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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. XIV.—NEW SERIES.
1852.

LONDON:
PUBLISHED BY PIPER, BROTHERS, & Co.,
PATERNOSTER ROW.

P R E F A C E .

THE completion of another volume of this work, reminds the Editors of the duty of addressing a word or two to their readers in the form of a Preface. Two difficulties at once present themselves as to the right execution of this task. One is the finding of suitable topics that are not the most veritable common place, and the other is, the conquering of the apprehension that what is written in a Preface is seldom perused. Hence, it is, we conceive, that so many leading organs of public opinion either omit this labour altogether, or curtail their addresses to very narrow limits. They usually content themselves with paying their friends the compliments of the season, and assuring them that the principles of their works shall not be abandoned, nor the editorial assiduity which has obtained public favour relaxed. The more graceful parts of this editorial conduct we cheerfully follow, and thus repeat our good wishes and sincere promises to our readers and friends.

There is one event of general interest, which, though not properly within the range of a religious and denominational periodical, suggests a train of thoughts of no common character. The funeral obsequies of England's great Duke, now just completed, invite our thoughts to the past, and to the singular and eventful period which his career embraced, and in which he was often a prominent actor. The extending of our dominions in the east by his arms, opened wide fields for the labour of the christian missionary; the sanguinary conflicts in the west, which overturned thrones, and convulsed and ruined nations, were brought to a close by his prowess and skill; and the unprincipled and talented destroyer and scourge of mankind, was sent into exile that the world might have peace. By a most marvellous course of events, after the lapse of thirty-seven years, the shade of Napoleon, with words of peace on his lips, is now elevated to his throne; and, flattered by the popish priesthood, and protecting the papal usurpation, he seems to be opening a new chapter in the history of the world. What may await Europe and the world is of course hid from mortal ken; but it will be well if the people of God, learning wisdom from the past, hold fast to their holy calling, and do not abate their zeal in the advancement of the cause of their glorified Lord. The period now terminated has been remarkable for the religious zeal and activity of the church of God. The Bible, Tract, Foreign and Home Missionary Societies all, or nearly all, date their origin within its limits, and during the past sixty years have been diffusing blessings around the world. This nation, though oppressed with the burdens entailed by past wars, has for a long time enjoyed the bene-

PREFACE.

fits of peace; and improvements in the arts, discoveries in science, and a more liberal course of public policy, have tended to the elevation and comfort of all classes.

It is hoped, moreover, that there are no manifest signs of weakness or decay in the general aspect of the various religious bodies in this country. The Wesleyans have had a rent—but this has quickened both sections to zealous efforts. All denominations seem to be at work in good earnest, and their example has stimulated the Established clergy and their supporters to increased vigour and exertion. The attempt to revive the active powers of the Convocation, and the addresses of the prelates and others on the occasion, give evidence of this fact, in addition to what our readers must have remarked in every locality. No doubt the progress of dissenting communities may be somewhat impeded by this activity, but it is hoped that, in the end, it will tend to good. There is a vast mass of our population yet under no religious influence.

In our own Denomination, though our limits are narrow, there are signs of progress. Our places of worship are being occasionally enlarged,—our Sabbath Schools are increasing,—our tract, and sick-visiting societies are not inoperative,—and our public institutions both for the education of young ministers, and for the conversion of the heathen are in efficient operation. Much more, doubtless, might be done in all these departments if there was an increase of zeal. The most devoted sometimes need the admonition to “work while it is called to-day.”

While it is certain that the number of ministers among us possessing a good measure of learning and education, is greater than at any former period, it is a fact that will be hailed with pleasure by our readers that a considerable number have engaged to contribute the productions of their pen to the pages of this, our denominational periodical. We trust that by this means its general interest and value will be increased. While we thus remind our friends of their engagement, we would invite our ministers generally, and our junior ministers especially, to cultivate an interest in our work, and make it a “repository” of their thoughts and studies. Let every one contribute his portion for the general edification and improvement.

Renewing our request to our agents and friends to supply us with early and condensed intelligence of all the more remarkable transactions and events which occur in their respective localities, and repeating our thanks to them all for all their services rendered to this work, we conclude by assuring them and our readers that no pains shall be spared to meet their reasonable wishes, and to render this miscellany conducive to the unity, purity, and prosperity of the denomination to which it belongs.

Nov. 19, 1852.

THE EDITORS.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 157.]

JANUARY, 1852.

[NEW SERIES.]

MEMOIR OF MR. J. BUTTERS, OF SPALDING.

CHRISTIANITY, whether viewed speculatively or practically, presents to every honest mind, unmistakeable proofs of its divine origin. Perhaps, however, in the latter of these aspects it stands forth more prominently to public notice and admiration. Many fine theories, ancient and modern, have been introduced to the world, theories which exhibit an apparent harmony and consistency in their several parts, and in which human scrutiny can scarcely discern any considerable imperfections; but alas! when brought to bear upon the practical working of every day life, how miserably do they in most instances fail. The exclamation, *cui bono?* is instinctively uttered while observing the development of these ingenious theories.

Now the religion of Jesus, in contradistinction to most or all other moral systems, is seen to best advantage when *at work*. Whatever objections may be urged by the sceptic against the theory of christianity, he can hardly summon up the courage to decry its tendency. On the contrary the most inveterate infidels have openly avowed, that were its system of ethics to be universally acted upon, ours would be a happy world. The christian scheme, or the gospel, evidently possesses a fitness or adaptation to the circumstances and wants of man, an adaptation as manifest and beautiful as that which obtains in the natural world between light and the human eye, air and the human lungs, or food and the human stomach.

VOL. 14.—N. S.

B

While in every station in life the gospel proves its fitness and utility and power, in no case are these more impressively presented than in the hour of death. The Saviour does not leave his disciples *then*; but christian hope casting her radiant and refulgent bow over the tomb, and placing in the hands of her votaries the rod and staff of the Almighty, enables them triumphantly to exclaim "Yea, though I walk through the valley of the shadow of death I will fear no evil."

These reflections in which we have just indulged have been elicited by the decease of a well known and beloved deacon of the General Baptist church Spalding.

Mr. John Butters was born at Tattershall, Lincolnshire, on Feb. 16th, 1773. Of his early life little is known calculated to interest the general reader. It appears from some memoranda inserted by himself in one of his scrap books, that he was sent for two years to a school at Coningsby, conducted by a Mr. W. Rowly, and that the scanty education there received was paid for by the rector of Coningsby, the Rev. — Bowers.

When about fifteen years of age he removed to Tydd St. Giles, a village in Cambridgeshire, to reside as servant with Mr. John Smith, grocer and farmer. With Mr. Smith he continued for six years, and then removed to Boston as journeyman to Mr. Thomas Small, draper and grocer. At the expiration of two years he went to Bourne, subsequently he returned

to Boston, and on Feb. 16, 1802, he became a resident of Spalding, at which place he remained until his death, March 14th, 1851.

As a man of business the career of our departed friend was marked by prosperity, owing no doubt to his activity and energy, blended with transparent integrity. As a townsman he was respected and honoured for nearly half a century, and as a christian he was revered and beloved for his consistency and devoted attachment to the Redeemer and his cause. There were many beautiful traits in his character, on which we would dwell, were it not for the *appearance* of adulation. Let, however, the fact speak for itself, that for almost fifty years he exerted a moral influence possessed by very few in the town and neighbourhood in which he resided, and that his death was universally regretted. Perhaps the distinctive and most prominent feature of his character was his christian mildness and meekness of spirit. The writer, though intimately acquainted with him, can with safety say that he never saw him betray the slightest indication of bad passion. It was sometimes exceedingly interesting to observe amidst the ebullition and anger of other spirits, how tranquil and unruffled was his. Like the stately and firm-rooted cedar of Lebanon, he appeared almost unmoved by the howling winds and impetuous hurricanes of life. Feeling never appeared to usurp the mastery over judgment, and hence the great secret of this moral power in the domestic circle, at meetings for discussion, or in the assemblies of the church. It was delightful to behold his placid countenance—a true index of the mildness of his disposition. He has gone we trust and believe, to that world where indeed he is not needed as the allayer of disturbances, but in which he is no doubt engaged in a still higher and happier employment.

Though considerably advanced in years he manifested but few symp-

toms of senile debility or infirmity until the occurrence of an event on Aug. 15, 1850, which probably was more cutting and afflicting to his heart than any which he had experienced before. We refer to the death of a beloved wife, with whom he had lived in bonds of the closest affection for upwards of forty-eight years. From this bereavement his spirits never appeared to rally, and little doubt can exist that by it his own decease was hastened. Most affecting was it to witness his frequent intense grief, and habitual depression of spirits, and the more so from his previous cheerfulness. It soon became quite evident that his own health was suffering most severely. Infirmities seemed to rush upon him all at once, and very speedily was he confined to his house. Most assiduous and anxious were his medical men, but to little purpose. The worm of sorrow was gnawing at the root, and this in conjunction with disease soon laid the victim low.

During the former part of our departed brother's affliction his mind was in considerable doubt with regard to his spiritual interests, probably arising, at least in part, from the shattered state of his nerves. This fact having come to the knowledge of the church, a special prayer-meeting was appointed. Fervent and melting intercessions were presented at the throne of grace that the clouds might be dispelled, and that he might possess that assurance of adoption which the gospel warrants. We have reason to believe that these prayers were answered, for subsequently, the darkness and doubts were dissipated, Christ was felt to be "very precious," and the last valley of the christian pilgrim was trod in peace and hope.

Our deceased friend has left behind four daughters, all of whom we have every reason to believe are following the footsteps of their glorified parents. May they be faithful unto death, and ultimately meet as an undivided family saved of the Lord. D. N.

KING JESUS PRESENTED AND PROCLAIMED.

A Discourse delivered in Zion Chapel, Broughton-road, on the Lord's-day evening following the Queen's visit to Manchester and Salford, Oct. 10th.

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of Glory shall come in!

Who is this King of Glory?

The Lord, strong and mighty, the Lord mighty in battle!

Lift up your heads, O ye gates; even lift them up ye everlasting doors, and the King of Glory shall come in!

Who is this King of Glory?

The Lord of Hosts, he is the King of Glory!”—Psalm xxiv. 7—10.

THERE was about the Jewish dispensation, much of what we must denominate, for want of a better name, *scenery*, or pictorial embellishment. It had as its sacred trust the moral law, and the great unvarying principles of God's moral covenant lived and moved in its constitution and history; but its religious elements were, it might be said, clothed upon with sumptuous apparel, covered with the richest embroidery. So to speak, the golden fruit from the tree of life was exhibited in a basket-work of silver. All that was lively in colour, imposing in decoration, fragrant in odour, and charming in music, was put under tribute to make that dispensation the grandest embodiment of external splendour, no less than it was by the divine appointment, the representation and reflection of the beauty of holiness. This being the case—and it was *the* case best adapted to the age and people—we may read without surprise of that periodical gorgeousness which was displayed in the celebration of the festivals, and of that yet greater magnificence which was shewn on those occasional holy-days that intervened in the experience of the Jews. Who could read, for example, this spiritual and sublime ode without being sure that it must have been composed in anticipation of some event of more than ordinary interest and solemnity; when the national heart beat faster, and the national face was flushed with a ruddier and warmer glow? What that particular event was is not perfectly clear. It may have been, as believed by many, the removal of the

Ark from the house of Obed-edom, where it had remained three months, when king David in person brought it and put it “with gladness” in the city of his own name, which formed as you know a part of the city of Jerusalem. And if we agree with this opinion, we may consider that when the ark of the Lord was being escorted up to the entrance of the city where David had prepared a tabernacle for it, the entire choir joined in singing, with accompaniments on their tuned instruments, the eloquent introduction of the psalm comprised in the first two verses. Then the thrilling enquiry rose aloft, “Who shall ascend unto the hill of the Lord, or who shall stand in his holy place?”—to which a reply of singular beauty burst forth, extending to the end of the 6th verse: then, that the summons was chanted with solemn animation, “Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in!”—and that those within the city, or a portion of the choir—having previously entered the massive portals which on account of their strength might well be called “everlasting”—took up the inquiry “Who is the King of Glory?”—to which came the response as given in the text, followed by another summons, another inquiry, and a second reply—when the gates being flung wide open, the King of Glory as represented by his holy ark, entered amidst the hallelujahs of the attendant minstrels and the transporting acclamations of the congregated multitudes.

Another explanation has, however,

been given, which is, that David composed and left it with Solomon to be sung at the dedication of the temple which he himself was not permitted to erect or see. The reference, if that were so, would be to the transference of the ark from the curtained tabernacle to the Holy of Holies, or inmost shrine prepared by the munificence of Solomon. The crisis then, would be, that point of time immediately before "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, under the wings of the cherubim;" and august beyond comparison, yea, almost beyond conception must have been that scene, when with all the majesty and pomp that Solomon the Superb could impart, and the congregation of assembled Israel contribute, the King of Heaven who "dwelleth not in temples made with hands" was introduced, as it were, to that house which he had promised to make his peculiar residence—hallowed by the piety which reared it, and by the cherubic presence and shekinah glory that should dwell therein.

May a consideration of the original design and use of this inspired production put us into a frame of mind fitting us for a serious and profitable meditation on the passage before us,

First,—As proclaiming the prerogatives and triumphs of the Redeemer. *Secondly*,—As contrasting his presentation with spectacles of earthly grandeur. And *Thirdly*,—As appealing to each human heart for a welcome admission to the Saviour.

I. We shall regard it *as proclaiming the Redeemer's prerogatives and triumphs*.

Our ideas of the Divine dealings with mankind, and of the character of the christian religion, will be very incomplete and unjust, unless we lay it down as a first principle that the world has never seen or known anything of God out of, *i. e.* separate from, Christ Jesus; that in all periods and under every form of his revelation of him-

self, the Deity has been beheld and felt, so far as he ever has been, through the eternal Word. Not, understand me, through "the *Man*, Christ Jesus," for God was manifest in the flesh less than 2000 years ago; but through that Divine Essence or Subsistence which did, in "the fulness of time," tabernacle among the sons of men. Once get hold of this fact, and much that is otherwise obscure will be clear as cloudless day: for we then understand how Moses "esteemed the reproach of *Christ* greater riches than the treasures in Egypt."—How the Angel of Jehovah was the guide and governor of Israel, the Israel that "tempted Christ in the desert," and how it was of him that Moses and the prophets were said to have written; how, in a word, he not only is Omega the Ending, but Alpha the Beginning, in whom, and by whom, and to whom have been, and are, and will be, all things in heaven and in earth. Thus enlightened we shall read the Old Testament with other eyes: we shall perceive the unity of our faith, in object as well as quality, with that of prophets and psalmists, and righteous men of old; and every epithet of honour and renown which is applied in the First Testament to God will be viewed as a jewel set in the diadem of Him whom the Second Testament crowns with glory and praise.

Christ then is the king here eulogized: they are his prerogatives and triumphs that are celebrated in such lofty style.

He is the *King of Glory*, the possessor of whatever is glorious in such a transcendent degree as to be the King of glory: others are its subjects,—he is its Lord. And wherever there is glory we are not to think of it irrespective of him. Whatever is excellent and noble,—whatever in mind or matter lawfully fascinates and enraptures us, is his,—owns him as Monarch and as Sire. Do the heavens above team with sparkling sun-stars and effulgent constellations? They

are glorious, but only because they are the workmanship of the glorious King, eternal, and invisible. Are there scenes on earth which fill the soul with wonder and speechless admiration? Is there that of the sublime and beautiful in Nature and in Art which touches hidden sympathetic chords within us, and thrills us till we can feel no more? All comes from Him. He made the mountain whose crest of snow is bathed by the deep blue of heaven—and he made us to have heaving emotions at the sight. And is there aught in moral action—in benevolence, in generosity, in heroic self-denial, that charms our ear at the recital and stirs the blood to emulation? Who created these dispositions, glorious as they are—and who constituted us to confess them glorious, but He who is the King of Glory?—So we might continue; for there is no end to such illustrations. But in our text the King of Glory is photographed, if I may use that expressive word, by the description “The Lord strong and mighty—the Lord mighty in battle—the Lord of Hosts.” These are awful appellations, and they feature to us (alas too faintly on our minds!) the prerogatives and triumphs of the Immortal King.

Strong and mighty! Our notions of might are relative. There is the might of the ant which carries with much ado a straw along. There is the might of man who singly can do little, and unitedly can do more, but who inventively can achieve prodigies—prodigies to us, remember: for what man does with the labour of myriads of hands, thousands of years, and hundreds of ingenious trials, is but small when compared with things mightier still. One storm engulphs his navies, one earthquake buries his cities, one plague sweeps away his nations! Angels are mighty—they “excel in strength.” One destroyed all the first-born of Egypt in a single night; one smote 70,000 Israelites from Dan to Beersheba; and one

brought the sleep of death upon the countless army of the Assyrian king—But angels are limited in power; they are messengers and servants of a Mightier than themselves. Yes! God—Christ—is strong and almighty. He is strength—self-existent power, boundless, everlasting! Whatever might there is in nature issues from him; all forces depend on him who is ultimate force; and as the originator and communicator of Power, he is the Mighty, the unapproachably—the immeasurably Mighty! “The Lord reigneth: he is clothed with majesty; the Lord is clothed with strength wherewith he hath girded himself”—there is his Divinity!—all other beings are girded by him with the strength they have—*he girds himself*. “The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” Such a “mighty God” is Christ!

Mighty in Battle! There was a period, whose date it belongs not to our chronology to fix, when the harmony of heaven was disturbed; when Pride and Hostility raised their brazen faces before the celestial light; and when such an infatuation seized a section of the angelhood that they “defied the Omnipotent to arms.” Was not God “mighty in battle” then? It would be a shame to attempt to say how he battled except in the language of him

“ ——— That rode sublime
Upon the seraph-wings of ecstasy;”

and Milton himself saw only darkly through the telescope of his imagination when Christ was thus beheld:

“ He on his impious foes right onward drove
Gloomy as night: under his burning wheels
The steadfast empyrean shook throughout;
All but the throne itself of God. Full soon
Among them he arrived; in his right hand
Grasping ten thousand thunders, which he
sent

Before him, such as in their souls infix'd
Plagues; they astonished all resistance lost,
All courage—down their idle weapons dropt;
O'er shields, and heads, and helmed heads
he rode,

Of thrones, and mighty seraphim prostrate,
That wished the mountains now might be
again

Thrown on them as a shelter from his ire.
*Yet half his strength he put not forth, but
checked*

His thunder in mid-volley; for he meant
Not to destroy but root them out of heaven.
The overthrown he raised, and as a herd
Of goats, or timorous flock together thronged,
Drove them before him, thunderstruck, pur-
sued

With terrors and with furies to the bounds
And crystal wall of heaven !”

The Lord strong and mighty—the
Lord mighty in battle !—And to de-
scend from the terrors of that supernal
war, what was the song of Moses
when he saw the deliverance wrought
out for Israel at the Red Sea ?—“The
Lord is a man of war; the Lord is his
name. Pharaoh and his horses hath
he cast into the sea; his chosen cap-
tains also are drowned in the Red
Sea.” No other examples need be
adduced; and these are required only
to impress us, as we are not often
adequately impressed, with the war-
like strength of God, of God in Christ.
And bear in mind that he still remains
mighty in battle, and that he will do
battle, such battle as just described,
with those who fight against him;
which every sinner is doing in his
heart, rebelling against him, “setting
at nought his counsels and despising
all his reproof.”

The Lord of Hosts! This is the
ascription of praise which Isaiah heard
from the lips of the seraphim who
cried one to another “Holy, holy,
holy is the Lord of Hosts; the whole
earth is full of his glory!”—“Jehovah
—Sabaoth”—which signifies the ever-
lasting Head of all things; to whom
all hosts are subservient as their natu-
ral Ruler and who is the Judge of
all responsible creatures. Brethren!
forms of speech, if ever so multiplied
and prolonged would fail to supply a
full comprehension of what is included
in this supreme designation—Lord of
Hosts. It embraces eternity of being
and universality of dominion; the king-
ship of all kings, the lordship of all

lords—He is “God blessed for ever!”

But the Redeemer is not merely
described as having these prerogatives,
but he is represented as sustaining an
attitude in which his Divine character
becomes the subject of triumphant and
exulting proclamation—and there are
four occasions to which we may con-
ceive this Proclamation most signally
to apply: two are past, and two are to
come, and one of each is to be assign-
ed to earth and heaven respectively.

1. Let us glance at the two earthly
first.

It is a cardinal fact of our religion,
that the divine nature assumed to it-
self the human, and that this ineffably
mysterious assumption took place in
Judea, according to prophecy, at a
certain time, in a certain place, and
under certain conditions. Now how
much is it in tone with the greatness
of the incarnation to conceive the earth
addressed in this sublime invocation
her gates and everlasting doors, viz.,
the firmamental expanse, so intangibly
ethereal and so expansively majestic,
being called upon to be lifted up,
drawn upward or unfolded, to suffer
the King of Glory to come in! We are
apt, from the humiliation of the Sa-
viour’s advent, to forget the honours
that attended it. Its humiliation con-
sisted mostly in his being born at all,
not so much in his being born in a
stable and laid in a manger. Though
he was ushered into the world with
an absence of human parade and cir-
cumstance, if we except the homage
of the Magians, yet the celestial pow-
ers and principalities did not look on
unmoved and slothful. “A multitude
of the heavenly host” celebrated the
event with lyres that were wont to
make melody on the crystal sea of
heaven; and ere their God and our
God allies himself with our nature,
hark to their proclamation, “Lift up
your heads, O ye gates, and be ye
lifted up ye everlasting doors, and the
King of Glory shall come in!” “Who
is the King of Glory?” asks the col-
lective voice of earth; and the an-

swer is, "The Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts—He is the King of Glory!" Then does the earth receive her Lord; then is the Word made flesh; to humble shepherds is the New Gospel, *i.e.*, glad tidings, told, and the celestial choir can sing "Glory to God in the highest, and on earth peace, good will toward men;" while the church of all ages is thenceforward able to repeat the prophetic strain, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." Now, as he never did before, does the Lord of Hosts visit the earth to fill it with his glory.—Time passes: we are gathered to our fathers—the creation continues in travail; unknown to most who live in it, the world's *last day* draws nigh; the earth reels in her orbit: at once there is a universal hush—then comes the loud trumpet-peal of the archangel, loudening as it lengthens—the dead spring up in newness of life—the heralds are once more before the everlasting doors, and their magnificent summons is, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!" "Who is the King of Glory?" again cries the earth, trembling half with terror and half with joy, Then swells the answer, reverberating from east to west, "The Lord strong and mighty, and the Lord mighty in battle, the Lord of Hosts, he is the King of Glory!" And at once does Christ in his own glory, his Father's and the holy angels', descend and enter; his throne is under him, and he makes the gates of azure the place of his final judgment.

2. But has not heaven chronicled one proclamation scene, and is it not waiting for another?

See! the tomb where his enemies laid him is empty; death and hadès have been defeated; and farther, see

his feet are on the side of Olivet, where a cloud, unlike all other clouds, falls as a snowy garment round him, and then rises enclosing him within its bosom. He has gone!—gone beyond the limits of this planet—beyond the bounds of solar light—beyond the sphere of the remotest star; gone! but not alone: for if Elijah was granted a chariot and horses of fire, much more would the Redeemer be attended by legions of those flaming spirits that burn day and night before his throne. They haste to welcome him, and with them mingle the souls of departed saints who greet him on his way to the installation appointed him by the Father as the reward of his mediatorial work; and so arriving at the pearly portals, the proclamation is raised by myriads of his train "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!" "Who is the King of Glory?" ask the watchers by the gates and the harpers on the walls; and then do sapphire and emerald echo to the shout of acclaiming angels, "the Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts, he is the King of Glory!" Lifted, then, are the heads of the gates 'on golden hinges turning,' and with trophies of victory, making a shew openly of the spoils he has taken from the dominions of evil, the Redeemer sits down with his Father on his throne; and as Conquering-Christ, all the angels who worshipped him when born now joyfully assist in his public coronation.

But the future has yet another spectacle reserved, and heaven will yet be summoned to lift higher her everlasting doors when her King, having judged men and angels, returns with thousands of thousands of his saints, redeemed out of every kindred and tribe and tongue, to enter on their perpetuity of bliss made perfect. He has been "revealed from heaven with his mighty angels in flaming fire, taking vengeance upon those that know

not God" and he now mounts on the wings of cherubim to inaugurate the consummation of all things. Will he not then appear before the walls of Salvation and the gates of Praise as the "Lord strong and mighty—mighty in battle—the Lord of hosts—the King of Glory?" and to his glory he will introduce his faithful servants. They will pass in with him; of that glory they shall have an exceeding and eternal weight, and so shall they be for ever with their Lord! "Amen! even so come quickly Lord Jesus!"

Now, on each of these occasions—these distinguishing epochs in the history of the Redeemer, we may suppose the use of this language, and perceive how appropriate its use would

be. We do not say that it, or any form of words like it, was, or will be used (any more than the visions of the Apocalypse are to be taken as literal pictures or *fac similes* of what transpired in heaven)—but this we do say and maintain, that the spirit of this proclamation has been and will be evinced, and in a measure transcending our imagination; and that all the adoration we can conceive involved in so grand a ceremonial and so glorious an announcement has been already twice afforded, and will be twice repeated before "the end, when he shall have delivered up the kingdom to God, even the Father.....that God may be all in all."

(To be concluded in our next.)

EARLY LABOURERS IN ORISSA.*—No. I.

DEAR BROTHER,—The following may, I think, with propriety be called—the first chapter in Orissa Mission History; and the particulars which, as it appears to me, are not wholly devoid of interest, have not before been published in any account of our Mission. In preparing this account I have again and again thought of our Lord's words—"This, which this woman hath done, shall be told for a memorial of her." So I think justice and generosity require that what the Serampore missionaries did for Orissa should be told for a memorial of them.

Yours faithfully,

J. BUCKLEY.

WHEN the nineteenth century commenced its eventful course, Orissa was closed against the gospel: but it shortly after pleased Him who "putteth down one, and setteth up another," to deliver the people from the oppressive yoke of the Mahrattas, and to bestow the government of the province on a nation whose military triumphs have often been succeeded

by the establishment of a kingdom which cannot be moved. This auspicious event—for in every respect it is worthy of being thus designated—occurred in September, 1803. Soon as the illustrious and immortal men, whose names will ever be associated with Serampore in the annals of the evangelization of India, heard of the triumph of the British arms at Cuttack and Pooree, they earnestly desired to translate the Word of God into the language of the newly-acquired province; and to communicate to its idolatrous inhabitants the greatest of all blessings—the gospel of the grace of God. Nor were the desires which, in the expansive spirit of christian benevolence, they cherished for the benefit of this long-neglected land allowed to slumber. Four months only after the province had been ceded to the British, the following entry occurs in Mr. Ward's journal:—"Jan. 21st, 1804. Brother Carey has taken a Moonshee (*i.e.* Pundit) this week, to begin translating the Scriptures into the Orissa language;" and in a united letter to

* The passages which are given as quotations are extracted from the Periodical Accounts. It would be tedious to refer particularly to all the places from which information has been gleaned, but all the volumes have been very carefully examined.

the Society in the following April the missionaries remark, "The late successes of the British arms in India have put the country of Kuttak (where the Ootkul language is spoken), and a large part of the Mahratta dominions into the possession of the English, we thought this an opportunity not to be neglected, and have therefore begun a translation into both these languages, which goes on regularly, and will, we trust, in a reasonable time be accomplished." The reader will doubtless suppose that Kuttak is another way of spelling Cuttack, but may probably not be aware that the Ootkul language signifies the Oriya. The last remark as illustrating the disinterested benevolence of the missionaries must not be omitted,—“Thus far we have been enabled to sustain the expense of this undertaking, but are not at present able to do more.”

At this time they had no doubt formed the intention of sending a missionary to Orissa, as they observe in the following year: “We have long had it in our minds to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time.” But after being silent on the subject of Orissa for three years, during which time, however, Carey, the veteran of the Serampore band, in connexion with other important engagements, was quietly pursuing the translation of the New Testament into Oriya. They say in March 1808,—“We have not been unmindful of our former resolution relative to sending a brother into Orissa, or some of the parts adjacent; but from particular information recently obtained, we are constrained to conclude that the way for the gospel in these parts is at present shut up. Prudence forbade their stating the whole truth as it may now with propriety be stated. The rulers of British India, albeit they “professed and called themselves christians,” evinced

determined hostility to the propagation of christianity. Many in high places were infidels, and forbade the servants of Christ “to speak to the gentiles that they might be saved.” The then governor-general, Sir George Barlow, (who passed to the great account in Dec. 1846,) sent a verbal message in 1806 to Carey to the effect that as the government did not interfere with the religious prejudices of the natives it was their wish that he and his colleagues would not do so. And it must be understood that every attempt to convert the natives to the faith of Christ was, in the vocabulary of those men, an interference with their religious prejudices. How different the estimate which enlightened and christian men, to the end of time, will form of the benevolent and self-denying labours of Carey; and of the conduct of the governor who prohibited him and his associates from preaching the gospel. Carey has already a renown wide as the world, though he sought it not, and the lustre of his name will increase more as mankind increasingly appreciate moral worth, humble piety, and the importance of diffusing the gospel; while the name of the governor who opposed the missionaries, and established the Pilgrim Tax at Pooree is little known, except in the annals of the government of India. In the following year a still more determined and wicked effort was made to hinder the gospel of Christ; but by this time Sir George Barlow had ceased to be governor-general, and on a respectful memorial being presented to his successor, Lord Minto, the proceedings were stayed, though it was not till the renewal of the charter in 1813 that full toleration was enjoyed. On account of the extreme jealousy of the authorities, the missionaries were more careful in sending particulars of their labours to the society, and were very desirous, (wisely so,) not to give unnecessary offence to the rulers of the

land. Still, Orissa was not forgotten in their prayers and efforts; and early in 1808 they sent out two native brethren to distribute tracts, and make known the word of the Lord in the province. It is interesting to notice that the first Hindoo who was honoured to make known the gospel in Orissa was Krishna Pal, the first fruits of the Baptist Mission, and the author of the pleasing hymn translated by Mr. Ward, which is a favourite with many,—

“O thou my soul forget no more
The Friend who all thy misery bore.”

Krishna was accompanied on this tour by Sebuckram. In the report of their journey they mention among other places, Bhuddruck, the Bytarini river, Puddumpore, and Cuttack. At Cuttack, or as they spell it, Kutuka, they found numbers of pilgrims wending their weary way to Pooree, and to these they made known the way of life. Leaving the capital of Orissa, they proceeded on their journey to its most distinguished shrine, and speak of passing through Balekate and Makundapore (villages on the Pooree road): at length they reached the suburbs of the shrine, but here a demand was made upon them for the pilgrim tax, and as they had not sufficient money to meet it, they were obliged to return sooner than was intended; and on their return they distributed tracts and made known the word of salvation at many places.

In 1809 the missionaries report with thankfulness to the Giver of all good, a circumstance of immense importance to the best interests of Orissa. A treasure infinitely more precious than Orissa's sons and daughters had ever known, was now prepared for them. *The New Testament was translated and printed in the Oriya language.* It has been said, not altogether without truth, that the man who causes three blades of grass to grow where only two grew before, deserves well of his country and his

species. How much more worthy of honour the man who, regardless of the frowns of potent rulers, through evil as well as good report, with a zeal that never tired, pursued his delightful work of translating into languages spoken by millions of immortal beings, the Word of God that liveth and abideth for ever. In the light of the divine Word, and in the prospect of the great day of account, the delusive glare attaching to the proud achievements of the warrior, and the statesman, fades away, while these triumphs of sanctified energy shine with deathless lustre.

The desirableness of establishing a mission in Orissa was now increasingly felt, and in the same year that witnessed the completion of the New Testament they invited one of their members (John Peter) to enter on the work, and appointed as his associate a Hindoo brother, named Krishna Das. This important step was taken, as they state, “after much deliberation and earnest prayer.” A few particulars of these two friends, the first christian labourers located in Orissa, may with propriety be given.

