but the name I was either unable to decipher, or neglected to note down. I entered the pulpit and thought, perhaps in this place the Lollards were denounced, or in later times the doctrine of the Reformation opposed. I went for once in my life to prison, but not long to remain; and as the gloomy abode was entered with the *mens conscia recti* (the mind conscious of right) no alarm was felt. Not adventurous enough to ascend the highest point of the tower, I went sufficiently high to have a delightful view of the surrounding scenery; the windings of the Wye added much to the loveliness of the prospect. The state bed room, once occupied by Elizabeth, was shown to us. The needle-work was by Catherine, Countess of Rutland, and was very pretty. The last time the bed was occupied was by George the fourth when Prince Regent. It was sent for his use to Belvoir castle. The less said of him the better. Pity that there was no Bishop in his day honest enough to send him, as Latimer sent a Prince whom in some respects he resembled, a copy of the New Testament turned down at Hebrews xiii. 4.

About the time when this hall was built the English language began to be used in the courts of Law, and to be occasionally used in letter-writing. One of the earliest letters extant in the language was written by two lads at school, who may have romped about this place in its early days. The Earl of March, afterwards Edward IV, and the Earl of Rutland. As a specimen of the English of that day it is curious and interesting. It is addressed to the "Ryght heigh and right myghty prince, sure ful redouted and ryght noble lorde and ffadur," and among other things they say, "Also we thanke your noblesse and good ffadurhod of our grene gownes now late sende unto us to our grete comfort: beseeching your good lordeschip to remembre oure por-

teaux (breviaries) and that we myght have summe fyne bonetts sende unto us by the next secure messig, for necessity so requireth." Events more important and more deeply affecting England's weal occurred in the early days of Haddon Hall. Wickliffe was contemporary with Edward, and his son the Black Prince; though the more stirring events of his life belong to the next reign. The world could much better spare the history and achievements of Edward, and his son, than those of the Lutterworth Reformer. Wickliffe never attained to that clear and comprehensive view of Gospel truth which characterized Tyndale, our country's greatest benefactor. He never appears to have given up the belief in purgatory; but he accomplished a great work, and by the testimony of an enemy—Knighton, who was canon of Leicester, the results of what he did were very disastrous to the Papacy. As the extract is racy it may be given,—“This Master John Wickliffe hath translated the gospel out of Latin into English, which Christ had intrusted with the *clergy and doctors* of the church that *they* might minister it to the laity and weaker sort according to the state of the times, and the wants of men. So that by this means the gospel is made vulgar, and laid more open to the laity, and even to *women* who can read, than it used to be to the *most learned* of the clergy, and those of the best understanding.” I remember the deep interest with which eleven or twelve years since I visited Lutterworth, and saw the relics of the reformer which are in Lutterworth church; and went to the spot where, according to tradition, his bones, or bones reputed to be his, were burnt to ashes and then cast into the Swift, a brook which runs close by the town. How mean and pitiful the spite which could treat his remains with such indignity forty-four years after his death! They might burn the man's bones, but they could not burn or bind the doctrine which he preached and wrote. It flourished the more in consequence of their opposition, for as old Fuller quaintly said, “This brook conveyed them into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean, and thus the

ashes of Wickliffe are an emblem of his doctrine which now is dispersed all the world over." Wickliffe is often called the morning star of the reformation, but Fitzralph, who was Primate of Ireland, and the energetic precursor of Wickliffe in opposition to the Friars, is much less known. He deserves, however, to be mentioned as a light in a dark age. Some have said that he translated the New Testament into Irish, but this probably cannot be proved. A pious aspiration of his to Christ has often appeared to me marked by much simplicity and beauty. It is probably not known to many of my readers,—“To thee be praise; to thee be glory; to thee be thanksgiving, O Jesus most holy; Jesus most powerful; Jesus most lovely; who hast said, ‘I am the way, the truth, and the life:’ a way without deviation, truth without a cloud, and life without end. For thou the way hast shown me; thou the truth hast taught me; and thou the life hast promised me.”

On returning to our temporary home I described what we had seen and heard to an inmate of the same establishment who was blind, and who appeared interested with the statement. In such cases I often think of Milton's pathetic prayer for himself,—

“So much the rather thou, celestial light,
Shine inward, and the mind through all her
powers irradiate.”

That heavenly light no doubt had shone into the mind of my afflicted friend. He had tasted of the good word of God and the powers of the world to come; and while desirous, like the poet, not to “bate a jot of heart or hope” on account of his privation, but to “bear up, and steer right onward,” he still felt that it was a great privation, and hard indeed would have been our hearts if we had not sympathized with so worthy a person in so severe an affliction. I regretted that I had not time while staying at Matlock Bank to visit EYAM, which is at some distance between Chatsworth and Buxton; and was nearly two hundred years ago the scene of an awful visitation of God, which appears, so far as I could ascertain, to be now little known in the neighbourhood. Particulars may interest and affect the reader. Eyam was one of the last, if

not the very last place in England visited by that dire contagion—the plague. It was in 1669, the year after its frightful ravages in London. It was said that the plague was brought thither in patterns of cloth sent from London to a tailor in the village. It raged with great violence and soon swept away four-fifths of the inhabitants. The church-yard soon ceased to afford room for the dead who were afterwards buried in a healthy hill above the village. The rector of the parish—Rev. W. Mompesson—appears to have been a good man, and on the breaking out of the pestilence, as the parishioners were afraid of meeting for service in the church, he agreed with them to read prayers three times a week and preach twice on the Sabbath from the top of one of the rocks that abound in the district, they by his direction sitting on a grassy declivity near the bottom at a proper distance from each other. It must have been a solemn scene. I can imagine with what unwonted solemnity those of them who feared God presented the impressive prayer,—“From plague, pestilence, and from sudden death, good Lord deliver us.” And in such circumstances how would a faithful minister of Christ warn every man and teach every man, that he might present every man perfect in Christ Jesus. The rector was then in the vigor of youth, and had married a beautiful young lady by whom he had a son and a daughter. When the danger became imminent she entreated him to flee for his life, but he heroically resolved to continue at his post. He would have persuaded her to leave but she decided, as most married women loving their husbands would, to abide with him the fury of the tempest, the children, however, were sent away. She was, sometime after, seized with the dreadful disease and died in her husband's arms. One of her last expressions was, “One drop of my Saviour's blood to save my soul.” Two remarkable circumstances connected with this pestilence may be mentioned, to the honour of the villagers, and to illustrate the importance of prudential measures. Upon the first appearance of the pestilence in the village, the worthy rector wrote to the noble proprietor of Chatsworth

—the then Earl of Devonshire (for the Dukedom only dates from 1694)—to say that he believed it possible to prevail upon his parishioners to confine themselves within the limits of the village, provided the Earl would exert himself to induce the country round to supply them with necessary things, leaving such provisions as might be requested in appointed places, and at appointed hours upon the neighbouring hills. The proposal was punctually complied with; and when the pestilence became beyond conception, terrible, not a single inhabitant attempted to pass the appointed bounds, though in that rocky and open country, they could not have been hindered had they been so determined. It seems to have been under God owing to this prudent expedient that the rest of the country escaped the plague. The other circumstance was, that in the summer of 1757, five labouring men were digging among the plague graves on the healthy mountain above mentioned, to make potato ground; they came to something which had the appearance of having once been linen. Conscious of its situation they instantly buried it again, but in a few days they all sickened of a putrid fever, and three out of the five died. The disease that thus remarkably awakened from the dust in which for ninety-one years it had slumbered, proved fatal to seventy persons. These are given in a letter from Miss Seward to a friend.

Other particulars may be found in the letters of the rector to his children. See Christian Correspondent, vol. ii. 306-323. One little incident illustrating the power of maternal affection may be added. A few hours before the death of the Rector's lady, her husband wished her to take a cordial, but she refused; he besought her for the dear sake of her children to do it; and at once without a murmur she raised herself as well as she was able and drank it. In describing, after the plague had passed away, the state of the village, this gentleman said, "The condition of this place hath been so dreadful that I persuade myself it exceeded all history and example. I may truly say our town was become a Golgotha, a place of skulls; and had there not been a small remnant of us left we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations; my nose never smelt such noisome smells, and my eyes never beheld such ghastly spectacles. Here have been seventy-six families visited, out of which 259 persons died." He piously added, "God grant that I may wait with patience for my change, making a right use of his punishments and of his mercies, for if the first have been severe, so have the last been sweet and comfortable." Reader, remember thy Lord's words, "What I say unto you I say unto all, Watch."

JOHN BUCKLEY.

MISSIONARY ANNIVERSARIES.

TARPORLEY.—The annual mission services were conducted in the General Baptist chapel Tarporley, on Lord's day Oct. 20th, and the following Tuesday. On the Sabbath the Rev. W. Underwood, of Derby, preached two sermons, after which collections were made, amounting to more than the usual sum on this occasion. We had good congregations and the services were deeply interesting and profitable.

Our Sabbath school still continues its efforts for the mission, and a short service was conducted by the Rev. W. Underwood and Mrs. Buckley, on the Sabbath morning in our school, adapted for the instruction of our young friends. The monies raised by about twenty-five of our scholars (principally subscribed by them) and devoted to the asylums amounts this year to £3 9s.

Mr. Dutton, of Hoofield Hall, presided at the annual meeting on Tuesday evening, and the interests of the mission were pleaded by our pastor Rev. H. Smith, Rev. W. Underwood, Mr. Aston, Mr. Gaythorpe, and our esteemed missionary Rev. J. Buckley. The meeting was throughout deeply interesting and encouraging. The total receipts for the year were £32 4s., and £5 5s. sent previously to the fund for the loss sustained by fire at Berhampore.

It was whilst acknowledging the receipt of the above named £5 5s. that our devoted Secretary, Rev. G. J. Pike, was called to rest from his labours.

The loss the mission has sustained by fire, and the much more affecting loss in the death of our venerable Secretary, and our missionary Dr. Sutton, have stimulated the friends of the mission here to increased liberality and effort for the success of the cause.

ROGER BALE.

MINUTES
OF THE
EIGHTY-FIFTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS,

HELD AT

Byron Street Chapel, Leeds,

June 20th, 21st, 22nd, and 23rd,

1854.

Chairman.

REV. J. BUCKLEY, CUTTACK, EAST INDIES.

Moderators.

REV. T. STEVENSON, LEICESTER.

MR. T. THIRLBY, NORMANTON.

Secretary.

REV. J. C. PIKE, QUORNDON, LEICESTERSHIRE.

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MINUTES
OF THE
EIGHTY-FIFTH ANNUAL ASSOCIATION
OF THE
NEW CONNEXION
OF
GENERAL BAPTISTS.

THE Eighty-fifth Annual Association of the Ministers and Representatives of the Churches of the General Baptist denomination was held at Byron Street Chapel, Leeds, on Tuesday, June 20th, 1854, and following days.

An interesting devotional service was held in the chapel on the preceding evening, over which brother Goadby, of Loughborough, presided.

TUESDAY.

On Tuesday morning, at seven o'clock, brother Horsfield, minister of the place, took the chair, and after giving out a hymn, brother Gill prayed. The reading of the states of churches was continued until half-past eight, when brother E. Stevenson prayed, and the brethren adjourned for breakfast. Upon their re-assembling at half-past nine, brother Wood prayed, and the reading of the states was resumed. At twelve o'clock brother Buckley took the chair, according to appointment of the last Association, and brethren T. Stevenson, of Leicester, and Thomas Thirlby, of Normanton, were elected moderators. The chairman then read an appropriate opening address, after which there was a kindly and spirited discussion upon some points raised in the address: brother Judd concluded the sitting with prayer. In the afternoon business was commenced at a quarter-past two; brother Stanion prayed, and brother Wood, the Minute Secretary, read the rules of the Association. The sitting continued till a quarter-past four, when brother Staddon concluded it with prayer. In the evening public worship commenced at seven o'clock, when brother J. B. Pike, of Bourne, gave out the hymns, and brother Goadby, of Loughborough, read and prayed. Brother J. G. Pike, of Derby, who had been laid aside by illness for some months, delivered an impressive discourse from 1 Tim. i. 11.—“The glorious gospel of the blessed God.”

WEDNESDAY.

Business commenced at seven o'clock, when brother Buckley, the chairman, gave out a hymn, and brother Hood prayed. The sitting continued till half-past eight, when brother Robertshaw of Burnley Lane, prayed. At half-past nine, brother Preston of Ashby-de-la-Zouch, prayed, and business was resumed for a short time. The remainder of the day was occupied with committees and public services. The morning service commenced at half-past ten. The hymns were given out by brother Hood of Ford; brother Hunter of Nottingham, read the scriptures and prayed; and brother Lewitt of Coventry, preached an elaborate and excellent sermon upon glorying in the cross, from Gal. vi. 14. It formed a very appropriate response to the sentiments and appeals of the venerable father in Christ who preached on the preceding evening. If the former sermon seemed like a farewell charge from an eminently successful veteran in the field, the latter might be regarded as a pledge on the part of the rising ministry that they would still cleave to the gospel, and thus carry on the work from which their fathers must shortly retire.

The annual Home Missionary Meeting was held in the afternoon; Mr. Winks was called to preside. Reports from the different districts were read by the Secretaries; after which addresses were delivered by brethren W. R. Stevenson, Nottingham; J. F. Stevenson, Long Sutton; Gill of Melbourne, and Barrass of Peterborough. It will be seen by the resolutions relating to the Home Mission, that it is intended to give greater prominence in future Associations to this most essential branch of our benevolent operations.

In the evening, the annual meeting of the Foreign Missionary Society was held; Mr. Robert Wherry of Wisbech, in the chair. An abstract of the report was read by the Secretary, which was of an encouraging character. After the Treasurer's cash statement, resolutions were moved and seconded by brethren Buckley, J. B. Pike, H. Hunter, J. Goadby, J. F. Winks, and E. Bott.

THURSDAY.

This day was entirely devoted to business in reference to the Academy, Home Mission, Publications, and other important matters, from seven in the morning till ten o'clock at night. The following brethren engaged in prayer during the day:—R. Hardy of Queenshead, Knight of Wolvey, Batey of Burnley, Cotton of Barton, Preston of Ashby, Lawton of Wymeswold, Yates of Hugglescote, and Springthorpe of Heptonstall Slack.

FRIDAY.

The last sitting of the Association was from seven to nine in the morning. Brother Lockwood opened it with prayer. After other business had been completed, thanks were voted to the officers of the Association, and to the friends at Leeds for their excellent arrangements. The Chairman then offered a short prayer, and pronounced the benediction; and in a few hours the brethren who had formed this delightful gathering, were speeding their way in all directions to their families and churches; amongst them it is trusted to seek with new zeal and determination the furtherance of the gospel, and the prosperity of Zion.

Representatives.

- Allerton*.—J. Taylor.
Ashby.—Isaac Preston, Thos. Thirlby,
Benjamin Thirlby.
Barton.—J. Cotton, E. Bott.
Beeston.—R. J. Pike.
Birchcliffe.—J. B. Lockwood, T. Dobson,
J. Lister, Miles Bentley.
Birmingham.—G. Cheatle.
Boston.—R. Johnson.
Bourne.—J. B. Pike.
Bradford, Prospect Place.—T. Horsfield,
E. Craven.
——— *Infirmary Street*.—J. Sole,
J. Clark, J. Rhodes.
Burnley Lane.—W. Robertshaw, C.
Burrows.
Burnley.—J. Batey, W. Jackson.
Burton-upon-Trent.—R. Kenney.
Castle Donington.—W. Bennett, J.
Doughty, T. Fielding, T. Soar,
R. Thirlby.
Clayton.—H. Astin.
Coningsby.—G. Judd.
Coventry.—J. Lewitt.
Derby, Mary's Gate.—J. G. Pike,
E. Cooling.
——— *Sacheverel Street*.—W. Underwood,
E. Johnson, R. Pegg, J. Prince.
Epsworth.—G. Rodgers.
Fleet and Holbeach.—F. Chamberlain.
Ford.—W. Hood.
Gambleside.—J. Maden.
Gamston and Retford.—H. Snowden,
C. Taylor.
Halifax.—J. Ingham, D. Wilson,
T. Oakes.
Heptonstall Slack.—C. Springthorpe,
L. Ingham, W. Marshall, T. Sutcliffe.
Hugglescote.—T. Yates.
Kegworth.—J. Taylor.
- Leake and Wymeswold*.—J. Lawton,
W. Burchnall, G. Thirlby.
Leeds, Byron Street.—R. Horsfield,
J. Boyes, J. Lister, S. Shaw,
P. Sudall.
——— *Call Lane*.—J. Tunicliff,
A. Hodgson, W. Watson.
Leicester, Archdeacon-lane.—T. Steven-
son, J. Roper.
——— *Dover Street*.—J. C. Pike.
——— *Carley Street*.—J. F. Winks.
Longford.—W. Shephard.
Long Sutton.—J. F. Stevenson, B. A.
Loughborough, Baxter Gate.—E. Steven-
son.
——— *Wood Gate*.—J. Goadby.
Louth.—R. Ingham.
Macclesfield.—R. Stocks.
Market Harborough.—J. J. Goadby,
T. Bennett, S. S. Flavell, T. Flavell.
Melbourne.—T. Gill, J. Earp, S. White,
J. H. Wood.
Nottingham, Broad Street.—W. R.
Stevenson, G. Baldwin, S. Booth,
T. Hill.
——— *Stoney Street*.—H. Hunter,
A. Butler, J. Holloway, L. S. West.
——— *Mansfield Road*.—G. B. Truman.
Peterborough.—T. Barrass, G. Everett,
W. Pentney.
Pinchbeck.—A. Simons.
Queenshead.—R. Hardy, S. Lee
Quorndon.—J. Staddon.
Sheffield, Eyre Street.—H. Ashberry,
C. Atkinson, F. Flint, L. Hiller.
——— *Eldon Street*.—D. T. Ingham,
J. Staniforth.
Spalding.—J. C. Jones, M. A.
Staly Bridge.—J. Sutcliffe, W. Sutcliffe.
Wisbeck.—R. Wherry.
Wirksworth.—R. Stanion.
Wolvey.—J. Knight.

LIST OF CHURCHES.	County.	NAMES OF STATED MINISTERS.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching places.	Sabbath Scholars.	Teachers.
Allerton	Yorks.	J. Taylor	88	2	4						4	1		120	40
Arnold	Notts.		56	1				1			1	1		176	20
Ashby and Packington	Leicsts	I. Preston	150	10	3		2				6	2		211	39
Austrey	Warw.		147											110	20
Audlem	Chesh.	G. Needham	45								2	1		50	8
Barton	Leicsts	J. Cotton, E. Bott	380	19	1	2	5	3		5	5	6	3	302	35
Beeston	Notts.	R. J. Pike	117		1				1		5	1		196	37
Belper	Derby.		56											181	26
Berkhampstead	Herts.	T. Stanion													
Chesham	Bucks.		485	3	1						7	3	4	653	88
Tring	Leicsts	W. Sexton												30	3
Billesdon	Yorks.		25												
Birchcliffe		H. Hollinrake, and J. B. Lockwood	301	14	1	1	1			2	5	1		230	94
Birmingham	Warw.	G. Cheate	214	18	5	1	4	2	11	3	1	2		310	38
Boston	Lincol.	T. W. Mathews	243	8	2		7	3		5	4	2		177	26
Boughton	Notts.	J. Robinson	45					1			1	1			
Bourne	Lincol.	J. B. Pike	91	4	1							3		180	22
Bradford, Prospect-place	Yorks.		193	2	3	1		3	1		2	1		389	50
Infirmary St.		J. Sole	72	10	2		3	3			1	1	4	200	24
Broughton	Notts.	T. Hoe	62	4	4		2	1			2	3		49	16
Burnley Lane	Lanca.	W. Robertshaw	125	6	2				1		3	1		338	40
Burnley		J. Batey	128	14	2			4		3		1		310	28
Burton-upon-Trent	Staff.	R. Kenney	133	9	5							3		120	25
Castleacre	Norf.	J. Stutterd	71	3			3	2		8	1	2	2	130	14
Castle Donington	Leicsts		272		3		13	4		1	9	4		284	76
Chatteris	Cambs.	J. Lyon	48	6								1		100	16
Clayton	Yorks.	H. Asten	94		2			2	2		3	1		140	88
Colwell	I of W.		29									1		32	8
Congleton	Chesh.	C. Crowther	22											100	10
Coningsby	Lincol.	G. Judd	49				3	1	2	1	1	1	4	78	12
Coventry	Warw.	J. Lewitt	131	14	3		1	2				1		200	30
Cradley			8					2						75	4
Crich	Derby.		53	2							1	1	1	150	21
Cropstone	Leicsts.	W. Goodliffe	22									1		40	6
Denholme	Yorks.		30	6										95	41
Derby, Mary's Gate		J. G. Pike	516	32	10	1	9	1	6	8	17	2	2	391	45
Sacheverel Street		W. Underwood	174	10	16	1	4		2		2	1		255	25
Brook Street			48	2											
Downton	Wills.	F. Smith	15		2						1	1		20	4
Duffield	Derby.	J. Ingley	92	8			1			3	1	3		91	20
Earl Shilton	Leicsts		57											80	20
Epworth	Lincol.		50	1	1						2	4		51	15
Fenstanton	Hunts		17												
Fleckney and Smeeton	Leicsts		23					4	2		2			44	9
Fleet and Holbeach	Lincol.	F. Chamberlain	203	15	1		2	2		2	3	3	1	347	51
Ford	Bucks.	W. Hood	48									1		55	13
Fornsett	Norf.		54												
Gambleside	Yorks.	J. Maden	35							4				84	8
Gamston and Retford	Notts.		184		5		2	2	2		5	2	2	161	35
Gedney Hill	Lincol.		37				1					2		60	10
Gosberton		A. Jones	28	1				3			2	1		52	8
Grantham		W. Bishop	39	3			1	3				1		40	8
Halifax	Yorks.		86	1				1	7		2	1		150	30
Hathern	Leicsts		29		1						3	1		60	10
Heptonstall Slack	Yorks.	C. Springthorpe	385	9	2		3	2			8	4		619	119
Hinckley	Leicsts.	O. Hargreaves	103		2		2	5	2		1	1		170	30

LIST OF CHURCHES.	County.	NAMES OF STATED MINISTERS.	STATISTICS													
			Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching places.	Sabbath Scholars.	Teachers.	
Hose	Leicsts.	T. Hoe	74	..	2	..	2	..	4	..	2	..	2	..	135	30
Hucknall	Notts.		88	10	..	2	..	..	..	..	1	1	..	180	36
Hugglescote	Leicsts.	T. Yates	211	12	6	1	5	..	..	..	6	5	..	444	68
Ilkeston	Derby.		163	1	2	..	3	5	..	..	3	2	1	330	35
Isleham	Cambs.	W. Jarrom	80	..	..	..	2	..	..	1	..	2	..	120	17
Kegworth	Leicsts.	J. Taylor	121	10	2	1	2	..	..	..	1	2	1	152	35
Killingholme	Lincol.	G. Crooks	18	1	..	..	..	..	..	..	2	1	..	..	..
Kirkby Woodhouse	Notts.		70	9	2	1	..	1	..	..	2	..	..	110	20
Kirton-in-Lindsey	Lincol.		27	2	..	..	..	..	..	..	1	1	..	..	..
Knipton	Leicsts.		8	..	..	..	..	..	..	..	..	..	..	..	..
Langley Mill	Derby.		26	..	..	..	..	..	..	..	1	1	..	140	15
Leake and Wymeswold	Notts & Leicsts.	J. Lawton	308	5	..	..	2	9	1	2	7	4	2	314	70
Leeds, <i>Byron Street</i>	Yorks.	R. Horsfield	120	9	..	1	..	4	2	3	1	..	..	230	30
— <i>Call Lane</i>		J. Tunnicliff	112	20	6	1	..	2	4	..	1	1	..	92	15	
Leicester, <i>Friar Lane</i>		S. Wigg	376	16	10	2	9	3	1	..	3	1	..	450	40	
— <i>Archdeacon Lane</i>		T. Stevenson	390	19	6	4	10	3	12	4	7	2	..	474	68	
— <i>Dover Street</i>		J. C. Pike	190	2	10	3	..	3	..	9	7	6	2	254	30	
— <i>Carley Street</i>		J. F. Winks	53	3	..	2	..	1	2	..	1	1	..	280	21	
— <i>Vine Street</i>		J. Cholerton	62	3	3	..	2	2	2	..	1	1	..	138	18	
Lenton	Notts.		89	23	14	2	..	1	..	..	1	1	..	190	28
Lincoln			27	..	..	..	..	..	..	..	1	..	..	..	..
Lineholme	Yorks.		110	..	..	..	..	2	..	..	1	1	..	293	82
London, <i>Borough Road</i>		J. Stevenson, M. A.	308	3	6	3	15	3	2	8	8	1	..	302	29	
— <i>Commercial Road</i>		G. W. Pegg	272	20	6	..	5	1	3	4	1	..	..	510	53
— <i>New Church Street</i>		J. Burns, D. D., and Dawson Burns	514	13	11	..	8	..	..	5	3	1	..	232	23
— <i>Praed Street</i>		S. C. Sarjant, B. A.	238	18	4	..	4	3	..	..	3	1	..	189	17
Longford	Warw.	W. Chapman	309	13	..	1	1	7	..	..	3	3	..	408	70
— <i>Union Place</i>		J. Salisbury	104	3	3	..	1	3	3	..	2	1	..	87	18	
Longton	Staff.		17	..	..	..	..	..	..	..	..	1	..	60	6
Long Sutton	Lincol.	J. F. Stevenson, B. A.	80	..	..	..	..	..	..	..	1	..	..	68	12
Long Whatton	Leicsts.		103	2	..	1	1	..	..	1	1	2	..	122	23
Loughbro', <i>Baxter Gate</i>		E. Stevenson	334	9	4	1	7	4	1	..	7	1	3	420	50	
— <i>Wood Gate</i>		J. Goadby	211	6	3	1	10	1	1	..	1	..	..	270	30
Louth	Lincol.	R. Ingham	219	17	..	..	6	1	1	..	1	1	..	220	32
Lyndhurst	Hants.	R. Compton	55	3	3	1	..	..	..	..	1	1	..	89	8
Macclesfield	Chesh.	R. Stocks	82	4	..	..	..	..	..	..	2	1	..	210	31
Magdalen	Norf.	J. Burrows	33	..	..	..	..	..	..	..	..	..	..	130	20
Maltby	Lincol.	J. Kiddall, & J. C. Smith	73	7	3	..	3	..	3	5	2	..	..	74	14
Manchester	LANCA.		61	1	5	..	4	5	..	..	..	1	..	56	8
Mansfield	Notts.	J. Wood	75	8	1	..	1	..	..	1	3	1	..	160	25
March	Camb.	J. Jones	88	1	1	3	..	3	..	1	1	3	2	160	28	
Market Harborough	Leicsts.	J. J. Goadby	64	1	..	2	2	..	2	..	3	1	1	40	8	
Measham	Derby.	G. Staples	165	3	..	..	3	..	..	2	2	3	..	190	23
Melbourne		T. Gill	295	22	7	4	7	4	2	..	6	3	..	422	77	
Misterton	Notts.		6	..	..	..	..	..	..	..	..	..	..	..	..
Morcott & Barrowden	Rutl.	W. Orton	51	..	1	..	..	..	..	..	2	1	..	97	10
Netherton	Worcs.		57	..	..	..	..	..	..	..	..	..	..	104	19
Northampton			29	..	..	..	..	..	..	..	..	..	..	..	..
Norwich		T. Scott	101	..	..	..	..	..	..	..	..	..	..	100	12
Nottingham, <i>Stony St.</i>		H. Hunter	974	39	16	3	12	3	..	14	5	3	..	1355	190	
— <i>Broad Street</i>		W. R. Stevenson, M. A.	332	21	11	9	8	2	1	8	5	2	1	470	70	
— <i>Mansfield Road</i>		G. A. Syme, M. A.	340	11	5	1	3	1	3	1	7	3	1	477	104	
Nuneaton	Warw.	E. Stenson	79	8	..	..	1	..	..	1	1	..	..	150	17
Ovendon	Yorks.		39	..	..	..	..	..	..	..	..	..	..	130	32
Peterborough	North.	T. Barrass	54	3	7	..	3	..	..	1	1	1	..	75	10

LIST OF CHURCHES.	County.	NAMES OF STATED MINISTERS.	Members.	Baptized.	Received.	Restored.	Dismissed.	Excluded.	Withdrawn.	Removed.	Dead.	Chapels.	Preaching places	
													Sabbath Scholars.	Teachers.
Pinchbeck	<i>Lincol.</i>	A. Simons	61	3	1							1	80	12
Portsea	<i>Hants.</i>	E. H. Burton	261	14	2	1	3		1	2	4	1	340	30
Queenshead	<i>Yorks.</i>	R. Hardy	136	5	1				2	4	1		206	40
Queeniborough	<i>Leicsts.</i>		25						1	2	1	2	72	18
Quorndon & Woodhouse		J. Staddon	305	7	3		9	3	2		3	4	457	84
Ramsgate	<i>Kent.</i>	J. Packer	10								1	2		
Ripley	<i>Derby.</i>	W. Gray	82	3	2		2	3		2	2	1	190	24
Rocester	<i>Staff.</i>	J. Sutcliffe	19	2						2	2	1	20	2
Rothley and Sibley	<i>Leicsts.</i>		60					1			1	2	103	20
Rushall	<i>Wills.</i>	W. White	12										12	2
Salford	<i>Lanca.</i>	B. Wood	56	13	4	1			5	4	1	1	140	16
Sevenoaks	<i>Kent.</i>	J. Felkin	52										108	14
Sheepshead	<i>Leicsts.</i>		47	2	1	1	1	1				1	130	14
Sheffield, <i>Eyre Street</i>	<i>Yorks.</i>	H. Ashberry	94	15	7		1	4	1		1	1	300	34
Sheffield, <i>Eldon Street</i>		D. T. Ingham	50	3				2	1	3	2	1	80	12
Shore		J. Horsfall	114	3								2	149	45
Smalley	<i>Derby.</i>		104	3			2	4				3	178	30
Smarden	<i>Kent.</i>	T. Rofe	41	5	4		4			2	4	1	65	18
Spalding	<i>Lincol.</i>	J. C. Jones, M.A.	236	7	3	1	4	1				1	350	60
Staly Bridge	<i>Lanca.</i>	J. Sutcliffe	184	11	1	2		8	2	2	3	1	220	33
Stockport	<i>Chesh.</i>		33	1	2		3					1	50	10
Stoke	<i>Staff.</i>		34	3	1					1	1		70	12
Sutton	<i>Lincol.</i>	J. Golsworthy	63	5			2				1	1	90	12
Sutton Ashfield	<i>Notts.</i>		87	4	3			1	4		1	1	240	35
Sutton Bonington			51		3	1			1			2	96	18
Tarporley	<i>Chesh.</i>	H. Smith	35			1						1	70	9
Thurlaston	<i>Leicsts.</i>		125	4		1		3			5	1	81	22
Todmorden	<i>Yorks.</i>		37										88	11
Tyd St. Giles	<i>Lincol.</i>	G. Maddeys	71										100	14
Uppingham	<i>Rutl.</i>		10											
Walsall	<i>Staff.</i>	J. Marshall	62										142	14
Warsop	<i>Notts.</i>		25								3	1	96	10
Wendover	<i>Bucks.</i>	A. Smith	101										94	20
Wheelock Heath	<i>Chesh.</i>	R. Pedley	46										56	8
Whittlesea	<i>Camb.</i>	T. Lee	50										62	9
Wirksworth	<i>Derby.</i>	R. Stanion	174	2	1	1	1	6	3	1	5	2	300	40
Wisbech	<i>Camb.</i>		234	7	1		3		5		4	1	250	40
Wolvey	<i>Warw.</i>	J. Knight	81	7			1				7	1	130	18
Yarmouth	<i>Norf.</i>	W. Goss	30											

MISSION CHURCHES—ORISSA, EAST INDIES.

Berhampore	H. Wilkinson, W. Bailey	68	4							2				
Choga		65	1			1								
Cuttack	A. Sutton, D.D., I. Stubbins	150	17	6	1	2	10				2			
Piplee	W. Miller	20	4	2							1			

SUMMARY.

Numbers added this year, viz:—

By New Churches	17
Baptized	773
Received	290
Restored	61
	1141
	1016

Numbers reduced this year, viz:—

Dismissed	252
Excluded	176
Withdrawn	137
Removed	153
Dead	300
	1016

Clear Increase 125

Total number of Members, 18,244; Sunday Scholars, 25,492; Teachers, 4,002; Chapels, 192; other Preaching Places, 54.

States of the Churches.

ALLERTON.—We are peaceable, but we cannot say prosperous. Our minister labours arduously and acceptably, not without some tokens of usefulness. But some of our number are negligent about the means of grace. We have had special prayer for a length of time for a revival of religion, and are hoping to see better days.

ARNOLD.—We enjoy peace, and are more united to labour and seek the guidance of him who cannot err. Discipline is better observed. The congregations are much as usual. The prayer meetings are better attended. We have one candidate, and a few hopeful inquirers.

ASHBY & PACKINGTON.—Our Lord's-day services are well attended, and the ordinary proceedings of the church are marked by peace and harmony. Our schools continue in a hopeful condition. Still the progress of the church, numerically and spiritually, is not what we desire; and our prayer is, "Wilt thou not revive us again, that thy people may rejoice in thee?" We have lost several friends by death during the year, some of whom had maintained a long and honourable connection with the church.

AUDLEM.—While we regret that we have had no additions to our church, we feel rejoiced that we have some candidates for baptism, and a few anxious inquirers. May the Head of the church smile upon us and our dear pastor.

BARTON.—We trust there is a little improvement at several of our stations. More spirituality, love, and zeal, are evinced by some of our members; while we have to mourn over the continued lukewarmness of others. Our congregations, particularly at Barton, Bagworth, and Bosworth, are very encouraging; and we have had repeated proofs that the gospel is the power of God unto salvation. Our sabbath schools continue to be well attended and useful. Our day school is not so prosperous as in former years. This may be accounted for partly by the fact, that several new schools have been opened in the neighbourhood, and old-established ones have been placed on a more liberal basis.

BEESTON.—Too many of us are lamentably deficient in that holy devotedness to the Saviour's cause which ought to distinguish his disciples. Notwithstanding it is a cause for gratitude that we have several hopeful inquirers, and are still favoured with the labours of our minister. Private means are too much neglected. Our sabbath schools are in an encouraging state.

BERKHAMPSTEAD, CHESHAM, & TRING.—*Berkhampstead*.—We have given brother Thomas Stanion, of Braunstone, Northamptonshire, a unanimous invitation to become our pastor, which he accepted, and began his stated labours amongst us in October last. We hope, since his settlement, we have been gradually improving. Our congregations on Lord's-days are good. Our prayer meetings are well attended. We have baptized three, and have two candidates.

Chesham.—We have had great cause for mourning and lamentation, having been deprived of a pastor for nearly twelve months. Some of our esteemed friends have been removed from us by death. Our congregations, upon the whole, are good. We would, through this medium, express our gratitude to all those Ministers who have so kindly and efficiently supplied our pulpit. May the Lord, in his own time, send amongst us a man after his own heart.

BIRCHCLIFF.—On the whole, goodness and mercy have richly followed us. Our revered pastor is still able, stately, to administer unto us the Lord's supper. The probationary labours of brother J. B. Lockwood having terminated in April last, we have unanimously invited him to become our minister, which he has consented to do, and his labours amongst us are diligently and acceptably performed. Since our last we have made some improvement in the interior of our place of worship. Our congregations are good. Our sabbath schools are well supported, and several of our young friends have given their hearts to God.

BIRMINGHAM.—We are united and happy, and still hope to keep the unity of the spirit in the bond of peace. Our congregations are good. Our schools are well sustained. The cause at Sutton Coldfield, which for a length of time has been in a very low state, has lately revived, and several from that locality have been added to the church.

BOSTON.—Although at peace as a church, we lament that we are not so prosperous as we could desire. Several of our members have left Boston, but not having been dismissed to other churches, have been omitted in our list, and we intend for the future to be more systematic and particular in this matter.

BOUGHTON.—We are blessed with the preaching of the gospel of Jesus Christ; still we have much to mourn over. Were humility and christian forbearance more prevalent, we should be more happy and useful.

BOURNE.—We have no particular change in our circumstances to record. Our congregations generally are good, and we hope that good is doing, though not so extensively as we could desire.

BRADFORD, Prospect Place.—The past year has been to us a season of trial, perplexity, and distress; some of our friends, through the depression of trade and the high prices of provisions, having suffered extremely. Our congregation is on the decrease, and when compared with the number of members it is lamentable. Our meetings for prayer and the relation of christian experience are almost forsaken; and what adds to our difficulties is, that our Minister has resigned. Death has taken away one of our zealous and respected superintendents in the sabbath school. Our school report is also discouraging; we have a decrease both in teachers and scholars.

Infirmity Street.—We have not the happiness to report the prosperity we desire. The Word has been faithfully dispensed amongst us, and our pastor has not laboured in vain. Our sabbath school is very encouraging, and we are at peace; but feel very much the depressing influence of scarcity of employment among a great number of our members.

BROUGHTON.—We have sustained a serious loss in the death of our highly esteemed friend, Mr. Tuckwood, who was for many years a deacon, and one of the principal supporters of the cause. Death has also removed another of our aged friends. Notwithstanding, we believe the church presents a promising aspect. Our congregations continue good, and we have recently had an addition to our number by baptism. Early in the year we made an effort to extend our borders by commencing a branch at Willoughby. A comfortable place of worship has been provided: the congregations hitherto are very encouraging. Our friends there have also opened a sabbath school.

BURNLEY LANE.—The last year with us has been one of great danger; but, while many churches in this neighbourhood have suffered much from the conflicting state of society, our church has been happily preserved, and we are still enjoying the unbroken friendship of each other and the peace of God. Our congregations continue good. Our sabbath school is very encouraging; more so than at any former period. Our Minister becomes more and more endeared to his people. The members are active and labour hard for the cause of Christ in this populous district, and in the sabbath school, which is very liberally supported.