John Peter was born in Bengal, and his parents, who were Armenians, resided in Calcutta. According to the custom of the Armenian church, he was immersed in his infancy, but his parents were wholly ignorant of spiritual religion, and their son grew up a dissipated and wicked young man. He had obtained a little knowledge of religion from reading the New Testament and some English Catechisms; but he knew not the grace of God in truth. While in this state of careless indifference, various troubles befel him, which by the good spirit of God, excited anxiety respecting his soul; and this anxiety led him to the house of prayer. A Bengalee sermon by Mr. Ward, at the Lall Bazaar chapel, Calcutta, affected his heart. He gladly received the word, and was baptized. Soon after his

baptism he began to exercise his abilities in Bengalee preaching, the brethren heard him with surprise and delight, and spoke of him as "the most eloquent and pathetic Bengalee preacher" there was in the mission. As the Oriya bears so close an affinity to Bengalee, it was thought he might be usefully employed in Orissa, and would speedily acquire the language. In a narrative written with much simplicity and humble piety, he says, "If the missionary brethren had not been sent to this country we had been lost: we knew not the way to Christ and his salvation. We had been lost—lost for ever. I was excommunicated from my national church for embracing this gospel, like the blind man from the Jewish synagogue. Of this I think nothing, but am glad that I have obtained the water of eternal life. I thank my God through Jesus Christ for the missionaries coming hither. I was a poor blind creature till I became acquainted with them. I feel diffident as being young and inexperienced in the gospel of Christ; I thirst for knowledge and for larger communications of grace that I may so engage in the christian warfare as to overcome. Since I became a disciple of Christ I am often sad on account of my sinfulness, yet I rejoice in his dear name. I am weak, but he hath said, "My grace is sufficient for thee." I am an empty earthen vessel: but it hath pleased the Father that in Christ should all fulness dwell. Since I am called to labour in this work, my prayer is, Lord teach me; to conform me to thy pattern, make me imbibe thy spirit, and enable me to lay myself out wholly for the good of my perishing fellow-creatures, and then I shall everlastingly rejoice in having been so employed." In reference to labouring in Orissa he observes: "When it was first proposed to me to go into Orissa to preach the gospel, I felt pleased with the idea, but was reluctant to leave my friends, and my native place. I prayed earnestly every

day on this subject, and God in mercy delivered me from those unpleasant feelings. I read and prayed over the Word of God, and found great encouragement from the promises God hath made to those who give themselves up to his service. Those words of our Lord affected me,—'If any man come to me and hate not his father,' &c. I also felt much concern as to what might befall me in Orissa if the people should persecute me for preaching the gospel; but the following passages relieved me from all my distress on this head: 'Fear not them that kill the body,' &c.—'He that loseth his life for my sake,' &c. I now feel a pleasure in the prospect of going to Orissa." It will be seen with regret from the subsequent part of our narrative that Peter's "last" works were *not* "more than his first."

Krishna Das in his heathen state was a shop-keeper, and possessed an understanding superior to most of his countrymen. He visited many of the Hindoo holy places, and examined many of their shastres, but he knew not the way of life. The particulars of his conversion are peculiarly interesting, and show in a most encouraging manner what important consequences may result from giving away a few tracts, or a copy of the Word of God. One day Mr. Ward, accompanied by a native brother, Krishna Pal, went to his native village, Ramkrishnapore, a short distance from Calcutta, and after preaching or conversing a little with the people, gave away a few tracts, and a copy of the New Testament. In giving the Testament, the missionary said it was for the use of the whole village, that the man who could read the best was to keep it, but it was to be on condition that he read it to his neighbours. Krishna being the best reader obtained the precious treasure; and for nearly two years carefully read it, sometimes alone and at other times with his neighbours. When the missionary saw the Testa-

ment again, it had been read so much that it was well nigh worn out. The tracts too were very carefully perused, and occasioned "no small stir about this way." The results doubtless occasioned much joy in heaven. The entrance of God's word gave light to his mind. It discovered to him the folly and wickedness of his idolatrous observances; it revealed to him the precious doctrine of the death of Christ as a sacrifice for sin. This doctrine became very dear to him; and by believing it with the heart he found that peace to which he was before a stranger. Nor did the good end here. The day that "salvation came to the house" of Krishna Das was a most memorable one to his family. His wife became an heir with him of the grace of life, and two of his sons "sold themselves," as he expressed it, "at the feet of Jesus." Others in the village at the same time, and by the same means, found the pearl of great price, and cheerfully parted with all to procure it. As Krishna Das appeared a man of intelligence and stability he was elected a deacon of the church at Serampore; and having for a brief period "used the office of a deacon well" he was appointed to the still more important work of preaching the gospel. To this work he was solemnly set apart by the imposition of hands and prayer. Carey, Marshman and Ward, uniting in the solemn exercise. The charge was delivered by Carey, from, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season and out of season."

He removed to Orissa in 1810, and remained a little more than three years, when sickness compelled him to return to Bengal. He is spoken of as a fervent, impressive and popular preacher, and his conduct is said to have been, in a good degree, consistent with his holy profession. A few

months after leaving Orissa he finished his course at his native village. The account of his last affliction, as it pleasingly illustrates the power of the gospel to support the mind when meeting the last enemy, may with propriety close this paper. Mr. Ward, from whose hand he received the precious book that guided him to Christ, often visited him, and could not but think that the work of grace was much deepened in him; he showed great tenderness of spirit, and child-like simplicity, much fervour of devotion, and a strong cleaving to the doctrine of Christ. In the midst of sleepless nights he spent much time in singing Bengalee hymns, and in calling on his Lord and Saviour; and he failed not to exhort all around him to cleave to the Lord with purpose of heart and to depart from all iniquity. Sebukram (who accompanied Krishna Pal on his journey to Orissa in 1808, and who came from the same village as Krishna Das) was with him in his last hours, and wrote the following account of the interesting and impressive scene:—"At night I went to see him, and asked him how he was. He smiled and said, 'I am well, but am leaving this world and going to my Father's: stay with me; do not leave me.' Saying this he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns, and prayed, which he seemed to enjoy. I then gave him a little water, and reminded him that our Lord Jesus Christ had given him the pure water of life. He said, 'Yes, brother, the Lord Jesus Christ is truly the Son of God: this I believe.' I added, 'Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners.' He said, 'Yes, these are sweet words: he is my salvation.' About five the next morning he departed. The last words he said in reply to a question of mine, were, 'Christ alone is my light and salvation.'"

Let the reader admire the grace that was displayed in this Hindoo

christian—once a devotee of the hateful idol whose name he bore—once delighting in the obscene orgies of the obscenest of Hindoo deities, *then* “washed, sanctified and justified in the name of the Lord Jesus, and by the spirit of our God,” then the faithful deacon, the impressive preacher, and to the end of life the steadfast disciple of the Lord, abhorring idolatry from his very soul. And what is Krishna Das *now*? A saint in light, a happy spirit, perfect in holiness and love; saved from sin,

and saved in Christ for evermore:

“Sav’d, the deed shall add new glory
Through the shining realms above,
Angels tell the pleasing story,
All enraptured with thy love.”

How precious the gospel! and how unspeakably important are the efforts made to communicate its undying blessings to those that sit in darkness and in the region of the shadow of death! Reader, may your dying experience be like his who said, “Christ alone is my light and my salvation.”

LETTER FROM REV. E. NOYES, D.D.

Providence, R. I., Nov. 4, 1851.

BELOVED BRETHREN,—More than a year has passed away since I addressed you through your denominational organ, and I am now beginning to feel that I can forbear no longer to extend to you some token of christian remembrance and fellowship. The numerous friendships I formed when in good old England are still fresh in my recollection, and are to me a source of exquisite pleasure. What principles bind hearts together like the principles of christianity? Though when in your country, I was obliged to fly rapidly from one place to another, with mind constantly confused with scenes which were new to me; and scarcely able to attend to any duties except what were merely formal and official; yet I feel that the waters of the Atlantic could not quench the love that I still cherish to many of your beloved denomination with whom I had the happiness to form an acquaintance. Could it be the will of God it would be gratifying to me to renew those associations under circumstances more favourable for communing together in relation to *spiritual* things, and for cultivating the religion of the heart. But we must labour at our respective parts a while longer; and then, if we have been faithful to our trust we shall meet in heaven. Is not that a

delightful thought? Sometimes, when suffering severe illness, I have thought myself about to lay off these swaddling bands of flesh, and to emerge into a state of heavenly manhood; and for a time the thought has been glorious. I have parents, brothers, sisters and children in heaven. I have friends there who have gone from the four continents of the globe; and were anything more, necessary to render heaven an attractive place to me, Christ, my soul's best friend, is there. But life with all its pains is far from being unpleasant to me; and may I ever be content to toil on till the Master calls.

There appears to be some religious interest in my church at present. Last Sabbath I baptized two who recently gave their hearts to the Lord, and a goodly number, we hope, are seeking the Saviour sorrowing. Our house is, usually, very full of attentive hearers. We have seldom a single seat to let, though the galleries are free.

We think our church is beginning to understand the true nature of gospel discipline, better than they have done in times past, and there is an increasing interest in the various departments of benevolence. For their own expences, and for other purposes, they raised last year about three thousand dollars.

Having very much to do at home, I have not attended much to denominational matters since taking charge of this church. Many of our ministers are beginning to be deeply impressed with the idea that it will be better for themselves, and for the churches, for each one to devote himself to the building up of the cause in some particular locality, than for each one to be bishop of the whole denomination as heretofore. I must confess, for one, that this kind of domestic life is so congenial with my feelings that I had rather trust the general management of the cause to those who have a taste for such work, and do what I can under my own vine and fig tree. I did not even attend the anniversaries, but they had no lack for speakers, and good ones too.

We do not hear so much of the fugitive slave law as we did formerly. I apprehend they never will undertake to kidnap another man in Massachusetts. There is good evidence that the infamous proceedings which took place then were intended simply to test the strength of the law. The South knew that New Englanders, like Old Englanders, were a law-venerating people, and that the great mass of them would submit to the grossest insult before they would raise their hand against the regularly constituted authority of the land; and hence the South was emboldened to do as it did. They may repeat the act, but I doubt it. About all fear has subsided amongst fugitives in this vicinity and in Massachusetts.

I verily believe that any man might be publicly executed in Boston in carrying out the laws of the land without the necessity of a guard, such is the respect our people have for *law*, but our public officers were well convinced that such was the moral feeling of Bostonians against kidnapping, though *legalized*, that the greatest force they could command would scarcely render them safe in the perpetration of so vile a deed.

As a denomination the F. Baptists are the same cool-headed, conscientious and determined foes to slavery that they have ever been. We still hope in God that slavery will yet be abolished without the destruction of our national government, which we love, *always* in principle, and *generally* in practice, with a love almost amounting to idolatry. We have no fellowship for ranting *no-government* men. We are believers in government, and we believe that all things considered, our own is the best in the world, though in its administration there are, connected with it, many practical abuses of which we have been made ashamed, almost beyond recovery.

Dear brethren, pray for us. Pray for our nation. You can do us much good by your prayers, and by your sympathies, as well as by your cool, manly and christian resolutions which you may from time to time pass against slavery. But, dear brethren, pardon me if I suggest, that neither our scolding nor yours will ever intimidate our Congress or our Executive officers. Nothing, that might *even have the appearance*, to an American, of being directed against the government of his country, rather than against slavery will do a particle of good in the cause of American freedom. We, like yourselves, are enthusiastically patriotic. But my sheet is nearly full. When shall we expect to receive another deputation from you? I am aware that there are some, both on your side and on our side of the water, who think such deputations unprofitable, but I think as a general thing such persons are of a small mind, and not unfrequently are of envious disposition. Praying that the christian intercourse that has for so long a time existed between our denominations may continue with increasing advantages to us all, I subscribe myself,

Yours in the gospel,

ELI NOYES.

REVELATIONS GIVEN IN SOLITUDE.

THE most notable revelations which God imparted to ancient saints were vouchsafed to them in solitude. Abraham appears to have been alone on that memorable night when in vision he saw the day of Christ, and when as he gazed on the midnight sky—which in that land is extremely beautiful—God said to him, pointing to the stars, "So shall thy seed be." The covenant, in whose gracious provision millions since that day have found eternal salvation, was ratified. Abraham "believed in the Lord, and he counted it to him for righteousness."* Jacob was alone when he saw the mystic ladder—the angels of God ascending and descending upon it—when he received the animating assurance that the Lord would be with him wherever he wandered, and that in his seed should all the families of the earth be blessed; and when with adoring reverence he said,—“Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other than the house of God, and this is the gate of heaven.”† Alone too did the patriarch mysteriously wrestle with the angel, and obtain with tearful importunity the blessing he earnestly desired.‡ Moses, in the quiet pursuit of pastoral engagements, and in the seclusion of the mount of God, saw “the angel of the Lord appearing unto him in a flame of fire out of the midst of a bush,”§ and received his appointment to lead the chosen host from the land of Egypt and the house of bondage, to their promised home in Canaan. The sweet Psalmist of Israel, the noble and seraphic strains of

whose harp have been the joy and delight of the church of God in all subsequent ages, and some of which may perhaps be sung by the church triumphant, enjoyed in solitary meditation and prayer, much of the life-giving presence of the Lord. “Commune with your own heart upon your bed, and be still,”|| was a direction doubtless regarded by himself as well as urged upon others. “Thou hast visited me in the night,”—“When I awake I am still with thee,”¶ was the grateful record of personal experience. Not further to multiply quotations, which it were easy to do, the christian reader will be able to recal retired scenes, dear to devout recollection, in which his soul has been abased, and awe-stricken in the presence of the Most High; in such seasons joy has been felt with which a stranger could not intermeddle; or if anguish has oppressed the spirit, alone the “eye has poured out tears unto God.” The most impressive conceptions we have had of the evil of sin, of the love and grace of Christ, and of the powers of the world to come, have been the fruit of sanctified meditation in retirement. The reason of this is obvious. Real piety is an inward principle; it is conversant with that which is unseen and eternal; it consists in “enduring as seeing Him who is invisible;” and it leads its possessor to retire from the gay and busy scenes in which the unthinking delight, that he may commune with God and his own heart. As the deer, wounded by the archer, leaves the herd and retires to the thicket to bleed alone, so the true penitent seeks in seclusion from the

* See Gen. xv; and concerning Isaac, xxvi. 63

† Gen. xxviii. 11—18. ‡ Gen. xxxii. 24.

§ Ex. iii. 1, 2.

|| Psalm iv. 4. ¶ Ps. xvii. 3, &c. As much the larger portion of the Book of Psalms is the language of personal experience, it is clear that most of these inspired songs were written in retirement.

world to reveal his woes to the Father of spirits.

"With many an arrow deep infix'd
His panting side is charg'd."

And to whom can he tell the bitter sorrows of a wounded spirit, but to Him who is mighty to save? Peter, when smitten by the piercing eye of his Lord, was two deeply moved to remain with the crowd; "*he went out and wept bitterly.*" And has it not been thus with us in those hours

when we have most deeply mourned our unfaithfulness to the Lord? And in those bright and sunny days when he has indulged us with special and enlarged communications of his love, has it not been in secret that we have enjoyed these gracious visits? Has it not been in retirement that we have most fully learned the meaning of his blessed words, "I will come in to him, and sup with him, and he with me?"

J. BUCKLEY.

POETRY.

STOLEN MOMENTS AT THE LYRE.

BY THOMAS GOADBY.

No. III.—SUNRISE IN WINTER.

Rising o'er the distant mountains
Flames of brightening splendour glow:
From the sun's effulgent fountains
Rainbow-coloured light-streams flow.

God who—as in ancient story—
Deluged earth when sin increased,
Now to bathe us in his glory
Opes the flood-gates of the east.

Deeper lo! the horizon blushes,
Higher now the fire-streams rise,
On the shining sun-tide rushes,
Spreading round the glowing skies.

Stars, that in heaven's tent suspended
Lamplike, flickered through the night—
Watchful till our slumbers ended—
Quench their faintly-gleaming light

Luna, modest-seeming maiden,
Moving like a silver car,
With a borrowed brightness laden,
Yields her spoil and fades afar.

Mountains, mantled by the snow-storm,
Spangle in the radiant tide,
Each light-flashing, like the fair form
Of a white-robed jewelled bride.

Woods, with fairy frostwork hoary,
Which the dreaming moonlight loves,
Glitter in this sea of glory
Like enchanted crystal groves.

Streams, whose waters—once loud-uttering
Babbling music—gently pass
'Neath an icèd surface muttering,
Gleam like many-coloured glass.

Thus God's Truth is breaking o'er us;
In the holy east it rose;
Angels sang a joyous chorus,
Its world-entrance to disclose.

Thus the star-like rays of reason,
And tradition's moonlike beams,—
Guides in Error's midnight season,—
Fade where Truth's broad day-light
gleams.

Thus shall still this light keep flowing
Onward in its silent power,
Till earth, in God's glory glowing,
Hails her glad millennial hour.

LITERARY AND SCIENTIFIC SELECTIONS.

SANATORY CHEMISTRY.

(From the Edinburgh Review.)

"ANY substance that has to make its way from the human stomach, through the vessels which proceed to the various parts of the body, must be capable of being dissolved by the fluids of the body. An insoluble substance will pass unchanged and unabsorbed along the alimentary canal, and escape from the body in the usual manner, without producing any materially sensible effect. A soluble substance, on the contrary, passes into the blood, and if nutritious, nourishes; if poisonous, more or less injuriously affects the functions of life. Thus chemists are now familiar with methods by which in their laboratories many soluble poisonous substances can be united with other bodies, so as to become insoluble, and in this new state be rendered capable of being introduced into the stomach without injurious consequences. To perform such an experiment in the stomach, is to administer an antidote of more or less certain efficacy, against a poison which has been previously swallowed. In this way, lime and magnesia are antidotes against oxalic acid, the white of an egg against corrosive sublimate, hydrated per-oxide of iron against white arsenic, and so on. These severally combine with the poisonous substance when brought in contact with it in the stomach, render it insoluble, and consequently inert. Here is a very intelligible application of chemical knowledge; but we have explained it on our way to a much more beautiful one.

Among familiar examples of slow poisoning is the disease known by the name of painters' colic. It is produced in lead mines and lead works, by inhaling lead dust, and elsewhere not unfrequently by drinking water impregnated with lead. The metal being introduced into the system in a soluble form, makes its way among the tissues, and lays the foundation of chronic and frequently returning pains. But diluted sulphuric acid or sulphuretted waters, like those of Harrogate, render lead insoluble in water, whether in the body or out of it, and are therefore prescribed as common remedies for the painters' colic. Observation, meanwhile, has shewn that these

remedies, though they assuage or remove the symptoms of the disease, still leave the lead which caused it diffused in an inert state through the body, ready, when favourable conditions arise, again to act injuriously on the bodily health. It is only the other day that M. Melsens, of Brussels, perfected this subdivision of chemical physiology, and gave us the means both of detecting the lurking presence of the metal in the system, and of entirely expelling it as a cause of disease. A substance known in chemistry and pharmacy by the name of iodide of potassium is capable of decomposing the insoluble compounds of lead, and of bringing the metal into a new condition in which it readily dissolves in water. If a person be poisoned with lead, his system struggles to throw it off, the metal makes its way through his kidneys, and can be detected in his urine. Cure him by sulphuric acid or sulphuretted water, and with the pain the lead disappears from his urine, but remains in the system. Give him now a dose of iodide of potassium, and the pains of poisoning return, and lead reappears in the water—a large dose will prostrate him with colic, but small doses at frequent intervals, will gradually wash away the metal without any sensible suffering. The cure is complete as soon as a large dose of the medicine brings neither a return of the anguish, nor of the lead into the fluid excretions. So mercury, after protracted salivation, lingers likewise long in the system, but the same chemical compound washes it effectually out; and over certain hitherto unmanageable metals it exercises a similar power. The medical practitioner learns to form in the interior of the patient, and for his cure and comfort, the same preparations which the chemist, for the purposes of science, has already often formed and studied in his laboratory.

But the manner in which chemistry has been of late indispensably connected with far more refined physiological inquiries, bearing ultimately on questions of human health, may also be made intelligible.

A knowledge of functional physiology is now necessary to practical medicine. A full-bodied man is prostrated with apo-

plexy, heavily breathing, speechless, and scarcely a subject for hope. Where an inordinate eating has been an immediate cause, to empty the bowels is to give a chance of returning sense and life. But the internal stomach is inaccessible, and the medical attendants look grave, until one bolder than the rest, removes by known means a portion of the skin from the outer surface of the digestive region, and applies croton oil to the raw spot upon the senseless body. The powerful medicine is sensibly absorbed, the bowels are moved, and the patient is saved. A mere knowledge of the functions of tissues, and the nature of remedies, suggests curative applications of this description. But among the most hopeless, if not the most distressing and painful diseases to which humanity is liable, is diabetes. It is characterised by the presence of sugar in the urine, a substance not usually produced in healthy persons. Many tests by which its presence and quantity can be ascertained have been supplied by chemistry; and the daily quantity indicates the progress of retrocession in the disease. But to check this abnormal production by administering food not easily converted into it, by known processes, was nearly all the advice which chemistry could in this case give to medicine, and it constituted nearly all in the way of special remedy which the physician was able to employ. The cause and seat of the disease were alike unknown. A sudden glimmer, however, appears to have been thrown upon the subject through an observation by M. Bernard,—that if a slight wound be inflicted upon the fourth ventricle of the brain, a little above the origin of the eighth pair of nerves, the pneumo-gastric, which proceed among other organs to those of digestion, the urine becomes charged with sugar, and presents the other characters usual in diabetic diseases. The study of chemical symptoms therefore, must be combined with that of the chemical functions of the different parts of the body, and of the derangements of those functions which almost insensible *lesions* may occasion. How curious, that in a malady where both departments of science are called in, chemistry should almost exclusively fix the attention upon the urine, while physiology bids us turn our efforts chiefly to the condition of the brain! It

will readily occur to some of our readers, that M. Bernard's observation, if fully established, communicates directly with many other most interesting questions still open to discussion—such as those which relate to the true theoretical action and real practical effect of substances employed as food for man and other animals."

SIR DAVID BREWSTER'S ADDRESS
AT THE OPENING OF THE SESSION OF THE
EDINBURGH PHILOSOPHICAL INSTITUTION.

"In surveying the social and intellectual progress of our species, and tracing more specifically the rise and progress of those great inventions and discoveries which have added to our physical enjoyments, and consolidated our power over the material world, we can scarcely fail to recognize the law of progressive development under which the efforts of individual minds are regulated and combined and by which our reason is destined to attain its maximum of power, and our knowledge the limit of extension. Nor is it less obvious, from the records of sacred and profane history, as well as from the study of the human heart, that a similar law regulates our moral and religious progress, and that the time will arrive when its climax shall be reached, and the great purposes of Providence accomplished. The supreme authority that has ordained this grand movement in the living world—this double current of our moral and intellectual sympathies, has prepared the material universe as the arena of its development; and all our civil and religious institutions have been organized as instruments by which that development is to be effected. The confusion of tongues, the physical disunion of empires, and the rivalries of industrious nations, are among the auxiliaries by which this triumph is to be consummated. The outbursts of the moral and physical world form a powerful alliance in the same cause, and, in the vigorous reactions which they invoke, the highest qualities of this moral and intellectual being are called into play. The war which desolates, and the fire and flood which destroys, undermine the strongholds of prejudice and corruption, and sweep away the bulwarks on which vice and error have been entrenched. Amid convulsions like these, indeed,

humanity often weeps and trembles, and civilization seems to pause or to recede; but human sympathy only glows warmer and ranges the wider, and the pauses of civilization are only breathing stations at which she drew a fuller inspiration, and her retrograde steps were but surer footings from which she is to receive a fresh and onward impulse.

It would be an interesting task, and one not less instructive than interesting, to mark the different rates at which these two tides, the moral and intellectual, have been advancing, and to investigate the causes which have influenced their progress. When man fell from his first estate it was his moral, not his intellectual nature, that suffered. When he renounced the harmlessness of the dove, he did not forfeit the wisdom of the serpent. In the alienation of his mind from what was holy, he found an incentive to the concentrating of his powers upon what was sinful; and his right of dominion over the lower creation, and his lust of power over his own species, summoned him to exercise all the intellectual energies of his nature. Thus directed and applied, reason became helpless as a guide to duty, and when conscience did become his counsellor, it was only to plunge him deeper into idolatry and superstition. It was not till the advent of our Saviour that the great tide of moral and religious regeneration began to flow; and while we who live in these latter days can trace, from the eminence we occupy, its general path over the civilized and savage world, we know from the divine records, and we read in the events around us, that it shall finally cover the earth as the waters cover the channel of the sea.

The tide of secular knowledge and intellectual dominion is advancing with still greater rapidity; and though the waves of each, like two interfering beams of light, have, in certain cases, produced darkness, and may still produce it, yet their general tendency has been towards union and mutual support and thus to advance in one common and gigantic breastwork against the powers of darkness. In order to assist in this great movement, and to prepare us for the duties which it requires, academical institutions have been individually and nationally endowed; and those in our own northern land have not been the least successful in developing its genius

and enlightening its people. Our universities were all established when there were only three learned professions, and their modes of instruction are of course accommodated to the wants of an age but little advanced in civilization and knowledge. Attempts, indeed, have been occasionally made to adapt them to a change of circumstances but they have been feeble and ineffectual; and while some of them possess chairs of but little importance, and lectures on subjects which can be better studied in books, others are destitute of the means of instruction on the most important sciences and arts—sciences which of all others are most intimately connected with our secular as well as our eternal interests, and arts which give employment to millions, which are the main stay of our commercial greatness, which fill the national treasury, and exalt the national character. Need I mention to you the higher branches of metaphysics, the new physical sciences of voltaic electricity, electro-magnetism, magneto-electricity, electro-metallurgy, the electrotype, and the new art of photography, which has recently made most rapid and unexpected progress? Need I enumerate the physical sciences of zoology, mineralogy, geology and botany, or need I direct your attention to the labours of the machinist and the civil-engineer—to our gigantic steam-vessels facilitating the intercourse of nations—to our canals, uniting distant oceans—to our suspension and tubular bridges, aqueducts and viaducts, spanning impassable valleys—to our harbours and breakwaters, sheltering the vessels of peace and war—to our railways, hurrying us along on the wings of mechanism—and to our lighthouses, throwing their beams of mercy over the deep? The importance of such subjects cannot be overrated, and a certain degree of acquaintance with them is now regarded as a necessary part of a liberal education. In a community like ours, where knowledge is so widely diffused, those who have had the benefit of an academical education must resume their studies, and raise their general knowledge to a much higher level, while those who have not enjoyed this advantage have a still higher step to take, and a still greater defect to supply. It was not till the beginning of the present century that measures were taken to extend our institutions for the advancement of

science, literature, and the arts. The urgencies of war had summoned into exercise much of the national genius, and engrossed much of its attention; and it was only when peace had been conquered for Europe that our intellectual wants called forth the liberality of the nobility and community of England. The British Institution, which has given to science two of its most illustrious cultivators, and to England two of its brightest names—Davy and Faraday—was the first of a series of establishments which have sprung up in every part of the empire, and which, whether local or general, whether fixed or migratory, have done much in preparing the public mind to appreciate the noblest and most gigantic of all our institutions—the Exhibition of the Industry of all Nations. This is not the place nor the occasion to do more than to allude to the taste, the genius, and the intellectual energy of the different nations that competed for its honours, and I refer to it chiefly for the purpose of stating that by its agency the value of useful knowledge, and the necessity of a more general cultivation of science and the arts have been impressed on thousands whose minds could only be reached through the eye, and who had never before felt a sympathy for the inventor's genius or the artist's skill. But, though thousands have been thus enlightened, thousands still remain in darkness, and some comprehensive plan must be devised for placing within the reach of all, that system of ocular teaching which stimulates the indolent to study, and compels the ignorant to enquire. Every city in the empire, every provincial town, and even every parish village, should have its philosophical institution or school, with its museum or collection of models, and our great national repository—the British Museum—might advantageously supply those institutions with thousands of its duplicates, which add neither to the beauty nor to the interest of its overflowing and magnificent collection.

Although there is no branch of science and literature, and no department of the fine or the useful arts, that is not professionally or intellectually useful, yet there are some branches of the physical and natural sciences which possess peculiar advantages as subjects for general instruction. However deep be the interest which we take in the history of

our species, in the amelioration of our social institutions, in the creations of human genius, and in the productions of human industry, it is pre-eminently our duty, while it is the highest of our privileges, to study the Creator's works—to know something of the vast sidereal universe, of which we form a part—of the system of planets to which our own belongs—of the physical history and construction of our terrestrial home—of the organic and inorganic substances which compose it—of the precious materials which Providence has stored up for civilization—and of those noble forms of life and beauty which everywhere appeal to the affections and intelligence of man. To know nothing of the planet which is now our home, or of those celestial regions which may yet be our abode, and to remain in wilful ignorance of the very elements we breathe, which constitute our corporeal frame, and to which we must all sooner or later return, is to do violence to the immortal natures which we inherit, and to display the most culpable indifference to the future destiny of our being. One of our first desires no doubt,—though one of the last to be gratified—is the desire to know something of our mental constitution and of those processes by which we think, and reason, and analyse what is complex, and combine what is insulated; and in directing your attention to the philosophy of mind as a subject of study, it is less for the purpose of giving you any useful information, than of guarding you against the dangers which lurk under some of its most alluring speculations—against the Scylla of scepticism on the one hand, and the Charybdis of credulity on the other. However highly we may estimate the genius of its cultivators, this is a science which has not yet taken its place within the domain of positive knowledge. It is impossible to read the interesting details of its history, to follow its ingenious and varied speculations, and to weigh the conclusions to which its votaries have arrived, without endeavouring to estimate the importance and extent of its acquisitions, and without fearing that a value too high has been set upon them, and an extent too wide assigned them. Amid the details of its history we gaze with delight on the first dawnings of intellectual truth, we admire it as it brightens amid the clouds and storms of scholastic disputations, we

follow it with straining eye until it is eclipsed in the darkness and superstition of the middle ages, we glory in its revival amid the congenial gleams of literature and science, and we pursue it through all the lights and shadows of modern controversy till our labouring reason abandons the pursuit amid the cloud-capped metaphysics of the German school. In this survey of its own powers the mind is bewildered with conflicting opinions;—the truths of one age are found to be the errors of the next, the lights of one school become the beacons of another; and amid the mass of ingenious speculation, and the array of ambiguous facts to which the inductive process can scarcely be applied, we seek in vain for distinct propositions and general laws. Even in that department of it which relates to the functions and indications of the senses, and where physical sciences come powerfully to its aid, there is but little harmony among the opinions of our most distinguished metaphysicians, and many of those points which Reid and Stewart were supposed to have established have been keenly and ingeniously assailed by their successors. But however diverse and antagonistic have been the views of metaphysicians on some of the most fundamental points of the science, there is one on which they have been fatally agreed—the celebrated speculation of Bishop Berkeley, that the eye gives us no knowledge of distance, and that vision informs us only of the colour, not of the form of objects. The incapacity of touch and of the other senses to instruct us respecting external things was soon deduced by the same process of reasoning, and the material world was struck out of existence. In the speculations of Hume the world of mind equally disappeared, and man was thus left a visionary in the infinitude of space, where the world which he saw was an illusion, and the life which he spent was a dream. The theory of vision, of which this was the issue, though the very basis of scepticism, was substantially maintained by Reid, Adam Smith, Stewart, and Brown; and it was only recently that optical science furnished us with the means of its complete refutation. It was by an arrow stolen from the quiver of science that truth suffered in the contest. It is by a lance forged from the same steel that the gigantic heresy has fallen. Delight-

ing in extremes the human mind passes by an easy transition from scepticism to credulity, and, in a philosophy which still counts its victims, speculation has rushed from a world wholly without matter to a world wholly material. If it be true that the mechanical pressure of a human finger upon an inch of human cuticle, propagated, it may be, through an inch of bone, and pressed upon an inch of the mental organ, can excite emotions of piety, and awake expressions of devotion—thus mechanically summoning into activity the noblest functions of the soul—then is that soul but an aggregate of dust—a lump of kneaded clay, which shall die at man's death and crumble at his dissolution. But though the soul is thus reduced from a spiritual to a material condition, it is said to acquire, in its humiliation, powers almost divine, and with which the enemies of materialism never dared to invest it. Under the mesmeric influence new senses are supposed to be imparted. The patient sees beyond the range of the telescope, and hears when the vibrations of the air have ceased. He tastes with the palate of his master, moves with his muscles, and thinks with his faculties. He tells the nature of his own diseases although no physician, and foretels future events without being a prophet; and then, by a wave of the hand, this type of an imperfect divinity starts from his trance and again becomes mortal, unconscious of the supernatural powers he has wielded, and of the miraculous feats which he has performed.