BURNLEY.—From the first day until now our peace has been preserved inviolate. To preserve our purity as a church, we have had to exercise discipline upon some of our members; but over many others, whose faith fails not, we have to rejoice. We have established a christian instruction society, and several of our friends are engaged on the Lord's-day in the distribution of religious tracts. Our sabbath school is in an encouraging condition. Several of the scholars have been added to the church by baptism, and others are, we trust, under serious impressions. We are about to form a Burnley branch of our Foreign Missionary Society.

BURTON-ON-TRENT & CAULDWELL.—God has blessed the ministry of our beloved pastor to the conversion of souls. It is with joy we record that several of those who have been baptized are the children of our members. Our congregations are good, and several are waiting to be admitted to our fellowship. In consequence of the death of our esteemed friend, Mr. Norton, of Cauldwell, the friends there and at Overseal, expressed a desire to unite with us. They were cordially received last Sabbath but one; and we hope and pray that the union may be a blessing to both churches. We have now made arrangements for the erection of our new meeting-house, and hope we shall have it ready for opening before the close of the year.

CASTLEACRE.—Our congregations are improving. While the love of some, we fear, has waxed cold, there are those amongst us who consider no sacrifices too great to promote the welfare of Zion. Our beloved brother Dent has, during the past year, fallen asleep in Jesus: he was active and useful; but our loss is his gain. We have suffered much from removals, and shall soon have to deplore the removal from this locality of our valued brother, Mr. John Wherry. May the Divine presence and blessing go with him!

CASTLE DONINGTON & SAWLEY.—*Castle Donington.*—Our sabbath congregations are as good as they have been for several years; but our week-night means are thinly attended, and too much indifference is manifest to the prosperity of the cause. Our numbers have been lessened by dismissions to other churches; and a few it has been our painful duty to exclude. Death has also taken others from our midst; some of whom had long borne office in the church. We are yet without a settled minister, and are anxious to be directed to one suitable to take the oversight of us. At Shardlow things are in a low state. We have one candidate from Weston.

Sawley.—Several have been called away by death; others have removed to a distance, so that our number is diminished. Our Lord's-day congregations, under existing circumstances, are encouraging. We need pastoral oversight and influence; and we could wish there was more union between us and our Donington friends. We hope soon to secure, as freehold property, an eligible piece of land as an addition to our burying ground.

CHATTERIS.—Though we cannot tell of great prosperity, we are not without tokens of good. We have a good degree of peace; and the gospel is preached to encouraging congregations, amongst whom, we think, there are some not far from the kingdom of God. Friends still labour in the sabbath school with commendable perseverance.

CLAYTON.—We have been favoured with peace; yet we have not been without trials; for whilst some have been lively and active in the cause of the Lord Jesus Christ, we have had to mourn over the apathy of others who absent themselves from the means of grace, and especially from the table of the Lord. Death has reduced our number. The work of conversion is begun, and we pray for its continuance by the word and spirit of God.

COLWELL, Freshwater, Isle of Wight.—Through the good hand of God we have been preserved another year. We have had the pulpit supplied by ministers of other denominations. We have very good congregations, but have had no additions.

CONINGSBY.—Death, discipline, and removals, have again diminished our number, and we regret that the diminution has not been made up by additions. A few, however, labour with commendable diligence in various ways, and endeavour to uphold the hands of our minister. Our schools continue to succeed. We are faint, yet pursuing.

COVENTRY.—We have not laboured in vain, but are conscious of many short-comings in the work of the Lord. Many among us love Zion as our chief joy; but the indifference of others operates unfavourably upon our spirituality and progress. We have to regret the absence of many of our senior members from our meetings for social prayer. For several months our Lord's-day morning service has not been well attended, though our evening congregation is encouraging. Our sabbath school yields fruit to God. During the past year four of the senior scholars have joined the church, and several others appear piously disposed. Some of the teachers display a commendable zeal in this interesting work. Our benevolent and tract societies continue their useful operations.

CRADLEY HEATH.—We feel at times as though we must give up unless help comes from some unknown quarter. We stand in great need of your prayers.

CRICH.—We bless God we have not been without tokens of his goodness. We have been enabled to erect a neat and commodious gallery, the entire cost of which has been cheerfully and promptly met. This, together with the monthly services of brother Gray, of Ripley, assisted by efficient local brethren, has, we believe, through the divine blessing, imparted a healthy action to the cause of Christ among us. Our sabbath school is tolerably well sustained, and is the largest in the place. Our congregations are steadily increasing. Our week-evening means are not so well attended.

CROPSTON.—Our Lord's-day school is well conducted, and a good degree of right feeling is apparent amongst the older scholars. Our congregations are encouraging, although conversions are few.

DENHOLME.—The word preached, we have reason to believe, has not been in vain. We have a goodly number of enquirers. We have called out one of our young friends to preach the gospel. We have recently enlarged our place of worship.

DERBY, *Mary's Gate*.—Our congregations on the Lord's-day have been uniformly good, and the week-night service is well attended. We cannot speak quite so favourably of our prayer and experience meetings. Our sabbath schools are a source of much encouragement and hope. Several of those added by baptism are connected with the bible classes, and promise to be useful members of the Saviour's flock. An unusually large number have been taken from us by death. Long will two of these live in the memory of the church, for whose interest, their prayers and efforts were devoted for several years as office-bearers. Great unanimity prevailed at the election of five brethren, chosen by ballot, as an addition to our deacons. Our pecuniary demands have been well sustained. For the last three months we have suffered in the afflictive dispensation of our revered and honoured pastor's indisposition. Although somewhat recovered, he is still very feeble; but we are willing to hope by his visiting the coast, his valuable services may be resumed and protracted to some distant period. We tender our sincere thanks to those churches, and their ministers and pastors, who have favoured us with their aid during the illness of Mr. Pike, and must still solicit the continuance of that support. Our preaching places in the villages are the same as last year, and the congregations are moderately good.

Sacheverel Street.—Our peace has been uninterrupted. Our congregations have been generally good; and our additions, though not so numerous by conversions from the world as we have desired and prayed for, have been considerable by dismissions from other churches. We can truly say, and we would do so with meekness and much thankfulness, that for some time now we have "waxed stronger and stronger." Our sabbath school teachers and tract distributors still continue their benevolent and useful labours.

Brook Street.—At the time of the last association this church enjoyed some tokens of prosperity; but in a few days after, some unhappy circumstances arose in our midst and produced division and discomfiture. These occurrences led the Rev. E. Davis to resign his pastorate. For many months we were supplied by some of our own friends or friends from other churches. Again, a better prospect was observed; our meetings were much better attended, church discipline was exercised, and there were a few hopeful inquirers after salvation; when a movement on the part of the trustees of the chapel, desiring its sale if practicable, once more cast us into a despairing and hopeless position. We declined the tenancy of the chapel for two reasons; first, we conceived it impossible to raise a cause in a place of worship which we held with uncertainty: and secondly, we were unable to keep the chapel in repair. As the trustees of the place had not any funds available for that purpose, we could only have continued to worship there with uncertain tenure and within a decaying place of worship. We removed to a commodious room in Chapel-street. For nearly two months we laboured there with energy and prayer; but a few of our little church leaving us without any reason, we became dispirited, and on the 7th June, decided on the abandonment of the cause. We baptized two persons, and at the time of our dissolution had about forty members; most, if not all of whom, will find a home in some General Baptist church in the town.

DOWNTON.—Our present position is more encouraging than when we sent our last report. Brother Smith entered on his labours in July last, and was duly recognised as our pastor at a most interesting meeting held in October. Our congregation and sabbath school gradually increase, and we have two candidates for baptism.

DUFFIELD.—We have reason to adore the Head of the church who, in mercy, has directed our attention to a minister suited to our situation. Brother Ingley removed from Smalley last October, since which time our congregations have gradually improved. We have had a small addition, and have some hopeful hearers, but we are very far beneath the primitive standard in zeal and love.

EPWORTH, BUTTERWICK, & CROWLE.—After making more than one application, and meeting with as many disappointments, we were at last led, we hope providentially, to invite brother Rodgers to serve us for twelve months, which invitation he accepted, and commenced his labours amongst us in February last: since that time the general aspect of things has been more cheering. Early in the spring brother Rodgers commenced preaching in the open-air; by this means the gospel has been preached to many who were living in total neglect of the house of God, and several have been brought to join with us in the services of the sanctuary.

FLECKNEY.—We regret to say that sin has made sad havoc among us; and what with the prevalence of sin in the church, and antinomianism in the village, the church is in a feeble state, and finances low. Nevertheless, there are still a few who earnestly seek the welfare of Zion.

FLEET & HOLBEACH.—During the year we have enjoyed a good degree of prosperity, and we hope that we have increased in love one to another. For the continued health of our beloved pastor, for the faithfulness with which he has preached to us the word of life, and for the success that has attended his labours, both as respects our edification and the salvation of souls, we desire to be thankful. Our Lord's-day schools are prosperous. The number of children attending them is greater than at any previous period. The teachers are diligent in their efforts; their labours have been blessed, and several who were once under their care have recently been baptized. At Holbeach the cause continues to advance. The brethren there have invited the Rev. E. Davis, late a student at Leicester, to be their minister. He will commence his labours July 3. During the year death has visited us, and amongst others, has removed a highly esteemed brother, but recently elected to the office of deacon, to whom we were looking for counsel and assistance for years to come.

FORD.—During the year we have been preserved in peace. We have also been enabled to remove the debt recently incurred by the enlargement of our sanctuary. Our congregations are encouraging and we have a few inquirers. Our sabbath school is about the same as last year.

GAMBLESIDE.—We have peace. Some of our members are rather indifferent in their attendance on the means of grace: others are active and regular. We have paid off £10 of our chapel debt.

GAMSTON & RETFORD.—We have to record the death of our esteemed pastor, who for about eighteen years laboured so very successfully amongst us. His death is greatly lamented, not by the church only, but by the inhabitants of the town in general. We are now like sheep without a shepherd. During the last four months our pulpit has been very efficiently supplied by ministers and friends from sister churches. We take this opportunity of thanking those brethren who have so kindly served us. On the whole, things are not discouraging. We have one candidate for baptism, and several hopeful inquirers. Our sabbath school continues to prosper.

GEDNEY HILL.—Our affairs continued so depressed and discouraging that our minister resigned in February last; since then our pulpit has been chiefly supplied by kind friends from Fleet and Holbeach. We need the sympathies of our sister churches.

GOSBERTON.—Our privileges are continued to us. We have the word of life preached. Our trials and difficulties are not unmixed with blessings; our sorrows are not unattended with joys; and our labours are not without hope. Death has removed two of our little flock in rapid succession.

GRANTHAM.—The past year has been one of greater anxiety to us than any we have passed through. We have had to exclude several of our friends of whom we had hopes of usefulness. Through the advice of the committee appointed by Conference, we have selected a site whereon to build a chapel, and are now making arrangements for the deed, &c. Our thanks are due to the committee for the interest they have taken in our case, and we hope that soon we shall have a chapel. The number of children in the sabbath school is not so large as formerly. We have a few teachers who earnestly labour in this department.

HALIFAX.—The gospel is regularly preached among us, and we hope not in vain. Our congregations remain about the same as last year. We are happy to say that our new chapel is progressing favourably. We intend opening the school-room under the chapel on the 25th June for the use of the Lord's-day school, and for divine service until the chapel is ready. We have been very well encouraged in the town by the members of other denominations, who have cheerfully and liberally aided us in our great undertaking. We should be most happy to receive similar tokens of sympathy from our sister churches.

HATHERN.—Our congregations on the Lord's-day are generally good. Our prayer meetings are not so well attended as in time past. We still rejoice in the enjoyment of the unity of the spirit. Our sabbath school is prosperous.

HEPTONSTALL SLACK.—God in his good providence has sent us a pastor who is warmly received, and who appears well adapted to this locality, and truly devoted to his work. It gives us pleasure also to report that Mr. Springthorpe, at the cordial and unanimous request of the church, was ordained to the pastoral office amongst us on Good Friday. Since the last association we have rebuilt and opened our school-room and preaching place at Broadstone. Our three branches are in a moderately healthy state. At Slack the congregations are good, considering the great number of removals, and we trust God will abundantly bless the labours of our minister. Nine persons have been baptized. We have six candidates and many hopeful inquirers. Our schools wear an encouraging aspect.

HINCKLEY.—A sense of christian duty has compelled us to exercise discipline on some who, too long, have only been withering branches. We rejoice that some of our young friends have commenced walking in the good old way. Our congregations are much improved, and our sabbath schools are in a very encouraging state. Mr. Hargreaves has accepted a unanimous invitation to become our stated minister.

HOSE.—From death, dismission, and other causes, our number of members has decreased; neither is there that spirituality among us, as a church, that we could wish; but still we are not without encouragement in the number of our congregations, and the increase of our sabbath schools.

HUCKNALL TORKARD.—Ten have been added to our church by baptism, and now we have six candidates. We desire to acknowledge with thankfulness the labours of our local brethren who minister to us in holy things, and pray that a continuance of their labours may prove a blessing to many precious souls. Our congregations are comparatively good. Some of our prayer meetings and experience meetings are well attended.

HUGGLESCOTE.—We have enjoyed a good degree of harmony during the year, and the Lord has blessed us with a considerable measure of prosperity. Our sabbath and day schools are very liberally patronized; and, we believe, are proving a blessing to the neighbourhood. The supineness and the misconduct of some members have grieved us. Several valued friends have removed to other places, and several more are “gone the way whence they will not return.” Our estimable brother, Henry Smith, has left us, through continued indisposition; and we pray that the Lord will direct us to a suitable successor.

ILKESTON.—The disorderly conduct of some amongst us has caused much uneasiness and trouble, and we have had to exercise church discipline. Our congregations are encouraging, and we have several hopeful inquirers. Our sabbath schools are prosperous, and the benevolent society is in active operation. Mr. Thomas R. Stevenson, of Leicester College, has accepted an invitation to become our minister, and will commence his labours amongst us on the first day in September. May success attend his ministry!

ISLEHAM.—While over the consistency and activity of some we rejoice; over the inconsistencies and inactivity of others we deeply mourn. Some who “did run well,” seem hindered; and we fear instead of furthering the interests of religion, they stand in the way of its advancement. The instances of mortality among us have been unusually numerous, and some have been taken who have been among the staunchest supporters of this cause. Emigration is every now and then thinning our ranks. Last Nov. and Dec. the cholera alarmingly prevailed in this village. Special religious services were held, with a view to improve the visitation to the spiritual welfare of the people; but little good seemed to proceed from those services. Similar services have been held subsequently, but they do not seem to have been followed by more important effects. Our congregations are on the whole encouraging; though on the Lord’s-day morning, and at week-night services, we should be glad to see a larger attendance. We sometimes cheer our hearts with the reflection that this is our seed time, and that in “due season we shall reap if we faint not.”

KEGWORTH & DISEWORTH.—We have reason to fear that, as a church, we are not in so good and healthy a state, spiritually, as we have been. The improprieties of some and the lukewarmness of others, give us pain. Still we are not without encouragement. A few are active and zealous; and several of our friends have, at the request of the church, commenced preaching the gospel in the neighbourhood. We have also, during the past year, been favoured with some pleasing additions to our number, and a few others are waiting to be united with us.

KILLINGHOLME.—The last ten or twelve months have witnessed an increase of our congregations, and one has been added by baptism. We feel the need of a revival of vital religion in our souls.

KIRKBY WOODHOUSE & KIRKBY.—We have had the gospel faithfully preached. Sinners have been converted and added to the church. The means of grace, both public and private, have been well attended, and a heavenly influence has been enjoyed by us. Our sabbath schools are about as they were, both as regards numbers and attendance.

KIRTON LINDSEY.—We are united and at peace. We have added two by baptism. We are without a minister, and are anxious to obtain one.

LANGLEY MILL.—We cannot report an increase of members—neither is our church in so good a condition as we could wish—yet our congregations are good, and the attendance in the sabbath school regular. We are anticipating having part of the labours of the Rev. T. R. Stevenson, who is coming to be pastor over the church at Ilkeston.

LEAKE & WYMESWOLD.—We have lost a considerable number by death; and amongst these, a very active and valued deacon. Considerable anxiety has been felt by some of our friends for an improvement in our spiritual state, and an increase of our numbers. But we deemed it necessary, in the first place, to “prune the tree.” The open inconsistency of a few, and the continued neglect of others, have led us to disown an unusually large number. Thus we have much to humble us; but we are not destitute of encouragement. The gospel is preached faithfully amongst us, and there appears to be a growing attachment between minister and people. We have an unusual number of young men to assist in preaching the word, and our sabbath schools are generally encouraging.

LEEDS, *Byron Street.*—Your first convention in Leeds, and in our midst, is to us a source of great joy. We cannot but be thankful that we, who, a few years since, had not an existence as a christian society, have now the happiness of giving you a cordial welcome to the scene of our privileges and prayers. The past year has not been with us specially eventful. Removals, emigration, and deaths, have probably been more numerous than usual. One beloved brother, a member and deacon of the church from its commencement, has been summoned to his reward after a long and awful affliction, borne with christian patience and great fortitude. We cannot but deplore the guilty neglect of our week-night services and the prayer meetings, and the small number that have, as far as we can judge, been brought to the blessed Saviour. We feel the necessity of the quickening energy of the Holy Ghost. We have had, however, and have still, very much to encourage and delight in our brotherly love and unruffled peace—the faithfulness liberality and zeal of many—the increased stability and numbers of our congregations—the general aspect of the sabbath school—and the character of the additions made by baptism to the church.

Call Lane.—We have been preserved in peace, and some additions have been made to our numbers. We must, however, deplore the want of more of the mind of Jesus among many of our friends: although our condition, as a whole, is somewhat improved.

LEICESTER, *Friar Lane.*—We regret that too many amongst us appear to be devoted to the pleasures of the world more than to the pleasures of piety; yet we rejoice that a considerable number among us love the Redeemer, and prefer the prosperity of Jerusalem to any worldly pleasures. The last two years we have lost many families from the church and congregation by removals. Some are gone to far distant lands where, we are happy to say, they are effectively promoting the Saviour's cause. We are thankful to state that our pastor's health is improving, and we hope and pray that God will abundantly bless his labours among us. Our sabbath school is encouraging. Several of the scholars have lately united with the church.

Archdeacon Lane.—We have completed the liquidation of our chapel debt, though we still owe £400 on the school-rooms. The accomplishment of this object required a vigorous and united effort, which we fear has operated rather

unfavourably on the spiritual interests of the church. During the last few months, less energy has been devoted to means for social improvement, and to the progress and efficiency of the sabbath school, than has been usual with us. If our congregation has not sensibly declined, many of the members are remiss in their attendance, both on public worship and at the Lord's table. We hope that this fact is awakening appropriate feelings, and that relief from oppressive debt will not lead to inactivity and self-indulgence. It is our desire and fervent prayer that it may summon us to increased efforts to edify one another, and to make our chapel a blessing to the neighbourhood. The congregation at Belgrave is good. Five of those we have baptized were from this village.