In making these observations, my object is to guard you against a too easy reception of opinions which stand in direct conflict with reason, and which it therefore requires a very peculiar kind of evidence to establish. The study of the mind in its abnormal phases is, doubtless, one of deep interest, and if conducted with a cautious spirit, and under a due distrust of the marvellous, it may lead to new and even valuable results. The influence of the soul over the body, and the power of the mind over the actions and sensations, have been already made known in this city under the ill-chosen name of Electro-Biology, and there can be no doubt of the phenomena which had been thus exhibited. Some of the most distinguished physiologists have now admitted their

truth, and from conversations I have recently had with two of our most eminent physicians—Sir Benjamin Brodie and Dr Holland—I have no doubt that these extraordinary facts will yet be referred to some general principle which has hitherto eluded the search of the metaphysician and the physiologist. From the cloudy horizon of metaphysics we pass to a lighter region to take a view of the planetary system to which we belong, and in whose past history and future fate we have the deepest interest. No science is better fitted than this to be made the leading subject of general instruction. The truths which it reveals are so startling, and apparently so far beyond the reach of human intelligence, that men of high literary name have confessed their inability to believe them. There are few indeed, we fear, who really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions; there are few who believe that the great luminary of the firmament, whose restless activity they daily witness, is an immovable star, controlling by its solid mass the primary planets of our system, and forming, as it were, the gnomon of the dial which measures the thread of the life and the tenure of empires; fewer still believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centres of planetary systems that equal or surpass our own; and we could almost count the small number who believe that the solid pavement of the globe upon which we nightly slumber is an elastic crust, imprisoning fires and forces which have often burst forth in tremendous energy, and are at this very instant struggling to escape—now finding an outlet in volcanic fires—now heaving and shaking the earth—now upraising islands and continents, and gathering strength, perhaps, for some final outburst which may shatter our earth to pieces, or change its form, or scatter its waters over the land. Yet these are truths than which there is nothing truer, and nothing more worthy of our study. In surveying the bodies of our system, the first and grandest object that arrests our attention is the glorious sun—the centre and soul of our system—the lamp that lights it—the fire that heats it—the magnet that guides and controls it—the fountain of

colour which gives its azure to the sky, its verdure to the fields, its rainbow hues to the gay world of flowers and the 'purple light of love' to the marble cheek of youth and beauty." Sir David Brewster then described the distance, size, and revolution of the sun, and then of the planets in regular order—from the effulgent orb of day, to that almost cimmerian twilight, where Phœbus could scarcely see to guide his steeds—particularly noticing that planet in dissevered orbits, of which thirteen fragments had been discovered, and which warned the astronomers of other worlds that a similar fate might await it. He then alluded to the comets and their mysterious occupation and purpose. Some of them, he said, had passed near the earth, and others may pass still nearer; but even if they should not produce those tremendous effects which Laplace had indicated, and if their great rarity and rapid motion should prevent their acting on our seas, or changing the axis of our globe, a sweep of their train of gas or of vapour would not be a pleasing salutation to human beings. The greatest distance of the most distant comet ever discovered fell short by nine millions of millions of miles of the distance of Centauri, the nearest fixed star; and, in the vast untenanted region which lies between that star and the orbit of Neptune, the movements of the 600 or 700 comets that had been discovered must be chiefly executed. Sir David then took a brief survey of the sidereal expanse, referring to the recent discovery of the nebulae being clusters of fixed stars, and to the speculation that the whole stellar universe revolves round some unknown centre. He then successively referred to physical geography, zoology, botany, mineralogy, and geology as subjects of popular instruction, and adverted to the labours of Linnæus, Buffon, and Cuvier in raising natural history to its true place among the sciences. He next alluded to some of the most remarkable discoveries in fossil-geology by Ehrenberg; Dr. Duncan of Ruthwell, Dr. Buckland, Professor Hitchcock of America, and others, as illustrative of Cuvier's speculation, that as the species of animals which formerly inhabited the earth have been destroyed by sudden catastrophes and replaced by others, and that the present race was perhaps the fourth in progression. After remarking on the

great importance of fossil-geology in connection with natural theology, Sir David concluded his lecture by saying—"The great convulsions of our globe, the dislocation of its strata, the upheaving of its molten bowels, and the entombment of successive generations of its living occupants, were events which man could neither have witnessed nor recorded. The tranquil deluge of the Scriptures could not have shattered the solid framework of the globe, nor hurt its adamantine pavement. These were the effects of successive revolutions, extending far beyond the period of his occupancy; and in tracing the remains of organic life, from the most recent to the most ancient formations, we learn the humbling lesson that the whole duration of human society, lengthened as it appears to us, is scarcely a unit in that extended chronology which acknowledges no beginning save that in which 'God created the heavens and the earth.'" There is something unclean, be went on to say, about animal bodies, which deters all but professional men from their study, but with fossil skeletons nothing mortal has the least association. Time has invested them with a hallowed and mystic aspect. The green waves have washed them in their coral bed, and after ages of ablution in a tempestuous ocean, the ordeal of a central fire has completed their purification. The bones and the integuments, and the meanest products of animal life, have thus

become sainted relics, which the most sensitive may handle, and the most delicate may prize. Thus ennobled in its character, the natural theology of animal remains appeals forcibly to the mind even when we regard them only as insulated structures dislodged from the interior of the earth; but when we view them in reference to the physical history of the globe, and consider them as the individual beings of that series of creations which the Almighty has successively extinguished and successively renewed, they acquire an importance above that of all other objects of secular inquiry. The celestial creations, imposing though they be in magnitude, do not equal them in interest. It is only with life and its associations—with life that has been, and with life that is to be, that human sympathies are indissolubly enchainèd. It is beside the grave alone, or when bending over its victims, that man thinks wisely, and feels righteously. When raving, therefore, among the cemeteries of primeval death, the extinction and the renewal of life are continually pressed upon his notice. Among the prostrate relics of a once breathing world, he reads the lesson of his own mortality, and in the new forms of being which have marked the commencement of each succeeding cycle, he recognises the life-giving hand by which the elements of his own mouldered frame are to be purified and re-combined.

OUR YOUNG PEOPLE.

No. 1.

ADDRESS TO YOUNG CHRISTIANS.

BY REV. J. H. RUTHERFORD.

MY BELOVED FRIENDS,—Unspeakably solemn and critical and interesting is your present position. By the Holy Spirit you have been convinced of sin. Your whole life has been rebellion against God, your previous character has been moulded under the influence of the Prince of Darkness, you were living without God in the world, you were the children of wrath even as others. From this appalling condition, by the grace of God, you have been delivered. "You hath

he quickened who were dead in trespasses and sins." Delivered from the fearful condemnation which you so justly deserve, raised from the horrible pit and miry clay into which you had sunk, introduced into the glorious freedom of the gospel, ushered into the light of God's countenance, adopted into God's family, it becometh you to sing the new song of praise to the Author of your salvation—"Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests." Remember, it is marvellous, matchless grace alone that maketh you to differ from your past self,

and from thousands around you who are still thronging the broad road that leadeth to destruction. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Well may you adore the wisdom and the love which have saved your perishing soul. You have infinite reasons for glorying in the Lord. But for the Divine Father no scheme had ever been devised for your salvation, no provision had ever been made for the restoration of your soul to his holy image, no way had ever been opened up for your return to the enjoyment of his heavenly smile. But for the Divine Son there had been no atonement for your guilt, no reason for your acceptance at God's bar, no rest, no peace, no heaven for your soul. But for the Divine Spirit the glorious intelligence of the Saviour's death for your sins, and resurrection for your justification, had never reached your ears, the conviction of your guilt and danger had never oppressed your mind, and your wayward heart had never been won by the blessed Jesus. Your salvation, then from first to last, is of God. To him alone, then, be all the glory!

Now that you have been brought to the dear Redeemer, your character is as it were formed anew for eternity. "You put off the old man, which is corrupt, according to the deceitful lusts; and put on the new man, which after God is created in righteousness and true holiness." Since you have so recently been brought to the knowledge of the truth as it is in Jesus, your minds are much more impressible than they will ever be again on this side the grave; and hence it is of unspeakable importance that *now*, under the genial and hallowing influence of the gospel, they should be so mould-

ed as to bring the purest felicity to yourselves, the greatest good to your fellow-creatures, and the highest glory to God. The tender sapling in the garden may be bent and guided in any direction by the fingers of a child, when all the strength and ingenuity of man cannot bend the gnarled oak, which on the mountain's brow, has borne the blasts of more than a hundred years. Deeply impressed with the importance of your being moulded at once into the Saviour's lovely image, and deeply solicitous for your spiritual welfare, I shall now proceed, looking up for direction and sanction from on high, briefly to point out to you your surest defence, your highest happiness, your first duty, your greatest privilege, your noblest work, your safest position, and your loftiest prospects.

1. *Your surest defence.* "The name of the Lord is a strong tower; the righteous runneth into it and are safe." What is that name? It is love. In the hour of calamity, of adversity, of sickness, of bereavement, of desertion, of persecution, think of the unchanging, undecaying love of God to you as manifested in Jesus, and you will find that this is an impregnable stronghold, where no dart can reach you—where no foe can molest you. Here you are safe in the hollow of His almighty hand, surrounded by the covering wing of his ceaseless care and everlasting friendship. "The Eternal God is thy refuge, and underneath are the everlasting arms." Let no terror then seize your frame, let no fears oppress your heart, let not your spirit be disquieted within you; in the name of Jesus you may smile upon, and conquer *all* your foes. What is that name? "*The Lord our Righteousness,*" In his obedience to the death in our stead is found the only reason for our acceptance, and the only source of our safety. "He is a hiding place from the wind, and a covert from the tempest." When the storms of temptation rise—when the billows of suffering roll high—when the fierce tornado of opposition rages, go and hide yourselves in the cleft of the Rock of Ages, in the wounded side of the great Immanuel; there you are as safe as if your feet already trod the golden pavement of the New Jerusalem.

"O Jesus Christ, our Saviour,
 We only look to thee;
 'Tis in thy love and favour
 Our souls find liberty.
 While Satan fiercely rages,
 And shipwreck oft, we fear,
 'Tis this our grief assuages,
 That Thou art always near.

Yes, though the tempest round us
 Seems safety to defy—
 Though rocks and shoals surround us,
 And swell the billows high;
 Thou dost from death protect us,
 And cheer us by thy love;
 Thy counsels, too, direct us
 Safe to the rest above.

O, then, how loud the chorus,
 Shall to thy name resound,
 From all at rest before us,
 From all thy grace hath found.
 One joyful song for ever,
 Each harp, each lip, shall raise;
 The praise of our Redeemer—
 Our God and Saviour's praise."

2. *Your highest happiness.* "All my well springs are in thee, O God." Let this ever be the language of your hearts. You have come to the fountain of living water, and surely you need not again repair to the broken cisterns of worldly enjoyment. From your past experience you may learn how vain, how evanescent, how unsatisfying, are all those objects in which unconverted men are labouring to find pure and solid joy, but without success. When, drinking deeper and sweeter draughts of the water of life—the love of God, as it flows down through the pure channel of the Saviour's death, in perennial and pellucid streams from the throne of the Eternal—you will feel no desire for the vain delights of earth—satisfied with God, you will bid an eternal farewell to every broken cistern. O, make Him alone the treasure and portion of your deathless soul! This treasure will never decay—this portion will never fail. Turn not again to the beggarly elements of this world. Depend not for the continuance of your joy upon any external circumstances—upon ministers or fel-

low-believers, or even upon the means of grace or the ordinances of religion. Draw it all from God.

"Happy Christian! hear him say,—
 Turn thy heart from earth away;
 Leave the world and all its woes;
 Seek in me thy true repose."

3. *Your first duty.* "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind." Most reasonable requirement! For who is so loveable and lovely as that God who spared not his own Son, but delivered him up to the death for you? When the flame of love for a moment flickers in your bosom, look again to the cross of Jesus, and then, though at best weak, it will blaze so brightly that nothing shall be able to quench it. Love to God is not a mere emotion, an excited feeling, a sweet sentimentalism—it is the mind's intelligent preference of God to every other being in the wide universe. It leads to the steady and unhesitating obedience of God's commandments. It is the essence of religion, the fulfilling of the law. It is produced by the knowledge and belief of God's compassion toward us as displayed in sending his son to be the propitiation for our sins. We love him because he first loved us. The perception of the great sacrifice which he has made awakens a mighty response in our minds. Thus is the soul of the believer sweetly constrained to devote all its energies and powers to the service of the God of love.

4. *Your greatest privilege.* "Pray without ceasing." My beloved friends, we are not asked to stand in the outer court, nor even to present our petitions in the holy place; we are invited and welcome "to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, even his flesh." No angel, no archangel, none of the cherubim or seraphim, are more welcome to approach the eternal throne (in the name of Jesus,) than are we, poor guilty worms of the dust. We have an advocate with the Father; then we may draw near with holy boldness. O, then, avail yourselves of this exalted privilege to the very uttermost! Continue to dwell in the secret place of

the Most High, and never lose the spirit of prayer. Give yourselves to supplicate in behalf of your relatives and friends, your neighbours, your ministers and churches—in behalf of heathen lands and the missionaries who labour there—for your enemies, and for the whole world.

“ My soul, ask what thou wilt —
Thou can'st not be too bold;
Since for thy life His blood was spilt,
What else can He withhold ?”

5. *Your noblest work.* “ Let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins ”—a work in which angels would delight to engage, and in which they would find ample scope for the exercise of their vast and mighty powers. But this honour have the saints. By the express arrangements of God we are his witnesses and our brethren's keepers. We are placed as watchmen on Zion's walls to blow the trumpet and warn the people, and if we do it not, their blood will be required at our hands. We are commissioned to preach the gospel to every creature, and woe unto us if we do it not. When Andrew had beheld the Lamb of God, he went and found his own brother Simon, and brought him to Jesus. O, be persuaded to follow his example. Be not satisfied to go to heaven alone. Seek to be wise in winning souls to Jesus. Make this blessed work your special study. Embrace every opportunity of pointing men to the blood-sprinkled path to glory. Be not afraid, before an ungodly world, to speak for Jesus. They that turn many to righteousness shall shine as the stars for ever and ever.

6. *Your safest position.* At the feet of Jesus the great teacher, the perfect pattern, the kindest friend. Keep in the dust before God. Never forget your ignorance, your poverty, your nakedness, your helplessness, your demerit. Praise God that you are permitted to take Christ's yoke upon you, and learn of him who is meek and lowly in heart. Cultivate the simplicity, the guilelessness, the teachableness of a little child. Never seek to guide your own movement, to regulate your own conduct; commit yourself entirely and

implicitly to Jesus, and he will direct all your steps. Be not wise in your own conceits. While you hold the truth fast, so far as you know it, never lean to your understanding, and ever desire to comprehend the way of the Lord more perfectly. You are not safest when you climb the mountains of pride and self-confidence and vanity, but when you are lying in the dust of self-abasement.

“ O that I may ever sit,
Like Mary, at the Master's feet—
Be this my happy choice;
My only care, my only bliss,
My joy, my heaven on earth, be this—
To hear the Bridegroom's voice.”

7. *Your brightest prospects.* “ When Christ who is your life shall appear, then shall ye also appear with him in glory!” Then, ye followers of the Saviour, then will have passed for ever your days of trial and trouble and tribulation; your enemies will annoy you no more, the world will no longer be able to point at you the finger of scorn, Satan will no longer be able to aim at you his fiery darts, all your foes shall be destroyed, and Jesus himself will put on your head the chaplet of victory, and you will rise to glory with your once despised, injured King, beneath his smile, and amid the acclamations of the holy universe. “ It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.” O how exceedingly light and trivial are all our sufferings here, when compared with this perpetual weight of glory.

“ Let trial and danger my progress oppose,
They only make heaven more sweet at the
close;
Come joy, or come sorrow, whate'er may
befal,
A home with my God will make up for it all.

“ With a scrip on my back, and a staff in
my hand,
I march on in haste through an enemy's
land;
The road may be rough, but it cannot be
long,
And I'll smooth it with hope, and I'll
choer it with song.”

May the peace of God, which passeth all understanding, thus keep your hearts and minds by Christ Jesus!

BIBLICAL CRITIC AND ILLUSTRATOR.

No. I.

ALLEGED CONTRADICTIONS IN SCRIPTURE.

THE lax notions of inspiration, which are now so rife and mischievous, find their apology in the pretence, that the Bible is in some parts self-contradictory. Some will have it, that the sacred writers have erred in matters of history, chronology, or geography, and in other things not affecting the credit of their revelation. Others, that the originals have been altered by design of Jews and heretics, or by the fault of transcribers; and that the errors are now incapable of correction, by any comparison of copies. But this is a surrender rather than a defence of inspiration. It is quite as credible that the Scriptures have erred or suffered change in important matters, as in unimportant. And matters relating to salvation cannot be separated from matters of history and chronology. If there are not in existence the means, through a comparison of copies, of making out the Bible complete and unaltered, *as to its sense*, and that a sense in all particulars consistent with itself; we are not bound to ascribe a divine authority to the Scriptures. Admit that some passages are altered, or that some were not inspired, while you are not able with certainty to tell which, and you are out in a sea of uncertainty.

While maintaining the completeness of the originals, as we now have them, we do not assert that there is any one copy of the Hebrew or Greek originals, which agrees with the autographs of the respective writers, in every letter and point. But we hold that the manuscript copies now extant, taken together, furnish the means—by comparing one with another, and by comparing parallel passages of different books—of correcting the errors of any one copy, and so, of bringing the exact sense, which the mind of the Spirit intended to convey, through the original writer. You may take any given copy; and, as the work of copying is a human work, you perhaps will find imperfections in it. But when you come to bring an erroneous passage of one copy into comparison with a multitude of other copies, and see that the testimony of the multitude of the best manuscripts are against

it, you have the means of correcting the error, and coming at the genuine sense of inspiration.

But some allege, that after all possible corrections of this kind, there are contradictions in the Scriptures; and these, not merely apparent, but real. Here, then, is forced upon us a question, that is vital and fundamental. And while reasoning with those who profess to receive the Scriptures, it is proper to answer the question by the Scriptures, and show that they stake their own authority on their clearness from all such contradictions. And they assert, that the Word of God cannot lie; that one jot or tittle of it cannot pass away; that it abideth for ever; and that it is truth itself: that the gospel is everlasting. This could not be said, if either the sacred writers had here and there erred by a lapse of memory, or if incurable errors had in any way crept into copies.

And unless we attribute this complete integrity to the Bible, we cannot regard it as the rule of faith and practice—we make concessions which will enable infidels to overturn its foundations. We cannot entrust our faith upon a known falsehood. We cannot bow to a divine authority in that which we allow to be made up in part of errors and contradictions. Nor is it enough to say, that the errors are only in small matters. If we allow that incurable corruption has found a place on the sacred page, changing the sense in small matters, who can insure us against a change in fundamental matters? What answer have we to the errorists, claiming that this or that has been changed? What right have we to say that Providence has guarded against the greater changes, but not against the less? Nor is it to be believed that God, who dictated and caused the truth to be written out for all ages, would fail of the needful providential care to preserve the writing entire to all ages. If men after writing a will, deed, or contract, for preservation and future use, are careful to preserve the document entire, and not to suffer a word of it to be lost or changed how much more would God be careful

of the preservation of his Testaments; especially since it was so easy for him to preserve them entire?

It was no heavy tax or burden upon his providence to carry down the writing entire, through successive ages. The methods by which he has preserved the Bible, as a whole, are wonderful. That it should have lived so long in a world so hostile to it, when kings and emperors and all the power of corrupt religions have sought to exterminate it, is one of the proofs of its divine original. But the same providence which has kept an unsleeping eye upon the Book for its preservation could as easily preserve every word of it.

THE EASTERN SHEPHERD AND HIS SHEEP.

"I am the good shepherd; the good shepherd giveth his life for the sheep."—
John x. 11.

I saw at this place a great many scenes of that shepherd life which is so often alluded to in Scripture, and which is so beautifully and constantly presented to a traveller in the East. They are well known to all; yet I cannot pass illustrations so striking, entirely in silence. It was evening at Zib, and the bleating of the flocks attracted my attention. As I looked up the roadway, a cloud of dust announced the coming multitude. They were sheep and goats unseparated, and were preceded by their shepherd, carrying a lamb in his arms, who often turned round and called the leaders by their names; and they, hearing and knowing his voice, quickened their pace at his words. He led them into the rude circular fold, made of thorns, almost in front of our tents, which they entered by means of the one only door, (John x. 1, 2, 7, 9,) at which the shepherd stood counting them as they went in. Without was the dog keeping guard, and at the door of the fold lay the shepherd himself; none could enter the door but by him. In the morning they were gone early, even before we rose, which was about five o'clock; and on enquiry of our muleteers, who had been talking with the shepherd, they told me (through my dragoman) that he kept his flock at night in the sheep-fold for fear of robbers and jackalls,

(John x. 8, 12), for they were his own sheep (John xii.) and he was gone out to find pasture (John ix.) with them by the side of a still stream (Psalm xxiii. 2) about an hour's distance.

Now, although I had met with all these most interesting traits of Eastern shepherd life before, yet here they were all so wonderfully united, that I prefer to present them entire as I now actually received them, rather than mar their effect by disuniting them. And it is, to my mind, one of the most valuable objects of study which the Holy Land affords, this pastoral occupation; because we find in it not only such complete pictures of the relation in which our blessed Redeemer portrayed himself as standing towards us, and see therein the strength of his argument, and the state of complete dependence we are in towards him; but also we gather how completely God incarnate took upon him the nature of man, when he was made flesh and dwelt among us, in that he saw with our eyes, and observed as we do the simplicity and beauty of these shepherd scenes. Can we doubt that He whom David before had named his Shepherd (Psalm xxiii. 1), had frequently watched with interest the scenes to which he so often alluded? "He shall separate them from one another, as a shepherd divideth his sheep from the goats." Matt. xxv. 32 He says, in one place; "When he [the shepherd] putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." John x. 4 is used by him as a figure of himself. Of him the prophet wrote before: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and he shall gently lead those that are with young." Isaiah xi. 11. And with what solemn feelings, what deep emotions, must our Lord have looked upon all these various scenes; for he knew well, as God, that of him it had been prophesied, that "He should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he should not open his mouth," (Isaiah liii. 7); "that his blood, as the Lamb slain from the foundation of the world," (Rev. xiii. 8), "without spot and blemish," (1 Peter i. 19), "should fill up the measure of Jerusalem's ini-

quity, and bring upon her God's vengeance for the blood of the prophets, from righteous Abel, the keeper of sheep (Gen. iv. 2.) to himself;" and yet, as that of God's own lamb, should "take away the sins of the world," and so he

blends this conscious solemn note with the sweet music of his parable: "I am the good shepherd; the good shepherd giveth his life for the sheep." John x. 11.—*Scripture Lands. By the Rev. W. J. Woodcock.*

PREACHERS AND PREACHING.

MINISTERS OF THE EIGHTEENTH CENTURY.

JOHN BERRIDGE.

AT Everton in Bedfordshire, not far from the spot where John Bunyan had been a preacher and a prisoner, lived and laboured a man not unlike him, the most amusing and most affecting original of all this school—John Berridge.* Long time a distinguished member of Clare Hall, Cambridge, and for many years studying fifteen hours a day, he had enriched his masculine understanding with all sorts of learning; and when at last he became a parish minister, he applied to his labours all the resources of a mind eminently practical, and all the vigour of a very honest one. But his success was small—so small that he began to suspect his mode was wrong. After prayer for light it was one day borne in upon his mind, "Cease from thine own works; only believe;" and consulting his concordance he was surprized to see how many columns were required for the words faith and believe. Through this quaint inlet he found his way into the knowledge of the gospel and the consequent love of the Saviour; and though hampered with academic standing and past the prime of life, he did not hesitate a moment to reverse his former preaching, and the efficacy of the cross was soon seen in his altered parish. His mind was singular. So predominate was its Saxon alkali, that poetry, sentiment, and classical allusion, whatever else came into it, was sure to be neutralized into common sense—pathetic, humorous, or practical, as the case might be; so strong was his fancy that every idea in reappearing sparkled into a metaphor or emblem. He thought in proverbs, and he spake in parables; that granulated salt which is so popu-

lar with the English peasantry. And though his wit ran riot in his letters and his talk, when solemnized by the sight of the great congregation and the recollection of their exigences, it disappeared. It might still be the diamond point on the sharp arrows; but it was then too swift and subtle to be seen. The pith of piety—what keeps it living and makes it strong—is love to the Saviour. In this he always abounded. "My poor feeble heart droops when I think, write, or talk of anything but Jesus. Oh that I could get near him, and live believably on him! I would walk, and talk, and sit, and rest with him. I would have my heart always doting on him, and find itself ever present with him." And it was this absorbing affection which in preaching enanced all his powers, and subdued all his hazardous propensities. When ten or fifteen thousand people were gathered on a sloping field, he would mount the pulpit, after Venn or Grimshaw had vacated it. A twinkle of friendly recognition darted from some eyes, and a smile of comic welcome was exchanged by others. Perhaps a merry thought was suspected in the corner of his lips, or seen salient on the very point of his peaked and curious nose. And he gave it wing. The light-hearted laughed, and those who knew no better hoped for fun. A devout stranger might have trembled and feared that it was going off in a pious farce. But no fear of Father Berridge. He knows where he is and where he means to end. That pleasantry was intended for a nail, and see, it has fastened every ear to the pulpit door. And now he proceeds in homely colloquy, till the bluntest boor is delighted at his own capacity, and is prepared to agree with what he says who makes so little parade and mystery. But was not that rather a home-thrust?

* Born 1716. Died 1793.

"Yes, but it is fact; and sure enough the man is very frank and honest;" and so the blow is borne with the best smile that can be twisted out of agony. "Nay, nay, he is getting personal, and without some purpose the bolts would not fly so true." And just when the hearer's suspicion is rising, and he begins to think of retreating, barbed and burning the arrow is through him. His soul is transfixed and his conscience is all on fire. And from the quiver gleaming to the cord these shafts of living Scripture fly so fast that in a few minutes it is all a field of slain. Such was the powerful, impact, and piercing sharpness of this great preacher's sentences—so suited to England's rustic auditories; and so divinely directed in their flight that eloquence has seldom won such triumph as the gospel won with the bow of old eccentric Berridge. Strong men, in the surprise of sudden self-discovery, or in the joy of marvelous deliverance, would sink to the earth powerless or convulsed; and in one year of "campaigning" it is calculated that four thousand have been awakened to the worth of their souls and a sense of sin. He published a book, "The Christian World Unmasked," in which something of his close dealing and a good deal of his drollery survive. The idea of it is a spiritual physician prescribing for a sinner ignorant of his own malady. "Gentle reader, lend me a chair, and I will sit down and talk a little with you. Give me leave to feel your pulse. Sick, indeed, sir, very sick of a moral disease, which infects your whole mass of blood." After a good deal of alteration the patient consents to go into the matter, and submits to a survey of his life and character.

"Let me step into your closet, sir, and peep upon its furniture. My hands are pretty honest, you may trust me; and nothing will be found. I fear, to tempt a man to be a thief. Well, to be sure, what a filthy place is here! Never swept for certain, since you were born! And what a fat idol stands skulking in the corner! A darling sin, I warrant it!—How it simpers, and seems as pleasant as a right eye! Can you find a will to part with it, or strength to pluck it out? And supposing you a match for this self-denial,

can you so command your heart as to hate the sin you forsake? This is certainly required; truth is called for in the inward parts: God will have sin not only cast aside, but cast aside with abhorrence. So he speaks, "ye that love the Lord, see that you hate evil."

Many readers might think our physician not only racy but rude. They must remember that his practice lay among farmers and graziers and ploughmen; and if they dislike his bluntness, they must remember his success.—*North British Review.*

PULPIT PREPARATION.

FIRST, in order to a suitable preparation, I think that he who attempts it should have the most indubitable evidence of his conversion to God, and that he is *now* on his way to heaven.

Secondly. He should have a deep conviction that his call to this work is from the great Head of the church, and that no other motive has any thing to do in leading him to attempt such a work as that of preaching a holy gospel to dying men.

Thirdly. He should have a tolerable acquaintance, and no matter how good, with the English Bible, at least.

Fourthly. He should understand the spiritual wants of the people to whom he is to administer, and, by the by, where is he to know these, but in his pastoral exercises, and that from *house to house*, too.

Fifthly. He should know quite well human nature in its windings and deep depravity.

Sixthly. He should have a deep sense of the character, design, and influence of the great work in which he is engaged.

Seventhly. He should do it in the meek and bold spirit of Christ, his master; fearlessly, and regardless of the frowns on the one hand, and flattery on the other.

Eighthly. He should look for his reward from his God and Master, more especially in the resurrection of the just.

Ninthly. Finally, he should stand forth with his heart wholly imbued with the spirit and power and energy of the Holy Ghost, sent down from heaven;

yea, let him dwell in God, and God in him, knowing all the fulness thereof.

CONFIDENCE AND DEPENDENCE CONTRASTED.

Confidens ascended the pulpit stairs with an high head, a quick pace, and a firm step. There seemed in his whole air a consciousness that he was well prepared for his hearers; and the sight of him inspired the unwise with an expectation that they should that day drink of the water of life. *Confidens* delivered his sermon in an animated strain. Every one spoke of the abilities of the preacher, but no one was found to say *he heard him well*: all were pleased with the performance, but none were edified.

Dependens ascended the pulpit stairs pale, his look cast down, his pace slow, and his limbs almost in a tremble. From such a pitiful appearance of weakness, the injudicious presumed, he could have nothing to say, and concluded it would be a lost opportunity. But

Dependens had no sooner entered upon his subject, than it was felt that God was present in the midst of his people to bless them. *Dependens* was under no more hesitation than *Confidens*, but his preaching was incomparably more solemn: he spake as one awed by the presence of the Almighty, and affected by a close view of the awful realities of the eternal world. Out of weakness strength arose; and his words were indeed accompanied with the demonstration of the Spirit, and with power.

Dependens concluded with the ascription of Glory to the Father, Son, and Holy Ghost, with such a tone, that it was visible to all that his heart was penetrated with his own insufficiency, and that all his trust was in the Lord his God. He left the pulpit, and instead of the pallid countenance which he brought into it, his looks were beaming full of love and gratitude. His hearers returned, some of them in profound silence and meditation, and others discoursing, not on the composition of the sermon, but on the good they had got by it.

FAMILY CIRCLE

A FINANCIAL OPERATION.

Two honest Dutchmen—would that there were more such men.

WE lately heard a story illustrative of the early days of York County, Pennsylvania,—those good old times when every body was “honest as the days were long.” The parties were two of the early settlers in the western part of York (now Adams) county—both were of the honest old German stock—and as one of them is still living, we suppress the name. Peter, it appears, had increased the size of his farm by annexing thereto a small tract adjoining; and lacked about a hundred dollars of the sum necessary to pay for the new acquisition. He called upon his neighbour, George, to borrow the amount. George brought out an old bread basket, and counted down the desired number of “thalers”—and then, of course, the two sat down to two large earthen mugs of cider and as many pipes of tobacco.

After smoking over the matter for a while, it occurred to Peter, that in similar transactions he had seen or heard of something like a note passing between the borrower and lender, and he suggested as much to George. The lender assented to the propriety of the thing—paper, pen and ink were produced—and between the two a document was concocted, stating that George had loaned Peter 100 dollars, which Peter would repay to George in “dree monts” (three months.) This Peter signed, and thus our two financiers had made the thing all regular and ship-shape. But at this point a difficulty presented itself. They both knew that notes were made in the operations of borrowing and lending which they had witnessed—but neither of them had observed what disposition was made of the document—neither could tell whether it was *en regle* for the borrower or lender to take charge of the paper! Here was a dilemma! At length, a bright idea struck George.

"*You haf de money to pay, Peter,—so be sure you must take dis paper, so as you can see as you haf to pay it!*" This was conclusive—the common sense of the thing was unanswerable, and Peter pocketed the money and *his own note*, "so as he could see he haf to pay it." Three months passed over; and punctu-

ally to the day appeared our friend Peter, and paid over the promised sum to George. This being done, the pipes and mugs were again paraded. After puffing a while, Peter produced the note, and handed it to George, with the remark: "*Now you must take de note so as you can see de money have been paid.*"

POETRY.

THE NEW YEAR.

BY DR. BURNS.

WELCOME, new year,—For borne on thy wings

Man's measured probation is given.

May we estimate rightly thy golden hours,
And make them the seed time for heaven.

Welcome, new year,—May thy changing scenes,

The world's empty pageants reveal,
And may we pursue the true solid joys,
Which only the glorified feel.

Welcome, new year,—Thy instructions impart,

Say how swiftly do vanish our days,
And thus with our hearts well fraught
with this truth,
May we live to the Saviour's praise.

Welcome, new year,—Yet for many thou hast

Sad afflictions and troubles in store,
But may they resignedly drink sorrow's cup,
In hope of the joys evermore.

Welcome, new year,—But thou art the last,
Which to myriads on earth shall be given,

Oh! if this be our lot, as time shall expire,
May we join the undying in heaven.

Welcome, new year,—For labours of love,
For a useful and holy career;

And be this our solace and joy every day,
That the Master and crown both are near.

Paddington.

"THE STILL SMALL VOICE."

A "still small voice" is whispering
In accents soft and mild;

It comes upon the zephyr's wing
That fans the forests wild.

It comes upon the evening breeze,
Its plaintive tones I hear,
Low murmuring in the waving trees,
It whispers, God is near.

It comes not in the whirlwind's roar,
Nor in the ocean gale,

When angry billows lash the shore,
And loud the tempests wail;
But when night's silvery shades around
The slumbering waters brood,
There comes a soft and solemn sound,
It whispers, God is good.

It comes not in the thunder tones,
When fiery lightnings glow,

When fierce, convulsive nature groans
The requiem of her woe.
But gently, when the moon's pale light
Comes streaming from above,
Sweet as the hum of angel's flight,
It whispers, God is love.

O sinner, hear "the still small voice"
That comes from Calvary;

That makes the wounded heart rejoice,
It whispers now to thee.

O, list ye to the pleading strain
Of Jesus' dying love,

It bids thee seek a Saviour slain,
And dwell with God above.

REVIEW.

THE ANALOGY OF RELIGION, *Natural and Revealed, to the Course and Constitution of Nature: to which are added two brief dissertations*; I.—*Of Personal Identity, II.—Of the Nature of Virtus.* By JOSEPH BUTLER, LL.D., late Lord Bishop of Durham. A new edition, with an *Introductory Essay*, by REV. ALBERT BARNES. London: J. C. Bishop, Aldine Chambers; Edinburgh: Oliver and Boyd. 18mo., cloth, pp. 238. 1851.

DURING the reign of Charles I. and his son, England learnt lessons never to be forgotten. The "divine right" pretensions of the father stirred up the brave to be free, and shewed the world that Hampden dared to resist even a monarch's claims when they were unjust, and that in the defence of their birth-right, Britons would willingly lay down their lives. The brief interval afforded by the iron, but just rule of Cromwell, gave the mighty Milton opportunity to speak out against the tyranny of the church, and the shackles of the press. If in the period of the Protectorate debauchees were numerous, they were frowned into seeming sobriety; while scepticism lurked only in secret places. The unblushing profligacy, however, of Charles II. and the importation from France, not only of gold to buy the courtiers, but of much that passed for learning in the shape of a shallow scepticism, scattered far and wide the baneful seeds of infidelity, the rank product of which flourished with wild luxuriance long after the "merry monarch" was laid in the tomb. The popish tendencies of James II. did not materially check their growth; and even though on the accession of the protestant Prince of Orange to the throne, infidelity might wither in the court, yet there still existed much of its spirit among all classes of society. It was vaunted that the religion of the Bible was a child's fable and a priest's stock-in-trade; and "at length it was taken for granted by many persons, that christianity was not so much as a subject of enquiry; but that it was now discovered to be fictitious: and accordingly they treated it as if this were an agreed point among all people of discern-

ment; and that nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world."

Two philosophers rendered good service to the truth during this period; Locke, by his publications; and Newton by his discoveries. But infidelity was still proud and boastful; and it remained for another, far mightier for good than either, and equal with both in profound thought, to deal this phantom a deadly blow.

Four years after the great revolution in 1688, the future champion, Butler, was born at Wantage in Berkshire. He was the son of a respectable shopkeeper, of the Presbyterian persuasion, and was early sent to acquire the rudiments of learning at a grammar school. It soon became evident to the father that his youngest son possessed for learning, both natural aptitude and strong inclination. He was consequently removed to an academy of higher pretensions at Tewkesbury, with a view to his ultimate ordination as a minister among the dissenters. While here, he wrote privately to Dr. Samuel Clarke on his celebrated Boyle's lecture, which had just been published, and suggested many difficulties with such ingenuity and depth as at once to obtain the friendship of the doctor, who published these letters with the next edition of his lecture. Whether Butler was at all influenced by Clarke or not, in reference to his subsequent conduct, cannot now be ascertained; but very soon after his correspondence with him, he conformed to the established church, and removing the same year to Oxford, entered himself as a student at Oriel College. Four years after he took holy orders, and was appointed preacher in the chapel of the Master of Rolls. The publication of the sermons delivered at that chapel gained him great reputation as a profound and original thinker. He was then for a considerable time pastor of an obscure village; but as his friends were anxious for his advancement, Mr. Secker, a fellow-student of Butler, who had been made King's chaplain, took occasion to mention his name in a conversation with Queen Caroline. Her

Majesty, supposing he was dead, asked archbishop Blackburn if that were not the case. "No, madam," he replied, "but he is buried." This *jeu d'esprit* once more introduced him to notice, and he filled successively the posts of chaplain to Talbot the Lord Chancellor, prebend in the church of Rochester, clerk of the closet to the Queen,—in which year (1736) he published his famous *Analogy of Religion*,—and two years afterwards obtained his highest preferment. "He was wafted," says Horace Walpole, "to the see of Durham on a cloud of metaphysics."

Butler's enemies now taunted him with not using well the office of a bishop; and a charge to the clergy of his diocese on the subject of external religion, as well as the circumstance of his setting up a marble cross in his chapel at Bristol, were made to indicate a relish for popery. So far indeed did some carry this spleen, as to report on his death, two years after he was made bishop, that he died in the Catholic faith—a story, which it is but fair to state, was satisfactorily refuted by his former friend, archbishop Secker.

While, however, Butler the prelate will be forgotten, Butler the author of the *Analogy*, the christian world will not willingly let die. In the execution of this work he devoted many of the best years of his life. The entire argument was carefully weighed over. Many parts were re-written. Unnecessary words were weeded out, and sentences curtailed, until each expressed the precise meaning intended. Twenty years were thus spent; and the consequence was, that his work came forth, not as the crude effort of a stripling, but as the master-piece of a mature thinker. "The Analogy of Religion to the Course of Nature," says Sir James Macintosh, "though only a commentary on the singularly original and pregnant passage of Origen,* which is so honestly prefixed to it as a motto, is notwithstanding, the most original and profound work extant in any language on the philosophy of religion."

Butler's style, like his argument, is

* "Χρη μὲν τοι γὰρ τὸν ἀπαξ παραδεξαμένον τοῦ κτισμένου τοῦ κόσμου εἶναι ταύτας τὰς γραφὰς πεπεισθαι, ὅτι ὅσα περὶ τῆς κτίσεως ἀπάρτα τοῖς ἑητούσι τὸν περὶ αὐτῆς λόγον, ταῦτα καὶ περὶ τῶν γραφῶν."—Philocal. p. 23, ed. Cant.

unique. It was evidently little cared for by the writer. There are no well-balanced periods, no forceful antitheses, no swelling climaxes. It is the language of a close, consecutive thinker, who studiously avoids throughout the embellishments of the rhetorician. Each sentence and paragraph fits, link-like, with its neighbours, and is necessary for its completeness. Yet the style often appears obscure, is generally stiff, and occasionally unwieldy. In the latter respect it reminds us of those ponderous claymores prevalent in his day, with which a stalwart arm might strike a mortal blow, but which are far too cumbersome for men of the present generation. But every defect in Butler's style may be overcome by the patience of the reader; and in every case, his pains will be amply rewarded.

The design of the *Analogy* is not to show the *truth* of religion, but to show that it cannot be proved to be *false*. A great system of things is everywhere seen now actually going on in the world, and with this system, religion is shown to accord. The attacks, therefore, which are made on christianity, are to the same extent assaults on the course and constitution of nature, and cannot consequently be valid. By this style of reasoning the war is carried into the camp of the enemy. The mouth of the infidel is stopped; and he has neither ventured to patch up an answer to Butler, nor attempted to show, what indeed is impossible, the futility of his reasoning. The old plan is generally resorted to, that of dragging forth into the light time-worn objections, on which the master intellects of past days have indorsed "none effects."

As for Butler's argument itself, it is a compact whole, and we feel on this account considerable difficulty in presenting anything like a faithful abstract adapted to the limits of our pages. This argument will indeed admit of almost unlimited application, or rather amplification, as is shown in the "Introductory Essay" to the present volume, and in an elaborate article on "Reason and Faith," which recently appeared in the *Edinburgh Review*; but it will by no means allow of extensive compression. We must therefore content ourselves with an enumeration of the title of each chapter, and one or two quotations.

Butler opens his argument with "that

which is the foundation of all our hopes and fears, which are of any consideration,"—namely, a future life. He then in the six following chapters treats respectively, "of the government of God by rewards and punishments; of the moral government of God; of the state of probation, as implying trials, difficulties, and danger; of a state of probation as intended for moral discipline and improvement; of the opinion of necessity, considered as influencing practice; and of the government of God, considered as a scheme or constitution imperfectly comprehended."

In speaking in chap. ii. on the fact "that all which we enjoy, and a greater part of what we suffer is put in our own power," and shewing how the consequences of rashness and folly in youth are felt throughout the whole course of mature life, he says:—

"Habits contracted, even in that age, are often utter ruin; and men's success in the world, not only in the common sense of worldly success, but their real happiness and misery, depends in a great degree, and in various ways, upon the manner in which they pass their youth; which consequences they for the most part, neglect to consider, and perhaps seldom can properly be said to believe beforehand. . . . If, during the opportunity of youth, persons are indocile and self-willed, they inevitably suffer in their future life, for want of those acquirements which they neglected the natural season of attaining. If the husbandman lets his seed-time pass without sowing, the whole year is lost to him beyond recovery. In like manner, though, after men have been guilty of folly and extravagance, *up to a certain degree*, it is often in their power, for instance, to retrieve their affairs, to recover their health and character, at least in good measure; yet real reformation is, in many cases, of no avail at all towards preventing the miseries, poverty, sickness, infamy, naturally annexed to folly and extravagance, *exceeding that degree*. There is a certain bound of imprudence and misbehaviour, which being transgressed, there remains no place for repentance in the natural course of things. It is further very much to be remarked, that neglect from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehaviour from the most extravagant passions."—p. 76.

After an admirable train of reasoning on "a state of probation," he thus concludes:—

"It is as plainly a general law of nature,

that we should, with regard to our temporal interest, form and cultivate practical principles within us, by attention, use, and discipline, as anything whatever is a natural law; chiefly in the beginning of life, but also throughout the whole course of it. And the alternative is left to our choice, either to improve ourselves and better our condition, or, in default of such improvement to remain deficient and wretched. It is therefore perfectly credible, from the analogy of nature, that the same may be our case with respect to the happiness of a future state, and the qualifications necessary for it."—pp. 115—116.

The second part of the *Analogy* treats of "Revealed Religion;" and we cannot but regret that our limits will only allow us to refer to the several headings of each chapter. They relate to "the importance of christianity; the supposed presumption against a revelation, considered as miraculous; our incapacity of judging what were to be expected in a revelation, and the credibility from analogy, that it must contain things appearing liable to objections; christianity considered as a scheme or constitution imperfectly comprehended; the particular system of christianity—the appointment of a Mediator, and the redemption of the world by him; the want of a universality in revelation, and the supposed deficiency in the proof of it; the particular evidence for christianity; and lastly, the objections which may be made against arguing from the analogy of nature to religion."

We have also added at the end of this volume, two dissertations; one on "personal identity," well worthy of perusal; and another, "on the nature of virtue."

The "Introductory Essay" to the present volume, by Rev. Albert Barnes, is designed "to give a specimen of the argument from analogy in support of the christian religion, without very closely following Butler; in order to excite enquiry, and lead those who may read it to a practical acquaintance with the *Analogy* itself." In this effort, the worthy author has given some very striking simplifications of various parts of Butler's argument. Take as an example the following, on "the probability of the present life being a state of probation."

"The infidel objects that our previous reasoning is on mere probability, and that in concerns so vast, it is unreasonable to act without demonstration. We reply, that in few

of the concerns of life do men act from demonstration. The farmer sows with the probability only that he will reap. The scholar toils with the probability, often a slender one, that his life will be prolonged, and success crown his labours in subsequent life. The merchant commits his treasures to the ocean, embarks perhaps all he has on the bosom of the deep, under the probability that propitious gales will waft the riches of the Indies into port.....In the eye of his countrymen, few things were more improbable than that Columbus would survive the dangers of the deep, and land on the shores of a new hemisphere. Nothing appeared more absurd than his reasonings—nothing more chimerical than his plans. Yet under the pressure of proof that satisfied his own mind, he braved the dangers of an untraversed ocean, and bent his course to regions whose existence was as far from the belief of the old world, as that of heaven is from the faith of the infidel. Nor could the unbelieving Spaniard deny, that under the pressure of the *probability* of the existence of a western continent, some of the highest qualities of mind that the earth has seen, were exhibited by the Genoese navigator—just as the infidel must admit that some of the most firm and noble expressions of soul have come from the enterprize of gaining a heaven and a home beyond the stormy and untravelled ocean on which the christian launches his bark in the discovery of a new world. We might add also here, the names of Bruce, of Wallace, of Tell, of Washington. We might remark how they commenced the great enterprizes whose triumphant completion has given immortality to their names, under the power of a probability that their efforts would be successful. We might remark how many *more* clouds of doubt and obscurity clustered around *their* enterprizes, than have ever darkened the christian's path to heaven, and how the grandest displays of patriotism and prowess that the world has known, have grown out of the hazardous design of rescuing Scotland, Switzerland and America from slavery. But we shall observe that there was just enough probability of success in these cases to try these men's souls—just as there is probability enough of heaven and hell to try the souls of infidels and christians, to bring out their true character, and answer the great ends of moral government."—pp. 20—21.

He warmly rebuts the assertion, "that all presumption and experience are against the miraculous facts in the New Testament," the so-called unanswerable objection of Hume:—

"It might be safely admitted, we suppose, that all presumption and experience were against miracles before they were wrought;

and this is no more than saying that they were not wrought before they were! The plain matter of fact, apart from all laboured metaphysics, is, that there is a *presumption* against *most* facts until they actually take place, because till that time all experience was against them. Thus there were many presumptions against the existence of such a man as Julius Cæsar. No man would have ventured to predict that there *would* be such a man. There were a thousand probabilities that a man of that *name* would not live—as many, that he would not cross the Rubicon—as many, that he would not enslave his country—as many, that he would not be slain by the hand of such a man as Brutus,—and all this was contrary to experience. So there were innumerable probabilities in regard to the Emperor Napoleon.....Indeed in regard to all events of history, and all discoveries in science, and inventions in the mechanic arts, there may be said to be a presumption against their existence, just as there was in regard to miracles; and that they are contrary to all experience, until discovered, just as miracles are until performed."—pp. 22—23.

We are afraid our author is liable to be misunderstood when he says "that all the objections urged against *Calvinism* lie against the actual course of events." He is far from advocating the extreme sentiments that pass under that general name. In proof of this we may refer to his own account of Butler's not touching this argument. He maintains that in Butler's day the Calvinists held principles substantially agreeing with those of the school-men; and that they waged war with the weapons of Augustine and the Bishop of Ypres. "When they told of imputing the sin of one man to another, and of holding that other to be *personally answerable* for it, it is no wonder that such minds as that of Butler recoiled, for there is nothing like this in nature. When they affirmed that men have no power to do the will of God, and yet will be damned for not doing what they have no capacity to perform, it is no wonder that he started back, and refused to attempt to find an analogy, for it is unlike the common sense of men. When they told of a limited atonement—of confining the original applicability of the blood of Christ to the elect alone—there was no analogy to this in all the dealings of God towards sinners; in the sunbeam, in the dew, the rain, in the running rivulets or oceans; and here Butler must stop, for the analogy would go no fur-

ther upon the then prevalent notions of theology." He means therefore, "the doctrines of grace," as they are called. We are far from agreeing with *all* that he attempts to prove on *these* points; and we cannot but regret that there is an entire omission of any statement as to the duty of all christians to open up the plan of redemption to mankind at large. There is no allusion to the last great command of our Lord—no urging of our duty to preach the gospel to every creature. We do not, we cannot admire the coolness with which he speaks of our duty in reference to a universal atonement. "Some Solon or Cadmus may yet cross the trackless oceans to hear law and letters to the barbarian; some Howard to pity and relieve the sufferer; some Xavier or Vanderkemp to tell benighted men of the dying and risen Son of God. So we say of the atonement." Can the distinguished commentator be so ignorant, or so blinded by pre-conceived notions, as to overlook the *urgency* with which all are directed to extend the benefit of Messiah's love? "They *may* tell them," is not the mood in which Christ gave his parting command. Unless we very much mistake, that is in the *imperative* mood, and not in the subjunctive.

On the whole, however, we warmly recommend the present volume. It is invaluable, as containing Butler's great work in a portable form; and its worth is far from being diminished by the "Introductory Essay." The first is a work of *principles* in theology; and the second is a successful attempt to show

their application. Ministers of religion need not our recommendation to urge them to study the *Analogy*, since many, we have good reason to believe, have long known and estimated its worth. But we would earnestly persuade every young man in our churches to rest not until he not only possesses a copy, but has made himself master of its entire argument. He will be able to draw from its rich store-house that which will strengthen his faith in the religion of the Bible, and "fill his mouth with arguments," to be ever of use when assaulted by the enemies of his faith. J.

REMARKABLE DELUSIONS; or *Illustrations of Popular Errors.* Tract Society.

This number of the monthly series contains a well-digested account of various popular delusions, from the earliest periods down to the present times. Ancient superstitions relating to days, herbs, numbers, unknown countries, various charms, &c., supernatural visitations, witchcraft, bubbles and speculations, oracles, legends, &c., here pass under calm review. The perusal of them is humiliating, interesting, and instructive.

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THE FRIEND OF ISRAEL. *B. L. Green.*

This is a penny periodical, published under the superintendance of the Scottish Society for the conversion of Israel. It is cheap, and interesting. It contains much important intelligence.

CORRESPONDENCE.

SCRIPTURAL MOTIVES TO OBEDIENCE.

[The excellent and spirited remarks of Mr. Scott in our last, might seem to have rendered anything further on this question superfluous; but as the subject is important, and the following remarks arrived while Mr. Scott's MS. was with the printer, and are therefore perfectly independent of it, and confirm the sound views already given, we have thought it best to insert them in our pages.—Ed.]

DEAR MR. EDITOR.—Your willingness to afford space in your columns for the discussion of queries originating in candour and love of truth, I regard as a most useful principle in conducting your Magazine. Among these queries none are so worthy of insertion and a reply, as those which

invite attention to the scriptural means of presenting divine truth to the understanding of man, and of persuading sinners to be reconciled to God. I am, therefore, pleased with the subject of the query contained in your last number, page 524, and respectfully give to your unknown correspondent my views of the matter.

Allow me here to premise, that the querist is neither happy nor logical in the form in which he puts the interrogation. I agree with him that "supreme love to God" is the first and most essential element of religion, but I cannot agree with

him in considering this love as being "purely disinterested," that is, in loving God for his own sake, irrespective of the favours he has conferred upon us. Such a love may glow in the bosom of one who has never sinned; but that it can be kindled in the heart of fallen man, I cannot believe. If, however, so pure and ethereal an affection may burn in the heart of a transgressor, as your correspondent assumes, then the questions he asks are inconsistent, for his assumption negatives them.

I conceive, therefore, that your estimable enquirer meant to ask, "Is it scriptural or not, to appeal to the principles of hope and fear in man in endeavouring to bring him to Christ? and if such a course be scriptural, how far should it be pursued?"

Now I submit, Sir, that it is scriptural to make such an appeal, and that for the following reasons:—

First.—On the nature and pretensions of the gospel my view is founded. I regard christianity as divinely adapted to the moral nature and necessities of man; of man considered generically, and not of *men*. It professes to save man from the wrath to come; to restamp the blurred and blotted image of God upon his soul, and to raise him to that region of light and of loveliness where he shall be for ever with the Lord. Now if this be the sublime aim of christianity, if it be regenerative and disciplinary, it must adapt itself to all the moral principles of our nature; appeal to all, and properly influence and control them. By moral principles I mean principles of moral action, or those which render us capable of worship and benevolence. Now it will not be denied that man acts from the principles of hope and fear; the due exercise of which constitutes the difference between self-love and selfishness, in his character as a religious and social being. We avoid breaking civil laws, and respect domestic charities: and why? Because we fear punishment, and hope for tranquillity, as well as recognize the righteousness of social bonds. We struggle for worldly comfort and competency: and why? Because we fear poverty and embarrassment, and hope for a sufficiency of temporal blessings. The Bible tells us that all have sinned against God and are amenable to his law; and as law supposes reward and punishment, it supposes the existence of hope and fear in the transgressor, from which principles obedience and disobedience partly spring. If God in his great mercy should provide a remedy for sin in man, and furnish a basis for moral obedience, I am, for the reasons above stated, compelled to expect that he will adapt his gracious scheme to all those powers in man which constitute him a moral being.

Then to leave out these principles of hope and fear, is but to regenerate us in part, and therefore to fail in effecting our complete salvation.

Secondly.—The Great Teacher himself, the first and ablest expositor of the gospel, is my authority for the views I now state. I do not remember that he has anywhere said that God is to be loved for himself alone, or that such disinterested love is the first and most essential element of religion. He understood the philosophy of man and religion too well to propound such a principle; and though he has given to the world a discovery of the Divine character, it has been in connexion and accompanied with appeals to the hopes and fears of man. He told the Jews that there was one that accused them, even Moses in whom they trusted, and that the word which he (Jesus) spake should judge them at the last day. When by some of his hearers he was informed of the death of eighteen persons by the unexpected fall of Siloam's tower, what moral did he draw from the fact?—"Except ye repent ye shall all likewise perish." He drew out in solemn array the terrors of the judgement, and announced the reward of the righteous and the doom of the wicked; and what was this but setting the joys of heaven and the terrors of hell before us as "motives and persuasives to religion?" Who has not trembled at his scorpion chastisements of the "serpents and generation of vipers" who could hardly escape the damnation of hell, and been melted at the tender invitation—"Come unto me all ye that labour, and are heavy laden, and I will give you rest." And when the heavens were parting to admit him to the splendour of his mediatorial throne he gave the command—"Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." And it will be seen upon careful examination that in all his teachings he blended together the love and the justice of God. He did not use the silken phrases of modern divinity, or deem it contrary to correct taste to tell men that unless they repented they would be cast into hell fire, prepared for the devil and his angels. He spake of his Father's house and its many mansions, told his disciples that he would come again and receive them unto himself, and prayed for them that they might behold his glory.

Thirdly.—The apostles imitated Jesus in this method of inculcating religious truth. When Peter was addressing the Jewish rulers, he quoted and applied to his superstitious auditory the words of Moses predicting the advent of Messiah, Acts iii. 19—23. "And it shall come to pass that every soul that will not hear that prophet

shall be *destroyed* from among the people." What were the striking dead of Ananias and Sapphira, and the blinding of Elymas, but indirect appeals to the conscience by the terrors of hell? When the trembling jailor rushed into the prison at Philippi and asked, "What must I do to be saved?"—Paul replied, "Believe on the Lord Jesus Christ and thou shalt be saved." Here we find hope and fear dictating the enquiry; and that enquiry was not met by the reply—"Love God disinterestedly," but "believe and be saved." And when the same eloquent apostle stood amid the idolatrous images and shrines of Corinth, and bore witness to the claims of "the unknown God," he urged his hearers to embrace the gospel because of the divine forbearance and the certainty of a general judgment of the world by Jesus Christ. Acts. xvii. 30, 31.

With one more example I close. The enquiry of your correspondent is met in his own words in the language of the great apostle, in 2 Cor. v. 10, 11.—"Knowing therefore the terror of the Lord we persuade men." This terror is the appearance of all men before the judgement seat of Christ, mentioned in the 10th verse; and a terror because of the individuality and equity of the ordeal, and the irrevocable nature of the decree. I conclude from these reasonings and examples that it is scriptural, highly scriptural, to present the joys of heaven and the terrors of hell as motives to a religious life.

But though I have thus established the general principle I do not feel myself competent to say dogmatically "how far it is compatible to introduce these joys and terrors as persuasives to religion." The Scripture has laid down no rule in this matter, but it plainly shows us that these joys and terrors were introduced, and that not seldom, by Christ and his apostles. They aroused the conscience, they allured the affections, they did not fail to set forth God in all the surpassing loveliness of his character; but they remembered that man was a being that could hope and fear. If we do not likewise our ministry will be deficient in scriptural character and moral efficiency, and if we flatter ourselves that we have found out "a more excellent way," we shall find our efforts make the learned more proud and professedly philosophic, but we shall not make either them or profligates christians.

We must, however, remind your querist that the view propounded in this paper is strictly accordant with the assertion that religion is supreme love to God. To a fallen being a manifestation of mercy is the greatest possible inducement to love; it shows divine excellence in its relative dis-

plays, and we cannot conceive of a stronger motive to religion than that which arises in the fact of the incarnation and sufferings of the Son of God as a propitiation for sin. To tell a sinner that Christ loved him and gave himself for him that he might be restored to the divine favour and raised to the enjoyment of heavenly bliss, is to propose to him God as worthy of love, not only for what he is, but also for what he has done.

But, Mr. Editor, suffer me to ask what is implied in calling men to embrace the gospel from disinterested motives? Is it innocent? Is it harmless? Is it scriptural? I think not. Does it not abnegate the doctrine of human depravity? If man has nothing to fear and nothing to hope for, is he a fallen being? Is he not perfect? Then if christian ministers urge men to accept the gospel, without presenting to them the joys of heaven and the terrors of hell is it not actually saying that man is not guilty, that he is an angel, or very like one? Such teachers flatter human pride, contradict human consciousness, and the plainest statements of the word of God. And if motives to repentance and holiness be thus lessened, is not the glory of the cross dimmed and darkened, the divine dignity of Jesus dishonoured, and his sacrifice denied? Where, then, is christianity? What is the gospel with these blessed truths diminished in importance, contradicted, or passed by? To answer the queries of your correspondent in the negative, appears to me to be a virtual surrender of all that is divine, gracious and saving, in the person and work of Immanuel, and those who can thus answer it, teach *another* gospel, and not that which Christ and his apostles preached. I choose the "good old way;" I prefer old-fashioned christianity, and old-fashioned forms of presenting it to man, and remain,

Dear Mr. Editor, yours in Jesus,

JAMES LEWITT.

Coventry, Nov. 19, 1851.

QUERY.

To the Editor of the G. B. Repository.

DEAR SIR,—If any of your correspondents will be so kind as to answer the following question they will much oblige an *honest enquirer after truth*.

"Is there anything in the Scriptures to prove that a man may not become converted from sin to holiness, from darkness to light, and from the power of Satan unto God, and thus become a member of Christ's mystical body, and live in the enjoyment of salvation—say ten, twenty, or thirty years, and die a triumphant death, without joining any visible church of God?"

AN ENQUIRER.

OBITUARY.

Mrs. FRANCES COOK, an estimable member of the church at Fleet and Holbeach, departed this life February 21st, 1851. Our deceased friend was the daughter of Job and Frances Shelton, of Weston, near Spalding, Lincolnshire; and was born on the 18th day of December, 1800. Beyond this nothing respecting her childhood or early youth has come to the writer's knowledge. She was married to Mr. Arthur Cook, of Whaplode near Holbeach, before she had completed her eighteenth year. The issue of this union was two daughters, only one of whom survives her mother, the elder having having been removed, as we trust, to a better world, by a painful and protracted illness, in the autumn of 1847. On going to reside at Whaplode, Mrs. Cook became an attendant at the parish church, where she had for some years the privilege of an evangelical ministry, which there is reason to believe was made a blessing to her, in commencing in her that good work which will be completed in the day of Jesus Christ. As might have been expected, when the tone of the ministry at church was changed our friend became dissatisfied with it, regarding it as not being suited to her case nor meeting her spiritual requirements. It was while she was thus situated that our friend was led, doubtless providentially, to hear either Mr. Chamberlain of Fleet or Mr. Kenney, then of Holbeach, at Sutterton. On that occasion she did not hear in vain, for such were the impressions which she received from it that she formed the determination that if she could hear preaching such as that so near home as Holbeach, she certainly would avail herself of the opportunity. This resolution she promptly and steadily acted upon, much to her edification and comfort. In the prosecution of this course, sister Cook had to contend with difficulties, which nothing short of a deep sense of the value of the gospel on the one hand and the worth of her soul on the other would have induced her to encounter. Her constitution was feeble and her health delicate, yet during the former part of the time of her attendance at Holbeach she frequently walked. Nor was she one of those who, discouraged by difficulties, endure for a time and then fall away. On the contrary, she was steadfast, unmovable, always abounding in the work of the Lord. The result was, her growth in grace, and in the knowledge of her Lord and Saviour Jesus Christ. She had her trials, but those trials, under the Divine blessing, yielded her the peaceable fruits of righteousness. To her, providential dispen-

sations, as well as the instituted means of grace, were effectually blessed. As already intimated, for several of her last years she was the subject of frequent bodily indisposition, which unquestionably tended to deepen her anxiety and increase her earnestness in pursuit of eternal things, while the long affliction and early removal of her beloved daughter had the effect of weaning her from this world and enhancing her interest in that which is to come. She, like many others, learned obedience by the things which she suffered, as well as by those which she enjoyed; hence, in due time, she came to see it to be both her duty and privilege to unite with the people of God, and publicly to avow herself a disciple of Christ. She therefore offered herself for fellowship with the General Baptist Church, at Fleet and Holbeach, and was baptised September 8, 1848. From that interesting day the subject of these remarks went on her way rejoicing, honouring her profession by a holy life, and proving more and more that godliness is profitable to all things. In this even course our beloved friend continued to attend the house of God and to be found amongst his people, as often as health and opportunity permitted, until within a few weeks of her death. On retiring from the house of prayer for the last time she expressed the pleasure she had received from waiting upon God. She did not then appear worse than she had done for some time past, but during the next week the disease from which she had suffered so long assumed such an aspect as to leave no hope of her recovery. Day after day the complaint continued to make such fatal progress that even those who were most reluctant to admit the painful fact, were compelled to own that the time of her departure was indeed at hand. Of this no one was more sensible than herself. But though she knew it, she was not dismayed; so far from this, she was assured, resigned and happy. She knew whom she had believed, and was persuaded that he is able to keep that which she had committed to him against that day. In this happy state our afflicted friend spent her last days, earnestly exhorting those about her to seek an interest in Christ, which she had proved to be the good part, the one thing which is needful. Her language was, "My race is nearly run, but I do not fear to die. The Lord Jesus Christ is the foundation on which I am resting, and I am sure that foundation will not give way." To her pastor she expressed her confidence in the Saviour, and her desire to enter into the rest which remains for the

people of God. This she accompanied with an humble acknowledgement that she was unworthy of the least of all God's mercies. The sermon in improvement of her death was preached at Holbeach, by brother Chamberlain, to a crowded congregation, from Psalm xvii. 15. In the character of the subject of this sketch there were several features worthy of notice and imitation. Her disposition was amiable and kind, which rendered her ever anxious to promote the comfort and happiness of those about her. She sympathized, as she was well able from experience to do, with the afflicted, and her loss will be felt by many. And not less obvious was her gratitude than her kindness; she was habitually grateful to God for his mercies, and to her fellow christians and fellow creatures for any kindness shown her. Moreover her patience under suffering was evident to all but herself. Still what she was that was acceptable to God, she was by his grace. Be ours the wisdom to be followers of them who through faith and patience inherit the promises.

R. K.

Burton-upon-Trent.

MR. J. GOODALL died at Epworth, on the 19th Nov. 1850, in his 76th year. Mr. Goodall lived about thirty-seven years at Epworth, where he followed his profession as surgeon &c, and brought up a family of seven children. In 1836 he removed to Rotherham Dispensary, to which he had been elected as apothecary, and in which capacity he acted eleven years, when his physical strength so far failed him as to oblige him to retire from business, in his seventy-third year. From Rotherham, Mr. G. and his wife removed to Epworth, the scene of his active life, at which place it was not long before he was called to exchange the short season of earthly rest for that rest which is with them who sleep in Jesus. From the earliest remembrance which the writer has of the subject of this notice, he was outwardly and uniformly favourable to religion. He always evinced personal respect for the ministers of the gospel, and such as were known to him were welcome at his house. He

had studiously sought to attain to the righteousness which is of the law, and as might be expected he had to struggle with a self-righteous spirit, and it was long before his confidence was shaken. It pleased God however in his perfect wisdom to commence the work of humiliation by gentle attacks on the outward frame, and in a way exactly suited to such a form of unbelief, gradually admonishing him of the frail nature of his bodily life, while through the same experience, the Lord was making positive appeals to his heart in the frequent presentation of his grace by those who had tasted of it. By this means did God in his mercy bring him to the knowledge of himself, and of his grace in Christ Jesus. Though never formally connected with the Baptists, he visited Sheffield in the last summer of his life, 1850, and on Lord's-day August 18th, publicly professed his faith in the Lord Jesus Christ by baptism. Afterwards he enjoyed the satisfaction of having been enabled to obey the Lord. In his last illness he was suddenly and alarmingly made aware of his critical condition, but his faith stood the shock. During the continuance he was called to considerable continuance and langour, but the Lord enabled him to endure it cheerfully. From time to time he assured his family and friends that his foundation was Christ. A minister who visited him in his last affliction, in company with a christian friend, says, "Joy beamed on his countenance as he put out his hand to welcome the servants of God; he spoke of the dealings of God with his soul, and the mercy of Christ to him as a lost sinner; of the Spirit's witness, of its sanctifying influences, of the approach of the last enemy, the certainty of victory through the blood of the Lamb. He said, 'I have no doubts, no fears; death is disarmed; Christ is my rock, my shelter, my refuge, my all.' Raising his hands, he said, 'Thanks be to God for his unspeakable gift! Wonderful! wonderful! that Christ loved me and gave himself for me; shall I not praise him for his wonderful love?'" His last distinct words were, "Victory, through the blood of the Lamb."