Dover Street.—We are thankful for the continuance of peace through another year, and we trust the seed of the kingdom has not been sown entirely in vain. We have had to mourn over some who “went out from us, because they were not of us,” and others who seem to have lost their first love. Several of our friends have been removed by death; but in every case we have had good reason to hope that their removal has been from us to the church of the firstborn in heaven.

Carley Street.—Perhaps few of the members of our larger and richer churches are fully aware of all the obstacles which hinder the rising of a small church in a poor neighbourhood. We have had long experience of this; and it seems to us that the zeal of Paul, the love of John, and the patience of Job, are required for such an effort. But we continue to struggle on. During the past year a few have been added to our number, and we have hope of others. Our congregations keep up, and are sometimes more encouraging. Our prayer meetings are generally well attended, and our sabbath school yet gives us hope of future good. If some among us were more diligent in filling up their places, it would be better for them and for us. We hope this year to clear off the remaining debt incurred by our last enlargement.

Vine Street.—The past year has been, in our experience, chiefly of a disciplinary character. Our additions have been but few; while sin in its deadly antagonism, providence in its mysterious leadings, and death in its painful visitation, have each contributed to diminish our number. May the Holy Spirit be poured out upon us all in greater abundance, so that these circumstances may tend to purge the vine and make it to “bring forth more fruit.”

LENTON.—Our sabbath and week-night congregations, throughout the year, have been good. The class and prayer meetings have been tolerably well attended. Our sabbath school teachers have been persevering and successful. Two teachers and eighteen scholars have joined the church. The Park-street chapel, in which we formerly worshipped, has been transferred to us by the church at Stoney-street, Nottingham; yet we find it needful to retain our former preaching place as a school-room, at a yearly rent of £5. We have purchased a piece of land upon which to erect a new chapel, the present one being too small and inconvenient. God, in his providence, has removed by death our beloved brother, John Wallis; yet we have many blessings, peace, union, and an anxiety to be useful.

LINCOLN.—The past year has been to us one of a most painful character. The church and congregation have been seriously affected by what has transpired. The present number of members is twenty-seven; half of them being merely nominal. Though there are a few that feel deeply interested in the cause, they are compelled to close the chapel.

LINEHOLME.—The minds of the members, during the past year, have been deeply engaged with the enlargement of our school-rooms and chapel. Our congregations have suffered in the mean time for want of better accommodation. We have now occupied our enlarged place of worship a few Lord's-days, and our public and private means of grace have been well attended: we have a few candidates for baptism. The Lord, in his providence, has removed our faithful and respected pastor; we are therefore left as sheep without a shepherd. May the Head of the church, in due time, send us a man after his own heart.

LONDON, *Borough Road*.—We have again to report that the hand of our heavenly Father has been heavily upon us, in the affliction of our beloved pastor. For the last six months he has been entirely laid aside; and, though he is at present much improved in health, there seems no probability that he will be able to resume his labours at a very early period. For about four months the pulpit has been supplied, with great acceptance, by Mr. Merry, from Jersey; and the congregation has not declined. Still the suspension of pastoral superintendence cannot but have been greatly injurious to our usefulness; though the diminution in our number has arisen rather from the removal of those whose communion with us was only nominal, owing to distance or prevailing worldliness, than of those who had contributed to our efficient strength.

Commercial Road.—We are united, and our congregations are good. Among our additions, several have been received from the sabbath school, who give us great encouragement. Enquirers are also coming forward to tell what the Lord has done for their souls. It has been thought desirable to add to our number of deacons, and six brethren have been appointed to that office. Since their appointment we have carefully revised our list of members, and have removed from it a large number who have been for years only nominally connected with us. We are making strenuous efforts to clear off £500. of our chapel and school debt. Our various societies and schools are progressing favourably.

New Church Street, Marylebone.—We have been favoured during the past year with many tokens of the Divine favour. Our congregations have been uniformly good, often crowded. Our friends have been pursuing their various labours in the sabbath schools, young men's bible class, and temperance cause. We have been earnestly working to lessen our chapel mortgage debt, and trust, by two or three years' exertions more, it will be entirely liquidated. Our additions, this year, have not been equal to some past periods in our history; but this may be partially accounted for from the fact, that a very large proportion of our congregation are in fellowship with us. We are aiming, every year, to cherish more fully the spirit of christian catholicity; and pray devoutly for the time to be hastened, when all the disciples of Jesus shall have "one heart and one way." Since the residence of the Rev. Dawson Burns among us, we have had an extra service for the poor, at which all the sittings are free, on Lord's-day afternoons.

Praed Street, Paddington.—In some aspects our cause presents occasions for prayerful solicitude and diligent efforts; but in other respects we have more reason for congratulation and thanksgiving. We have not yet recovered from the nearly simultaneous removal of many energetic and valued friends from the neighbourhood, which took place one or two years ago; but on the other hand there is amongst us, in several directions, an increased spirit of activity, and our additions by baptism have been greater this year than in any similar period for a considerable time.

LONGFORD.—The attendance at our public services has been equal to previous years. The same may be said of the Lord's supper. At one of our meetings for prayer there has been a large attendance throughout the year. Other prayer meetings, however, especially that on sabbath morning, and some of the district meetings, have been very discouragingly attended. The late attendance, and the small number present, too plainly prove that these means of grace are not appreciated as they ought; and that their importance, in relation to the prosperity of the church, is not recognized. Our tract distributors continue their self-denying labours. All our sabbath schools are in an encouraging condition. Several from the sabbath school have been added to the church; and at the present time a good work appears to be going on, not only among several in the congregation, but also among several of the scholars. We regret that the health of our respected minister has so far failed him, during the past year, as to render it necessary to relieve him of the

morning service; but we are happy to say that this service has been efficiently conducted by our local preachers. We have had some interesting additions from both of our stations; and the present aspect of things, both at Bedworth and Sowe, lead us to hope well in regard to the future.

Union Place.—We regret that we have not been able, during the past year, fully to preserve harmony and christian love. Our preaching services are, however, generally well attended; and we have not been left without tokens of the Divine blessing upon the labours of our beloved pastor, who enjoys a large share of our esteem and confidence. With regard to our sabbath school we are happy in being able to state, that the labours of the teachers have not been in vain in the Lord.

LONGTON.—It is with pleasure we make our first report. We are united, and at peace amongst ourselves, and hope the Divine blessing may rest upon the efforts we are putting forth for the extension of the Redeemer's kingdom. It is the wish of the church to be received into the connection. We present our best thanks to the churches that have kindly given up their ministers to supply for us. They have done us good service. We should feel much obliged if they could help us one year more, and we will pay their expenses for coming and returning. After which, we hope to be able to provide for ourselves.

LONG SUTTON.—Our numbers have undergone no variation; and we are still in a state of too much coldness and inactivity. One cause of our stationary condition may be found in the fact, that until April of the present year we have been without a settled pastor. During that month our present minister came amongst us; and since his arrival we think there has been good ground for a humble hope that the Saviour will bless the proclamation of his gospel in our midst. We are thankful to say that entire union and cordiality prevail through the church. We trust you will allow us to participate in your sympathies and prayers.

LONG WHATTON & BELTON.—We thank God for the continuance of his word preached amongst us. We have a few hopeful enquirers. Our prayer meetings are better attended. Our sabbath school is very encouraging.

LOUGHBOROUGH, *Baxter Gate.*—During the past year we have been preserved in peace, and in a good measure of brotherly love. Our fellowship has been refreshing, and the means of grace have been much enjoyed. Since our last report we have thoroughly repaired and painted our meeting-house and school-rooms, at an expense of £110; which, by the spontaneous liberality of the friends, has been discharged. We cannot, however, close our communication without stating how much we have been discouraged by the very small addition which has been made to us by baptism, and the very little good there seems to be doing in the conversion of the ungodly. Our prayer is, "O Lord, revive thy work."

Wood Gate.—We enjoy a good degree of peace and unanimity amongst ourselves, and the labours of our pastor are highly appreciated and enjoyed. We hope the major part of our members bring forth the fruits of righteousness. Our congregations have not diminished, though several valued friends have been dismissed to other churches. But few conversions appeared to take place at the commencement of the year; and we are glad to state that in this respect the latter end is better than the beginning. We have now several candidates, and a goodly number of enquirers; most of whom are from the sabbath school, which is increasing in efficiency and promise.

LOUTH.—During the greater part of the year, through the offer by another church to our pastor for the means of carrying into practical operation certain views entertained by him, the continuance of our relation to him has been in a state of suspense. Although these views have no relation to the fundamental doctrines of the gospel, he has hesitated to give a refusal, doubting his ability so to act in fidelity to truth and conscience. This condition, though painful to

all, has not marred or diminished the good understanding and affectionate feeling that previously existed in the church towards one another, and towards our pastor; nor has it hindered the bestowment of God's blessing. We marvel at the Divine goodness in our being enabled to look back on the concord and affection that have prevailed, and on the numbers that have been added to us by baptism. We trust that peculiar circumstances have, in some, increased prayerfulness, watchfulness, activity, and spirituality; but there are others who are far from evidencing satisfactorily these interesting traits of genuine piety. Our congregations have not improved in proportion to the increase of the church. Our sabbath school, in attendance and numbers, has not perceptibly changed; but we are thankful to record that some of our additions to the church have been from this source, and that we regard the present appearance of the school as more encouraging than it has been for many years.

LYNDHURST.—Congregations good and attentive. School flourishing. Prospects generally encouraging.

MACCLESFIELD.—One of our deacons has been removed by death; after bearing the heat and burden of the day, and having kept the faith, he died in peace. We rejoice to know that the Lord has not left us without proofs of his loving kindness. We have added several by baptism, all of whom are connected with our school. Although we are somewhat depressed from other causes, we feel called upon to be of good cheer, knowing that the Lord is working amongst us. We think we may say, with all safety, that the prospect of a permanent cause here is as good, if not better, than at any previous time. Many of our present members have been nurtured in the bosom of the church, or trained in the sabbath school.

MALTBY.—After earnest prayer for divine guidance, we have invited brother J. C. Smith, of Kirton-in-Lindsey, to come and reside amongst us, and to unite with our present pastor in the oversight of the church. Mr. Smith has accepted the invitation, and is expected soon to remove to, and reside at, Alford. It is our intention, as soon as practicable, to re-open our chapel at that place; and that Mr. Smith, our junior pastor, shall principally labour there and at Maltby. Mr. Kiddall, who has ministered to us nearly thirty years, will still reside at Louth, and will more stately preach there; but, it is intended, at suitable and convenient times, for our brethren to exchange pulpits. Louth is twelve miles from Maltby, and Alford is but four. Our prayer is, that this arrangement may contribute to God's glory. We are at peace amongst ourselves. Our removals, by emigration, &c., during the last two years, have been considerable. We have had a few painful cases of discipline; but we have been blessed by some valuable additions. Our congregations are about as usual. We have six accepted candidates for baptism.

MANCHESTER.—The past has been another year of trial to us, having lost many members by removal to a distance, whose names, still continuing on our church book, give us a false position in the eyes of the connexion; others have withdrawn from us. We have likewise seen it our duty to revise our list of members; and as a consequence, have been under the necessity of removing the names of some who had grown weary, and long neglected the means of grace. There are others, likewise, of a doubtful character, whom we fear will shortly have to be removed: these things depress us greatly. Our sabbath school is somewhat improved; and we are hoping that the Lord will shortly give us a pastor after his own heart.

MANSFIELD.—A pleasing degree of unanimity prevails among us. Our congregations, upon the whole, are encouraging, and there is evidence that our esteemed minister does not labour in vain. Our sabbath school is in a pleasing state, and several of the teachers and scholars have united with the church. Death has again reminded us of our own mortality, for three of our aged members have fallen a prey to the mighty conqueror. Our sabbath-evening prayer meetings are numerously attended; and we believe several are under serious impressions.

MARCH.—We regret that we are not able to give a cheering account of the progress of religion among us. Death and removals have again diminished our numbers, which have not been replenished by corresponding accessions from the world. Still our congregations, on the Lord's-days, are not discouraging; and a good measure of harmony and brotherly love prevail in the church. Our young friends diligently attend to the sabbath schools, but without any marked success in the conversion of souls to Christ. The seed is sown, and we trust it will spring up and bear fruit to the glory of God.

MARKET HARBOROUGH.—In presenting our annual report, we have much cause for thankfulness to Almighty God. Our minister is well approved, and our prospects, on the whole, are encouraging. The church is united and peaceful. The public services are better attended than when we last reported; especially on the sabbath-evening. Though the school is at present small, we have a large and interesting bible-class on the afternoon of the Lord's-day.

MEASHAM & NETHERSEAL.—We are happy to record that we are at peace, and united among ourselves. Our congregations are encouraging, and the attendance at our sabbath-evening prayer meetings is better than it has been for some time past. We trust, also, our sabbath and day schools are improving. We are cleaning and painting our Netherseal chapel, and are making a special effort to reduce the debt remaining on our Measham chapel.

MELBOURNE & TICKNALL.—Harmony has characterized our general proceedings. Our congregations have been uniformly large and encouraging; and the faithful proclamation of the gospel has been attended with success. But we are sorry to add, that some amongst us, who were formerly prayerful and active in the cause, have become lukewarm and negligent. A goodly number from our sabbath schools are attending inquirer's meetings; several of whom are expected soon to unite with the church. We are happy to report a decided improvement at Ticknall. The sabbath school there is in a pleasing state, and eight have been baptized within the last few months. The favourable state reported last year from our Hartshorn branch has been mercifully continued, and four have recently been added to their numbers.

MORCOTT & BARROWDEN.—We have again to report peace, encouraging congregations, and a good sabbath school. At Morcott there are signs of progress. The interior of the chapel has been made new; an evening service on the Lord's-day has been established, and has been acceptably supplied, for the most part, by our own members; and efforts are now being made to raise a Sunday school. Though none have been added to us by baptism, a larger number of persons, than in former years, have listened to the preaching of the word; and several, we hope, are not far from the kingdom of God.

NOTTINGHAM, *Stoney Street*.—We have been brought through another year in unity and peace. Our highly respected pastor, brother Hunter, has been enabled to continue his labours with increased acceptance; and, we believe, the cause of Christ has made some progress amongst us. The attendance on the regular services of the Lord's-day is very encouraging, especially on the evening; and we have reason to hope that many amongst us are anxiously concerned for the extension of our Redeemer's cause: still, in reviewing the amount of instrumentality at work, and the number of minds which are brought into contact with the divine truth, we are sorry that the results are not more cheering than they are. Our tract society continues in active operation. Our benevolent institution has been well sustained, and been instrumental in saving many precious souls. Our schools are in a very hopeful state; but we want a few more devoted and active teachers. The chapel at Lenton has been transferred to the church recently formed there. Our assistant preachers continue to labour with commendable zeal and diligence. At *Old Basford* the cause is in a very encouraging state; a considerable number of friends have been baptized and added to the church from that station. Some of the other stations are doing pretty well: others are not so prosperous. During the past year we have thought it our duty, both to

brother Hunter and to the interests of the church, to take into our serious consideration the necessity of engaging another minister; we trust that God will guide us to the proper time, and to the proper man.

Broad Street.—We would present our report with thankfulness to God for the pleasing degree of harmony which prevails in the church—for the success which has attended the ministry of our pastor—and for the general tone of piety which appears to pervade the minds of our brethren and sisters: there are some exceptions; but, on the whole, there is much room for praise and thanksgiving. Our congregations have much improved; particularly in the evening. Our sabbath schools are well supported, and we have had several additions to the church from them. Our village stations, *Daybrook* and *New Basford*, remain about as last year. In Easter week we had a tea meeting, and paid off £100 from our debt. Our friends generally appear interested in sustaining the cause, both by their labours and contributions; most of them being engaged in teaching, tract distributing, or in visiting the sick.

Mansfield Road.—The church is united and peaceful. Our congregations, on the Lord's-day, are very good; better than at any former period. The prayer meetings, we regret to say, are not well attended. The Sunday school, tract, benevolent, and Dorcas societies, continue their useful operations. But few have been united with us by baptism this year; yet we are not without hope that the seed sown will one day spring up and bear much fruit. An unusual number of our friends have been removed from us by death. At our three stations in the country we hope good is doing, as several from them have been baptized. At *Hyson Green* our friends are erecting new school rooms. It gives us great pleasure to report that a reconciliation has been effected between us and the friends at *Stoney-street*, and between Mr. Hunter and Mr. Syme.

NUNEATON.—We continue in the enjoyment of peace and brotherly love. Our congregations are good, and some of our hearers appear to be under serious impressions. A lively interest is felt by many of the members in the welfare of the church, but a few are supine. We have built a baptistry in our chapel. Our sabbath school is in an encouraging state; three of the teachers have been baptized; and we have reason to conclude that the cause is steadily progressing among us.

PETERBOROUGH.—We have been preserved in peace, and in the enjoyment of the public and private means of grace. But few have been added by baptism; and some, of whom we have long been hopeful, are yet "halting between two opinions." Our congregations continue much as they have been for some time. One of our deacons, who had been a member of the church considerably more than fifty years, and during that period had been enabled to adorn his profession, has entered into the "rest that remaineth to the people of God;" and five of our young and active members have just been removed to other towns, although they have not yet been dismissed from our fellowship. On the whole, our sabbath school is in a hopeful state. Our tract distributors are regularly engaged; and by some of our brethren, the word of the Lord is preached on sabbath evenings at *Stanground*. During the year we have raised nearly £50 for the reducing of our chapel debt, by means of a bazaar, anniversary services, &c.; and we take this opportunity of tendering our warmest thanks to all friends who have in any way rendered us assistance. Our debt is still heavy, and our difficulties are great; but our confidence is in God.

PINCHBECK.—During the past year our congregations have been as good as those of any former year, and the word preached has come with power to some. A few have believed with the heart unto righteousness, and made confession with the mouth unto salvation. We cannot, however, say, as in former years, that we are blessed with peace; the enemy has sown the seeds of discord among us, which has darkened our prospects. May the Head of the church overrule all for the furtherance of the gospel. Our sabbath school does not progress to our satisfaction.

PORTSEA.—We are in the enjoyment of perfect peace and unanimity; and have, during the year, been favoured with some degree of prosperity. Some, who were halting between two opinions, have decided for Christ; fourteen of whom have been baptized on a profession of their faith. Our congregations, on the whole, are very encouraging; our spacious chapel being comfortably filled on sabbath evenings. We have reason to pray that a higher tone of piety might pervade among us; and while we rejoice over the zeal and activity of some of our members, we have to lament the want of spiritual-mindedness and usefulness in others. Our sabbath school is still in a flourishing state, under the care and co-operation of its teachers.

QUEENSHEAD.—During the former part of the past year, our minds were engrossed by the enlargement of our school-room. Since that was completed, some attention has been paid to the revival of religion amongst us; and we have recently had the satisfaction of seeing a few gathered into the fold of Jesus; and we hope several more will unite with us shortly: still we have need to pray, "O Lord, revive thy work." For, while some are devoted and active, others are weak and sickly amongst us. We regret, too, that many around us are still living in the neglect of religion and of the means of grace; and that our sanctuary, especially on Lord's-day mornings, is thinly attended.

QUENIBOROUGH & THRUSSINGTON.—Our number has decreased; but we are thankful to say we have now four approved candidates for baptism. Our congregations are tolerably good at both places; and harmony prevails in our midst.

QUORNDON & WOODHOUSE.—The congregations at our different stations are generally pretty good. We are constantly suffering, in common with many of our village churches, from the removal of our friends to the large manufacturing towns. We want more piety and more conversions to make us a happy and prosperous church. We have lately repaired our chapel at Quorndon, and introduced gas, at an expense of nearly £60; the whole of which has been paid.

RAMSGATE.—We have two candidates for baptism, and hope to attend to the ordinance shortly. The pastor having come to reside in Ramsgate, he, in connection with some brethren who kindly assist him, has commenced an evening service on the Lord's-day; and though not very sanguine, we are anxious to do what we can: and may God succeed our feeble efforts for his glory.

RIPLEY.—Through another year we have been favoured with the faithful ministry of the Word of Life. The blessings of peace have also been preserved unto us; but our zeal and devotedness to Christ have not kept pace with our mercies. Our additions have been small; while death, removals, and sin, have lessened our numbers. Some of our members manifest great neglect of the means of grace; but we rejoice over a goodly number who are earnestly seeking the prosperity of Zion, and who are ready to every good word and work. Our sabbath school is encouraging.

ROCESTER.—Through the past year we have enjoyed peace and unity. Our congregations are very small. Some of our members are diligent and attentive; and we pray that the Lord would revive us again.

ROTHLEY & SILEBY.—We fear our progress in piety has not been in proportion to the means with which we have been favoured. On the part of some of our members there is a considerable want of co-operation; while others, we trust, are anxious for the welfare of Zion. Our congregations, especially on the Lord's-day evening, are generally good; and we feel thankful that the word amongst us has not been in vain. We have four candidates for baptism; and others, we hope, are hearing with seriousness.

RUSHALL.—We are at peace among ourselves. We have two preaching services on Lord's-day, besides two prayer meetings; one of them connected with the teaching of the few children that attend our sabbath school. The

clergyman of the parish is still giving us a great deal of opposition. Yet there is one thing gives us pleasure : that our raising a Sunday school at the chapel, was the cause for raising one in connection with the church ; so that poor children are educated somewhere, whereas they were previously without this benefit.

SALFORD.—We have had several pleasing cases of conversion ; but, unfortunately for our little Zion, owing to the indifferent state of trade, some have been compelled to remove, while others have withdrawn on account of certain peculiarities of sentiment. We have had one addition to our church out of our sabbath school ; and one senior scholar, we trust, has died in the Lord. But our success in this department is somewhat impeded in consequence of a deficiency of teachers. Mr. B. Wood having served us during the last twelve months on probation, and having given during that time great satisfaction to our members, we decided unanimously, at a church meeting, held last week, to give him a permanent call to become our pastor.

SHEEPSHEAD.—While we are thankful for the continuance of peace, we regret that our prosperity has not been more cheering. Our pulpit has been regularly supplied, and the congregations are as good as heretofore. The sabbath school is encouraging, and we hope that the labours of the teachers are not altogether in vain.

SHEFFIELD, *Eyre Street*.—We feel thankful to the giver of all good, who has mercifully favoured us by increasing our numbers, and preserving our peace. Our congregations continue to improve ; and the word preached has been blessed to the conversion of souls. A good work is going on in the sabbath school. Four teachers and five scholars, during the year, have been added to the church. We are attempting to raise £100 for the reduction of the debt, by next September, and trust we shall be able to accomplish our purpose ; and by continued exertions in future years, entirely to liquidate the heavy debt on our chapel. We regret to state that our prayer meetings are not so well attended as we could wish ; and we fear that some of our members are lukewarm in their religion.

Eldon Street.—We have secured a plot of land, in a very eligible neighbourhood, for the erection of a chapel. We earnestly request your assistance in this important work, and your prayers for our general prosperity.

SHORE.—The past year to us has been one of sterility. Immediately after the last association we commenced the re-building and enlarging of our chapel. Not being able to meet with a suitable room in which to worship, we were much inconvenienced. This, we think, has had a tendency to lower the tone of piety among us. Now that we have got our chapel finished, are well attended, and have the word of God faithfully preached among us, we are hoping to see days of greater prosperity.

SMALLEY.—We continue to enjoy a happy measure of harmony and brotherly love. Our congregations are not quite so good as they have been. It is the desire of some that the Spirit may be poured out from on high, and that the work of God amongst us may prosper. Our losses, by removals and discipline, during the past year, have exceeded our additions. Our sabbath school remains encouraging.

SMARDEN.—We have long been in discouraging circumstances ; but we begin to see some fresh beamings of spiritual light ; and we hope signs of a more prosperous state. Four young and promising persons, who have, all their youthful days, been scholars or teachers in the sabbath school, have decided for God and his cause, and have lately cast in their lot with us. Our congregations are good, and the prayer meetings are well attended and enjoyed. The sabbath school has been diminished by increased exertions at the parish church.

SPALDING.—We have enjoyed uninterrupted peace and harmony ; and we rejoice in stating that our beloved pastor lives in the affections of his people ; his labours are highly appreciated ; and the public services of the Lord's house

are well attended. Seven have put on Christ by baptism, and more are coming forward to acknowledge their Saviour. • Our numbers will appear somewhat diminished this year in consequence of revising our list, and setting aside, as mere nominal members, several who have left our town and neighbourhood. The sabbath school is in a healthy state; the teachers are united and active; and we have pleasing hopes of some of the elder scholars, who appear anxious to know the truth. We continue to have preaching at Podeshole, and the prospects are encouraging; some having been added to us from that locality.

STALYBRIDGE.—Death and sin have removed some from our communion during the past year. Several of our senior members have been called to their final home; and age, with its attendant infirmities, has incapacitated others from their wonted activity in the service of the Lord. Our congregations on the sabbath are generally good; and the sabbath-evening prayer meeting is well attended, and also the Lord's table. But the week-night services, and the more private means of grace, by too many, are not regarded with that lively interest which they ought to be. We are at peace, but need a more active and energetic spirit in the work of the Lord. The faithful and earnest labours of our esteemed pastor have been continued through the year, and have been made effectual in the conversion of some, and also the restoration of others to the church.

STOCKPORT.—We feel grateful to God for the peace that has prevailed during another year. We are in great need of a minister to watch over and break unto us the bread of life.

STOKE-UPON-TRENT.—During the past year we have been enabled to build a house for God in this thriving and important locality. Our new chapel was opened for worship in the month of November last. Since that time our congregations have much more than realized our anticipations. Our sabbath school also has very much increased. We desire gratefully to record our sense of God's goodness in thus blessing us, and also for preserving us in peace and brotherly love. We have one approved candidate, and several hopeful inquirers. One beloved sister we have lost by death; she died on the day our new chapel was opened, and her remains lie interred in the burial ground attached to it. May we "be followers of them who through faith and patience inherit the promises."

SUTTERTON.—This has been in some respects a year of encouragement to us. By the kind aid of some of our sister churches we have been able to pay off £50 of our debt. We thank the friends who sympathized with, and kindly sent us their friendly help. We have also baptized a few; this gives us the pleasing hope that a divine influence accompanies the ministry of the word. Our congregations and Sunday school are about the same as usual.

SUTTON-IN-ASHFIELD.—We are enjoying a pleasing degree of peace and union, and believe that we are in a more healthy state than we have been for a long time past; and while a few have been separated from us, the Lord has heard the prayers of his people, and owned their efforts, so that we have baptized four and received three others. Our church meetings are comfortable, the Lord's supper much better attended, and we still hope to see our Redeemer's cause prosper. Our sabbath school continues about the same; one of the scholars, a few weeks back, was baptized.

SUTTON BONINGTON.—Our prospects are at present discouraging. Our two aged deacons have been much indisposed of late; and several of the members also have been afflicted and not able to attend the means of grace. There are a few among us who manifest deep concern for the welfare of Zion and the conversion of sinners; but there are others who display little interest in contributing towards the support of the cause of Christ in any way whatever. We are better attended at Normanton, and the cause is more alive there than at Sutton.

TARPORLEY.—We think, on the whole, improvement is visible. Our congregations have been regular. Our pulpit has been supplied by the united labours of our brethren, and the occasional assistance of ministers from other churches. Our sabbath school is fully maintained in numbers and interest. The first Lord's-day in the present month, the Rev. Henry Smith, late of Coalville, entered on his labours as pastor of the church here; we sincerely hope this change will soon restore Mr. Smith to his wonted health, that he may be very useful in this place.

THURLASTON.—We have to lament the irregular conduct of some of our members. Our congregations are good. Our prayer meetings are not well attended. Death has removed several of our members from the church below to the church above. In the midst of various troubles, we thank God the peace of the church has been sustained. The word is faithfully preached. Our sabbath school is encouraging, and our day school is in a much better state.

WARSOP.—Our prospects are brighter than in former years. We have six candidates for baptism. May this be the beginning of better days.

WIRKSWORTH.—Our state during the past year presents cause for deep humiliation before God. Sin has made it necessary to exclude an unusual number from our fellowship; whilst we fear a want of love, of deadness to the world, and of holy zeal, have hindered the work of sanctification and conversion amongst us. Yet a few we trust have through grace believed. Others have cheered us with their dying experience of the power of the gospel, and left us evidence that they are now with Christ. Our schools continue well supported. Our congregations are much as usual.

WISBECH.—The very painful circumstances through which we have been passing during the last few months have obtained such extensive notoriety, that we feel we need not enter into particulars on this occasion. Alas! how great and grievous a change has transpired since we last addressed you. Then we were in a united, peaceful, and prosperous state. Now the contrary of all this must be testified concerning us. Still, though thus cast down, we trust we are not utterly forsaken, but that in due time the Head of the church will again cause his face to shine upon us and give us peace. We beg an interest in the united prayers of the associated brethren, that genuine repentance and self-examination may be wrought within us, and that God may deign to bless us, as in many years that are past.

WOLVEY.—Our congregations are about the same as they have been for some years past. Some of the members are lively and prayerfully concerned for the prosperity and enlargement of Christ's kingdom. There are others that are cold and indifferent. We have preaching three times on the Lord's-day at Wolvey, and once at Burton. We have baptized and received into church fellowship seven friends, and have now one candidate.

Association Business.

CHURCHES APPLYING FOR ADMISSION.

I. *Longton, Staffordshire*.—The church at this place was cordially received; and it was further resolved: That the churches in the connexion be encouraged to render all the ministerial aid they can to the church at Longton.

II. *Bank Top, Macclesfield*.—Resolved: That we do not deem it expedient to receive the church at Bank Top into the Association.

CHURCHES APPLYING FOR ASSISTANCE.

I. *Burton-upon-Trent, New Chapel*.—We cordially recommend this case to the generous aid of the churches.

II. *Sheffield, Eldon Street*.—Resolved *nem con*: That we are gratified to hear of the efforts of the friends at Eldon Street to obtain a new chapel; and though we do not feel justified in recommending them to incur so serious a responsibility at present, we would encourage them to continue their exertions in raising subscriptions during the ensuing year.

CASES FROM THE LAST ASSOCIATION.

I. *Smallborough*.—The Secretary read a communication from brother Scott of Norwich, stating that the bills for legal expenses and repairs of the chapel, amounting to £43 17s. 11d. had now been discharged; but that the parties who have hitherto rented the chapel were giving it up at Midsummer. Resolved, that we cordially thank brother Scott for his efforts in this case, and request him to endeavour to re-let the chapel.

II. *Model Trust Deed*.—The Committee presented a report of their labours, accompanied by a Model Deed, which was read by brother T. Hill. Resolved, that the thanks of the Association be given to the Committee for their kind and efficient attention to this important matter; and to Mr. A Wells, for his generous aid in preparing the Deed; and that any expenses incurred be defrayed out of the Association Fund. The clauses of the Deed were then considered seriatim, and after various alterations had been adopted, it was ordered to be printed in the Minutes.

III. *Cradley Heath*.—That this Association affectionately recommends the churches in the Warwickshire Conference, to afford to Cradley such aid, by ministerial visits and otherwise, as they may be able.

IV. *Association Letters*.—The Committee reported that however desirable the publication of the Circular Letters of former years in a collected form might be, they feared the outlay would be too large to render the scheme at present practicable.

CASES FROM CONFERENCES.

I. *Midland*.—Requesting the Association to consider whether for the temporary sustentation of weak churches and the establishment of new ones, it is not at once desirable and practicable, considerably to extend our Home Missionary operations, and if so, to take immediate steps with a view to the

same. Brethren W. R. Stevenson, J. C. Pike, T. Gill, J. F. Winks, H. Hunter, J. Earp, T. Barrass, G. Cheate, R. Hardy, J. Sutcliffe, and W. Underwood, were appointed a Committee to consult upon this case, and report to a future sitting of the Association.

II. *Yorkshire*.—Proposal for a Chapel Building Society for the entire Denomination, having for its object in the first instance, the removal of the oppressive debts resting upon several important chapels, and the erection of New Houses of Prayer. Referred to the above Committee.

CASES FROM CHURCHES.

I. *Kirton-in Lindsey*.—Resolved: "That the friends here be referred to the Tutor of the Academy."

II. *Lincoln*.—That the General Home Missionary Committee be requested to take this case into early consideration, to consult with the Trustees, and act as they may deem expedient.

III. *London, Commercial Road*.—That this case be referred to the Hymn Book Trustees.

IV. *Macclesfield*.—That in the present state of the pecuniary affairs of the Macclesfield Chapel, the Association is quite unable to give any advice as to this case.

CASES FROM INDIVIDUALS.

E. Capewell, Birmingham.—Referred to the Warwickshire Conference.

THE ACADEMY.

REPORT OF THE ACADEMY COMMITTEE.

To the Annual Association assembled at Byron Street Chapel, Leeds.

DEAR BRETHREN,—Our Annual Report is with much pleasure presented at this meeting. We are happy to feel assured that the Tutor of the Institution, and the young brethren under his care, have respectively pursued their important duties during the past year with unabated vigour and with success. The health of the young men has been generally good; and, in addition to their direct studies, they have been engaged most sabbaths in proclaiming the word of life.

At our last Annual Meeting, held at Birmingham, we reported that four of the Students were retiring from the Institution: viz, Messrs. Ebenezer Davis, Jos. J. Goadby, Ormerod Hargreaves, and Thomas Goadby. The first of these, Mr. Davis, was intending to pursue his studies at University College, London, which he did for some time, and he has since, with the approbation of your Committee, engaged in the ministry over the branch church at Holbeach.

Mr. Jos. J. Goadby, having received a unanimous invitation from the church at Market Harborough, accepted the call, and commenced his ministerial labours in September last. Your Committee are thankful to report that his labours are highly appreciated and useful.

Mr. Ormerod Hargreaves received an invitation to minister to the church at Hinckley. He commenced his regular ministry in the autumn of last year, and is both esteemed and acceptable.

Mr. Thomas Goadby, being encouraged at the recommendation of the Examiners to spend a session at Glasgow University, with the intention of competing for one of Dr. Williams's Exhibitions or Scholarships, during the present year, has availed himself of the assistance of the Committee; and we are gratified to report, that by his assiduity, he has secured for himself the first prize in the class he joined. Your Committee therefore hope that their

estimable young friend will be successful in relation to the exhibition which he is desirous to obtain.

At the last annual meeting two young brethren were received on the usual probation: viz, Messrs. Edward Foster, of Spalding, and John Hopps, of Commercial Road, London; they have since, on the Tutor's report, been confirmed in their stay at the Institution.

Mr. Thomas R. Stevenson having received an invitation to the church at Ilkeston, has accepted it, and is expected to commence his ministry in September next. The Committee had offered him another year at the Institution, but since he has decided to listen at once to the call of the Ilkeston church, he has our most cordial wishes for his future success.

Messrs. Sharman and Hill, having been in the Institution three years, received the option of a fourth year.

Some reports having been circulated that there was a degree of unsoundness in the doctrinal views cherished by one or more of the Students, the especial attention of the Tutor has been directed to this question; and, the Committee are happy to report, with the most satisfactory result.

The Library, which still needs enlargement, has received an addition of 150 vols., several of them valuable and in good condition, from Rev. W. Hatton, of Old Dalby.

Hoping that the Examiners' Reports will be satisfactory to the Association and the churches, the Committee once more commend this our "school of the prophets" to their fostering care.

In behalf of the Committee,
JOSEPH GOADBY, *Secretary*.

REPORT OF THE THEOLOGICAL EXAMINERS.

Having fulfilled our appointment to the office of Theological Examiners for the present year, we beg to lay before the Committee and supporters of the College a brief report of our proceedings.

We occupied the greater part of three days with the Students in testing their acquaintance with the various subjects of their reading and study during the last session; in hearing and criticising their written productions; and in free conversation on different topics connected with the ministry for which they are preparing.

The works in which they were examined are Butler's Analogy, Porter's Lectures on Homiletics and Preaching, Neander's Life of Christ, Schmidt's History of Rome, Morell's History of Philosophy, and Whately's Logic.

Our questions on these works were not, as in former years, previously submitted to the inspection of the Students; and their replies were given extempore and *vivâ voce*. The difficulty of obtaining full and correct replies to many questions so proposed must be obvious to any one who considers the matter; but we have the pleasure of being able to testify that the answers elicited were generally both ample and accurate.

The Sermons, as a whole, were quite equal to those which are usually read on these occasions. In comparing some of them with those prepared by the same Students last year, it was evident that progress had been made in the power of thinking, and in the exercise of composition.

Besides the ordinary Lectures given by the Tutor, some of a more special character have been delivered during the past year on certain doctrines, which appeared to demand particular notice. Of these, mention may here be made of the following:—Different Theories of Divine Influence; The Difference between the Influences of the Holy Spirit and the Influence of the Word; The question of Universal Pardon; The Connection of Pardon with the Atonement, &c.

We cannot conclude our report without stating that one effect of our engagements at the College is a deepening of our interest in its welfare, and a strengthening of our conviction of its vital importance to the connexion by which it is sustained.

W. UNDERWOOD,
J. C. PIKE.

REPORT OF THE CLASSICAL EXAMINER.

DEAR BRETHREN,—Other engagements having rendered my expected colleague, Mr. Jarrom, unable to be present, the duties of the examination of the Students as to their progress in the Classical and Hebrew languages during the past year, devolved almost entirely upon myself.

Bearing in mind the facts that aptitude for the study of languages differs considerably in different minds, and that the space allotted to such study, among the numerous objects which claim the attention of a Student of Theology during his short curriculum, is necessarily small, the results of the examination were, upon the whole, not unsatisfactory. The Students of a former year were examined both orally and in writing. All gave proofs of diligent effort; some of an advancement creditable both to themselves and their esteemed Tutor. While proofs of industry and application were exhibited more or less by all, I deem it right to state that the manner in which the second class acquitted themselves is deserving of distinct notice and commendation.

The efforts of the Junior Students were such also, as to justify a degree of hope and expectation with regard to the future.

Earnestly praying that the Institution may be growingly distinguished by that sound learning which fosters humility in the christian, while it gives power to the theologian and the preacher.