W. A. G.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Spalding, December 4th, 1851. In the morning, brother Mathews of Boston preached, from Isaiah ix. 1-7.

At the meeting for business in the afternoon the numbers reported as having been baptized were, Boston, eight; Coningsby, four; Pinchbeck, one; Wisbech, three.

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From several of the churches no reports were received.

Resolved,—1. That brother Barrass of Holbeach be requested to act as Secretary for the usual term.

2. That this Conference recommend to the immediate attention of the churches connected therewith, "The Ministers'

Fund," sanctioned by the Association; especially as the first subscriptions are payable this month.

3. That this Conference recommend "Fellowship Meetings" to be regularly held among all the members of our churches, for mutual spiritual edification.

4. That this Conference recommend the formation of "Olive Leaf Circles" among the *sisters* of our churches; for the promotion of Peace principles, as exhibited in Elihu Burritt's "Bond of Brotherhood."

5. That we consider, at the next Conference, whether it be not desirable to request our ministers to preach in rotation, at the Conferences, as we have so many failures under the present system.

6. That the next Conference be held at Peterborough, March 4th, 1852. Brother Jones of Spalding is appointed to preach; or in case of failure, Brother Golsworthy of Sutterton.

7. That at the next Conference, the following questions be considered:—

(1) What are the best means which can be used for the revival of true religion in our churches?

(2) Why have our Conferences declined so much in interest; and what plans can be adopted for the securing of an increased interest and a larger attendance?

In the evening brother Barrass preached from Phil. iii. 18, 19

THOMAS BARRASS, *Sec.*

BAPTISMS.

LONGFORD *Union Place*.—On Lord's-day, Nov. 30th, our minister, Rev. J. Salisbury, administered the ordinance of believers' baptism to six persons, three males and three females, after preaching an impressive and convincing sermon, from Exodus xii. 26, "What mean ye by this service?" Notwithstanding the extreme coldness of the weather, the attendance both at the chapel and the water side was numerous and attentive. This is the first time our baptismal waters have been troubled for a considerable time; but the cause is now assuming a more encouraging aspect: the congregations have considerably increased. The good seed has been sown in the ministry of the word, and watered by the prayers of the church; and we have satisfactory omens of a good result.

E. T.

BROUGHTON.—On Lord's-day afternoon, Nov. 16th, 1851, the ordinance of believers' baptism was administered in this place to four females. Mr. Hatton, of Dalby, preached an appropriate discourse, from Acts ii. 41,—"Then they that gladly received the word were baptized;" after

which Mr. Mantle, of Hosc, baptized the candidates in the name of the Father, Son and Holy Ghost. The congregation was very good and attentive. In the evening Mr. Hatton gave an encouraging address to the newly-baptized, from Col. iii. 1—4, "If ye then be risen with Christ," &c.; after which the ordinance of the Lord's-supper was administered. Many stayed to witness our order. We found it to be a time of refreshing from the presence of the Lord. Prospects seem to be rather more cheering as there are others enquiring the way to Zion, with their faces thitherwards.

MACCLESFIELD.—On Lord's-day, Dec, 7, 1851, an aged female submitted to the sacred ordinance of baptism, after a convincing discourse by our pastor. On the same day she and an aged brother who was baptized by the late Mr. Pickering, but has been connected with the Wesleyans several years, were admitted to the Lord's table, and presented with the right hand of fellowship. After the sermon in the evening three young persons from the Sabbath-school were publicly dismissed, and recognized as teachers; and each presented with a copy of Pike's "Persuasives to Early Piety."

BOSTON.—This day (Dec. 7,) eight precious souls, who had previously been baptized, were received into communion with us. Two of them were formerly Methodists. The number of members present at the Lord's-table was far larger than on any previous occasion during the year. May this be a sign of returning spiritual life and holiness, and an answer to the prayers, and reward of the labours of our beloved pastor, whose great anxiety is to see the church holy, active and prosperous.

CLAYTON.—On Lord's-day morning, Nov. 16th, seven persons were baptized on a profession of their faith in Christ, by Mr. H. Asten of Keightly, who has recently become our pastor. In the afternoon an address was delivered from Heb. iv. 14. The Lord's-supper was then administered, and the right hand of fellowship given to the newly-baptized. We are happy to say that six of the number are teachers in the Sabbath-school, and trust they may be faithful unto death, that they may receive the crown of life.

SAWLEY.—Lord's-day, Nov. 2, we had another pleasing addition to our number. Sixteen persons were baptized and received into the church. It was a day of much spiritual enjoyment, and impressions were made which we hope will be lasting. We are thankful to say, others are "enquiring the way to Zion with their faces thither-

wards." The Lord be praised for these delightful instances of his presence and blessing.
W. B. S.

HALIFAX.—On Lord's-day, Dec. 14th, Mr. Horsfield of Bradford administered the ordinance of baptism to two females, and after a few pointed remarks on the duties of church members, gave them, on behalf of the church, a hearty welcome to its blessings and privileges.
I. A. R.

PORTSEA.—On Wednesday evening, December 3rd, six persons were added to this church by the ordinance of baptism. The congregation was, even for such an occasion, unusually numerous. Our excellent pastor preached a most eloquent and searching sermon, from 2 Cor. viii. 5, "on the duty and obligation of christian fellowship." The service was in every respect remarkably solemn and impressive.

LOUGHBOROUGH, *Wood-gate*.—Three persons were baptized in this place on Lord's-day, December 7th, after a sermon on the confession and baptism of the Eunuch.

NOTTINGHAM, *Stoney-street*.—On Lord's-day, Dec. 7th, after an excellent sermon by the Rev. W. Jarrom (who had been attending the missionary meetings at our country stations) thirteen persons were baptized by our esteemed pastor, Mr. Hunter, and in the afternoon were received into the fellowship of the church, with eight others, some of whom had previously been members.
B. W. Y.

BARTON.—On Lord's-day, Nov. 16th, 1851, three persons were baptized, and united to the church.

CONINGSBY.—On Lord's-day evening, Nov. 30, after a convincing sermon by our esteemed pastor, from Acts. ii. 38, four believers were baptized, two males and two females, sisters. Two of the candidates had been consistent members of the Wesleyan body for several years, and another a member of the Primitive Methodists. One of the males had been in the army more than seventeen years, and was engaged in the battles of Toulouse, Orthes, St. Sebastian, Vittoria and Corunna. The congregation was large. On the following Sabbath they were all received into the church at the Lord's-table, in the presence of a goodly number of spectators. S. S.

HIINCKLEY.—We have heard that the G. B. cause in this place is assuming a promising aspect, under the ministry of Mr. Stenson. Eight or nine have recently been added by baptism, and the congregations have considerably improved.

ANNIVERSARIES.

BURNLEY, *Ænon Chapel*—The Rev. T.

Gill of Melbourn preached two excellent sermons in the School-room connected with the above place of worship, on Sunday, Dec. 14th, 1851, after which collections were made for the Sabbath school, amounting to £30 11s. 1½d.

The room will accommodate 600 people. The congregations were good, especially in the evening, many persons having to go away for want of accommodation.

CHAPELS, &c.

LONDON, *Commercial-road*.—The re-opening services of Commercial-road chapel commenced on Thursday, Nov. 13. The Hon. and Rev. B. Noel, M. A., preached in the afternoon, and the Rev. J. Leifchild, D. D., in the evening, to overflowing congregations.

On Sabbath, Nov. 16th, the Rev. J. H. Hinton, M. A., preached in the morning, and our esteemed pastor in the evening. On the following Tuesday, 18th, above 300 of our friends celebrated the opening of the school-room by taking tea together, which was kindly provided by the ladies of the church and congregation, after which a public meeting was held. The proceeds of collections, tea-meeting, donations, &c., amounted to above £90. The Revds. Messrs. Stevenson of the Borough-road, Underwood of Paddington, Kenedy, M. A., of Stepney, Finch and others took part in the services.

The alterations and additions in the above place of worship are 20 feet added to the length of the chapel, and a large school-room and class-rooms, which are capable of accommodating about 500 children; childrens' galleries, a new organ, and two splendid gas chandeliers, which add greatly to the beauty of our compact sanctuary.

LEICESTER, *Dover-street*.—This place of worship has been recently cleaned and painted. The expense, about £30, has been defrayed.
J. B.

PETERBOROUGH CHAPEL.—The following sums have been received per Rev. W. Jarrom. *Falmouth*:—P. H. Gutheridge, Esq., 10s; J. P. Dunning 5s; Robt. Kinnel, 2s 6d; John Dinnis, 2s 6d; W. Newcombe, 5s; E. Clarke, 5s; a Friend, 2s 6d; Kate, 2s 6d; a Friend, 2s 6d; Mr. Trethowan, 5s. *Keyworth*:—Mrs. Green, 2s 6d. *Newthorpe*:—Mr. Barton, 2s 6d. Total £2 7s 6d.

STOKE-ON-TRENT.—On Monday, Nov. 10, 1851, a public tea meeting was held at this place, in the Wesleyan school-room, a large and commodious building, kindly lent for the occasion. The object of the meeting was to countenance and encourage

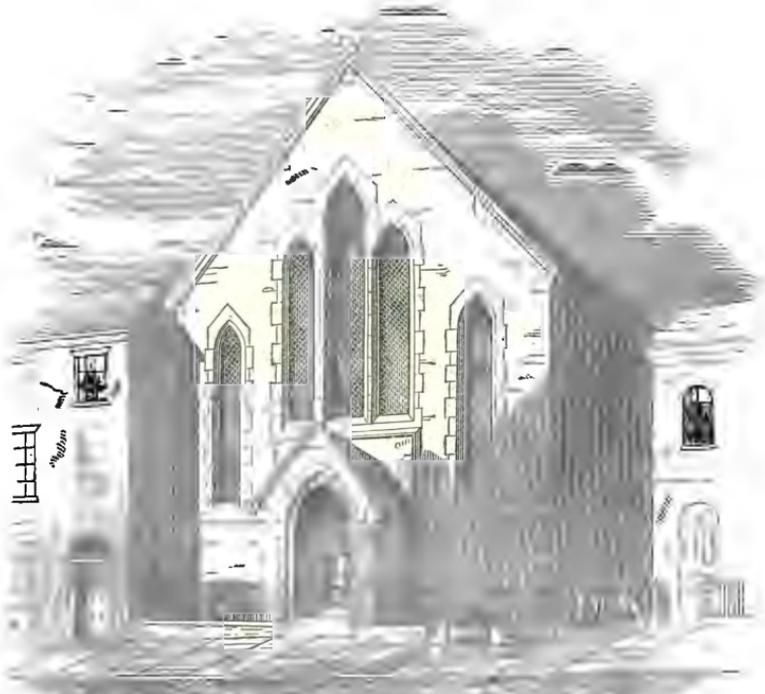
the few friends there in building a house for God, which is very much needed. There was a large attendance; upwards of £11. were realized. The chair was occupied by J. Asperry, Esq, deacon of an Independent church in the neighbourhood. Addresses were delivered by Rev. Messrs. Edwards, (Indep.) Cook, (Wesleyan;) E. Stevenson of Loughborough, and others. It may be stated that about £180 has been pledged towards the object. It is pleasing to record that there were at the meeting many of other denominations, several of whom contributed trays. The opportunity was felt to be refreshing and stimulating. Brother B. Walker, of Nottingham, had promised to be there, but was prevented by family affliction; he however, generously sent £5., and promised to beg amongst his friends £5. in addition. Would that more would do likewise, and thus help those who are willing to help themselves.

REMOVALS.

REV. J. C. PIKE.—We learn from a correspondent that Mr. J. C. Pike has accepted a unanimous invitation to become the pastor of the G. B. church in Dover street, Leicester, and that his stated labours commence on Lord's-day, Jan. 4, 1852.

REV. H. ASHBERRY, lato of the G. B. academy, has accepted an invitation from the G. B. church in Eyre Street, Sheffield, and, with the concurrence of the committee, enters on his labours the first Sabbath in the present month. May the Lord be with him!

REV. J. TAYLOR, of the academy, having received a cordial invitation to serve the G. B. church at Allerton, Yorkshire, has engaged to commence his ministry with them, with the current year.



NEW CHAPEL, MANCHESTER.

The engraving above presents the chaste and classic front of the new G. B. Chapel, Claremont Terrace, Strangeways, Manchester. It was intended to insert this at the head of the notice of the opening given last month, but the block did not arrive in time. We shall be glad to insert engravings of any of our new chapels, if the friends who possess them will forward them for that purpose.—Ed.

MISSIONARY OBSERVER.

CHINA.

EXTRACTS FROM A LETTER OF MR. HUDSON'S
DATED AUGUST 26, 1851.

"I sent you the new tract on the Lord's day, 5000 of which we had printed. We have printed the Epistle of James, St. Paul's Epistle to the Romans, the Ephesians, and also the Epistle of Jude. We have now at the printer's the Epistle to the Galatians, and that to the Colossians; and "The Two Friends," revised, a large tract originally by Dr. Milne. It contains very much excellent matter, and the conversational style renders it to some attractive and interesting. I have gone through the whole of it twice with my teacher; not to change the ideas, for they are excellent, but to make it more adapted to a large class of readers, who objected to it because of its *Too kwa*. I am going on with other portions of the New Testament, but the printers here are slow, and require much superintendance. The word of God is a light which shines brighter and purer than any other, and has an influence over the human mind which no other publications possess, "how well soever they may be written."

"We have yet both our schools and our Chinese preachings, when we have sometimes a good number and at other times few. We circulate tracts and portions of the word of God, and have opportunities of addressing the children in the school. I have Chinese prayers with our servants and teachers twice a day, when I read and explain a portion of Scripture and pray with them. The neighbours are godless, and have no concern for their souls; the Chinese are indeed an irreligious race. Money is their chief god, and this dying world seems to engross all their attention. They do not seem to comprehend at all your desire to do them spiritual good, and it inspires no joy and excites no gratitude. The day of salvation will come ere long, when there will be among these people times of great refreshing from the Lord."

LETTER FROM REV. A. SUTTON, D.D.

Cuttack, Sep. 25, 1851.

MY DEAR BROTHER.—There is so little variety in my daily pursuits that I have very little to write about, unless I forward some brief items of a short exploring trip

down and up the Mahanuddee for a few days. I should be very glad to take a similar trip on the Katjuree branch, if opportunity can be found.

My students, during the month, have attended a little more closely than previously, and have afforded proportionately more satisfaction; but they do not rank very high. How the breaches made by age and death in our itineracy ranks are to be filled up, I see not at present. It is just possible that conference may throw some light upon the question, but at present there seems little hope of regaining our former strength, much less of so increasing it as to extend our operations.

Reports from Mr. Wilkinson are more favourable, and his return is probable, but Mr. Bachelor and family have fixed on returning to America via England this year.

Aug. 23, 1851.—Left home this morning (Saturday,) with Mrs. S. and Mary to take a short trip down the Mahanuddee. As I have no preaching on the Sabbath, except occasionally, as a supply, I felt justified in spending a Sabbath now and then in some quiet spot in the country, where I could preach to the heathen. I should do this oftener were Cuttack more conveniently located for this purpose. We had, moreover in this trip, a special purpose—to survey the neighbourhood for the most suitable spot for a missionary station. We glided slowly down the stream, and reached our destination, Ayutpoor, on the Pika stream, about four o'clock. I immediately went ashore to look at the place. I found the village much smaller than I expected, poverty struck, and otherwise unpromising. The salt depôt here, which I expected would attract many people, is on a reduced scale; and, in short, the place appeared much less inviting than when I last visited it.

I gave away some gospels and tracts, and then crossed the Pika to visit the villages of Barumber and Barda (not Barada). the latter, as I approached Kesinagara, presents a more inviting aspect than Ayutpoor, but carries us further away than we wished. Providence permitting, we shall again visit this neighbourhood and extend our survey.

Had some religious conversation with several people, and on my return to the boat, a little company seated themselves on the sandy beach and listened to some romarks on the way of salvation. They very willingly accepted as many books as

I thought it prudent to dispose of at this place.

Felt very unwell during the evening, and so we resolved to turn our boat's head up the stream, and as it is slow work getting back, to make a little headway in the early morning. We reached Sathbatti, a village which attracted our attention as we came down, and here we made fast for the day and night. The women and children were very zealously performing a silly pooja.

This is rather a large village, in the pegunna of Kerrimool, but like most of the villages in this neighbourhood, is built without any order. There seems to be no meeting place or point of attraction in them. In the evening I collected a pretty good company and had a tolerable opportunity, but came away with sad and sorrowful feelings at the blindness of the people's mind, and their apparent inaccessibility to the gospel. I left some books with them and gave away a few more at the boat. On the whole I felt depressed at the state of things, and that Almighty power and grace alone could meet their case.

Monday, 25.—Reached the opposite side of the river from Cuttack, and went ashore to a village called Khari, in Puddumpore pegunna. Had a long walk through the jungle, with a hot sun over head, to very little purpose. The village, like the former, was scattered all abroad. I could collect no congregation, and of those I met, not one either could or would read. The wind and tide were both against us, so that it was night before we reached home.

Our trip has been too short and of too little importance to need much to be said about it, but it is recorded on account of its object. It left the impression on my mind, that unless it were at Joberá ghat, the chief ferry over the Mahanuddee, towards Calcutta, that there was no place between Cuttack and the Pika, on the banks of the Mahanuddee, that were worth being thought of as a sub-station.

Wednesday, 27.—*Started on a tour up the river towards Banki.* In this case I left Mrs. S. and Mary at home, and took with me the two students, Erabhan and Sarthi. I hoped to be able to teach them a little by the way, while the journey might do us all good, and do good to others.

After the usual quantum of trouble with the boatmen, we made a start about four o'clock, and reached Dhubuleswar, about two or three miles. It came on a very wet and gloomy night, with thunder and lightning.

28th.—Got an early breakfast off Kokhari or Kukker, and then went ashore with Erabhan. The other was too lame for the walk we expected. We called first

at Bhaggotc, or some such name; collected twelve or fourteen men and some women. Our talk was about the remedy for man's sinful soul: the subject was suggested by a miserably diseased leper sitting by. A leading man of the village told us very unceremoniously to be off, but I replied, we should stay and deliver our message, when the responsibility of rejecting it would rest with him and his fellow-villagers,—we were a sort of Chokedars, (watchmen) whose office it was to warn the people, and we wished to discharge our duty in that village. He then heard somewhat better, so that we finished our addresses in peace.

We continued our walk till stopped by the Kur Kura creek. At length we were ferried over by a woman in a canoe, who was quite pleased with the only two pice I had, for her job. There is a small village on the bank of this creek, called Kottikiya Sahi, but we went on a little further to Serpeswera (the lord of snakes), which is the name both of a god and a village. Under the refreshing shade of a mango grove we sat and cooled ourselves, while we talked to a group of Brahmins. We also read and commented on a part of the "True Refuge," till our boat came in sight. I was followed to the boat by a lusty beggar, who insisted on getting into the boat. He would not accept a few pice, and walked off grumbling. This fellow was rather a rich specimen of impudence.

Got on board between eleven and twelve, and soon after enjoyed a bathe in the Mahanuddee, while the boatmen got their dinner. A Hindoo works from early morning till twelve o'clock, without bit or sup; then he regularly bathes, cleans his teeth, and eats his first meal, after which a sound nap is acceptable.

All this accomplished, we started again, the scenery before me quite enchanting. To my right is Dásá Koti and Buggypoor villages, both of which I visited on my first trip up this river in 1826 or 7. How strong is the influence of early impression! My dear wife was then with me, and also Gunga, who like ourselves was making the first real missionary tour, and many a pleasant thought and feeling is associated with our journey. Thanks to a kind providence which has spared us all for a quarter of a century.

We reluctantly passed several other villages, but had made up our minds to spend the evening, if possible, at Dáspoor. Our boatmen, however, were lazy and managed to reach the place just as darkness came over us, and consequently too late to go ashore in this jungly district. Here, therefore, we rest for the night.

29th.—Rose early, and got the boat under weigh, then started Sarthi and Erab-

bhan to Daspoor, while I was obliged to remain and assist in stemming the rapids higher up. Went ashore at Routrapore where I found but one man, cleaning out his cowhouse; the villagers, he said, were all in the fields. This was in part true, the rest had concealed themselves till it could be ascertained what I wanted. We could not, however, with their help, face the cataract, and were obliged to cross over to the other side, here quite a mile across the river.

My companions give a good report of their visit to Daspoor. They found the whole of the villagers assembled on some business matter, which they willingly suspended in order to listen to their message. They considered they had had a very favourable opportunity, and were pleased with it. They next went to Páthpoor, but could assemble no audience; they tried another village but with the like ill success, so we urged our way onward.

Passed Muraripoor in Dompára, and on the opposite shore, Phoolbaria, Ostiga, Suburnapoor and Athagara. All these villages are in Banki. We anchored for the night at the mouth of the Runn nadi. The scenery all day most enchanting, and I often wished my beloved over at home were with me.

30th.—A very wet morning, the rain comes down in torrents and much retards our progress. We are now wending our way along the Banki shore, on the left side of the river, which is the proper site of the Banki rajuary. The villages named above are on the right side, and extend several koss till the last (Phoolbaria,) borders on the Athgar dominions. The rain cleared off after breakfast, and permitted us to go ashore. We made our stand at Hurryrajpoor, a very populous village, chiefly inhabited by Brahmuns. We soon had a large congregation, who listened very well to our message, and gladly received our books. We each of us gave an address in succession, and then were warned by the gathering clouds to pass on. I continued my walk alone, enjoying the beauties of the natural scenery open around me, while my companions retired to the boat. There are several other villages in their immediate neighbourhood, but it was drawing towards noon; and so I made my way back to Banki churchika, where there is a small bungalow, and for which I was bound. The boat arrived at half-past twelve.

(To be continued.)

ORISSA AND ITS EVANGELIZATION.

We noticed this work at page 233 of our last volume. We have much pleasure in calling further attention to this volume, and in doing so we present

to our readers a few extracts from Reviews of it which have been printed in India. These notices are the more valuable as they come from those who are resident in the country. They shew that our recommendation was not undeserved, and claim for the work the especial patronage of the supporters of the Orissa Mission.—Ed.]

“The work is a very neatly printed duodecimo, of about four hundred pages, and comprises in a narrow compass the best account we have seen of what Orissa is, and what has been done for its evangelization. It begins with an interesting chapter on its geography, soil, scenery, productions, climate and population. The chapter on the social and moral condition of Orissa is exceedingly interesting, more especially to the residents of Bengal, by enabling them to compare the peculiar characteristics of the inhabitants of the two provinces. The Author has devoted a whole chapter to Hindooism as seen in Orissa, in which he describes the idols most popular in Orissa, at the head of which stands the great Jugannath, worshipped with equal ardour and confidence by the pilgrim from Cape Comorin, and from the Himalaya. * * *

From this description of the religious wonders and merits of the great idol whom all India worships, Mr. Sutton's work very naturally reverts to the unhallowed connection of the Gov. of India with this shrine, to which nearly twenty pages are devoted. That connection is about to cease for ever.

The press has been one of the most powerful instruments of the Orissa missionaries, and few missionary bodies in India have availed themselves of it with more assiduity or success. The last ten chapters of the work will be read with much pleasure by all those who feel an interest in the successful prosecution of missionary labours. The field of missionary labour in Orissa has the advantage of being occupied by members of one denomination; and the mission has not therefore to contend with the disturbing influence of rival establishments. Hitherto, the missionaries have happily been unmolested in their evangelical labours. They are also distinguished for devoting their energies more particularly to the department of itinerating and preaching. At the same time, they have not neglected the duties of education, but have been diligently employed, to the full extent of their means, in the establishment of schools, more especially for the tuition of the christian youths in their connection. All these labours are fully detailed in the latter portion of the work, and will be found to afford much instruction, and to embody much experience, in regard to the missionary enterprise. To these chapters we must

therefore refer the reader, for a narrative of the gradual progress and success of their labours, and a full description of the various plans which they have gradually devised and matured for planting the gospel, and causing it to take root, in this paradise of heathen merit. All their labours, both in preaching, in the preparation of books, and in education, have, moreover, had a very distinct and specific vernacular direction.

The means of social, political, and evangelical elevation must be given to the people through their own tongue; and the missionaries have acted wisely in devoting their attention to the cultivation and improvement of it. What is now wanted, is simply that the number of missionary labourers should be increased four, five, and if possible ten-fold, that the admirable plans which have been matured may be carried out on a more extensive scale, and that the whole country may be thickly dotted with missionary stations. In conclusion we would add, that Mr. Sutton has performed a most acceptable service to the Christian world, by the publication of a work, in which the peculiar plan of operations adopted by the mission he is connected with, and its successive and successful development, have been so clearly traced."

From the Calcutta Christian Observer.

"Mr. Sutton has contributed a valuable and in many respects an interesting addition to our missionary literature. The present work too is interspersed, as the title page leads us to expect, with Mr. Sutton's own "suggestions respecting the more efficient conducting of Indian Missions." These suggestions, coming as they do from an intelligent and experienced labourer in the field of Indian Missions, are worthy of due consideration by all who labour in the same field. But as might have been expected they are much more applicable to the state of things existing in Orissa, than to the state of things prevailing in many other parts of the Indian field, especially to such a state of things as arises from the prosecution of missionary labours in a great metropolis like Calcutta.

But we desire not to dwell at length upon this topic, and we do not make these remarks because we think it necessary to controvert the principles or opinions of our respected brother in Orissa. On the contrary, with almost all his suggestions as to the best mode of conducting missionary operations and raising up a native ministry, we entirely agree. We much admire the mode in which he and his brethren in Orissa have carried on their mission. We regard it as the very best they could have adopted, in the circum-

stances. We cordially rejoice in the success which has attended their labours, and earnestly pray that they may behold yet greater things, more triumphant victories over the superstitions and prejudices of a people wholly given to idolatry, and the upbuilding of a glorious temple to the most high God, upon the ruins of the most debasing form of the idolatries of this idolatrous land.

In what our author says regarding the education of native young men for the ministry, we think there is much important matter, well worth the consideration of all missionaries who are endeavouring to form theological schools for educating and training native ministers. We re-echo what our author enforces regarding the great necessity of training up native labourers in hardy, economical habits. This cannot be too much attended to, if it be attended to in the proper spirit.

We could give many interesting extracts from this little work; but our space, on the present occasion, does not permit us to indulge in this. Neither do we think that it is very necessary to do so. The book is of moderate size, and the price is not high. We therefore recommend to all our readers to furnish themselves with copies. The work ought to be in the library of every christian, who is interested in the progress and ultimate success of the great work of evangelization now going on in British India.

MISSIONARY ANNIVERSARY.

MACCLESFIELD. — On Lord's-day, Nov. 16th, 1851, the Rev. J. Alcorn of Gillbent, preached a sermon in behalf of the mission. A public meeting was held on the following evening; Mr. J. Woodward in the chair. Addresses were delivered by the minister of the place, Revds. S. Bower, (Indep.), Mr. Jones, (Wesleyan,) and the Secretary of the mission, whose venerable appearance and pathetic appeal made an impression we hope will not soon be forgotten.

ASHBY AND PACKINGTON. — The annual sermons for the G. B. Missionary Society were delivered at these places on Lord's-day, Dec. 14, by the Secretary. Public meetings were held on the two following evenings, when Revds. Preston, Goadby, Rymer, (Wesleyan) Derry and Pike, pleaded the cause,

RECENT BAPTISM IN ORISSA.

BERHAMPORE. — Sep. 5th, three persons were baptized at this place, two of them from the Female Asylum. Much good feeling appears in the minds of several others.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 158.]

FEBRUARY, 1852.

[NEW SERIES.

MEMOIR OF REV. W. J. GARRATT, LATE OF SALFORD,
LANCASHIRE.*

WILLIAM J. GARRATT, born Feb. 7, 1807, at Kirkby-in-Ashfield, Notts., enjoyed the great privilege of pious parentage; and it was an interesting recollection of his, that when he was three years old his mother took him on her knee, and placing her hand upon his head, implored the Lord to bless him, and if it were His will—make him a faithful minister of the Lord Jesus Christ. How seemly and wise a yearning was this in a christian mother! Do not some who bear that name cherish and display a less sanctified ambition? But such recollections were, alas! to be but few: another year, and that mother heard

“The angels whispering say,
Sister spirit, come away!”—

and he with five other children was left without that maternal care which promised to have been of more than ordinary value. But the Sabbath-school opened its door to the little scholar, and his father, a worthy religious man, was accustomed when resting from his daily toil to collect his motherless flock and tell them

* The facts introduced in this paper, none of which came under the writer's own observation, are derived from one competent and entitled to supply the threads of narrative which in their woven form are here presented to the public eye.

whither, and to whom she had departed—a place where they might go, and a Saviour who loved them all, and none the less because she was called away to be with him. From these simple and touching conversations William often retired to abandon himself to a flood of tears—and a child's emotion (evanescent as it is—and in mercy is so), is on such occasions fearful for the extreme bitterness and whole-heartedness which distinguish it.

The continuance of this exhausting practice was happily prevented by his father's second marriage, which improved the comfort of the family. When able to work W. J. G. was apprenticed to a Mr. Saunders for seven years. He did not remit his attendance at the Sabbath-school, but living two miles distant, was in the habit of bringing his dinner, and was so far religiously impressed that he employed the leisure thus allowed him between the morning schooling and afternoon preaching in reading the sacred Scriptures. This and his class instructions made him anxious and enquiring. Having asked his teacher if religion was a good thing, he was pertinently advised to try it; but he lingered on with a burdened conscience till after he had become himself a teacher, showing punctuality and

zeal in his office (which are everything when a desire to save souls is superadded), but not yet being a personal convert to the truth in Jesus. Having removed from this locality he heard, in Feb. 1827, when he was twenty years of age, a sermon from Rev. W. Fogg, founded on Luke xvi. 13, which smote his heart, not as the forked lightning strikes the tree, leaving it left and charred, but as the rod of Moses which opened a fountain in the hard rock's breast. He exercised godly repentance, and earnest faith, and in return obtained the peace of forgiveness and the good hope of glory. Baptism quickly followed, and union with the church at Kirkby Woodhouse. He now essayed to be a public warner of others, and their guide to the Saviour by whom he had been found; and in this path the church, after an appointed trial, encouraged him to proceed.

In August, 1828, he married a pious young person, Mary Barker by name, who now had the unusual pleasure of seeing among the communicants of the same church with herself, a grandfather, a grandmother, father and mother, sister and brother, and husband. Domestic engagements and cares did not render him unmindful of those religious duties which he had undertaken. The good news of the kingdom continued to be announced from his lips in Kirkby Woodhouse and the villages lying round, but it is a praiseworthy fact that his zeal did not make him forward and self-conceited. Ardour clothed with amiability and humility is like beauty in bridal attire, or a seraph in a garment of snowy whiteness; and an extreme diffidence, approaching to timidity and trembling, appears to have occasionally laid its relaxing hand on our active preacher. At one time he was on the point of retiring from the doors of the chapel where he was expected; a retreat which a friend promptly endeavoured to

arrest by observing that *if* he failed he would still be able to come down from the pulpit. His labours, which did not perhaps suffer greatly from this unaffected self-mistrust, were so acceptable that when the pastor resigned his charge on account of age and illness, Mr. Garratt, with three others, was appointed to the *regency* of the vacant office, and gleams of success became more frequent than they had been for some time before. Eighteen months were thus spent, with occasional supplying at Ashfield, Notts., and Crich, Derbyshire—and from both these places he received invitations to settle. After deliberation and prayer he accepted the one from Crich, whither he removed in March 1834, not without feeling it a sharp trial (as it would be to every man with a sensitive heart), to say “farewell!” to the scenes among which he was born and had lived for twenty-seven years, and to break those ties of continuous association which affection had lengthened and multiplied every successive year. Now being for the first time in a position of ministerial independence and difficulty he gave himself heartily to meet the requirements imposed by both; and his church, though small, being attached to him and united in itself, the cause of religion did not fail to prosper, and in 1838 a chapel was erected, an Ebenezer, the sight of which elicited the joy of thanksgiving and hope from the breasts of many. But this joy was rapidly succeeded by deep sorrow and depression, occasioned by the decease of two deacons, judicious men, and beloved by the church and pastor.