I am, dear brethren,

Yours very sincerely,
S. C. SARJANT, B.A.

The following is a list of subjects read :

Greek.—Class I. Messrs. Hill, Sharman, and Stevenson. Demosthenes' Second Olynthiac; Homer's Iliad, book iii.; The Epistle to the Hebrews.

Class II. Messrs. Freckleton, Cholerton, and Burrows. Philippians and Colossians; Clement's 1st Epistle to the Corinthians, secs. i.v.; Xenophon's Anabasis, chaps. i.—ii.

Class III. Mr. Hopps. A few Chapters in John's Gospel; The Epistle to Titus; Jacob's Greek Reader, secs. i.—xx.

Class IV. Mr. Foster. Valpy's Delectus, a few pages.

Latin.—Class I. Messrs. Hill, Sharman, and Stevenson. Cicero, "pro Lege Manilia;" Horace, Epistola ad Pisones.

Class II. Messrs. Freckleton, Cholerton, and Burrows. Virgil's Æneid, book i., lines 1—520; Cicero, de Senectute, chaps. i.—xv. Mr. Burrows has also read, Virgil's Georgica, book i., lines 1—310.

Class III. Mr. Hopps. Virgil's Georgics, book i., lines 1—310; Selectæ e profanis scriptoribus Historiæ, chaps. 1—22; Arnold's Henry.

Class IV. Mr. Foster. Epitome of Cæsar's Commentaries, secs. i.—xl.; Arnold's Henry.

Hebrew.—Messrs. Hill, Sharman, Stevenson, and Freckleton. Micah; Genesis i.iv.

RESOLUTIONS—I. That the report now read be received and printed as usual.

II. That the reports of the Theological and Classical Examiners be adopted, and that the thanks of the Association be given to them for their kind and valuable services.

III. That brother Lewitt be requested to write the preface to this year's Annual Report.

IV. That brethren T. W. Marshall and B. Baldwin, of Loughborough, and J. Holmes, of Leicester, be added to the Committee in the place of those who go off by rotation.

V. That brethren J. C. Pike and G. W. Pegg be the Theological, and brethren S. C. Sarjant and J. C. Jones the Classical, Examiners for the next year.

VI. That the thanks of the Association be given to brethren W. Bennett, the treasurer; J. Goadby, the secretary; and J. F. Winks, the financial secretary; and that they be requested to continue their services another year: also to the brethren who audited the accounts last year, and that brethren Earp and Scott, of Melbourne, be the Auditors for the present year.

VII. That we direct the attention of the Committee to the large balance due to the Treasurer, and request them to take such steps as they may deem expedient for increasing the funds.

REPORT OF THE COMMITTEE FOR THE SALE OF THE ACADEMY PROPERTY.

The Committee appointed at the last Association held at Birmingham, for the sale of the property near Nottingham, belonging to the Academy, have to report, that they have had several meetings, and given a good deal of attention to the business, with a view of carrying out the object for which they were appointed, but have not been able to do so. The Committee first took steps to get the consent of the Trustees to the sale of the property, and succeeded in obtaining that consent from all but one, who is living in America.

If there had been no other difficulty, this one circumstance would have rendered it very uncertain whether the Committee would have been able to accomplish their object, before the present Association; but there being other and more important obstacles in their way, arising from the particular construction of the trust deed, it was the more necessary for them to delay further proceedings and expense, until they had reported the state of affairs to the Association.

After consulting Mr. Wells, the Solicitor, we found that the trust deed was so worded, as to make it necessary for the *purchaser* to see that the purchase money is appropriated to the object named in the trust deed; and that at each succeeding transfer of the property, it will be equally necessary for the then purchaser to be legally satisfied, that the original object of the trust has been strictly carried out. These and other conditions and restrictions in the deed, make it very undesirable property to purchase, and would, the Committee think, very materially affect the sale.

The Committee, under all the circumstances, therefore recommend to the Association the propriety of re-considering their determination to dispose of this property.

Several of the Committee have examined the houses, which they found in good tenantable repair. The following has been the nett income for the last four years. 1851—£45 4s. 3d.; 1852—£52 14s. 9d.; 1853—£54 0s. 4d.; 1854—£54. The property cost about £800; so that for the last four years, it has averaged more than 6 per cent interest, and 6 $\frac{3}{4}$ for the last two years.

Signed on behalf of the Committee,

GEO. B. TRUEMAN, *Secretary*.

RESOLUTIONS.—I. That the report be received, and the thanks of the Association presented to the Committee for their attention to the business.

II. That from the circumstances named in the report, it appears desirable not to attempt the sale of the property.

III. That brethren Baldwin and Holloway, of Nottingham, be a Committee to superintend the Academy property in behalf of the Association.

IV. It was stated that the deeds of the Academy property are now in the hands of brother Baldwin, and he was requested still to hold them for the Association.

V. That the decision on the erection of a New College be postponed till the next Association; but that the Secretary to the New College Fund continue his exertions to obtain subscriptions.

THE HOME MISSIONS.

Reports from the various districts were received, and ordered to be printed as usual.

The following important resolutions, embodying the recommendations of the Committee, appointed for the purpose, were also adopted.

I. That without at all interfering with the present arrangements of the Home Mission Districts, this Association deems it highly desirable that a General Central Committee be formed, having its own Secretary and Treasurer.

II. That the duties of this Committee be,—1st. To gather in contributions from those churches which are not now sustaining any Home Missionary Station. 2nd. To encourage and assist whenever needful the present local Committees, or to originate and sustain new stations, as may appear desirable, and as the state of the funds may warrant. 3rd. In conjunction with the District Secretaries, to prepare an annual report, and arrange for the annual meeting at the Association.

III. That the Committee consist of the following brethren:—G. Baldwin, W. Bennett, W. Burchnall, J. Cotton, T. Fielding, C. Harding, H. Hunter, J. Noble, Belgrave; J. C. Pike, R. Pegg, J. Read, Market Harborough; G. Stevenson and W. Stevenson, Derby; W. R. Stevenson, G. Thirlby, T. Thirlby, B. Walker, L. S. West, and J. F. Winks. H. Hunter, to be secretary; and W. Stevenson, of Derby, Treasurer.

IV. That the Annual Home Missionary Meeting be held on the Tuesday evening of the Association week, instead of the sermon that has been usually preached on that evening.

 THE MAGAZINE.

The Committee appointed for the farming out of the *Repository* and other matters connected therewith, beg to state that, after having applied for tenders to several General Baptist Printers and Publishers, and compared the estimates forwarded for their inspection, they decided on accepting the proposals of Mr. Winks, of Leicester, and eventually concluded an agreement with him. According to the terms of this agreement, Mr. Winks is to have the exclusive right of Printing and Publishing the *Repository* for seven years, commencing with January last; Mr. W. taking all responsibility as to sales and incidental expenses, and paying to the Treasurer of this Association, or other person appointed by it to receive the same, the sum of £50 per annum, so long as the average monthly circulation of the Magazine shall remain under 2,250. If the sale should reach 2,250, and be under 2,500, Mr. W. is to pay an additional £10 per annum, and so on for every 250 additional. The payments are to be made by him by half-yearly instalments, in the months of July and January.

Your Committee further agreed that the Editor's salary should for the present be £32 per annum, increasing £5 with every additional 250 in the circulation; his salary to be paid by the Treasurer of the *Repository* fund.

A legal agreement, signed on the one part by your Committee, and on the other by Mr. Winks, was prepared by Mr. G. Stevenson, Solicitor, of Leicester, and is now, by the mutual consent of the parties signing, in the hands of that gentleman.

The Committee were in doubt as to whether the resolution passed at the last Association authorized them to enter into any arrangements with Mr. Brooks, the late publisher of the *Repository*; but the Midland Conference, which assembled at Nottingham in December last, having passed a resolution strongly urging upon them the propriety of doing so, they had a meeting with Mr. Brooks, and after about six hours spent in the examination of his accounts, made an arrangement with him; the substance of which is as follows:—

The Committee offered, and Mr. B. agreed to accept, the sum of £95 in payment of all claims he might have upon the Connexion on account of the

Repository. With a view to the payment of this £95, the Committee, on behalf of the Association, have taken upon themselves the responsibility of a promissory note for £80, with one year's interest due thereon, making together £84; for which note, they considered that Mr. Brooks had been previously the properly responsible party. The remaining £11 have been kindly advanced by Mr. Robert Pegg, of Derby, one of the members of the Committee.

An agreement prepared by Mr. G. Stevenson, of Leicester, has been signed by your Committee on the one part, and Mr. Brooks on the other, and is now in the hands of Mr. Stevenson.

The present financial state of the *Repository* is as follows:—

	£.	s.	d.
Due to Mr. Joseph Burton, of Hemington, £84 on note, dated Feb. 1st, 1854	84	0	0
Due to Mr. Robert Pegg, for money advanced	11	0	0
stamped note	0	3	6
Due to " Mr. G. " Stevenson, for half-expenses of agreement between Committee and Mr. Winks	1	2	3
Due to Mr. G. Stevenson, for expenses of agreement between Committee and Mr. Brooks	1	14	7
Due to Secretary for postage	0	4	0
Due to various members of Committee, for travelling expenses	1	19	0
Due to Mr. J. Goadby, for Editorship	16	0	0
	116	3	4
On the 15th July next, there will be £25 to receive from Mr. Winks	25	0	0
Leaving a balance against the Association of	£91	3	4

W. R. STEVENSON, *Secretary.*

RESOLVED.—I. That the thanks of the Association be given to the Committee for their valuable services; that they be requested to allow their responsibility to remain, and that the balance owing be paid as soon as possible from the Association fund.

II. That the ministers and officers of the churches be earnestly requested to use their efforts to increase the interest, and promote the circulation of the above Magazine, in order to the liquidation of the above debt, and the general good of the body.

III. That we express our confidence in the Editor of the Magazine, and consider it undesirable at present that any change should take place in the Editorship of the periodical.

HYMN BOOK.

Report of the Hymn Book Trustees.—The sale of the Hymn Book continues to be satisfactory. As a large number of the churches had introduced the book during the first and second year, it was expected that the third year's sales would be considerably less; but we are happy to say that this year also, they have been well sustained.

The Trustees respectfully request the churches to use their influence in encouraging the purchase of the book by the young in their families, and especially in promoting its circulation among the senior scholars in our Sunday schools. Brother Underwood continues to act as the agent of the Trustees, and orders sent to him should be addressed, REV. W. UNDERWOOD, DERBY.

Signed in behalf of the Trustees,

J. H. WOOD, *Secretary.*

ASSOCIATION FUND.

I. Mr. R. Pegg having acted as Treasurer for the Magazine Committee, was requested to continue that office; and it being convenient that the same party should be the Treasurer of the Association Fund, agreed that Mr. Pegg be also desired to act in the latter capacity.

II. That a respectful acknowledgment of the long services of Mr. G. Stevenson, as Treasurer of this fund, be forwarded to him by the Secretary; and that he and Mr. G. Wild be solicited to audit the accounts of the Fund for the year ensuing.

III. That the £11 owing to Mr. R. Pegg, and the amount of the bill presented by Mr. Stevenson, be paid out of the sum received on the Bradwell chapel account; also, that Mr. Winks be paid the balance due to him.

COMMITTEES.

I. *Admission of Ministers into the Connexion.*—The only case brought before us during the past year is that of the Rev. Mr. Rodgers, of Epworth. As this name was only mentioned to us during the sittings of the Association, we have not had an opportunity of examining Mr. Rodgers' testimonials; but have given directions for these to be procured and transmitted to the Secretary of the Committee that you may appoint. We have been much pleased with our interview with Mr. Rodgers, and have received the highest recommendation from one of the officers of the Epworth church. We are led, from the absence of testimonials only, to suggest that the case be referred to the next Committee.

RICHARD HORSFIELD, *Secretary.*

1. RESOLVED,—That the suggestion respecting Mr. Rodgers be complied with.

2. That the Committee for the ensuing year be, brethren H. Hunter, J. G. Pike, W. Underwood, G. A. Syme, W. R. Stevenson, T. Hill, L. S. West, and G. Trueman.

II. *Committee of Privileges.*—No report was presented. Resolved,—That for the present year the Committee consist of the Ministers at Nottingham, with brethren G. Baldwin, W. Stevenson, and L. S. West.

III. *Foreign Mission.*—Two brethren were added to this Committee, in the place of those who retire according to rule.

ANNUAL CIRCULAR LETTER.

I. That the letter now read by brother W. R. Stevenson, be received and printed with the Minutes; and that the thanks of the Association be presented to the writer.

II. That the subject of the next letter be "Domestic Piety;" and that brother Jones, of March, be the writer of it.

THE NEXT ANNUAL ASSOCIATION.

I. That it be held at the Mansfield Road Chapel, Nottingham.

II. That brother Goadby, of Loughborough, be the Chairman.

III. That brother R. Horsfield, of Leeds, be the preacher; or in case of failure, brother S. C. Sarjant, of London.

MISCELLANEOUS.

I. *Chairman's Opening Address.*—Resolved: That we thank the Chairman for his suitable address, and request him to furnish it for insertion in the Magazine.

II. *Church Rates.*—Brethren J. B. Pike and J. F. Winks, were requested to prepare a petition to the House of Commons, in support of Sir W. Clay's motion, for the total abolition of Church Rates. The petition, as prepared by

these brethren, was signed by the Committee and Secretary of the Association, and by brother Horsfield, minister of the place, and transmitted for presentation to the Members for Leeds.

III. *Persecuted Baptists in Germany.*—Brother Stevenson presented a brief report of what had been done. (1) Resolved,—That this Association having been made acquainted with the disinterested and truly christian labours of the gentlemen connected with the Homburg Conference, and more especially of the Revds. Dr. Steane, and T. R. Brooke, B.A. in behalf of the persecuted Baptists of Germany, desires to present to those gentlemen its warmest and most cordial thanks; and expresses its earnest hope and prayer both that our persecuted brethren themselves may be enabled to continue faithful in their testimony to the truth, and also that ere long, in the providence of God, brighter and happier days may dawn upon the persecuted christians of the continent. (2) That a copy of this resolution be forwarded by the Secretary to Messrs. Steane and Brooke.

IV. *Mrs. Stowe, and the Free-will Baptists.*—It was reported that the Chairman wrote to Mrs. Stowe, as requested by the last Association, and that Mrs. Stowe's reply, published in the March number of the Magazine, was considered satisfactory.

V. *Bradwell Chapel.*—Mr. Pegg reported that the chapel at Bradwell had been sold, and had produced a balance of £14. Resolved,—That thanks be given to Mr. Pegg for his attention to this case; and that he be requested to pay the balance over to the Association.

VI. *Destruction of the Mission Premises at Berhampore, by Fire.*—That we deeply sympathize with our dear and valued friends at Berhampore, under the distressing circumstances in which they have been placed by the recent calamitous fire; especially do we express our sympathy with brother and sister Wilkinson in their heavy loss; that brother Buckley be requested, in his visits to the churches, to make the case known, and solicit pecuniary aid; and further, that we earnestly urge the subject on the generous attention of the friends of missions at large.

VII. *Nebraska Bill.*—That this Association hears with the deepest emotions of regret and indignation, that the Legislature of the United States has passed into law an act, called the "Nebraska Bill;" thus opening a vast region of new territory into which Slavery may be now introduced; and desires to encourage their brethren, the Free-will Baptists, and all the opponents of slavery in the United States, to persevere in offering the most resolute and determined opposition to that hateful system, until they have secured complete freedom for every man in that land.

VIII. *Public Houses and Beer Shops.*—That Petitions to both Houses of Parliament be prepared, and signed by the Chairman on our behalf, praying the Legislature to pass a measure for the closing of Public Houses and Beer Shops during the whole of the Lord's-day. That Sir Geo. Goodman be requested to present that to the House of Commons, and the Earl of Shaftesbury that to the House of Lords.

AMERICAN CORRESPONDENCE—FREE-WILL BAPTISTS.

A letter was read from the fifteenth General Conference of Free-will Baptists in North America. The following extracts will interest.

"Our last Conference was one of deep interest. Harmony prevailed. The reports from our benevolent societies showed a very large and unprecedented increase of benevolent activity; for which, you will join with us in blessing God. Our joy is not that we are great. But we are happy to feel that we are growing. And yet our statistics show but a small increase of communicants. But this is owing to the dropping of churches in back towns, long since practically abandoned, and the revision of old church records. We have increased four quarterly meetings, and twenty-seven ordained ministers, since our last

Conference in 1850. What is best of all is, we think we feel stronger and more like making conquests. The number added to our churches by baptism since our last Conference is 7,449. Our present number of communicants is 50,364. Number of preachers ordained, 889; licenced ditto, 152; whole number, 1,041.

The past winter has been one of quite general revival. But we are learning to depend less upon special revivals, and more upon the steady, every-day work of grace.

Our *Quarterly*, which is now in its second volume, promises much. We are bent on making it meet the demands of the age.

We should have been most happy to have welcomed a delegation from your body to our last Conference, and shall be happy, if permitted, to welcome one to our next; or to our churches, homes, and hearts, at any future time. We feel that we have great interests in common with you, and shall ever be happy in co-working with you for their advancement. The salvation of our race lies before us, to which, by the grace of God, we will ever apply ourselves; cheered always by the consciousness that transatlantic brethren are giving us their sympathies and their prayers.

Now, dear brethren, remember us, pray for us, your sincere co-workers for the subjugation of this world to Jesus Christ.

At our last General Conference, it was voted 'That the correspondence with the General Baptists in England be continued on the part of this Conference, by our Secretary, assisted by brother Steere.'

In behalf of the Free-will Baptists in North America, we are, dear brethren,
Yours truly,

M. J. STEERE,
SILAS CURTIS,

Pittsfield, N. H. May 20, 1854.

Sec. of Gen. Con."

VOTES OF THANKS.

I. That the cordial thanks of this Association be presented to the Rev. R. Horsfield, and the Church meeting in Byron Street Chapel, for the very excellent arrangements they have made for the entertainment of the Ministers and Representatives; and also to those christian friends of other denominations who have so kindly assisted them in their efforts.

II. That the thanks of the Association be presented to the Rev. J. Buckley, our respected chairman, and to the Rev. T. Stevenson, and Mr. Thomas Thirlby, our moderators, for their kind and assiduous attention to their duties during the present meetings; also to the Rev. G. Judd, and Mr. J. H. Wood, for the valuable assistance they have rendered in recording the proceedings of the Association.

NOTICES OF DECEASED MINISTERS.

MR. WILLIAM NORTON,

Pastor of the church at Cauldwell, near Burton-upon-Trent, departed this life, November 20, 1853. We understand that the circumstances of his departure were affecting. He had been preaching on that evening as usual, and on returning to his own house felt rather unwell, and retired to rest; but at midnight his spirit departed, no doubt to be with the Lord he loved, and whom he had long served in the gospel. Our departed friend was born of pious parents, who, with many relatives, had long been consistent followers of the Saviour. Hence it was that he feared God from his youth, and in early life made profession of faith in Jesus by being baptized in his name. For many years he disinterestedly served the church at Cauldwell, and its branch at Overseal, with acceptance and profit, esteemed and beloved by a large circle of christian friends. He was constitutionally of a peaceful and amiable disposition, displaying the ornament of a meek and quiet spirit, which is in the sight of God of great price.

REV. WILLIAM FOGG

Was a native of Nottingham. His family was of great antiquity. It is stated that one of his ancestors came over with William the Conqueror; and that a descendant of his kissed the hand of Richard the third, A.D. 1484. Others of the ancestors of our departed brother were amongst the Nonconformists in the days of Cromwell. Another fought with, and under Duke William, in the Scotch Rebellion, in 1745; one more recently distinguished himself under Sir John Jervis, in the naval engagement off Cape St. Vincent, on the 14th of February, 1797; whilst an uncle performed a conspicuous part at the storming of Seringapatam, on the 15th May, 1791. His conversion, when about the age of 23 or 24, was connected with a season of deep spiritual distress. At length he found peace in believing, and joined the church at Stoney Street, Nottingham. Our brother soon became zealous as a sabbath school teacher, and afterwards was well known about the neighbourhood as an acceptable and useful local preacher. He was originally a builder by trade; but commenced his labours in the stated ministry at Ashbourne, in Derbyshire, where he spent two or three years. In 1831, the church at Smalley, in the same county, invited him to the pastorate. The invitation was accepted, and he laboured at that place for four years. His removal to Retford, the scene of his future labours, was in July, 1835. At that time the congregation was small, and the church was in a divided state. Happily under the ministrations of our brother, peace was restored; the congregations rapidly increased, and much good was done. He enjoyed, to a remarkable extent, the high esteem and regard of all sections of the christian church. His unaffected simplicity of manner, his warm and generous friendship, and the catholicity of his spirit, endeared him wherever he was known. In November, 1852, having gone to Sheffield to preach the missionary sermons, he was suddenly taken ill. He was unable to preach, and it was much feared that he would not survive the journey home. He suffered much severe pain; but after a time, contrary to the expectation of his friends, was enabled to resume his ministerial labours, although in much bodily weakness and infirmity. On the night of Friday, December 23rd, 1853, he was again taken very ill. To those who visited him on the Saturday, he gave good advice, and told them to meet him in heaven. It pleased God to favour him with a sense of continual confidence in the finished work of the Lord Jesus; and early in the morning of Lord's-day, December 25th, he calmly and triumphantly finished his course. He died on the anniversary of his birth-day, aged 65.

REV. W. CRABTREE

Was for several years minister of the church at Lineholme, Yorkshire. He died a short time before the Association. The Secretary regrets that he has not been furnished with further particulars in reference to this estimable brother.

MODEL TRUST DEED.

THIS INDENTURE made the _____ day of _____ A.D. 185 _____ Between
A. B. (the seller) of the one part and *C. D. E. F. &c.* (hereinafter designated as *the trustees* of the other part *Witnesseth* that in consideration of the sum of £ _____ sterling to the said *A. B.* now paid by the said Trustees the receipt whereof and that the same is in full for the absolute purchase of the hereditaments hereinafter described free from all incumbrances the said *A. B.* doth hereby acknowledge He the said *A. B.* doth by these presents grant release convey and confirm unto the said trustees their heirs and assigns *All &c. &c. Together with* the rights members privileges and appurtenances thereunto belonging *And* all reversions and remainders of and in the same *And all* the estate right title and interest whatsoever of the said *A. B.* therein or thereto *To have and to hold* the said piece of ground and other the hereditaments hereby conveyed

with the appurtenances *unto and to the use* of the said trustees their heirs and assigns as joint tenants and not as tenants in common for ever. *And* the said A. B. doth hereby for himself his heirs executors and administrators covenant with the said trustees their heirs and assigns that notwithstanding any act or thing by him the said A. B. done or knowingly suffered to the contrary he the said A. B. now hath in himself good right and full power to grant and convey the said hereditaments unto and to the use of the said trustees their heirs and assigns in manner aforesaid *And* that it shall be lawful for them immediately to enter upon and at all times thereafter quietly to enjoy the same hereditaments without any interruption from the said A. B. or any person claiming under him *And* that free from all incumbrances whatsoever made occasioned or suffered by the said A. B. or any person claiming under him. *And moreover* that he the said A. B. and his heirs and all persons claiming under him or them will at all times hereafter at the request costs and charges of the said trustees their heirs or assigns make do and execute all such further lawful and reasonable acts deeds and assurances for the more perfectly or satisfactorily assuring the said hereditaments unto and to the use of the said Trustees their heirs and assigns as by them or their counsel in the law shall be devised or required.

And it is hereby declared and agreed by and between the said parties hereto and each of them the said trustees doth hereby for himself his heirs executors and administrators covenant with the others and every of them their and every of their heirs and assigns that they the said trustees their heirs and assigns will for ever hereafter stand seised of the said hereditaments upon the trusts and for the purposes following that is to say.

I. *Upon trust* to permit a chapel schoolrooms and other suitable buildings to be erected upon the said piece of ground by the voluntary contributions of the General Baptists of the New Connexion and other persons favorable to the said object and after the completion thereof to permit the same to be used for Religious Worship and Educational purposes by the General Baptist Church of the New Connexion which shall be formed there holding and teaching the doctrines following viz.—I. The Divine inspiration of the Holy Scriptures—II. That man is by nature a fallen and sinful being—III. That man is justified by Faith only in the Lord Jesus Christ—IV. The perpetual obligation of the Moral Law and the necessity of personal Holiness—V. The Regeneration of the soul of man by the influence of the Holy Spirit—VI. The proper Godhead and Manhood of the Lord Jesus Christ and that he suffered death to make a full Atonement for the sins of all men—and VII. The Baptism by immersion of Believers only—and for such other Religious or charitable purposes as shall from time to time be resolved upon by the said church in church meeting assembled.

II. *And it is hereby declared* that all such church meetings shall be composed of all members of the said church being Baptized Communicants who shall be present at a meeting called for the purpose by notice publicly given out in the said chapel on the Lord's Day next preceding such meeting during Divine Service by the person usually giving out the notices therein or by one of the Deacons of the said church and that an Entry of the Acts and Resolutions of the majority voting at such meeting being entered in a Book to be kept for that purpose and subscribed by the Chairman thereof shall be conclusive evidence of the same. *Provided always* that upon the occasion of the election or removal of the Minister or Pastor of or from the said church such previous notice as aforesaid shall be given on two consecutive Lord's Days next preceding such meeting

III. *And upon further trust* to permit the Minister or Pastor duly appointed by the said church at some such church meeting as aforesaid to Preach and conduct Religious Worship in the said chapel so long as he shall truly and faithfully teach and preach the doctrines aforesaid *And* in case any such Minister or Pastor shall preach or teach any Doctrine contrary thereto or inconsistent therewith or shall be immoral in his conduct then upon trust at the request and by the direction of such a church meeting as aforesaid wholly to eject and remove him from the said chapel and premises and not suffer him any more to interfere therewith.

IV. *And upon further trust* to demise and let such portion of the sittings in the said chapel and such other of the said trust hereditaments as the said church shall from time to time direct and to apply the rents proceeds and profits thereof first in paying the Interest of any moneys which may be borrowed or owing upon the said premises next in keeping the same in good repair and condition and insuring against fire and to apply the surplus as the said church shall from time to time direct *Provided always* that the said trustees shall not upon any account or consideration allow any person to be interred within the walls or under the said chapel and buildings or any part thereof.

V. *And upon further trust* when and as often as required by the said church to borrow and take up such sums of money at interest by mortgage of the said hereditaments or otherwise as shall be necessary for carrying out the purposes of the said trust and to make and execute all such Mortgage Assurances of the said hereditaments either for terms of years or in fee and with such Powers of Sale and other powers for securing the repayment of the moneys borrowed as shall be usual or necessary and the lenders shall require and to apply and dispose of the moneys so raised as the said church shall from time to time direct.

VI. *And upon further trust* when and so often as by death refusal or mental incapacity to act by going to reside abroad or by ceasing to be members of the said General Baptist New Connexion the number of trustees shall be reduced to 5 or less then to appoint such and so many other fit persons selected by the said church and being members of some church of the said General Baptist New Connexion as will make up the number of trustees not exceeding 15 and thereupon to convey the said hereditaments so as that the same may become vested in such new trustees either jointly with the surviving or continuing trustees or solely as the case may require upon the trusts and for the purposes hereinbefore expressed and declared. *And* it is hereby declared that every such new trustee shall both before and after the said premises shall have been so conveyed as aforesaid have the same powers authorities and discretions as though he had been originally appointed a trustee by these presents.

VII. *And upon further trust* that if at any time hereafter the said church shall be reduced or dispersed so as that Religious Worship shall be discontinued in the said chapel for 12 months or more Or if the said trustees shall be called upon personally and be obliged to pay any moneys borrowed or owing upon the said hereditaments which the said church shall be unable or unwilling to meet or which they shall not repay and reimburse to the said trustees upon demand then and in either case the said trustees shall offer the said hereditaments to any neighbouring church of the said General Baptist New Connexion which may be willing to undertake to resuscitate the said cause and shall convey the same to trustees appointed by such neighbouring church upon being repaid or sufficiently exonerated by them against all debts owing upon and claims and demands in respect of the said trust premises. And if no such neighbouring church shall be willing to undertake it then *upon trust* to offer the same to the Association of the said General Baptist New Connexion at their then next annual meeting and if the said Association shall not at such meeting elect to take it and forthwith do so then *upon trust* to sell and dispose of the said hereditaments together or in lots by public auction or private contract for the most money that can reasonably be obtained and to convey the same when sold unto the purchaser or purchasers thereof freed and absolutely discharged from all the trusts aforesaid and in the said last mentioned case *upon trust* to apply the proceeds of the said sale first in payment of expences and all debts then owing upon or in respect of the said trust premises and to pay the surplus if any to and for such Religious or charitable purposes as the said Association at their annual meeting shall order or direct.

VIII. *Provided always* and it is hereby declared that the Receipts in writing of the said trustees for the time being for the mortgage or purchase moneys of the said hereditaments and for all other moneys payable to them by virtue hereof shall be good and sufficient discharges for the same and shall exonerate the persons paying from being bound to see to the application or liable for any misapplication thereof *And* that none of the said trustees shall be answerable for each other nor for any more moneys than he shall actually receive even though joining in receipts for the sake of conformity nor for any loss or misfortune which may befall the said trust hereditaments and premises unless the same shall happen through his own actual wilful neglect or default —*And* that they shall and may reimburse themselves and each other with and out of the said trust premises all costs charges and expenses incurred by them in the execution of the trusts aforesaid or in anywise in relation thereto.

In Witness &c.

RECOMMENDATIONS TO BE APPENDED TO THIS DRAFT.

1. That no consideration in the Price of the Land should be an inducement to build in an inferior Locality.
2. That when possible sufficient Land be purchased to allow of the enlargement of the chapel—and also for School Rooms and Vestry.
3. That in the case of Village Churches and Chapels at New Stations Part of the Trustees be selected from Neighbouring G. B. Churches.
4. That an abstract of the Trusts of the Chapel Deed and the names of the Trustees be inserted in the Church Book.

Letter to the Churches.

THE PRESENT DUTY OF THE CHURCH OF CHRIST, AND MORE ESPECIALLY OF THE
NEW CONNEXION OF GENERAL BAPTISTS, WITH RESPECT TO THE
UNCONVERTED MASSES OF OUR OWN COUNTRYMEN.

DEAR BRETHREN,—Another year has swiftly rolled round, and again we address to you our annual fraternal epistle. In the language of Paul we would say, “Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ!” To you and to all the churches of the saints, of whatever country and name, may the blessings of the new Covenant be multiplied,—may “your faith grow exceedingly, and the charity of every one of you toward each other abound!”

Dear Brethren, the period at which we address you is one of European excitement and turmoil. He who sits as king among the nations has once more permitted the peoples of the earth to put themselves in battle-array; and war, war, is again the great theme of conversation, and (alas! that we should have to say it) the nearly all-engrossing subject of national interest. But whilst this conflict of an earthly kind is waging, and week by week exciting, now our hopes, now our fears, we would not have you forgetful of that far more important struggle, which for the last six thousand years has been going on, between the powers of good and evil,—between spiritual light and spiritual darkness,—a struggle, the *final* issue of which indeed is not doubtful, but of whose aspect in the nearer future we may say, that it seems to have been made by Divine Providence, in a certain sense contingent upon the zeal and activity displayed by the Saviour's church. More especially would we in this letter call your attention to our own land as, in part, the scene of this spiritual war,—to the comparative strength of the forces here marshalled on either side,—and to the present duty, so far as our own country is concerned, both of the Lord's army in general, and more particularly of that division of it to which we, as a Denomination, belong. In plain words, our subject is “*the Present duty of the Church of Christ, and more especially of the New Connexion of General Baptists, with respect to the unconverted masses of our own countrymen.*” The term “masses,” here employed, is indicative of vast numbers,—and it is, Brethren, a most distressing fact that there are, in this middle of the nineteenth century of the Christian era, *vast numbers* of our own countrymen unconverted,—as alienated from the God of love, and hostile to the truths of Divine revelation, as are multitudes of the heathen in foreign lands. In the course of the last year, Christians in Britain have had laid before them such data for forming an opinion of the Religious state of the community as they never possessed before. We refer to the “Census report on Religious Worship in England and Wales,” prepared by Mr. Horace Mann, and presented to both Houses of Parliament by command of Her Majesty. From the estimates contained in that very able report it appears that, after making the requisite deductions for infants and young children, as well as for persons detained at home through sickness, infirmity, and other unavoidable causes, there are in England and Wales about *twelve and a half millions* of people who might, were they so disposed, attend Public Worship at least *once* on the Lord's-day. But on the last Lord's-day in March, 1851, there were actually present at Public Worship,

including Sunday scholars and all, in the morning only about *four and three-quarter millions*,—in the afternoon *three and one-quarter millions*,—in the evening rather more than *three millions*. Many of these attended twice, some of them even thrice in the day, and would therefore be counted two or three times over. Altogether, Mr. Mann computes that there were about *seven and a quarter millions* of persons who attended service *once or oftener* on the Census Sunday; in other words, out of every twelve persons who might have attended Public Worship on that day, only seven actually did attend. Supposing that of the remaining five one may be reckoned as an occasional hearer, who, either through stress of weather, or other cause peculiarly operating on the day in question, was led to absent himself from Public Worship, it leaves the proportion as follows:—Persons attending worship (if not regularly, at least frequently) 8,000,000; habitual absentees, 4,000,000. Of the attendants, it appears that about one half belong to the State Church, and one half to the various Dissenting Bodies; so that the respective numbers may be expressed thus:—Attendants at Church 4,000,000; at Chapel 4,000,000; persons neglecting Divine Worship altogether, **4,000,000**. Thus simply stated, the case looks bad; but dwelling a little on the matter, let us notice two or three of the facts involved.

We suppose, then, that there are few Christians, living in large towns, who have not felt delighted at witnessing, on a Sunday evening, the numbers of well-dressed people streaming along the streets on their way to Public Worship; and many of you, probably, looking round upon a large congregation on a Lord's-day evening, have been cheered by the thought that, at that very moment, there were thousands of similar congregations assembled for christian worship in other places all over the country; yet it is a FACT that whilst the numbers who do thus attend are so great, they fall short by at least a *million* of those who are scarcely ever present at the services of the sanctuary. In other words, it would require that every Sunday evening congregation throughout the land should be *doubled* in order to absorb three-quarters only of the non-attendants; and there would *then* be left a surplus which would allow of the New Connexion of General Baptists being multiplied twenty-fold.

Take another view of the matter. Put together in one column all the attendants at the chapels of the Independents, the Baptists (both General and Particular), the Methodists (including the Old Wesleyans, the Calvinistic Methodists, both of England and Wales; the New Connexion, the Primitives, the Wesleyan Association, and Bible Christians); add to these the English Presbyterians, the Quakers, the Romanists, the Unitarians, and a variety of other minor sects, making altogether a total of more than *twenty thousand* congregations; and yet, sad to say, *all of these united would but make up a number equal to those who neglect Divine Worship altogether*.

Or, to set this painful matter in yet another light, it is a *fact*,—a fact, the statement of which should make the ears of every British Christian tingle, that the number of habitual absentees from Public Worship is equal to the united population of the whole of Wales; the East and North Ridings of Yorkshire; the Pottery district of Staffordshire, and the entire counties of Cumberland, Westmoreland, Nottinghamshire, Derbyshire, Leicestershire, Northamptonshire, Hertfordshire, Buckinghamshire, Berkshire, Oxfordshire, Huntingdonshire, Bedfordshire, Cambridgeshire, Rutland and Hereford. In other words, *the number of persons absent from Public Worship on the Lord's-day, who might, were they so disposed, be present, is equal to the entire population of twenty-seven English and Welsh counties, together with the important districts of Yorkshire and Staffordshire just mentioned*.

Nor is this all. Did the statistics of attendance at Public Worship express exactly the relative numbers of the converted and unconverted,—the Christian and non-Christian portions of the population—the case would be bad enough. But it is not so. Of the 8,000,000 of attendants, of whom we have been speaking, about one half belong to the Established Church of the country; and we all know the worldliness and formalism which pervade many of the cou-

gregations connected with the Establishment. Added to this, the remaining half includes Romanists, Socinians, Mormonites, Jews, and, in short, religionists of almost all kinds. Now, when we consider these facts,—and when we recollect, moreover, how many there are, even in Evangelical Nonconformist Congregations, who are mere hearers of the word and not doers thereof, are we uncharitable in expressing our conviction that *from those who do attend Public Worship* at least 3,000,000, or rather more than one-third, must be deducted as really unconverted persons? If so, then, in making a computation of the forces arrayed on the side of Christ and the world respectively, these 3,000,000 of unconverted hearers must be added to the 4,000,000 of habitual neglecters of Divine Worship, and the numbers will stand thus:—on the side of Christ and the gospel 5,000,000, on that of the world and sin 7,000,000; that is to say, in this the most Christian country upon earth, eighteen hundred years after the ascension of the Saviour and the out-pouring of the Holy Spirit on the day of Pentecost, a decided majority of the adult population is in a state of alienation from God, and under the dominion of his wicked adversary! Brethren, are we not justified in speaking of “the unconverted masses of our countrymen?”

But now, what is the duty of the Christian Church in reference to these “unconverted masses” of human beings? One thing is clear,—viz. that she ought to use her best efforts to gain them to Christ. But the important question arises, what are the special forms which these efforts of the church ought to assume? First, what ought Christians to do with a view to the conversion of the 3,000,000 unconverted attendants on Divine Worship? And, secondly, what in reference to the 4,000,000 who, in a twofold sense, are without?

With respect to the former class, we would affectionately suggest (1) whether Christian Pastors might not, in some instances, attempt more than they actually do in the way of private, personal appeal to this portion of their hearers? Oh, how few there are of us, who can adopt, even in the most modified sense, the words of the apostle, “Therefore remember that by the space of three years I ceased not to warn every one night and day with tears!” Then (2) might not private Christians, in their intercourse with their kindred and acquaintance, manifest greater fidelity in enforcing the claims of Christ, and pointing out the guilt and danger of delay? And might they not, with very great reason, hope for good results in this direction, if, to their greater fidelity to others, as thus manifested, were added a higher degree of piety and greater consistency of conduct in themselves?