In July 1844 a bereavement yet more personally acute befel him in the death of his wife, who had lingered for a considerable time: like a decaying flower she faded to the eye of sense, but the eye of faith beheld her transported to the upper paradise, assuming a lovelier bloom—every

leaf unfolding full to breathe the light of perfect glory, and to drink the dew of immortality.

Three children out of seven that had been born remained, whose training was sufficient to engross more of their father's time than he could spare. The labours of a rural pastor, (which never are light or few) were increased in his case by absence from home in collecting for the chapel debt, and in assisting destitute churches. His re-marriage, which took place at no long interval with Miss E. Wilbraham, a member of the church and teacher in the Sabbath-school, contributed to a restoration of domestic comfort, and so long as it subsisted was a source of uninterrupted happiness to both. Step-maternity, too, was not in this instance the cold and repulsive thing which some facts, and more fiction—have represented it to be. It was while on one of his begging tours that, being at Manchester, he became acquainted with the existence of the City and Town Mission. For this species of christian operation he felt a great attachment, and being emphatically qualified for it, only a short time elapsed before he was transported from the quietude and narrow bounds of a country village to the hurly-whirl and thick clustering population of a manufacturing town. A pastoral connection of eleven years standing, and of the kind noticed above, could not be dissolved, however, without many regrets, and the farewell sermon, on March 9, 1845, proved, by the congregation assembled and the feelings displayed, that the separation would not have been submitted to without a violent resistance had there not been a persuasion that this would have been unjust to the man of their affectionate esteem.

Mr. Garratt's missionary exertions were assigned to Salford, and to one of the most spiritually depraved and destitute districts in the borough. Broughton road on the right side is marked off at short spaces with long

lines of streets, erected within the last thirty years, and tenanted mainly by just that class of the working population which might be well to do if sobriety and a love of the social virtues and a regard for religion prevailed among them. As it is, the dingy complexion of their dwellings is too apt a likeness of the disorder and discomfort within, and of the spiritual darkness which broods on the benighted inmates. So it was, more extensively than at present, when Mr. Garratt began to visit and converse from house to house. His mildness, kindness, and evidently disinterested concern for the welfare of his promiscuous charge, gained him welcome admission to the hearths and to the hearts of many, and some of these it was his joy to bring into the fold of the Great Shepherd and Bishop of souls. Preaching, which at first was confined to private houses, was at length begun in a public room situated in the Broughton road, the rent of £10 per annum being paid by the friends who adhered to him. The attendance was frequently overflowing—six of the converts embraced Baptist sentiments, and judging that it was a duty to persevere and enlarge a cause whose foundation was thus voluntarily laid, it was resolved to erect a chapel nearly facing the meeting-room, and to organize a church. This measure dissolved, of course, Mr. G's. connection with the mission, and on Sep. 28th, 1850, he was ordained to the pastoral office, Rev. Messrs Bott, Sutcliffe, and Dunekey, and J. Hodgson, Esq., engaging in the services incident to such an occasion. The congregations advanced, the Sabbath-school flourished: but the palm-branches were soon to be exchanged for the willow and the cypress. At the beginning of last January a severe cold ended in pleurisy. After three weeks intense suffering he retired a few miles out of town, and the indications of recovery which for a short season threw a flicker of exhilaration

around the bed of sickness, were superseded by undoubted symptoms of consumption. These "shadows of death" struck a startling chill into his partner's heart, but with perfect composure he referred her for strength and consolation to the promises of Him who has pledged himself to be the judge of the widow. The distress of the church was great, and met with sympathy beyond the range of those who had been his hearers. Special intercessory meetings were often held, and appeals to the Divine Hearer of prayer, to spare his servant's life, if that could be consistent with his providential wisdom. General access to the room of the afflicted pastor was interdicted by medical authority; but many offices of kindness were discharged. As a last resource he was removed into Derbyshire, but becoming rather worse he was anxious to return and die among his own people. He took, therefore, a tender adieu of the deacons and members of his former church, and also of such of his relatives and friends as accompanied him to the railway station; and on reaching home had a parting interview with his children, giving them counsel befitting a dying, affectionate christian parent. Feeling in his own soul the unction and power of godliness, his mouth spoke of it from the abundance of his heart to those of his flock that called to see him. He had a very restless night, and his desire to be with Christ fast increased. "I want," he said, "to be where thou, my Jesus, art, where

Sweet fields beyond the flood,
Stand drest in living green."

On awaking from a doze, he remarked, "I hope I shall sleep no more, I want to leave the world praying." Having received a little wine from his wife, he said, "Thank you, my dear, I shall drink no more until I drink it new in my Father's kingdom," He fervently gave his blessing to Mrs. Beesley, and in answer to an observation from his wife that Jacob died

blessing, he said, "Yes, poor old Jacob! I shall soon see the prophets and apostles, and all the ministers that have gone before; but I shall want to see Jesus first!" How like a christian was this! To a friend who had been very kind to him in his illness, he said, "O don't neglect your soul! Look what religion has done for me." As Mrs. G. was bending over his face, he raised himself up, flung his arms around her, and exclaimed, "O my dear," and the soul was released without a struggle. This was on Tuesday, April 15th, and on the following Sunday his remains were interred in the chapel yard by Mr. Fogg, (now of Retford) in the presence of many hundreds. Mr. F. delivered an impressive discourse from 2 Tim. iv. 7. In the chapel a tablet is erected, having this inscription, "In memory of Rev. W. J. Garrett, first pastor of Zion chapel, who departed this life April 15th, 1851."

Mr. Garratt's success from the first was materially assisted by his being so well-known in the neighbourhood from his several years of missionary exertion: but it is plain that this knowledge must have left a favourable impression, or it would have impeded, not aided, the operations of his regular ministry. The teachers of religion have been accused of neglecting the temporal welfare of the people, in their anxiety to proselytize. The charge is partly founded on defective views of the comparative value of things temporal and spiritual, partly true, partly exaggerated, and partly false. Mr. Garratt was a refutation of it in his own case. He had no cold and icy eye, no nether-millstone heart when he came into contact with physical poverty and disease. While cholera raged he exposed himself like a martyr, in affording medicinal relief to the sufferers, and he acquired by these means the purest of all rewards. Mr. Garratt was a practical philanthropist of the lower platform, but he did not magnify this above the higher

post he sustained as a minister of the "gospel which bringeth salvation unto all men."

As a preacher he was plain, faithful, and stirring, shewing in the selection of his themes a profitable variety, and in their discussion great evangelical clearness of view and fervency of feeling. In all these things (and in

his efforts to supply the defects of an imperfect education) he is worthy of being studied and imitated by those who are, or may be, occupying spheres of ministry resembling his. The promise stands sure, that he who goeth forth "sowing precious seed, weeping, shall come again rejoicing, bringing his sheaves with him." D. B., M.

EARLY LABOURERS AND FIRST BAPTISMS IN ORISSA.—No. 2.

IN the introduction to the 5th vol. of the Periodical Accounts occurs the following sentence, which will probably surprise many of our readers, as it was published nine years before the establishment of our mission:—"A mission has been planted in Orissa, the seat of the horrible Juggernaut, where the Scriptures have been liberally distributed in the language of the country, even within the precincts of the temple, the gospel diligently preached, and a church raised of between thirty and forty members." It is to furnish some information of Peter's labours, and of these first baptisms in Orissa, that the present paper has been prepared. Our next and final letter will relate to Carey's Oriya Bible, and to the various Oriya tracts translated and printed at Serampore, and to the extent to which God has blessed them in the evangelization of the province.

John Peter removed to Orissa in Jan. 1810, and settled at Balasore. He took with him a considerable number of Oriya Testaments and tracts, with various English and Bengalee books. He was followed in two months by Krishnoo Das, of whose holy life and peaceful death the reader has been already informed. On Peter's arrival in the province, he describes the moral desolation that surrounded him, in these words, "The state of this country is deplorable in a religious view. None are seeking God. The bones and skulls of dead

men, the worshippers of Juggernaut, lie about the streets, especially on the river side. Hundreds are going, almost every day, to worship this great idol." He adds, "I proclaim the gospel to them, and invite them to believe in Christ: I make known to them the account of the incarnation, life, and death of our Lord Jesus Christ, shewing that he came on purpose to save sinners, and is able to do so effectually: I endeavour to prove that they are all in need of a Saviour; that without Christ none can go to God; and that without his atonement there is no forgiveness." But the people had little disposition to hear, and none to regard his message. Nor is this, apart from the natural aversion of the human heart from divine things, much to be wondered at. However powerfully Peter might proclaim the word of life in Bengalee, he must have been, for some time at least, *comparatively* inefficient as an Oriya preacher. But while seeking the salvation of the natives of the country, he did not neglect opportunities of benefiting others through the medium of the English language. He was by no means well acquainted with English, and is described as a very black man, but he had on the Lord's-day, English worship, and either read or delivered a short discourse. There were more at Balasore in those days to be benefited by such labours than at present. His first success was from these efforts. John

Slater, a European soldier, was baptized in less than four months. A sermon from the text with which Luther silenced the devil, and which, as the courageous reformer believed, Satan could not endure,—“The blood of Jesus Christ cleanseth from all sin,” was much blessed to him. He saw that there was no remedy for sin, but the blood of Christ, and he determined to yield himself unto God as one alive from the dead. Precious text! and precious blood of which it treats! That blood cleansed us when we first believed. It has purified us from the defilement daily contracted since; and it will cleanse us at the last. “Washed from our sins in his own blood,” we shall be made meet to mingle with sinless angels and redeemed spirits, who walk with him in white, for they are worthy. The next month three others were baptized from the regiment, one of whom was the drum major. They are described as very zealous in the cause of God, and as being constrained by the love of Christ to devote themselves to his service. The drum major, whose name was William Smith, appears to have been especially diligent in making known to others the mercy which the Lord had revealed to him. Soon after his baptism, it was said, “Brother Smith talks of Jesus to the sepoys.” No doubt he talked of Jesus to the members of his own family as well as to the sepoys, and talked to purpose too, for the following month his mother and his wife, with two others from the regiment, were baptized and added to the church. Before the close of the first year, the church had increased to sixteen, but none of those added were Hindoos. I shall have occasion to refer again to the drum major.

Other additions were made in the two following years, so that before the close of 1812, more than thirty members are reported; but before this time, many of them had removed with the regiment to Cuttack; and

though most of them held fast their integrity, they were but nominally connected with the church at Balasore. Such removals and changes are discouraging and painful; but society in India is constantly changing, and the only hope of gathering a church that will remain, is to gather it from the bleak wilds of heathenism. Peter left Orissa for Calcutta in 1817, having laboured in it more than seven years; but the last four years the additions were few and small. He assigned as the reasons for his leaving, the great alarm produced in the province by the approach of the Pindarees, and the indifferent state of his health; but these were not the only reasons. It appears that he secured, especially at the commencement of his course, the esteem of the Europeans and Indo-British, and that he was very useful to many of the latter class. As he was sent to Orissa on a *Mission to the heathen*, the reader will expect to be informed of the results of his labours among the Oriyas, so far as they can be ascertained; but here fidelity forbids our saying much that is encouraging. Krishnoo Das appears to have laboured with a good degree of diligence in the cause of Christ. One instance of his affectionate tenderness in making known the word of the Lord to a Mussulman, and of the effect which it had on the obstinate follower of the false prophet, may be given in his own words, “While reading to him from the 25th of Matthew, respecting the day of judgment, I could not refrain from tears; seeing this, the Mussulman exclaimed, ‘I have seen thousands of Mussulmans, but never saw one love God so as to weep over his word. I will become a christian.’” Alas! the Mussulman’s resolve was as “the morning cloud and as the early dew.” Peter refers again and again to the dark and discouraging prospect presented whenever he went among the heathen; and on one occasion, after describing his encouragements in other

respects, he adds, "What shall I say concerning the natives? I mourn for them daily. But few of them call on us; they seem afraid to hear the doctrines of Jesus." While at Balasore, however, he baptized two idolaters, but nothing satisfactory can be said of either. One of them was a byraggee from Guzerat; he left a few days after his baptism, saying, "that he would make known the name of Jesus in his native place, and would rather die than deny him." But those who know the dreadful hypocrisy of these wicked deceivers of the people, can cherish little hopes of his sincerity. The other was a brahmin, whose name was Jugunnat'ha-Mookhoojya, but it is now known that he was not of sound mind: and the only reference that Peter makes to him after his baptism, describes him as in confinement, and mentions "his mournful affliction."

It would be interesting if we could furnish particulars of the subsequent christian course of those who formed the first church of Christ in Orissa, but the members were soon scattered in different parts of India; and it is likely, that ere this, most of them have fallen asleep. Still a little is known of *three* of the members, which it appears desirable to record for the information of the friends of the Mission. Mrs. Rennell and her sister, Miss George, were baptized by Peter in April, 1812, and to these friends a brief reference may with propriety be made, as *they are still approved members of the church at Cuttack*. They are the only members now in the church who have belonged to it from the beginning, and the only persons now in Orissa who were baptized by Peter. They were both of the Romish persuasion; and it appears to have been by Peter's instruction that they discovered the wickedness of the system in which they had been brought up, saw their lost condition as sinners, and fled to the Lord Jesus for pardon and salvation. They suffered much

persecution and reproach when they were baptized, but they bore it patiently and joyfully. When Bampton and Peggs came to Cuttack in 1822, they were the first to join the church which was then formed; their names appear in the church book among the seven* who in that year constituted the church; and, so far as the records of the church testify, they have never been brought under church reproof. The last time I visited them, on asking Miss George how she was, she answered, "Feeble in body and mind, like a ship tossed up and down by the violence of the waves; but I lay hold of Christ, and am safe." It may be interesting to add, that Mr. Rennell,† the husband of the former of these friends, was the first baptized by our brethren after their arrival in Orissa; and I believe also, the first member of the church removed by death. His conduct was in a good degree consistent with his holy calling; and his mind was sustained in prospect of standing before God, by the consolations of the gospel.

"How can I sink with such a prop
As my eternal God,"

was his language when the last conflict was at hand.

I have already referred to the holy activity and usefulness of Smith, the drum major, and must pass on to remark that subsequent accounts of him are not less pleasing. It is stated that he continued to grow in the knowledge and experience of divine truth; and was instant in season and out of season in speaking of Christ to others, especially to the natives. When the regiment removed from Balasore to Cuttack, he diligently employed himself at the different

* These seven were, Mr. and Mrs. Bampton, Mr. and Mrs. Peggs, Abraham, Mrs. Rennell, and Miss George.

† Peter refers to him in one of his journals, "I have hope of Mr. Rennell."

places where they halted in making known the gospel, and in distributing Scriptures and tracts. He talked with byraggees and brahmins about the love of Christ till he wept; and his soul, he says, was refreshed by the consideration that the Spirit of God was working in these heathen lands. He has left a description of his march, and it is one that would be highly creditable to any missionary. Indeed, in the best sense of the word, he was a missionary, although not set apart to the work by the appointed and appropriate solemnities. He read in the great commission his warrant to preach the gospel to every creature, and felt in the anointing of the Holy Ghost, in the drawings of the love of Christ, and in the yearnings of a renewed heart over perishing sinners, his call to labour, that he "might by all means save some." His appointment was clearly as valid as that of those who being "scattered abroad, went every where preaching the word."

"His call,
His consecration, his anointing, all
Were inward, in the conscience heard and
felt."

On his arrival at Cuttack, he began with much earnestness to preach the gospel to the heathen, and mentions taking his stand at a place called Lal Baz, a preaching stand which has been often occupied since, and from which assembled crowds of idolaters have been addressed on subjects of infinite importance. He furnishes some affecting particulars of the great Juggernaut festival in 1811. The number of pilgrims that passed through Cuttack was immense; and when he and his pious associates endeavoured to dissuade them from going to the shrine, their answer was, "Whether we survive or not, we will go: we will see the temple of Juggernaut before we die." When the idols were brought out, the press was so great, that the multitude trode one upon another, and a *hundred and*

fifty were killed. Numbers destroyed themselves by falling under the wheels of the ponderous car; and many perished in consequence of famine. It appears to have been a scene of heart-rending horror, the like of which has been rarely witnessed even at that most revolting shrine.

As a large proportion of those baptized at Balasore now resided at Cuttack, meetings were regularly held for mutual edification and instruction, at which Smith often delivered a word of exhortation to those who were gathered together. Nor were these labours in vain. When Peter visited Cuttack in December, 1811, two were baptized from the regiment, the fruit of Smith's labours. *This was, doubtless, the first time the ordinance of believers' baptism was administered at Cuttack.* Blessed be God it has often been administered since. I have heard Mr. Smith described by one who knew him in Orissa, as an excellent preacher, and as a man whose holy walk and steady adherence to the truth, rendered him an ornament to his christian profession. He continued to be connected with the regiment for three or four years, after which he was accepted by the Serampore brethren as a missionary, and wholly devoted to the work in which he so much delighted. This zealous servant of the Lord, the second baptized believer in Orissa, still lives, and has for thirty-four years been engaged in the work of Christ at Benares, a renowned seat of brahminical learning, and Hindoo superstition. It is now "toward evening, and the day is far spent" with him. May the last scenes of life be happy and useful, is a prayer I breathe from my heart. Personally unacquainted with him, I cannot but highly esteem one who sought with so much prayerful solicitude the salvation of the Oriyas, before we entered the field; and I have been the more anxious to do justice to his labours, because I am not aware that a

single line about him appears in any of the publications of our Mission.

The painful part of our story in relation to Orissa's first evangelists remains to be told; and faithfulness requires that it should be told without reserve. The bright scenes of Peter's early ministry were beclouded before he left Orissa. No success attended his labours, if, indeed, in such a state of mind, he could labour at all. No inquirers came to ask what they must do to be saved. But the friends of religion mourned, and the scoffers at religion triumphed. He fell into the snare of the devil, the slave of strong drink. A thoughtless trifler with religion said to one of our two friends who survive, "Your padre (that is, minister) is a drunkard." "It may be so," she said, "but my Lord was not one." When he removed to Calcutta, he was affectionately received by the Serampore missionaries, who were not aware of his disgraceful conduct. They employed him for a time as the Bengalee preacher at Bow Bazaar chapel, Calcutta, and he indulged in secret his intemperate habits; but his sin afterwards was revealed. He disgraced himself to a most lamentable extent. He was, of course, excluded from the church. After a time, penitence was professed, and it was trusted with sincerity. The unhappy wanderer from the path of holiness was restored to the fellowship of the church; but it was felt, and very properly so, that he could not be restored to his office. At this he

was much displeased; and soon after, professing that he had changed his religious sentiments, he united with the Church of England, and was employed by, I believe, the Propagation Society, as a catechist to the natives. Again he grievously fell, and again was dismissed from his post. Of his subsequent course, and its close, though diligent enquiry has been made, and though in prosecuting it, the kind offices of a christian brother at a distance* have been cheerfully rendered, nothing has been ascertained with certainty. Whether the unhappy backslider in his last hours sought with weeping and supplication that mercy which he had often earnestly preached to others, but which he had so grievously abused himself; or whether in the anguish of a wounded spirit he found the truth of the awful words, "At the last it biteth like a serpent, and stingeth like an adder," the writer cannot tell. No one can certainly say when or where, or how he died. But, to say the least, dark uncertainty rests over his eternal condition. Such is the melancholy history of Orissa's first evangelist, whose early career was so bright with promise, and whose ability and eloquence as a preacher were so great, that he has often been styled "The Robert Hall of Bengal." May we all remember the words of Christ to his disciples, the same night in which he was betrayed, "Watch and pray, lest ye enter into temptation."

* Rev. C. B. Lewis, Calcutta.

KING JESUS PRESENTED AND PROCLAIMED.

PSALM XXIV, 7—10.

(Continued from page 16.)

WE have next to regard the text

II. *As contrasting this presentation of Jesus with spectacles of earthly splendour.*

And here I neither expect nor wish

that the royal progress, of which I take it most of us were spectators, should not recur to the mind in all that vividness with which its recency, and its own agreeable associations

combine to invest it. And as selection in speaking of splendid earthly spectacles is indispensable, I should spontaneously prefer to select *it* from all other events of a similar description, whether of modern or ancient times, both because they would be less known to you, and because the one we have just witnessed has peculiarities that exalt it above the great majority of its class. There was *that* about it which left far behind the glittering gaudiness of an oriental sultan's retinue, or the statelier grandeur of a Roman emperor's triumph, and which could not have been commanded by the greatest soldiers of fortune when they and their people were drunk with military glory. The simple fact, therefore, of having so favourable a specimen to make the subject of contrast, will serve our purpose the more effectually, just as we most conclusively prove the superiority of God's works to man's by shewing the inferiority of man's greatest, and consequently the greater inferiority of his least, to the divine.

1. And the first contrast we present has respect to *the certainty of arrival*. What preparations were made to receive her whom all delight to honour, you know. For weeks her visit was the standing topic and never-exhausted resort of friendly talk, nor could we walk the streets without an unusual hum and shew of industry addressing our senses on the theme. Yet the uncertainty of her coming was a matter either of silent reflection, or of conversation by all. The preparations made were avowedly at a venture. We hoped, wished, but were not confident; could not be so, without betraying folly. An attack of illness, even not dangerous—a sudden bereavement—an urgent summons elsewhere—a thousand accidents as we call them, might have prostrated all our desires, cut down all our hopes, written "vanity and vexation of spirit" on all our handyworks, and subjected an expectant population to galling disappointment. Neither the Queen

nor we could foresee if impediments would arise, nor whether they could be met. But the comings of Christ have not been, and shall not be contingent; and to foresee real obstacles to them is impossible, simply because it is impossible for any to arise; for as Lord of Providence he colonizes time with events that coincide with his most gracious will. Because he determined it he has come, and he will again appear because he has decreed it. His operations are not trammelled with a solitary *if*. He will do what he has said he will, and he has said that he will visit the earth and bring all flesh to judgment. As then, we did prepare to receive the Queen, though the uncertainty of arrival was suspended over us, shall we not prepare to receive him who will come, and will not tarry? Do we believe that he will thus certainly appear? Are we feeling and living in the fixed persuasion of his most positively sure arrival?

2. Another contrast is suggested by the *absence of interference or alloy*. We all were satisfied weeks ago that supposing it settled that the Majesty of England would visit this great emporium of manufactures, many extraneous interferences and alloys *might* spring up, not to be excluded, and marring or diminishing the attractions of the occasion. To go no farther—how every one perceived the success of the demonstration to be dependant on *the weather*; and I need not acquaint you, that in a sister town [Liverpool] the visit of the Queen was, by an unfavourable atmosphere, shorn of half its beams—a partial eclipse, which was dreaded by us all. But how were we to control the elements? how provide against their opposition? We were obviously and utterly powerless. A contrary wind, a few more clouds, and the progress of our Sovereign would have been the phantom of what it was. But he who most surely comes, will not suffer the intrusion of anything capable of weakening the

efficiency, or shading the glory of his advent. In the manner in which he designed to appear he has appeared, and so will he manifest himself again. Mischances with him have neither name nor being, neither semblance nor substance. There can be no alloy of that splendour, no mitigation of that power wherewith he has chosen and will please to reveal himself to the inhabitants of the three worlds, hell and earth and heaven. Do we confess this also? With our lips we may: but are we not too disposed to deny it with our hearts? And in reference particularly to the day of destiny, are we not apt to indulge the vague idea—whose folly is the less perceptible because it is so vague, as a poison is less detectable the more it is diffused—that there may chance to arise between now and then some circumstances that will modify what our conscious guilt represents to us as the sterner and more dreadful features? Cast away so insinuating and deadly a delusion! Let us accept with undiluted faith the testimony of scripture to what will be, as well as to what has transpired. His glory, then, will be without a tarnish; not a beam will be wanting to his perfect brightness: not a shade absent from the darkness of his wrath! Let us not be deluded by an erring fancy: we shall but follow it to our own destruction!

3. A third contrast is seen in the *momentous nature of the object proposed*. Neither from temperament nor perversity am I inclined to depreciate the greatness of the event that has lately elapsed. On the one side there was the grandeur of rank and office, for Victoria sways a sceptre whose range is wider than was Alexander's, and on the other side there was the grandeur of multitude; and as an exhibition of royal favour and of popular loyalty, I am disposed to assign it a value greater, perhaps, than you would care to claim. In the Queen I recognize the concrete and permanent majesty of our empire;

and in the honour she bestows on us, and the honour we render to her, I discern a token, on the one hand of the national condescension to the obscurest individual, and on the other of each one's patriotic devotion to his native land. As an Englishman, sincerely attached, therefore, to the Queen for her personal excellencies and revering her representative character, I place loyalty high on the roll of the social virtues; and when the crowned meets the uncrowned, I would be the last to say that such a season ought not to call into action warm enthusiasm and vociferous applause. But truth and soberness appoint a limit to such an estimate; and it is quite clear that the objects proposed by a royal visit like that now passed, are not, when attained, of the most important kind. To gain them is well, but they are not what we should denominate *momentous*. Here, then, is the point of contrast; for the earthly advent and heavenly ascension of Christ had as their object the effectuation of our well-being in the chief and most intimate degree, our redemption from the power and punishment of sin; and the object of his next coming will be to complete our redemption or exclude us for ever from it. On the score of design, therefore, no visit of prince and potentate can be worthy of comparison with these; their object is momentous beyond anything that can else arise. What purpose can be to us so precious as that of pardoning and renewing our souls—what design so awful as that of stereotyping eternally our characters and states?

4. Lastly, there is a striking contrast if we touch upon the *actual personal and enduring results*. What has been the individual result to us of the late manifestation of royalty? There was the pleasure of anticipation and there has been that of realization, in some cases, not in all; for many did not see their Queen, or seeing her were disappointed that she did not correspond in costume or appear-

ance to the Queen of their fancy. Some of us, too, had the gratification of beholding that stupendous array of Sunday-scholars which had a moral glory in it, by the side of which all outward splendour would have looked dull and mean. But the result—what is it to schools, to citizens, to spectators, to us? At most it was a pleasure-giving, animating pageant: and will even this result continue long the same? Will not time decay it, by causing the recollection of the scene and of the feelings it excited to become fainter and waste away? A thousand royal visits aspire not to that personal bearing and enduring result which the Redeemer's advent and his re-appearance must exert. The momentous objects they contemplate will fix their imprints on our spirits in fadeless glory or quenchless fire. Result! it is one my hearers which you and I will never cease to experience, and it will grow upon us and grow most when it cannot be altered. At best, the visits of Queens enter only into the list of things seen and temporal, and their result is the same; but the comings of the Lord strong and mighty, the King of Glory, carry forward their results into the unseen and eternal. And of two classes of result one must be ours. One way we must be concerned. On earth, in our period of life-time and trial, we all sow diligently—the liberty to do this is the result of the first appearance; but if we sow to the flesh, the result of his second coming will be our reaping corruption, deathless condemnation; but if we sow to the Spirit it will be a harvest of life everlasting. Can you refrain from being affected by these truths? Do they not bring this passage before you in the most urgent and solemn form.

III. *As appealing to every heart for a welcome admission to the Saviour?*

And this approach of Christ is not like the others—bodily, but exclusively spiritual yet absolutely real. He draws near to you: he stands before your hearts as the Lord of Hosts, and

you are invited to open them and admit him as the King of Glory. Naturally they are closed to him; Satan is their ruler, but he is a usurper, and we advance the most unanswerable arguments why you should not reject Him who came to destroy the works of the devil. *He is your Lord.* What capacity have you, or talent which is not his free gift? and did he create you and make you a little lower than the angels that you should shut him out of your affections? Would you exclude him from his own heritage? Where is your sense of obedience? Where your filial love? Where your gratitude? He is your Lord, and welcome ye him! *He is mighty*—mighty to punish the contumacious and rebellious; mighty to deliver those who hail and worship him. How mighty did he prove himself in what he did and suffered for you!—mighty through agony and blood—mighty over the embattled hosts of evil—mighty to save to the uttermost all who come unto God by him—and mighty, moreover, to smite those who allow indwelling sin to insult a condescending Saviour. This exercise of power by the Redeemer upon the wicked (and the primary reference was, we think, to his resurrection conquest over devils), is grandly pictured in the prophetic apostrophe—“Who is this that cometh from Edom? with dyed garments from Bozrah?—this that is glorious in his apparel, travelling in the greatness of his strength?” The Messiah responds—“I that speak in righteousness, mighty to save!” The interrogation is continued,—“Wherefore art thou red in thine apparel, and thy garments like him that treadeth out the vine fat?” and the answer, like a sombre cloud streaked with a golden edge—is—“I have trodden the winepress alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, for the day of vengeance is in mine hand, and

the year of my redeemed is come!" Tempt not vengeance like this which was never meant for men: yet men *may* feel it, and his wrath when kindled but a little is more than the heavens themselves could bear. But his glory! To us brethren it is not the glory of power alone, but the glory of love; and that glory in its most glorious form—the glory of Mercy, whose display was reserved for us! By this mysterious and wonderful glory we persuade you to that which you have too long neglected but which you may now perform, a cordial, open-hearted reception of God whose heart yearned with love for you, such love as led him to the cross! Not more certainly did Jesus converse with the woman of Samaria at Jacob's well—nay, not more really did he present himself before the Jews than he now waits for your hearts to be expanded and to admit him with joy as your Lord and your God. Is he not the *King of Glory*? Will you exclude so illustrious a master? Does he not come to bring the hope of glory into your souls and to impart to you its celestial first-fruits? Will you refuse to render subjection to Him who is your Sovereign by right and who is willing to merge the Revenger of violated law in the Saviour and Sanctifier of your hearts?—"Solomon built him a house"—and will you reject him from that temple of body and spirit which He has built and is wishful to endow with a blessed immortality? But why do we thus appeal? Could he not enter by force? Such is not his pleasure. He has shewn his power in creating you free, and therefore accountable agents; and he would not mock you with sending his heralds to proclaim their summons' at the door of your hearts if he meditated violence to your personal responsibility; but he leaves it with you to use your freedom or abuse it; and we beseech you not to abuse it for the worst of purposes, that of remaining slaves to sin, vassals to Satan, and finally, exiles with

him from the glory of the Lord. Observe that this appeal is made midway between the Saviour's first and second advents—without the first you would not have been privileged to receive it, and unless you respond to it, this second coming will convert what may now be "the savour of life unto life" into "the savour of death unto death." To keep the Redeemer on the outside of your hearts here is—never forget it!—consigning yourselves to the outside of his kingdom, where is darkness and wailing and gnashing of teeth. "Maranatha"—the Lord cometh: do you deliberately chuse to be "Anathema," accursed, when he does come to divide the sheep from the goats? Beloved! bar not the gates against him longer; turn him not away. It is gracious and ineffable condescension in him to, "stand at the door and knock," and his retirement will be the signal of your hopeless overthrow, and the King of Glory will never more appear to you but as the King of gloom! Lift up your heads, then, O ye gates of the human soul, and be ye lift up ye everlasting doors, and the King of Glory shall come in. He who outfills the heaven of heavens will bow himself to enter, and give you freely his kingliest smile and divinest blessing. How "altogether lovely and the fairest among ten thousand" will Jesus then be to you—how precious beyond all price, your dearest Friend, your Light, your Life, your All. He will be with you even unto the end—and after the resurrection, when he ascends to the City of Delights, and heaven's everlasting doors open wide to welcome him, you will go in with him; and as you adore the King in his beauty, whom having not seen you loved, you will then love him more and rejoice with a joy more unspeakable and full of glory than faith imparts. In a word,—and this will be the overflowing of your felicity and honour—you "will be like him, for you shall see him as he is, and where he is you shall be also."—Amen.

FAITH.—A FEW REMARKS ON HEB. XI. 1.

THAT faith is the belief of a testimony, or reliance on a promise or a person, is so well known, as not to require any proof. The use and import of the term, both in common discourse and in the sacred writings ever convey this sentiment. See Heb. xi. 1.—40. Hence the language of the apostle, in the first verse, should be regarded as an illustration rather than as a definition. The want of attention to this fact has often bewildered reflective persons, and has tended to mystify their thoughts on this very simple subject.

The difference between what are sometimes called *divine* and *human* faith, resolves itself into this—that the one embraces a human testimony, and relies on the promise of men; and the other has respect to a divine communication, and rests on the promise of God. Faith, therefore, may admit of various degrees. These will be proportioned to the clearness with which we apprehend the communication which is its subject—the correctness and competency which we attribute to the witnesses who are brought before us—and the amount of importance attaching to the things attested. This, which is obviously true as to all matters of mere human concernment, is equally so in reference to those which have their origin in a revelation from God. Hence, those who know most of the oracles of God, who see the evidences of revelation in the clearest light, and who cultivate the deepest sense of the eternal moment of the things to which they refer, have stronger faith than the comparatively ignorant, or the indifferent. Experience, as well as philosophy, teaches this truth.

Faith has respect to realities. It regards testimony as to things beyond the range of our own observation as true. It expects that the promises on which it rests will be performed. It is assured that the person on whom reliance is placed is what he is represented to be. If there be no testimony or promise on which the mind can rest, then all its thoughts and expectations in relation to the things to which they might refer are fancies, conjectures, the mere creation of our own minds, or the result of probabilities or of analogies.

If the testimony of the person is false, then the whole confidence is a delusion: or if there has been a palpable misunderstanding as to the terms even of a true and faithful testimony, then the confidence reposed on such an error is pernicious, and leads astray, though the testimony itself is true. It is important, then, that we seek to be preserved from delusion and error, especially in matters of the highest concern.

The apostle in the illustration before us, presents to us the objects of our faith. These are “things unseen;” and “things hoped for.” Of the former how extensive and interesting is the range and order! All the things, and events, and beings which are attested in the divine word. Here are the facts of creation, Eden, the fall, the promise of a deliverer, the degeneracy of man, and the deluge. Here is the origin and dispersion of the nations, the call of Abraham, the Exodus, the giving of the law, the revelations of the prophets. Here is, too, the incarnation, person, work, the death and resurrection and ascension of Christ, and the ushering in of his gospel into the world. Here, also, is the invisible world:—God, his existence, attributes, his glory, truth, and grace;—Christ in his dignity, power, offices, and presence;—the Holy Spirit in his personality, offices, and grace. Heaven, its inhabitants and bliss;—hell and its woe.

Of the things “hoped for,” how awful and delightful is their character! The government of all things in this life for the real good of God’s people: their happiness immediately after death: the resurrection of the body in perfection and glory: the judgment of the world by Jesus Christ: the “new heavens and new earth wherein dwelleth righteousness:” the consignment of all the rebellious and impenitent with all fallen angels into everlasting woe! How sublime, how infinitely momentous these things.

These things could be known to us only as objects of *faith*. We could not know the past, or the future, or the present invisible, by any other means than a revelation. How grateful should we be for that revelation! How happy that it has in itself, and is sustained by, all suitable

evidence of its truth and divinity! How pleasing the thought that its most momentous truths and promises are so simple and plain! Unless we have some faith, even in human testimony, how exceedingly our knowledge will be circumscribed! The history of the past becomes a fable; the travels of the present, a lie; the discoveries of science, a dream; the testimony of others, even our best friends, a useless fiction; all intercourse with mankind, a farce; and even the witness of our own experience, a doubtful problem! So essential is faith in mere human concerns to knowledge and intelligence. Without it life loses its charm. He who believes nothing, knows nothing. How much more is faith needful in reference to divine things! When God speaks by his prophets and his Son, of himself, of the past, and of the future; speaks for our instruction and salvation, how needful the understanding and believing heart!

"Faith is the substance of things hoped for." "Substance," *υποστασις*, the "reality," or that which regards as a reality, the things that are hoped for. It is the "evidence of things not seen." "Evidence," *ελεγχος*, i. e., proof, demonstration; or that strong persuasion of the mind which arises out of a demonstration. Here, then, we see the apostle's meaning. That faith or belief of God's truth which is availing to its great practical and spiritual ends must have vigour and power. It must be a firm persuasion of the existence of its objects, and lead to an active substantiation of them within the mind and heart. In its activity and power it is a substitute for sight and demonstration; for memory and experience. If I have this vigorous belief in God and his word, all things revealed there become realities to me. I am as persuaded of the reality of the transactions and events recorded in it as if I had seen them. I thus stand with the angels and hear God say, "Let there be light, and there was light." I see the waters of the deluge: I hear the call of Abraham. I see the Red Sea divided: I hear the law given: I mark the events in the life and character of our Lord, and I am as assured of them, as if they had occurred under my own eye. I am as certain of the goodness of God—of the reality of his grace—of the offices and work of Christ—of the blessings he procures for his

people, and of the bliss of heaven, as if all were objects of sense: and I feel as certain of the resurrection of the dead—and the eternal judgment, as if these solemn scenes were now passing before my eyes. Such is the power and character of true faith. Thus it is "the substance of things hoped for, the evidence of things not seen."

This faith also may be illustrated by its being the means of our converse and communion with the unseen. Our senses are the *media* of our converse with the external world. We see the glorious and beautiful works of creation; we hear the melody of sweet sounds. We thus, by our senses, have conscious existence among the realities of external nature. Thus, also, we have communion with our own race. We speak to them, we see them, and we hear them, and hence the chief enjoyments of social life. Now what our senses are to the visible and external world, our faith is to the invisible, and to all the works of God past and to come. Thus we visit the past; thus we enter on the future; thus we ascend to heaven; thus we sink into hell; thus we hold converse with God—pour out our hearts before him, and thus we have communion with Christ, and commit our soul into his keeping. Faith not only realizes the existence and certainty of its objects, but it brings us into contact with them. And it does more. We receive an influence and bias from those objects with which we are conversant. So faith brings us under the influence of all its realities. It teaches us to "endure as seeing him who is invisible:" it supports us in trial and conflict; it gives consolation and hope; it imparts peace and joy. It awakens love to God; purifies and exalts our affections, and enables us to live not as "looking at the things which are seen, but at those which are not seen."

How important, then, is true faith. Without it there can be no grace, no acceptable obedience, and no hope. Let us seek to sustain and strengthen our faith, by diligent reading of God's word, by frequent meditation, and earnest prayer for the help of the Spirit. And let us mark how dignified is the position of the believer, who has through faith intercourse with all worlds; and with the realities of heaven and of God.

J. G., L.

WAYSIDE SKETCHES.

IN yonder highly cultivated garden, and at the bottom of yon well kept walk, on each side of which flourished some of the choicest, most fragrant, and most beautiful flowers of Palestine, in a retired spot might be seen a little arbour, formed with great skill and care by the branches of a flourishing fig-tree; so closely were the branches interwoven that it shut out all observing eyes save one; and the inmate felt, when seated on its rustic seat, that he was alone, and the busy world quite shut out. This was a little oratory, a hallowed spot, consecrated to private devotion. O how sweet in such a nook, amid the perfume of nature's choicest productions and the carolling of her sweetest songsters, to pour forth unobserved by the busy sons of this world the breath of prayer into the ear of Him whose presence fills immensity. In such an arbour sat the guileless Israelite, when his friend Philip abruptly interrupted his devotions with, "we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, can any good thing come out of Nazareth? Philip saith unto him, come and see." In company with his friend he sought Jesus, and as he was coming, "Behold" said the Redeemer, "an Israelite indeed, in whom is no guile." And now reference is made to the fig-tree—to transactions there—covenant engagements and fervent prayers, which filled the mind of the good man with astonishment, and which carried conviction to his heart, that he exclaimed, "Rabbi, thou art the Son of God: thou art the king of Israel." We observe,

I. *That secret devotion is sure to attract the attention of the observing Saviour.* No good man, whether in the broad daylight or in the darkness of midnight, can set him down under the spreading branches of his fig-tree and be unnoticed by an Omnipresent Saviour. In the deep recesses of a wilderness he convinced the wandering, banished Hagar that he was present, that his eye was upon her. The complaining prophet under the juniper-tree, whose despairing cry was, "I am left alone," was soon made to know that

God was about his path, and that he spied out all his ways, and that he heard his prayer. When in John Mark's house the disciples met, and in the stillness of the midnight hour prayed for the deliverance of Peter from prison, their prayer was heard, and the dungeon flamed with light, and from that cell where the apostle had breathed forth his supplications he was liberated by the miraculous interference of Him who heareth and answereth prayer. O thou afflicted, tempted, tossed, troubled one, in the deep distress of your soul hasten to the fig-tree, and concealed from the eyes of mortals beneath its branches pour out your soul before the Lord, and he whose eyes are over all, and whose ear is open to all, will grant thee the desires of thy heart, for,

"It shan't be said that praying breath
Was ever spent in vain."

II. *Secret prayer is often openly acknowledged.* He who had often been with Nathaniel under his fig-tree and witnessed his private devotions, brought him out to public notice; and as he was within hearing, said to those around him, "Behold an Israelite indeed, in whom is no guile." How must the good man have blushed thus to be publicly acknowledged, and acknowledged in such a way and by such a being. Perhaps he feared that all the transactions done under the fig-tree were about to be made public. No, the day is yet to come for such an acknowledgement to be made. That day is coming. It is the day of the manifestation of the sons of God. Yet a little while and it will be here; then all the sublime and beautiful of religion that passed under the fig-tree shall be graciously proclaimed before an assembled world. Then will he confess such before his Father and the holy angels, and those unobtrusive retired christians, those lovers of fig-tree devotions, shall be honoured, being crowned with glory and honour, immortality and eternal life. Such will be the open reward of all those whose religion shone the brightest under the fig-tree.

"Then will he own my worthless name
Before his Father's face,
And in the New Jerusalem
Appoint my soul a place."

S. WIGG.

OUR MONTHLY BOOK TALK.

No. 1.

WARDLAW'S LIFE OF DR. M'ALL OF MANCHESTER.

[IN the vagueness of this title consists its fitness; for both the meanings which it includes are comprehended in the scheme we purpose to pursue. That scheme briefly is, to select monthly some one book, which may not be known to the generality of our readers, varying from month to month the subjects and the authors,—extracting the leading thoughts and illustrations, with interspersary connection, comment, and criticism; and so effecting one of two ends—either giving those who cannot procure the work a fair idea of its structure and quality, or stimulating those who can obtain it to make themselves better acquainted with it than is possible from the *profile* we can alone supply. What the *British Quarterly* and *Eclectic* do at full length, we hope to do in miniature, and thus to introduce our friends to a *camera-obscura* view of some interesting book every time the REPOSITORY issues from the press. It flatters us to believe that this attempt will meet with the smile and nod of approval from a good moiety of regular subscribers to this periodical, and if their expectations of its execution are moderate, we trust they will reap something better than disappointment. They will acquit us, at least, of trying to palm dry bones upon them—mere fossils—instead of the living form; or a collection of single bricks as appropriate specimens of the house from which they are taken. “Book talk,” therefore, it will be seen, is not a misnomer of the suggested plan, which is, to let the books talk, and to talk about them. But not to swell this preliminary explanation into a disproportioned portico, we shall proceed to the first exemplification from]

A SKETCH OF THE LIFE AND CHARACTER OF REV. ROBERT STEPHENS
M'ALL, LL. D. BY REV. RALPH WARDLAW, D. D. pp. 192. 1840.

No one with a taste for biography of a devotional caste, could perform a perusal of this production without exclaiming, How beautiful! and without feeling its loveliness like a sunny atmosphere bathing his inmost soul. It is but a sketch, (for the man sketched was a giant) yet, it is a sketch so delicately yet firmly drawn and exquisitely finished off, the colours laid on with such admirable taste, and the light of piety reflected on it so pure and halo-like, that we can hardly bring ourselves to think that had the scale been much larger, the same excellencies could have been preserved. Some part would have suffered prejudice?—perhaps not. But as it was through an amiable foible of Dr. M'All himself that he has not been portrayed in a size more proportioned to his life and extraordinary character, all thanks are due to Dr. Wardlaw for taking his accomplished pencil and in the name of friendship and religion making us more familiar with the man than a great popular reputation, his sermons, or a few stray anecdotes, could have pretended to convey. It is not right that the personal and historical image of such a genius, should be lost to the church; and sympathizing as we do with Wardlaw in his feelings and reasonings on this point, we can scarce-

ly find it in our heart to forgive M'All for the deliberate and extensive exertions he made to commit a kind of posthumous *felo de se* of which the injustice to himself would not have been more than the loss endured by us.

Dr. W. argues the whole question with great sweetness and satisfaction in his introduction to the memoir. A sentence or two is all we can transfer:—“He was himself public property; and he was hardly entitled to alienate that property from public use and public benefit. Could that benefit indeed be realized only by a process injurious to the memory of my friend—even the public good should not tempt my hand to the violation of that sanctuary..... But it is not so. No such ‘necessity is laid upon me.’ The memory of my friend is the ‘memory of the just, and it is ‘blessed.’ What I have to record will not detract from the blessing that rests upon it, but enhance it. It is not the nature of the materials that is the subject of regret, but their deficiency. More might have enabled me to do it the greater justice; and the greater justice would only have been the greater honour.....*Ex ungue leonem*, [the claw marks the lion.] A bone of the mammoth is proof sufficient of the frame to which it belonged.”

Dr. McAll was born at Plymouth, on 4th of August, 1792; the eldest son of Rev. Robert McAll. His mother died in 1824. His love to her was so sensitive as to be feminine—but not effeminate. She once came to see him at Macclesfield, and when she had gone, a thread she had accidentally left upon the mantelpiece was preserved by him for a long time where *she* had left it! And when preaching *once* on the relation of parents to children, the recollection of his own father and mother so choked his utterance, that it was necessary to suspend the service for a considerable time. "I envy not," Dr. W. well says, "the heart of the reader who calls this weakness. If we do smile at the mantelpiece memorial, the smile should not be that of scorn. He who would estimate the strength of the real bond by the slenderness of the thread that recalled it, would invert the proper process of inference; for in truth the slighter the memorial, the greater the probable force of the affection it suggests." His boyish years were spent at Gloucester, St. Ives, Penzance, Falmouth, and Redruth. He was full of fire and diligence, but not robust. His father writing to Dr. Collyer, Nov. 30th, 1807, speaks of his having been seriously impressed eight years before—which would be in his eighth year. Dr. W. in remarking on the expression "'first affected with divine things' under a particular sermon" acutely and eloquently descants on the law of successive influences concurring to what is thus rather incorrectly described: for "that sermon is rather to be considered as the last of a series of influences to which those that had preceded were preparatory, and by which they were brought to a decisive issue." Young McAll set his heart on the ministry—and on this desire, not unusual to youthful piety, Dr. W. observes,—"It is natural. It is amiable. But it is by no means in all cases a desire which ought to be gratified. It may be the dictate of piety, while there is little in it of judgment;—the fond and ardent wish of a first love, uninstructed by the lights and unrestrained by the admonitions of experience. But.....the mischief of talent without piety in the christian ministry has been greater than that of piety without talent." Mr. McAll, senior, hesitated long, therefore, before

he encouraged his son's aspiration; but being at length convinced of his piety, sent him to the academy at Axminster, in Devon, presided over by Rev. Mr. Small; first, at his own charge, and after a year and a half, by Mr. Small's proposal, as a regular student. But while paying a visit in the following Christmas, "a smart repartee to which under the momentary impulse of provocation" he gave utterance, so offended his host, that with a cast-iron steadiness of purpose, of which the basis appears to have been—conscientiousness moulded by the malignity of wounded vanity,—he procured young McAll's withdrawal from the academy, though both the tutor and the rest of the Committee were favourable to him—and successfully resisted his being received into Homerton College!

The view taken by Dr. Wardlaw of the whole transaction, with its interlacements, is full of wisdom and charity: it is a noble piece of judicial justice; and the concluding reflection is too apt to slip out of mind and practice—"O for the happy medium—cheerfulness, equidistant from levity as the one extreme, and moroseness as the other!" Into Hoxton Academy (the late Highbury College,) he was, however, received in 1809, but not under the most palatable impressions: a suspicious eye was upon him—and when he entered, finding himself as Dr. Hamilton said "at a bound, *facile princeps*," he was tempted to give an exhibition of his superiority, which, to his fellow-students, not judging him by his own magnanimity, seemed overbearing; and in a *junior* not to be endured! A discussion class brought him into enviable distinction; and after one year's residence he was turned adrift! The Committee had afterwards the pleasure of seeing that their act of uncommon haste and folly did not succeed in breaking one of the largest hearts and perverting one of the noblest intellects, that had been consecrated to the Redeemer's service; and in after life he was "invited to the theological Presidency of the very seminary from which he was ejected!" Dr. W. holds the balance with an equitable hand, and admitting that he was indiscreet, attributes more indiscretion to those who should have shown less. He was now seventeen years of age, and for the next year and a half lived under Dr. Collyer's

roof, who witnessed enough to satisfy him of "the mighty powers and vast resources of his mind—of an inestimable pursuit after knowledge—of warm and sympathetic affections that were as unalterable as they were sincere." The boldness of his metaphysical speculations led him at this period into a sea of doubts, and at Dr. Collyer's wish he suspended his intentions as to the ministry and betook himself to the study of medicine, entering as a student the university of Edinburgh and getting speedily introduced into a fascinating but dangerous circle of dissipated sceptics. For some period, however, after his entrance into the University his faith remained dear to him, and Dr. Raffles relates an instance in which at a meeting of a debating society he so ably reasoned on behalf of christianity as to make gain-sayers wonder and to work in one mind a conviction which was matured into decided conversion. But Dr. W. feels himself bound to admit that subsequently "the pride of intellect, and the too grateful incense of admiration and eulogy, combining with the disgust and scorn associated with his recollections of the past, undermined to some extent his faith in the divine oracles:" but before he left Edinburgh he was restored from the "horrible pit and the miry clay." His sagacious discernment of the shallowness of the sceptical philosophy, the "deep-seated influence of early piety," observation of the contrary moral effects of infidelity and religion, correspondence with christian friends, personal intercourse with the Rev. Mr. Brotherton of Dysart, the fame of Chalmers' recent conversion and zealous maintenance of evangelical sentiment, the perusal on a tour in the Highlands of Dr. Collyer's "Scripture Facts," an acquaintance with the writings of Robert Hall, and the perusal of Wardlaw's own "Discourses on the Socinian Controversy;" all these are known to have been contributing causes of his return from the Cimmerian darkness into which he had wandered. It was just prior to his leaving the North that, meeting with a copy of Raffles' Life of Spencer (who had been his fellow student at Hoxton), he wrote on a blank leaf some glowing verses, in which he affectingly atones for the disparaging opinion he had once held of that remarkable young man. The closing lines are,—

"O, could I mark thy footsteps on to heaven,
And following with a firmer, speedier tread,
Gain but the mount of bliss where thou art now!
Then young like thee, in form so much alike
That heedless eyes have oft the lines o'erlooked
That marked us from each other—I would rise
With thee to glory, and with thee to grasp
An angel's lyre though in an infant's hand!"

His career at Edinburgh University, which he left when he was just twenty-one, had been one of complex splendour. In medicine and metaphysics especially, he made rapid and profound proficiency, and enjoyed the friendship of the distinguished Dr. Thomas Brown who had succeeded Dugald Stewart in the Chair of Mental and Moral Philosophy. Flattering inducements were held out to him to enter the Established Church of England, but he was resolved, if he resumed the ministry, to do it among the dissenters; and after his return to England he preached at various places, and among them at Nottingham, where his discourse on a Particular Providence resulted in the conversion of a sceptical physician of the town. At this time he accepted the appointment to the chaplaincy of the Sunday-school at Macclesfield "raised by the exertions of the late Mr. John Whitaker;" and at his ordination in the autumn of 1823, his father offered the prayer. Here, says Dr. W., "he did not pass without the imputation in some quarters of self-sufficiency and superciliousness. I strongly suspect, however, that in most instances, if not in all, the charge might be found to have rested with persons who themselves entertained a somewhat higher sense of their own consequence than truth, or the estimate of others warranted." How he practically acquitted himself is told by Mr. Thodey, who was "perpetually" with him during a whole fortnight—"His mind appeared to be fully occupied and engrossed with his pastoral duties; and the deep interest that he took in all that related to the progress of religion amongst his hearers, might have led you to lose sight of the man of science, the accomplished scholar, and the eloquent orator, in witnessing the quiet exertions of the painstaking and considerate divine." Mr. Thodey in another part of the same communication says, "He anxiously wished that different ministers would agree to keep a record of the different cases which came before them, and of the advices

they gave and the conversations they held, especially where there was any peculiar difficulty involved.....He farther thought that if a considerable number of these records were collected after a series of years, and the whole put into the hands of one man to review, remark upon, and publish, it would form a most instructive manual, and supply the most available assistance in visiting the sick." A lengthy but interesting example is subjoined of his success in reclaiming a pious man from a state of despondency like that of Cowper's. In eight or nine years "it was found necessary to erect for him a separate place of worship on a larger scale;" and for three years more, making about twelve in all, he laboured surrounded by an admiring and affectionate people.

While at Macclesfield, he entered into the conjugal relation with the youngest sister of Mr. Whitaker, of whom it is high praise to say that she was worthy of her husband. Dr. Raffles relates that at this period "he rose early and sat up late, and denied himself recreation and rest, that he might accumulate fresh stores of knowledge, and raise upon a foundation already laid, broad and deep to a degree almost unexampled, a superstructure which for extent, solidity, variety, and beauty, has rarely if ever been exceeded."

On this panegyrical text Dr. Wardlaw expatiates on Dr. McAll's "talents, acquirements, and character," with an elegance and copiousness which sadly tempt to undue quotation. We can do little beside naming the heads. "The amount of his *general information* was surprising—the result of an ever-observant activity of mind which marks with eagerness every fact and every process, whether in nature or in art, that comes incidentally, or that can be brought by an effort under its notice;" and such a mind "associated with quickness of apprehension, retentiveness of memory, and readiness of appropriate reproduction, contributed greatly to his *conversational powers*." These made him "the life and charm of the social circle," but "he was no monopolist of conversation. He neither aspired at being sole speaker nor chief speaker." He could make the most facile transitions to any theme, illustrating and beautifying all. But his "information, though extensive and diversified, was not superficial. He

never skimmed but when the croom was on the surface. He was not a man of specimens; he would explore the mine. He read much; he thought more." Rev. Mr. Griffin stated, having been informed by Dr. McAll himself, that while at Edinburgh, "he pursued one topic of investigation for five days and nights continuously, with the exception only of a few hours interval, keeping himself awake by the application of damp cloths to the head. He mentioned this fact with as much regret as I heard it."* "His learning," Dr. Wardlaw without hesitation affirms "was as profound as it was various." In the Greek and Latin classics he was so much at home that he used to procure the worst editions he could meet with in order to exercise his eye and his attention in the detection of errors, and he is said to have been master of several of the primary oriental languages and dialects—but it was in all cases nothing short of the philosophy, not the lexicography of language with which he was content. "In the same spirit he studied all the departments of science. His eagerness was like instinct. He could no more forbear than the trained hound on the starting of game. Nor could he desist from the chase till the game was secured." With the science of mind he was rigorously and intimately conversant. A friend reports his acuteness as resembling Dr. Thomas Brown's, by "bordering on excessive subtlety;" and "I am apt to think," says the same gentleman, "that in a talent for abstract reasoning he equalled or excelled any living contemporary." His

* This requires first-hand authority not to be pronounced incredible. Sir Matthew Hale could study for seventeen hours in succession. Hume frequently wrote at his History thirteen out of the twenty-four. Napoleon could tire out one secretary after another. But our memory does not recall one case equal to this of McAll's murderous spell of application. Francis Homer thought he had not done badly if he studied for six hours together. Students would no doubt find the advantage of carrying on several hours unbroken thought, provided midnight is not invaded; our aged friends will approve of this *saving clause*, and our younger ones who are in the flush of study, will find it to be so, if they enact it for themselves.

theology was the evolution of his own reasoning out of that inspired volume in which he had come "after an enlarged and rigid examination," to place implicit and docile trust. It was entirely evangelical. The comprehensiveness of his views, and their thoroughly digested character, protected them from extravagance. "The balance-wheel of a sound discretion kept the mental timepiece from either falling much behind, or getting far in advance of the divinely graduated dial of truth." "His reading, both theological and general, is said to have been more select than extensive;" but the former included the standard books on biblical criticism, the fathers in the originals, and the principal English theologians, chiefly the older ones.

In January 1827 he settled over the church and congregation meeting in Mosley-street chapel, Manchester (now removed to Cavendish-street, under the pastorate of Dr. Halley); and the manner in which he sustained the immense reputation which preceded him was of the greatest service to the cause of sterling, experimental religion. With Dr. McAll in view no one could sneer at the association of zealous piety with an inferior intellect. In his public services everything was conducted with scrupulous order and simplicity, and fitness to the season. "This reading of the holy Scriptures was chaste and effective, indicative of reverence, of intelligence, and of a desire to convey at once the meaning and the impressions from his own mind to the minds of his hearers." In prayer he was mighty. Rev. John Thorpe observes that "there were moments when he almost resembled a seraph bowing in meek but rapturous admiration before the throne." "His morbidly sensitive temperament" rendered him very unequal in this as in other public exercises. "He seldom preached from written compositions"—but is said to have counselled young preachers to write out their sermons and then judge between reading and delivering memoriter; the general reason for this advice being—that it imposed real study and prevented the danger of degeneracy and jejuneness and commonplace. Dr. Wardlaw we believe habitually reads, and the criticism he bestows on the opposite practice of his friend is ingenious and candid. Dr. McAll's chief failing was a discursiveness which, how-

ever eloquent and engaging, interfered with the symmetry of the discourse, and assisted the tendency that he had the greatest difficulty to repress, to inordinate length. "He was on many occasions altogether unconscious of the time he had spoken; and has, I believe," says Dr. W. "been known on coming down from the pulpit to say with the smile of satisfaction and of assured approbation—that for once, at least, he could be admitted to have been punctual, when he had actually continued for double his intended time—two hours instead of one!" At times he was analytical to excess. Matthew Wilks heard him when in this mood and describes the sermon in these terms,—“He is a good preacher but a bad gauger. He is not content with plucking every feather out of the wing, but he strips every fibre off the feather.” But at other times this peculiarity would disappear in flights of the most wonderful sublimity, or torrents of the most melting pathos. On the comparative unproductiveness of splendid preaching like that of Hall and Mc. All, Dr. Wardlaw dilates with great cogency and perspicuity. Dr. McAll's solicitude to be useful was eagerly and prominently shewn. He would say, "I have admiration enough, but I want to see conversion and edification." He generously rejoiced over greater success than that which fell to himself. Sometimes his anxiety became morbid, and this it surely was when he once said to a friend that "nothing could induce him to continue his pulpit ministrations but the most absolute conviction of duty, and that he *dared not* to retire from them, else he should have done so long since," adding emphatically these words, "Oh, sir! frequently have I come home on Sabbath morning when under the most agonizing feelings, I have thrown myself on that sofa, and had it not been a sin to commit suicide I should have done it rather than preach again in the evening!"—a "strong superlative" questionless, but proving the solicitude which over-swelled his soul. "I remember," writes J. Bowman, Esq., "after a brilliant speech from himself, he listened to a much plainer, and less oratorical brother, whose address, however, seemed much more penetrating on the minds of the audience, and produced an appearance of being deeply affected on their countenances. At that moment the

preacher hearing a loud sobbing behind him turned round. It was McAll. 'Ah,' said he afterwards, 'that effect, in such a legitimate way I would give the world to be able to produce.' As a relief to this we may instance a missionary occasion, when the late Dr. Philip visited Manchester, accompanied by Tzatzoe, a Caffre, and Stoffles, a Hottentot convert. These Africans spoke with much effect; "and when the meeting was about to close," writes one who was present, "the chairman dragged the Dr. by the arm forward on the platform into view—who advanced to the front of the stage, his coat buttoned, a walking stick in his hand, wearing beyond his wont a look of cheerful, vigorous health. He began with some playful murmuring, emitting many flashes of his brightest wit, and then with his usual ease and most ingenious felicity commented upon the proceedings of the evening, &c. Of the speech, as a whole I retain a lively impression; but as I made no notes at the time the chain of the argument, especially the brilliant and noble words in which it was breathed—it would be impossible for me to recall. He stood forward, detached from the group occupying the platform, so that his person and his action were fully in view. The view I had was in profile; and I shall not soon forget the extraordinary beauty and dignity that shone in his look. Though I had heard him speak so often, he had never before appeared so replete with what the chisel or the pencil would call forth in delineating an ideal personification of eloquence. Early the next morning I chanced in the street to fall in with Dr. Philip.—"What a wonderful being this Dr. of your's is!" said he. "Fox never surpassed him in eloquence. To listen to such speaking as that of last night would well repay the fatigue and trouble of a journey from London on purpose."

At a missionary meeting near Nottingham Dr. Leifchild mentioned an anecdote recently related by Mr. Knill. "Conversing with a converted negress on the love of the Almighty in the surrender of his Son to be our Redeemer, he enquired if she was not astonished at it? 'No massa' was her reply, 'it be just like him!'—McAll started up, 'What sir?' said he, addressing the chairman, 'have we lived to be instructed by a negress? A sublimer sentiment never met my mind apart from Scripture.' He

then in a long descant applied the phrase to the works of God in creation, his dispensations in providence, the wonders of redemption, and the light and glory of heaven, concluding each paragraph with the sentence, 'It is just like him,' so that when he sat down both the chairman and the other speakers felt that the meeting could not too soon close, as any attempt to continue the excitement must appear absurd, and anything that was subsequently said would be flat and insipid."

These are only examples of that faculty of extemporaneous speech of which nothing like a parallel occurs to us at present except the case of Curran the celebrated barrister; but McAll was greatly his superior in the absence of anything like rhetorical excess or heaps of grand sounds in his most magnificent passages. At the annual meetings of County Unions, and at the prayer-meetings in his own chapel and elsewhere, the same capacity of eloquent fecundity was displayed times without number. But we must not become more prolix. With forced abruptness we must summarily say—that Dr. McAll had the opportunity of occupying the Theological Chair of the Academy at Blackburn, and that at Spring-hill, but did not consent:—that he never did, though often urged, deliver one of the Congregational Lectures;—that although a very warm dissenter it was not congenial with his feelings to mix up with the political relations of the State Church question:—that he had a capacious, Catholic spirit; that he was keenly alive to the rights of others, and never inadvertently infringed them without making more than ample satisfaction; that his friendships were steady and faithful; he had a spirit of ingenuous and open sincerity and punctilious honour;—that his great failing was extreme nervous sensitiveness;—that in his domestic sphere he was all he could be; to his wife the most attached of husbands, and to his children more than a king ("the fundamental and pervading principle of his training was love, not fear; love was its beginning, middle, and end"—) and to his servants considerate and honouring in them the sentiment of self-respect:—and that after some months irksome illness he died, July 27th, 1838. To his three medical attendants he addressed this declaration.—"Gentlemen, I am no fanatic: rather

I have been too much of a speculatist; and I wish to say this which I hope you will forgive me for uttering in your presence—I am a great sinner—I have been a great sinner: but my trust is in Jesus Christ and what he has done and suffered for sinners. Upon this as the foundation of my hope I can confidently rely now that I am sinking into eternity.”

Our limits are overstepped; but we commend Dr. Wardlaw's memoir, which prefaces the two volumes of sermons on

special occasions, to the careful attention of all who have or can bring it within reach. The spare hours of two or three February evenings could not be more delightfully and profitably used than by making, under the guidance of one of the most excellent living divines, the acquaintance of this eminent philosopher, faithful pastor, and eloquent preacher,—whose “path was that of the just man shining brighter and brighter unto perfect day.”

Q. D. S.

BAPTISMAL TRUTH.*

WHAT is truth? should be the christian's first enquiry when any question is presented for his consideration and decision: and where the Word of God is the direct court of appeal, he should go at once to it, to hear its testimony with a willing, loving heart. All truth, essential and unessential, is precious to him, for the sake of that Saviour who has given it to be known and obeyed. But in contrariety of sentiment there is not truth. The same earthy substance may have diversity of form—here a mountain, and there a valley; and this diversity contributes to beauty of appearance: but truth and error are of different natures, as fire and water, and cannot subsist together; and this contrariety would vanish were truth victorious and universal. It is a curious catholicity which is indulgent to error of any kind, or institutes pretty similes in favour of difference of views. All truth is the eternal foe of all error, and he who helps the world to distinguish between them is a greater benefactor to his race than the discoverer of a thousand Californias; for truth is more precious than rubies, and there is nothing which can be compared with her. Now, in the baptismal controversy there is truth and there is error: and one of the best guides to that view of the subject which we believe to be the teaching of the Bible, is the little book of which we

have given the title in the foot note. There is a frank earnest air about it, which will make it a favourite with the impartial reader. No circumlocution and very little superfluity of language—clearness and point of style: if these are excellencies of writing they may be claimed for Mr. Johnston's work in a very high degree. He always sees where the argument turns, and does his best to make the reader see it too. He is free from any trickery of controversy—and the reader, if dissatisfied (which we do not think he is likely to be) with his reasoning, will not accuse him of disguising the strength of his opponent's positions, or the deficiencies of his own. That opponent is Dr. McCrie, whose lectures on Christian Baptism have called forth a triad of replies, of which Mr. Johnston's is the third. Of the other two we have seen nothing, but if they are in any way equal to the last in perspicuity and effectiveness, the Scottish Dr. must have more than half repented having exposed himself to such a “tug of war” with so strong a triumvirate of his countrymen. The subject under Dr. McCrie's hands branches into five parts—the nature and design, the mode, the subject, the efficacy, and obligations of baptism; and (carrying out the figure), the answer follows up, not only every branch, but every leaf and almost every vein of the original discussion; and by this particularity of reply the work acquires an understandableness and utility not confined to those who have before them the lectures to which it responds. On the *subjects* of baptism Dr. McCrie advocates the

* INFANT BAPTISM NOT CHRISTIAN BAPTISM: in reply to the Lectures of Dr. McCrie. By FRANCIS JOHNSTON, Edinburgh. Edinburgh: Ebenezer Henderson, 10, Nicolson Street. London: Houlston and Stoneman. pp. 174.