And then (3) since, of the class we are now speaking of, more than one-half are attendants at the Established Church of the country, is it not a Christian duty,—a duty we owe to our Divine Master,—a duty we owe to multitudes for whom He has died,—to sympathise with, and help on, so far as we are able, all wisely-directed efforts for the purification and enlightenment of that church? It is true that the good accomplished in this way will only be indirect, but it will nevertheless be real, and in the end, great.

But with respect to the 4,000,000 of *non*-attendants,—the far greater portion of whom belong to those classes of the community who gain their living by hand-labour,—what is to be done? Here we arrive at what may not improperly be termed the great problem of the age. To this question various answers have been given, most of them containing a portion of truth. Our own opinion is that the disease being, so to speak, of a complicated nature, no *one* remedy will suffice. In order fully to meet the case not one thing only, but many must be done.

Some persons indeed there are, who seem almost inclined to despair of the case so far as the adult population of the country is concerned. They appear to think that even special efforts with a view to *their* reclamation would meet with but very small success, and therefore bid us make it our great work to attend well to the young,—the fathers and mothers of the next generation. And certainly, Brethren, language almost fails us to express the strong and intense

conviction we have of the vast importance of this department of Christian labour. To all of you, both pastors and private members, we would say, look well to your young people! look well to your Sunday schools! Could but the great majority of those who pass through our Sunday schools be brought within the fold of Christ, the stream of irreligion would, in the course of a few years, be cut off at its source, and mighty and blessed would be the change effected.

But the young are educated not merely by what they see and hear at school and chapel on the Lord's-day, but also by what they see and hear at home on the week-day. And oftentimes the zealous efforts of the teachers are almost wholly counteracted by the baneful influence exerted on the child by ungodly parents and neighbours. In order, then, that even the rising generation may become, by God's blessing, what we would have it be, it is clear that we must not devote *exclusive* attention to it, but must try to do something also for the spiritual improvement of the men and women that now are. What is it to be?

In the first place we would say, as many of them as possible must be visited at their homes, and conversed with individually as well as collectively. In the way of private conversation the gospel must be pressed upon them with simplicity, earnestness, and affection. We must not wait until they, of their own accord, seek our places of worship; but must persuade, and entreat, and in a manner, "compel them to come in."

If we consider the state of heart and mind, as well as the personal habits, of the greater part of those about whom we are speaking, we shall see that nothing short of this will suffice. It is to be remembered that, in common with the rest of mankind, they have a native disinclination to the holy truths of religion; this disinclination has, in their cases, been strengthened by long-continued habit; vast numbers of them, moreover, are the slaves of self-indulgence,—they had *rather* stroll about in the fields, or stand in groups about their doors, or gather round the table of the tap-room, than deny themselves of their coarse pleasures and attend, well-dressed and clean, the house of God; still further, they are influenced by mutual example and association, and many of those who at times have higher longings are destitute of the moral courage requisite to enable them, unassisted by the persuasions and almost daily-expressed sympathy of Christian friends, to choose a course which is sure to expose them to the taunts and derision of former associates. Altogether, we think it is clear that, of themselves, unsought and unpressed, these unhappy multitudes will never commence attendance at the house of prayer. And if so, our duty is manifest. The command of the Saviour is, "Go, preach the gospel to every creature;" and this command we must obey strictly and literally. The church must not shut herself up within brick walls and wait until the world seek her, she must go and seek the world. Here are these poor people, who, partly from native depravity, partly from the influence of habit and example, and partly, perhaps, from certain notions they have imbibed, will not of themselves come and hear the gospel,—then we must take the gospel to them. We repeat it, *they must be visited at their homes*; not ostentatiously, not patronizingly, but in a kind, friendly, neighbourly way, and Christian truth must be pressed upon them personally, and individually.

And this work ought not to be left exclusively to the ministers and other *officials* of the church. Christian people generally should engage in it. They must not say, "This is the minister's work. We have business to attend to. We take sittings and pay subscriptions; it is *his* to speak and visit and converse." For, what time, we may ask, has a minister, more than a great many private Christians, for the particular department of labour we are now speaking of? Recollect that it is in the large towns almost exclusively that these vast numbers of neglecters of Divine worship are to be found. Take then, for example, the minister of a church of 200 or 300 members in a large town. The whole of the Lord's day, when other Christians are usually most at liberty, *he* is fully engaged. The first three evenings of the week are occupied with various kinds of services,—in conducting bible-classes, and

preaching at home, or in the villages. The best part of each of the last three days in the week is taken up with the preparation of his Lord's-day discourses. Besides this, he has the sick and erring members of his flock to visit; he has the other members of his church and congregation to call on now and then; he has occasional lectures to prepare, and sundry public-meetings and committees to attend. In addition to all this, if he is to follow the advice of Paul to Timothy, it becomes him to "give attendance to reading;" and in these days especially, if he is to retain his proper position as a Christian teacher, this he *must* do. But, if he is to discharge properly and conscientiously all these duties, when is he to find *time* to visit at their homes the hundreds and thousands of whom we have just been speaking? Far be it from us to put the case unfairly! It *is* the duty of ministers as well as of other Christians to attempt something in this way. We only contend that since a minister has not more time for the work than hundreds of private Christians, a greater amount of this kind of labour ought not to be expected from him than from them.

It has been suggested indeed, and that with considerable show of reason, that it is upon another, and very different section of the Christian community, that special responsibility rests in connexion with this matter. We refer to those members of our churches who themselves belong to the humbler classes of society. It is sometimes unfortunately the case that ministers are looked upon by our mechanics and artisans with feelings of prejudice, as persons paid by the rich to preach patience and submission to the poor. Or, to use a phrase unhappily too current among them, religion is regarded as a "*mere money getting concern*." Now, were those of our members who themselves belong to the classes in question, to devote themselves to the work of bringing Divine truth before the minds of their neighbours and associates, this plea could not be urged. *Their* motives could not be suspected. *They* could not be regarded as other than disinterested; and thus the enemy would be at least spoiled of one of his weapons. Will our dear friends who work in factories and warehouses and other similar places, suffer the word of exhortation? If the remarks just made be correct, upon you, beloved friends, a special responsibility rests. In your efforts for the conversion of the ungodly, you have important advantages over even your ministers. You have not only freer and more frequent access to the persons in question, but your motives will be unsuspected. Remember this, and act accordingly.

To return, however, to the point before us, we wish it to be clearly understood that the work we have been speaking of does not belong *exclusively* to either one class or another. It is the work of the whole Christian people. And it is one, too, which requires for its efficient performance that we should act upon the principle of the *division of labour*. In efforts to do good it will usually be found, that far more is accomplished by the concentration of our energies upon a few points, than by distributing them over a more extensive sphere. So that Christ's people should divide the work amongst them. Each should take in hand one or two cases, and leave no means untried, until either by the blessing of God he has become the instrument of conversion, or it appears tolerably certain that, so far as his efforts are concerned, the case is a hopeless one.

Then, secondly, might not some special *public* means be occasionally employed, with the view of gaining a hearing for the gospel among those who at present neglect our ordinary services? We refer to such things as out-door preaching, when circumstances admit of it, and to the delivery of special discourses, to which the inhabitants of the neighbourhood should be invited by handbill or circular. The writer of this letter has, within the past year, become acquainted with instances of good in his own town, resulting from the employment of each of these means of usefulness. With respect to the announcement of special services, it becomes us, indeed, in the bills or circulars we may put forth, to avoid the appearance of what may be deemed "*Trade puffing*;" but, on the other hand, we think it quite possible to be, in a certain sense, too modest and retiring, and not sufficiently bold and fearless in our

attempts to gain the attention of mankind to our preaching of the truth. The printing press is, in our day, the great means employed for the purpose of drawing the attention of people to almost every other public object; why should not we also, who are engaged in the best of causes, avail ourselves of its aid?

Our third suggestion has reference to our larger and wealthier churches only. It is that, wherever practicable, an effort should be made to sustain, as a kind of assistant to the pastor, a local missionary, whose great work it should be to visit from house to house, conduct cottage prayer meetings, and in other similar ways to bring divine truth before the minds of our mechanic and artisan population. In some places the fact that town and city missions, supported by the Christian public generally, already exist, may perhaps preclude the formation of a distinct congregational or denominational agency; but where this obstacle does not stand in the way, we think the plan worthy of a trial. A number of Independent and Particular Baptist churches in London, Liverpool, Nottingham, Derby, and elsewhere, sustain such missionaries; why should not some of our churches do the same?

We hasten on, however, to notice fourthly, another matter to which we are anxious to call your special attention; we refer to the more efficient sustenance of that means of usefulness which we commonly denominate "Home Missions." Permit us, dear brethren, to express our conviction that we are not doing what we ought to do with a view to the establishment of new Christian churches in the populous districts of our own land. The entire sum raised by us as a Connexion for Home Missionary purposes has not, for several years past, exceeded £225 per annum; that is, *threepence* a year for each of our 18,000 members. Why should we not raise at least four times that amount, or one shilling a year for each member? Surely we should not find *that* sum burdensome. Yet with that income we might maintain no less than eight stations, at an average cost of £100 each per annum, and have, besides, £100 left for incidental expenses. Now, that there are many districts of our country which require additional accommodation, the census tables, already referred to, clearly prove. Presuming that chapel and church accommodation is needed for only fifty-eight out of every hundred of the population; that is, for rather more than one-half of the people, (as many probably as could be present at Public Worship at any one time) the following is the DEFICIENCY in some of the large towns and metropolitan districts:—

	Sittings.	METROPOLITAN DISTRICTS.	Sittings.
*Liverpool	95,000	Marylebone... ..	51,000
Manchester	80,000	St. Pancras	45,000
Birmingham	68,000	Lambeth	45,000
Sheffield	34,000	Shoreditch	43,000
Bolton	23,000	Kensington... ..	38,000
Salford	22,000	Islington	27,000
Wolverhampton	21,000	Whitechapel	26,000
Oldham	21,000		
Newcastle-on-Tyne ...	20,000		

Altogether in London alone there is required, in order that there may be accommodation for the proportion of the population stated above, an addition of no fewer than 669,514 sittings. Now why, dear brethren, should we not fix upon some of these districts where there is so lamentable a deficiency in the means of grace, and determine that we will, as a Connexion, by God's blessing, be the means, at least in part, of evangelizing them? Why not commence a new cause in London, and provide for at least *one* thousand, out of the six hundred and sixty-nine, for whom as yet there is no provision there? Why not at once adopt as Home mission stations, three or four of the weak churches we have already in populous districts, and give to them really liberal

* Should any one compare these numbers with the published tables, he may at first imagine that there is a discrepancy. The tables give the number according to *registration districts*; now some large towns are divided into two districts; we must, therefore, in our reckoning, add the two districts together. Thus in the above we have taken together Liverpool and West Derby, Manchester and Chorlton, &c.

aid until they shall have become healthy, vigorous, self-supporting communities? All this we might do, and still continue our help to the Home missionary stations we already sustain. It only requires that we should make up our minds to a little self-sacrifice and determined effort, and with Jehovah's blessing, the thing would be done.

The present state of our connexion requires, we think, a special effort in this direction. In order to the efficient maintenance of our public institutions, such as our Academy and Foreign Mission, we need more churches in the large towns; for it is there that not only the masses of the people are gathered, but there also that a large proportion of the *wealth* of the country is concentrated. Hence it seems reasonable to suppose, that the spread of our cause in the large towns would, in the course of a few years, tell most beneficially on the pecuniary condition of all our public institutions. *Financially*, at least, they would all be more prosperous.

And whilst the state of our connexion seems peculiarly to demand present effort in this direction, there are, we think, several things characteristic of us as a denomination, which may not unreasonably make us specially hopeful as to success. In the first place, the sentiments we hold are not only, as we believe, more in accordance with the word of God, than those held by any other body of professing Christians; they are also, as we think, specially adapted to commend themselves to the minds and hearts of the English people of this age. The general tone of feeling amongst the English people of our day, more particularly in the large towns and manufacturing districts, is decidedly anti-calvinistic. Even amongst the more educated classes the tendency of thought, as manifested in our current literature, is in the same direction. The philosophy of the age is distinguished by its marked recognition of the freedom or spontaneity of the human will. And, if we mistake not, those works on Theology which attract most attention amongst the thinking part of the community, are characterized by their decided rejection of the doctrine of Election *as propounded by Augustine and Calvin*, and by their strenuous assertion of the glorious fact that God is the Father, and Christ the Saviour, of the whole human family. Now we, brethren, as you know, can, without any misgiving, and without any secret mental reservation, speak to our fellow-men of a God of love whose arms are open to all,—of a Saviour who died to atone for all,—of a Divine Spirit whose tender compassion yearns for the conversion and sanctification of all,—of a church on earth, and a blessed home above, in which there is room for all! And the facts stated just now lead us to believe that our free and manly enunciation of these sentiments would meet in the heart of the community with a glad response. The world is getting sick and weary of all those class distinctions which are not founded in the nature of things; for which, in fact, no good reason can be assigned; and we who, as a denomination, know nothing of the distinction (altogether unscriptural, as we think) between general Divine influences imparted to mankind at large, and special Divine influences imparted to the elect only, possess in this circumstance an advantage over some other sections of the Christian church, who are not thus unfettered.

In addition to this, our mode of Ecclesiastical government,—our recognition of the perfect independency of individual churches,—and at the same time, our practical acknowledgment of the desirableness of union for the carrying out of common objects, are all features in General Baptist polity, adapted to commend themselves to the favourable regard of the masses of the people in our day. It cannot be denied, however much it may be deplored, that the repeated ruptures that have taken place in the Old Wesleyan body, have very much shaken the confidence of the English people in Methodism;* on the other hand they

* The writer wishes it to be understood that the above-mentioned fact is adduced, not, he hopes, from any unhalloved feeling of exultation over the misfortunes of a rival denomination, but simply as a *fact*, in some respects a very *painful* one, *having a bearing upon our own present duty*. When the letter was read at the Association, one very highly esteemed brother expressed a wish for the sentence to be omitted; other friends subsequently expressed an equally strong wish for it to be retained. Amidst conflicting advice, therefore, the writer decided to let the passage remain.

desire greater freedom of action, and more of self-government, than is accorded to them in connexion with the State Church; altogether, it appears to us, that now is the time, both for our own denomination and for all others possessing a similar Ecclesiastical polity, to step forward and offer themselves to the attention and confidence of mankind. *Now*, more probably than at any former period, may they hope for a favourable reception with the mechanic and artisan sections of the community; that is, with that very portion of society which most stands in need of our Christian exertions.

We have thus then, brethren, pointed out to you the work to be done; the vast field of labour that lies open before you. We have offered a few suggestions as to the particular modes of action which it seems desirable to adopt; we have noticed how important it is that we should, as a Connexion, at the present time, pay special attention to this department of Christian effort; and have briefly touched upon two or three considerations which lead us to hope that a little earnest toil and Christian self-sacrifice in this direction, would meet just now with peculiar and signal success.

In closing, we would say, dear brethren, why should we not forthwith be up and doing? We appeal to you as *General Baptists*; why, with our noble and scriptural sentiments, and with our liberal form of church polity, should we ever remain one of the smallest of the tribes of Israel? We are not straitened in our creed,—we are not straitened in our Ecclesiastical constitution,—we are not straitened in God; if straitened at all, it is only in ourselves. We are too content with the past rate of progress; we are too satisfied with present attainments. We want more of that heroic spirit which would lead us to “attempt great things for God, and expect great things from God.” But with deepest seriousness, with most importunate earnestness, we would appeal to you as *Christians*,—as men and women possessing godliness, whose hearts and lives have been consecrated formally and solemnly to the service of the Lord Jesus. How many are the motives which should urge us, as Christians, to diligence and faithfulness in this great work of labouring for the conversion of the unconverted masses of our countrymen! Remember, brethren, the command we have received, to go and preach the gospel to every creature. As we have already intimated, to wait for the ungodly to come and seek the gospel, instead of taking and pressing the gospel upon them, is not really and truly to obey this command.

Recollect, again, that your discharge of this duty has a bearing upon your own growth in piety. An inactive Christian, or one who thinks almost exclusively of his own salvation, and scarcely at all of that of others, enjoys but few of the sweets of religion, and can make but small spiritual progress. And a slothful, ease-loving church, is almost sure to be a discontented, inconsistent, and at best, but a stationary church.

Think of the present happiness of doing good, as well as of the joy which awaits you in the future, if, by the blessing of God upon your labours, but one sinner should be reclaimed,—but one soul saved. That redeemed and glorified spirit will be your “joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming.”

Remember the obligations under which the God of love has laid you. Recollect his forbearance and tender mercy toward you as individuals. Yea, think of all his goodness to you, and then remember that you cannot better please him, than by trying to lead many of his wandering children to their Heavenly Father's house.

Think of the anguish of the Redeemer's soul when in the garden of Gethsemane, and on the cross of Calvary, and say, ought you not to strive that the glorious end contemplated in those sufferings may be realized as fully and completely as possible?

Remember the value of even one human soul. What, if, through your sloth or supineness, any of the family of man should finally be found amongst the lost!

Look forward to the judgment, and think of the meeting there. The Lord Jesus, when on earth, declared that it would be more tolerable for Sodom and Gomorrah in the judgment than for those cities which had been favoured with his own personal ministry. On the principle implied in this statement, we cannot do otherwise than anticipate a fearful doom for the finally impenitent of our own land. To some extent, at least, they all know the Master's will, but do it not; and they might know more of it if they would. Nevertheless, the fact that their punishment will, if they continue unconverted, be of a more aggravated character than that of others, should make us all the more concerned for their salvation. For, who are they? They are our neighbours and acquaintance,—Englishmen and Englishwomen,—some of them even our kindred according to the flesh!

Finally, realize in imagination, if you can, the horrors of perdition,—the heaving of hell's dark surges,—the waking up to a consciousness of their true position of those who shall find "the world rolled by for aye," heaven lost, Christ lost, all lost for ever. On the other hand, picture to yourselves the joys of the celestial state,—the meeting with the Lord Jesus, and being holy and happy like him,—the company of angels,—the fellowship of the redeemed from among men; holy prophets, devoted apostles, martyrs who loved not their lives unto the death, illustrious saints of every country and every age. Think of the land where the inhabitant never says "I am sick;" where gaunt poverty never comes, and pale-faced sorrow never enters, and grim death never breaks in upon the shuddering circle. Think of these things, and remember, dear Christian friends, that for aught you know, it may depend upon your conduct whether some persons now living shall hereafter enjoy this bliss or endure that woe!

By all these motives then,—by your desire for the increase of the denomination to which you belong,—by your respect for the commands of the Saviour whom you profess to serve,—by your regard for your own happiness and spiritual progress,—by your gratitude to the God who made you, and to the Lord Jesus who died for you,—by the value of the human spirit,—by the solemnities of judgment,—by the joys of heaven,—by the pains of hell,—we urge and entreat you, solemnly and affectionately, to do all you can, in the connexional year upon which we are now entering, for the conversion of "the unconverted masses of our countrymen."

On behalf of the Association,

Yours most cordially,

WILLIAM R. STEVENSON.