Wardlawite theory in opposition to the Halleian; and though these hypotheses might be left to destroy each other* no one can study Mr. Johnston's statement of Baptist views without being qualified to contend with either. We cannot finish this notice without observing that in addition to a skilful condensation of the ancient arguments, whose mere number it now would be a task to increase, Mr. Johnston amplifies with much ability where he believes imperfect justice has hitherto been done them. Perhaps the best example, as it is certainly the longest, of this more thorough working of a mine of evidence which has been claimed with some *nonchalance* by the other side, is in reference to the two passages, Luke xi. 38, and Mark vii. 2—4, where *nipto* and *baptizo* are rendered in our version "wash." All who can admire learning and critical acumen, will thank us for the selection which follows:—"The Greek is a most copious language, and abounds in words having the slightest shades of distinction. For washing it has at least three words with their compounds, all different in application and use, but all denoting to wash. One is *louo*, which signifies washing either by moving the body or part of the body under water, or by applying the water softly over it. Another is *nipto*, which signifies washing by rubbing. The former term more properly corresponds with our words bathe and lave; the latter with the word wash. An illustration marking the nice distinction between them we have in the Greek of John xiii. 10, although the difference is overlooked in our version which renders them both by the same

* Some years ago a Pædobaptist magazine affected to rejoice over the two theories in question as being independent means of establishing the same conclusion. Very amusing this certainly is—as if they were independent forces of argument, reconcilable and co-operative! Every one knows that instead of assisting one another, they cannot exist together. How vastly, forsooth, the strength of that army would be increased, one half of which could not take the field against the enemy until it had put the other part *hors de combat*. That usurper would not congratulate himself on having two bodies of allies, if the one could only fight after the other had been put to the sword.

word—wash. "He that is *leloumenos*, bathed, needeth not save, *nipsasthai*, to wash his feet." As it is in our version the meaning is obscure; here it is clear as noonday. The third term is *pluno*, which is particularly applied to the washing of clothes, as in Rev. vii. 14. Thus we see that the Greek is at no loss for words to express washing in all its varieties. It does not require, and in no single case does it ever have recourse to *baptizo* for this purpose. [Dr. Mc Crie maintains that the word means to wash or cleanse. He allows that it never means to pour or sprinkle.]

In Luke xi. 38 we read, "And when the Pharisee saw it, he marvelled that he was not first *ebaptisthe* dipped before dinner." In Mark vii. 2—4 we read, "And when they saw some of his disciples eat bread with defiled, that is *anip-tois*, with unwashed hands, they found fault. For the Pharisees and all the Jews who hold the tradition of the elders, except they *nipsontai*, wash their hands oft, eat not. And when from market, except *baptisontai*, they dip themselves, they eat not. And many other things there be which they have received to hold as *baptismous*, the dipping of cups and pots, and brazen vessels and couches." [Now]

I. The distinct terms employed by the two sacred historians show that distinct actions were meant. Here we have first an allusion to washing—washing of hands. The verb is *nipto*. We have also allusions to dipping—dipping of persons and things. The verb is *baptizo* and the noun *baptismos*. That the action expressed by the former and that of the latter are entirely different is evident from the consideration that terms so different being employed the writer must have meant to convey perfectly distinct ideas. We insist that *nipto* and *baptisto* are no more the same than wash and dip, and that it would have been as correct for our translation to render both terms dip as to render both wash. All scholars must admit that the former would have been a perfect mistake. As much [so] is the latter.

II. Internal evidence demands a distinction in the meaning of the words. If there is no distinction there is a tautology, and consequently a vain repetition. But while such words may be found in a translation they are not in

the words of the sacred writers themselves. Let any one read Mark vii. 3, 4, and he will see it. Why tell us twice over that "unless they wash they eat not?" Our version does so; but not the sacred writer himself. He tells us that the parties spoken of eat not without washing their hands, but when they come from the market they eat not without dipping themselves. Now here is a case entirely different, and accordingly a different custom was observed. But if the custom, if the ablation in both cases was the same, why introduce a new circumstance "from the market," and a new word *baptizo* instead of the former *nipto*? The truth is clear. The cases were not the same. The one was sitting down to a meal however they had been engaged; and the other was sitting down to a meal after having been out in the dust of a crowd, as in the market or forum. In the one case they washed their hands; in the other they dipped themselves—in plain words they took a bath. The former practice they deemed necessary from the fact of chiefly using their fingers in putting food to their mouths; the latter from the fact that when at market, exposure to the dust and all sorts of persons, called, in their estimation, for an entire ablation of the body.

III. The testimony of translators and biblical critics. The Syriac in Mark vii. 3, 4, renders the one term *shug*, to wash, and the other *omad*, to dip, to baptize. It is also *omad* in Luke xi. 31. In like manner the Vulgate distinguishes the two terms by *lavo*, to wash, and *baptizo*, to baptize. Campbell of Aberdeen renders the one—wash, and the other—dip; and in speaking of our version of the words in Mark, says, "A small degree of attention will suffice to convince a judicious reader that there must be a mistake in this version." We might give more quotations, as from Lightfoot, Kitto, and others, but these are enough. Some apply both actions to the hands; but this is condemned by the nature of the case; by the Greek of Mark vii, which has the verb in the middle voice, with no objective, the pronoun *themselves* being understood; by the Greek of Luke xi. 38, which has the verb in the passive, with no nominative, but the whole person expressed by the pronoun *he*; and also by the customs of the Jews

as we shall presently show. But this question does not at all affect the distinct modal sense of the verbs employed.

IV. The customs of the Jews in ablutions.

1st. By a reference to the Jewish ceremonial laws, the matter is set clearly at rest. In all cases of uncleanness, the bathing or dipping of the person was enjoined. In Leviticus xv. and xvi. we have no fewer than thirteen cases all of which required the body to be "bathed in water," in order to cleansing. Ainsworth, in his annotations on those passages quotes from the Rabbinical commentaries and establishes this point beyond a doubt. His words are "The Hebrews say, 'Every place where it is said in the law of bathing the flesh and washing the clothes of the unclean, it is not meant but of baptizing the whole body in water.' And again the Hebrews say, 'If a man baptize himself all over, saving the tip of his little finger, he is yet in his uncleanness. Behold it is said in Lev. xi. 32, "it shall be put or brought into the water; so all the principal unclean persons must be put into water.'" Maimonides in Milnaoth. We might multiply quotations, but these are enough.

2nd. The traditions of the elders increased the number of cases to an almost endless extent. Of this the passages under review afford an example, ordaining that when a person came from market, he should not eat till he had been dipped. This Scripture is also confirmed by the Talmuds, from which we learn as Jahn, in his Biblical Antiquities informs us, that the Pharisees taught, "that if a person had not departed from the house, the hands without the finger being distended, should be wet with water poured over them." "On the contrary, those who had departed from the house wash in a bath, or at least immersed their hands in water with the fingers distended." Jahn shows still further that the former practice is alluded to in Mark vii. 3, *ean me pugme nipsontai*, and is denominated by the Rabbins *natal*;" and the latter "in Mark vii. 4, *ean me baptisontai*, and is denominated, Rabbins *tabal*." Than this evidence nothing could be plainer, showing the clear difference in the practice of simple washing of the hands before any meal, but of much more when

from market even an immersion. Jahn does not say whether the invariable practice on this last occasion was an immersion of the whole body in a bath, or an immersion of the hands. The Hebrew word *tabal* leaves this matter both indisputed and indisputable. It is worthy of notice that besides the Pharisees, Josephus tells of the Essenes, another Jewish sect, who were in the daily habit, before dinner, of "clothing themselves in white veils, and then bathing their bodies in cold water."

3rd. Bathing was, and still is, a constant practice among all eastern nations; and the style of eastern clothing rendered it an easy matter compared with what it appears to us. The *Encycl. Brit.* says, "Bathing among the ancients made as it were a part of diet, and was used as familiarly as eating or sleep." The *London Encycl.* says, "In modern Turkey as well as among the ancients, bathing makes a part of diet and luxury, so that in every town, and even village, there is a public bath." We wonder much at the trifling and nonsense which are uttered by scholars, and among others, by Dr. M., in the face of such well-known facts." Could any thing be more futile or absurd for a scholar than to ask such a question as this? "If our translators had rendered it dipped, what sense could we have made of it? Dipped in what?" We are not bound to answer such a question. But do we need to tell Dr. M. what, as a scholar he should have known, that baths were so common in the East, that most, if not all, the upper classes had them in their own houses?

But in the passage before us we have an allusion to the dipping of things as well as persons. Dr. M. says, "here we find the word baptism applied to utensils, which we cannot suppose for a moment were dipped or immersed in water." Where is the difficulty? Moreover, what about difficulty when the Bible says so? Is not this enough? On this passage Dr. M. says much that is most unscholarlike. "They might contrive," says he, "to immerse their cups and pots,

but can it be imagined that they would immerse their tables or, as the word properly signifies, their couches and beds?" Now it is enough for us that the word employed is *baptismos* which demands an immersion, however brought about. We go farther, however, for the sake of those who think they see any difficulties here. The beds or couches spoken of are not to be judged by ours. We often read in Scripture of men taking them up and walking with them, as in *Matt ix. 2-8*, where the same word, *cline*, is used as in *Mark vii. 4*. And surely if they could carry them they could dip them. A note in *Baxter's Bible* on *Sam. xix. 15*, tends to clear up this. It says, "The eastern beds consisted merely of two thick cotton quilts, one of which, folded double, served as a mattress, the other as a covering." Now when these were to be washed it is plain that neither sprinkling nor pouring would suffice, as Dr. M. vainly imagines. Nothing short of dipping could accomplish a cleansing such as they required, whether that cleansing was necessary or merely superstitious. Moreover, from the law of Moses we learn that when anything really unclean touched such things, dipping was necessary in order to a cleansing. Nothing is less liable to be misconstrued than the language of *Levit. xi. 32*.—"Whether any vessel of wood, or raiment, or skin, or sack, whatever vessel it be in which any work is done, it *must be put into water*. Here the *Septuagint* reads *eis hudor baphesetai* "it shall be dipped into water." When we take into account these and other such observances among the Jews, in reference to the real or superstitious cleansing of persons and things, whether as enjoined in the law of Moses, or as multiplied by the traditions of the elders, we have ample illustrations of the *diaphoroi baptismoi*, "divers dippings" alluded to in *Heb. ix. 10*, and ample evidence that the word *baptizo* does not in these passages, nor in any passages of the Scriptures, signify to wash, much less to cleanse, as Dr. M. teaches."

PREACHERS AND PREACHING.

ON PREACHING.

1. Let it be intelligent. The human mind is interested by exercise. It is wearied and pained by inactivity. Tiresome as it is to have nothing to think about, under ordinary circumstances, it is peculiarly vexatious to listen to an individual who assumes the office of a public teacher, but who has no more to communicate than the generality of his hearers already know. The least informed can appreciate sound instruction; and nothing will rivet the attention of an audience which is not superior to their own resources.

2. Preaching should be plain. The meaning of the speaker should always be apparent. The human mind does not object to exercise—but it is excessively annoyed in being compelled to pursue a circuitous course when a straight path would lead to the same point. Let an individual think clearly, and he will necessarily speak plainly. Confusion in language is the result of confusion of thought, and this in a public speaker is wholly unpardonable.

3. Let preaching be affectionate. Every audience should be satisfied of the benevolent disposition of the speaker. Listening is a voluntary act—and an act of respect. Such an act will never be rendered in return to magisterial dictation, or unfeeling censure. Faithfulness is acceptable to a member of an assembly, however galling, when applied personally. But faithful admonition should be baptized with the tears of affection. When compelled to blame, the speaker should administer reproof, “even weeping.” Let an audience be persuaded of the benevolent disposition of their instructor, and their favourable feelings will be awakened; defects will be forgotten, and appeals will be clothed with all the additional force that sympathy can convey.

4. Preaching should be animated. Excitement is the natural effect of addressing a multitude, and hence is always expected by the hearer. A religious assembly still further anticipates an animated delivery on account of the stirring nature of the truths delivered,

and the momentous consequences attendant upon the reception they gain. Hence the want of animation in a preacher is generally traced to a defect in christian principle. Such an exhibition must have the most repulsive effect upon the audience. An animated delivery, on the other hand, awakens sympathy, and by affording an evidence of the sincerity of the speaker, establishes confidence and produces that serious attention which is the first step to a cheerful acceptance of the truth.

5. Let preaching be natural. From the days of the schoolmen, down to the present time, sermonizing has been sadly too artificial. We are apt to regard the habit of taking a text, and screwing out of it a set number of leading heads and subordinate particulars, each of which is to be scrupulously attended by a very appropriate quotation from Scripture or Dr. Watts, as the only authorized mode of calling sinners to repentance. But this custom is, after all, a modern invention. We meet with only one occasion in which Christ selected a text; and even that was chosen in order that he might, at that very time, fulfil the prediction that it contained.

6. Let preaching be as diversified as possible. This rule applies both to the matter and the manner of our public addresses.

7. Preaching should be applicable. Religion is adapted to man. In this perfectly consists its essential charm. Preachers must so exhibit its truths as to make them fitted to the identical characters and the present circumstances of their hearers.

8. Preaching should be applicatory: disquisitions never interest hearers compared with direct appeals; and the pronoun *they* falls with a very different effect from the pronoun *you*. Let the sermon be applicatory throughout.

9. Sermons should be short. As soon as attention begins to flag, the speaker has lost his opportunity of producing salutary impressions. Long sermons are generally the least studied. They generally exhibit a sort of compromise with conscience. Length is given to make up for the omission of

strength; and the use of the lungs is too often judged to be a fair compensation for the sluggishness of the brain.

10. Preaching should be richly scriptural. The generality of hearers are either well versed in scripture, or quite disposed to yield to its implicit deference. One passage of the word of God tells upon a professedly Christian audience more powerfully than twenty arguments drawn from other sources. Besides, the words of the Spirit are more likely to be favoured with the blessing of the Spirit.

11. Preaching cannot be too practical. Practice is the end to be aimed at, and nothing strikes an audience as more worthy of their attention than what is to regulate their conduct and secure their everlasting felicity.

12. Preaching should be eminently evangelical. No doctrines can be compared, in their effect on the human mind, to the doctrines of the cross. They have been sufficiently proved to be "the power of God unto salvation." Evangelical preaching, *cæteris paribus*, uniformly attracts the largest congregations, and is the only exhibition of truth which God honours by conversion.

SCENE IN A PASTOR'S STUDY.

I am thinking now of that gentle tap from a timid hand. It was just at this hushed twilight hour. And as I opened the door there stood a daughter, a dear young disciple of Jesus, holding her grey haired father by the hand. Poor old man, for more than sixty years he had grievously sinned against his Maker, and feared no coming judgment. Scarcely once in all that time had his shadow darkened the house of God. But in his old age, sovereign grace had found him out. An arrow from the quiver of God had pierced his heart. For weeks he hid the wound from his praying wife and children, and although he would toss night after night upon a bed that brought no sleep to his eyelids, and sit down and rise up again and again from his untouched food, the stubborn man would not confess, that the arrow of the Almighty it was, that was drinking up his spirit. Yet the grace of a Saviour was mightier than he. The quick eye of his

daughter was upon him; her tears and her pleadings followed him. God gave to her pleading voice a power to open the longpent heart. It was poured out in broken confessions of guilt and pleas for mercy. And then, with what sweet persuasion she drew him to the house of her pastor!

"It is my father," said the affectionate girl, as she entered my study that evening; "he's come to ask you if he can find a Saviour. Speak, father, do, and tell him all about it." "O, sir," exclaimed the sobbing old man, "I am the most miserable sinner—I am just ready to perish—I would give all the world for a Saviour—but I don't deserve one." "He is nigh." I replied, "unto all them that call upon him; he will hear their cry." "But I don't know how to go to him." "Go tell him just what you have told me. That you are a most miserable sinner, just ready to perish, and that you deserve to perish. Tell him that his atoning blood is all your hope and all your trust. Acknowledge that if ever you are saved, the glory of your salvation must be all his; but if you perish, the blame will be all your own." "But will he save me after I have lived so long in sin against him, and when I have nothing to give him but powers and faculties worn out in the service of the world?" "Hear him saying, "Him that cometh unto me, I will in nowise cast out. Ask and it shall be given you; seek and you shall find." O, go to him. Cast yourself upon the love which brought him down to die for you, and though your sins be as scarlet, they shall be white as snow. "Do, do, father," interrupted the daughter, grasping his hand, and turning to him an eye floating with tenderness.

The old man was overcome, his head sank upon his daughter's bosom, his grey hairs were on her cheek; he wept aloud—we all wept. "Sir," he cried, "will you pray for me?" "Yes, but it is *you* who are to repent; it is *you* who are to cast yourself upon sovereign mercy for help." It was there, yonder, we knelt side by side, while I commended the trembling sinner to the mercy of him, "who forgiveth sins only." At my request he followed me in prayer. He was bowed to the very floor in the earnestness of prayer and lowliness of his plea—while his daughter bent over him,

her hands folded and her fast trickling tears falling on him. For nearly ten minutes he breathed for mercy with an agony of supplication that I never heard surpassed; then, as if in despair of all further effort, exclaimed, "there, I can do no more—if Jesus will save me, I will praise him for it forever; if he will not, I will never blame him. He must do as he pleases." After a moment's pause he added,—“He may do as he pleases.”

The struggle was over, the storm of feeling was hushed, and when the old man arose and took his seat again, the serenity of heaven was spreading itself over his countenance. “I do not know what it means,” said he, “my anxiety is gone, and I feel so peaceful.” The daughter looked up inquiringly, caught the smile of her father’s face, and the next moment was in his bosom, sobbing as if her heart would break in the excess of her joy. Wonderfully did her sobs and broken thanks chime in with the angel’s song of gladness over the sinner that repenteth. The birth-place of that soul will never be forgotten.

Nor will she forget it, who from the triumphs of her dying hour, and when her eye was filled with visions of eternal bliss, turned back to speak of the time, when she knelt down weeping there and arose singing. “’Twas there I found hope in Christ: that is my anchor now. Tell my dear pastor that when I was dying I thanked him for leading me to the Saviour, and I will thank him again when I meet him in glory. Bid him be faithful, and there will be many more to welcome him there when his work is done.” She smiled farewell, stepped into the cold river, and was soon lost to sight among the glories which “eye hath not seen, ear hath not heard,

nor hath it entered into the heart of man to conceive.”

GEMS FOR CHRISTIAN MINISTERS.

Help me, thou friend of sinners, to be nothing, to say nothing, that thou mayst say and do everything, and be my all in all.—*Whitefield*.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—*Bridges*.

Hooker used to say, that “the life of a pious clergyman is visible rhetoric;” and Herbert, that “the virtuous life of a clergyman is the most powerful eloquence.”—*Lives*.

Our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch not his speculations and notions, but his materials for practice, from the evangelical writings: this he must do, or he is no minister of the New Testament.—*Dr. J. Edwards*.

Steep your sermons in your heart before you preach them.—*Bp. Felton*.

Choose rather to touch than to charm, to convert than to be admired, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gisbert*.

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon*.

Our work is to open the oracles of God, even those sacred, profound things that angels search into; and if God did not help us, we might soon sink under the weight of such a burden.—*T. Watson*.

FAMILY CIRCLE

NARRATIVE OF A SLAVE CAPTURE.

The following narrative, by a native of Suppa, in Enavea, detailing the history of his capture and subsequent vicissitudes, may be taken as a fair specimen of the usual circumstances attending the capture and transfer of the kidnapped victim from one merciless dealer

in human flesh and souls to another, in his progress through the interior to either the border kingdoms, or to the eastern or western coast.

“When twenty years of age, being engaged in tending the flocks of Betta, my father, an armed band of the Ooma Galla, with whom my tribe had long been in enmity, swept suddenly down, and took myself, with six other youths,

prisoners, killing four more who resisted. Having been kept bound hand and foot five days, I was sold to the Toome Galla, one of the nearest tribes, for one dollar twenty-five cents. The bargain was concluded in the Toome market-place, which is called Sandaffo, where, in consequence of the dearness of salt, two male slaves are commonly sold for one dollar. After nightfall the Mahomedan rover came and took me away.

"Having been kept bound in his house another week, I was taken two days' journey with a large caravan, and sold to the Nona Galla for a few ells of blue calico. My companions in travel were assorted according to their age and size, and walked in double file, the stout and able bodied only, whereof I was one, having their hands tied behind them. In Meegra, the market-place of the Nono, I was, after six weeks confinement, sold by public auction to the Agumcho Galla, for forty pieces of salt, value one dollar sixty-seven cents.

"Hence I was taken to the market-place which is beyond Segaula, on the plain of the Hawash, and sold for seventy pieces of salt, or near three dollars; and immediately afterwards to Rogue, the great slave mart in the Yerrur district, where I was sold for four dollars eighty-four cents. From Rogue I was driven to Aloi Amba, in Shoa, where a Mahomedan subject of Shaela Selassie, the king of Shoa, purchased me in the market of Abdool Russool for twelve dollars; but after three months, my master falling into disgrace, the whole of his property was confiscated, and I became the slave of the King, which I still am, although permitted to reside with my family, and only called upon to plough, reap, and carry wood. Exclusive of halts, the journey from my native village occupied fifteen days. I was tolerably well fed, and not maltreated. All the merchants through whose hands I passed were Mahomedans; and until within a few stages of Alio Amba I was invariably bound at night, and thus found no opportunity to escape.

"Prior to my own enslavement, I had been extensively engaged as a kidnapper, and in this capacity I had made a party in three great slave hunts into the country of the Doko negroes beyond Caffa, in the course of which four thousand individuals of both sexes were secured."

From this simple narrative it is pretty evident that the great stimulus to the slave capture, and its subsequent trade, is avarice and the want of other commerce. Here in a journey of fifteen days from the interior, a profit is made of more than ten hundred per cent. A few ells of blue calico are made to bring twelve dollars! And by the time the slave arrives at Cuba he will bring five hundred dollars!

To my mind, this fact suggests the true way to abolish the slave trade. Not by an armed squadron of observation placed upon the coast, but by strong and peaceable commercial caravan companies being sent into the interior with an abundant supply of all the commodities in demand among those tribes and states; where they shall be bartered on fair and easy terms, for the products of the country. The interior of Africa is rich in all the mineral and vegetable productions of tropical climes; and if once a market were opened for them, the natives would soon produce them in quantities and on terms amply to repay the enterprise. I wish to see it gone into on a great national scale; and it would not only break the slave-trade, but open up a way to evangelize those wretched countries.

Many a slave is now sold in Africa for a pair of Birmingham scissors, a few ells of blue calico, and many other equally cheap and portable manufactures of enlightened nations; but let these things be carried to them, and offered for the mineral and vegetable productions of these tropical climes, and in a short time they will find it a thousand times easier to obtain them by honest industry than by the present system of rapine and bloody feuds.

So long as a slave can be bought in the interior of Africa for a looking-glass, a string of beads, or a pair of scissors, and sold in the ports of Cuba for five hundred dollars, all the powers of Europe and America cannot prevent the trade; there are men reckless enough to brave every danger, to gratify a raging cupidity, when the profit to be made is two thousand per cent. If the inhabitants of the temperate zones must have tropical productions, why transport men from one side of the Atlantic to the other, at such a waste of life and treasure? Why not induce those natives to raise them and export them from their

own fertile lands? The merchants who first prosecute this enterprise on a sufficiently large and liberal scale to insure success, will reap a lucrative harvest, and confer a lasting benefit on the cause of humanity. S. D.

LITTLE THINGS.

YOUNG and old be ye all mindful of this—if you desire to live usefully. Blade by blade grows the grass until the meadows are covered with their carpet of green; leaf by leaf the trees put on their foliage until every branch is clothed, and whole forests rejoice in summer beauty; rill by rill the mighty stream is formed that adorns the landscape and bears proud ships on its bosom: and house by house a village or town is built, and so through all nature or art. Great things are made up of a large number of little things.

There are two sides of every picture—blade by blade the grass may be blighted, or scorched, or frozen, until its verdure disappears; leaf by leaf the beauty of the forest fades away; and drop by drop the swollen river may creep through its banks, until with a sudden rush, the angry water bears all before it, and a swift flood pours over the land.

Thinking over these things, I said to myself, it is just the same with ourselves. Little by little the infant grows into the youth, the youth into the man. Little by little our character is formed out of a number of little habits; little habits grow into great ones, and according as they are good or bad, so is our character worthy or unworthy. It depends very much on ourselves, whether the stream of our life shall be gliding onwards usefully and peacefully between its banks, or whether it should be a turbid and mischievous flood, a cause of sorrow to ourselves and disaster to others. It is pretty clear that little things are of more consequence than most people imagine, and that they are not treated with all the attention which they deserve.

Before commencing any practice or habit, however trifling it may appear, we should consider well what it may lead to. Babies very often get a habit of sucking their thumbs; it seems nothing at first; but some of them keep

on for many years, greatly to the annoyance of their nurses. Some schoolboys cannot say their lessons unless they are playing with one of their buttons, or with a bit of slate pencil in the bottom of their pocket. Others, when about fourteen years old begin to take a whiff at the pipe, because they see their father smoke, and whiff by whiff they go on until they become inveterate tobacco smokers. Others are treated to a sip from the beer tumbler, or half a tea-spoonful of gin and water, until they get a relish for the liquor which lays the foundation of a habit, and the habit is a strong pull towards drunkenness. Some men think nothing, as they say, of taking a friendly glass; little by little, it becomes an unfriendly glass. Some people borrow books and keep them week after week, month after month, until they almost fancy the volumes to be their own, and never return them. Others let their tongue run little by little, until by and by they cannot tell truth from falsehood, and more often utter the latter than the former. Great oaks, it is said, grow from little acorns, and do we not see in human conduct what important consequences flow from trifling beginnings?

Don't begin to *smoke*, and you will never be a smoker—a waster of money on tobacco, and an offence to other people otherwise disposed. Don't begin to *swallow* strong drinks, and you will never be a drunkard. We should try to live so as to be not over careful of what we eat or drink; for of all slaves there is none so deplorable as the slave of his stomach.

To wash one's self clean every morning, comb hair, clean shoes, brush clothes, seem but little things, and yet how much of our comfort and respectability depend on them. To learn the alphabet, to read, to spell, to write, to study books and say lessons; all these seem but little things; and yet how much of our happiness depends on them! It seems but a little thing to leave off lying, and yet honesty and sincerity grow out of it! It seems but a little thing to save a penny a day, and yet it lays the foundation of a fortune.

Therefore, friends, my conclusion is, that whether for good or evil, it behoves us all to pay attention to LITTLE THINGS.

STRANGE THINGS.

Strange, that the *Wind* should be left so free,

To play with the flower, or tear the tree ;
To range or ramble where'er it will,
And as it lists to be fierce or still ;
Above and around to breathe of life,
Or to mingle the earth and sky in strife ;
Gently to whisper, with morning light,
Yet to growl like the fettered fiend at night
Or to love and cherish, and bless, to-day,
What to-morrow it ruthlessly rends away !

Strange that the *Sun* should call into birth
All the fairest flowers and fruits of earth ;
Then bid them perish, and see them die,
While they cheer the soul and gladden the eye.

At morn, its child is the pride of Spring—
At night, a shrivelled and loathsome thing !
To-day there is hope and life in its breath,
To-morrow it shrinks to a useless death.
Strange does it seem, that the sun should
To give life, alone, that it may destroy.

Strange that the *Ocean* should come and go,
With its daily and nightly ebb and flow,—
Should bear on its placid breast at morn
The bark that ere night will be tempest-

Or to cherish it all the way it must roam,
To leave it a wreck within sight of home :
To smile, as the mariner's toils are o'er,
Then wash the dead to the cottage door :
And gently ripple along the strand,
To watch the widow behold him land !

But stranger than all that man should die,
When his plans are formed and his hopes
are high.

He walks forth a lord of the earth to-day,
And the morrow beholds him a part of its
clay ;

He is born in sorrow and cradled in pain,
And from youth to old age—it is labour in
vain ;

And all that seventy years can show,
Is, that wealth is troublesome, and wisdom
wo ;

That he travels a path of care and strife,
Who drinks of the poisoned cup of life !
Alas ; if we murmur at things like these,
That reflection tells us are wise decrees ;
That the *Wind* is not ever a gentle breath—
That the *Sun* is often a bearer of death,—
That the *Ocean wave* is not always still,—
And that *Life* is checkered with good
and ill ;

If we know it is well that such change
should be,

Then an erring and sinning child of dust
Should not wonder nor murmur—but hope
and trust.

A DEPARTED SPIRIT TO HER
HUSBAND.

[The following lines were suggested by the death of Mrs. E. G. Perry, wife of the Rev. E. G. Perry, missionary to the Marshpee Indians.]

"By the remembrance of our blessed prayer ;
By all our tears, whose mingling made them sweet ;
By our last hope, the victor o'er despair ;
Speak ! if our souls in deathless yearnings meet ;
Answer me, answer me !"

Look hither, husband, to these realms
Of pure and holy love,
And list to hear the raptured song
Of those who dwell above.

'Tis here I bathe in seas of rest,
This weary way-worn soul,
And O, the waves of heavenly peace,
That o'er my spirit roll !

The night I left thee, pain was mine,
My eye refused its light,
But O, the visions of the blest,
Were present to my sight.

I heard thee whisper,—He, the Just,
Will never thee forsake ;
I pressed thy hand, our babes drew near.*
And then my heart strings brake !

A moment, and my spirit writhed
In agony untold,
The next, and lo ; an angel's robe
Did sweetly me enfold !

Upward with swiftest flight we sped,
To heaven's celestial gate ;
And there a shining, beauteous band,
Our entrance did await.

A song burst forth from cherub choir,
To God's incarnate Son !
For well they knew the robe I wore
His agony had won.

But angel ne'er to mortal ear
These glories can reveal,
Yet faithful be till life's last hour,
And thou this bliss shall feel ;—

For here a mansion is prepared,
For those sweet babes and thee,
And soon ye'll enter, perfect, bright,
And join our minstrelsy.

* A short time before she breathed her last, her husband repeated to her the promise of the Saviour, "I will never leave thee, nor forsake thee;" and though unable to speak through extreme agony, she appeared to comprehend him. He then said, "If you would love to see our little ones once more, press my hand." She immediately did so; they were brought. She looked upon them, and shortly expired. Her sufferings were intense for many weeks, but throughout she evinced a spirit of meekness and patience, worthy a disciple of the suffering Son of God.

REVIEW.

THE NEW BIBLICAL ATLAS and Scripture Gazetteer; with descriptive notices of the Tabernacle and the Temple. Tract Society. Large 8vo., pp. 96.

It is a remark of a sagacious writer, that to read history without a competent knowledge of geography, is very much like traveling in the dark. The want of an accurate knowledge of the geography and topography of the countries and places where the events occurred which form the matter of history and biography, prevents us from having those clear and correct conceptions of the whole narrative which are essential to a perfect understanding of it, and a due appreciation of the events themselves. Who has not experienced this in the course of his reading? and especially of his reading of the Holy Scriptures? As considerable attention has been given during the last twenty years to biblical geography, and the recent travels and observations of learned and intelligent men, it became desirable that the full benefit of their investigations and discoveries should be presented in some condensed form. We are gratified therefore with the successful attempt to supply this want by the publication of this very valuable Atlas and Gazetteer, of which we now proceed to give a brief description.

It contains twelve admirably executed maps, with coloured outlines, besides several descriptive engravings. Following each map, there is what may be called the geography of the region set before us; containing a notice of its principal divisions, people, places, &c. Then there is the Gazetteer, comprising near twenty pages, double columns, in which are the names of the places mentioned in Scripture, and the text where they occur, with the number of the map where they may be found. The first map shews "the ancient world," and the probable settlements of the descendants of Noah: the second, "the countries mentioned in the Bible," from Italy to Media; the third, "the journeyings of the Israelites from Egypt to Canaan;" the fourth, fifth, and sixth, "Canaan divided among the twelve tribes, the kingdoms of David and

Solomon, and modern Palestine;" the seventh, "the journeyings of the apostle Paul;" the eighth, gives "ancient and modern Jerusalem;" the ninth gives "a physical map of Palestine and the adjacent countries," which contains many things of scientific interest. "The tabernacle, altars, &c., and plan of Solomon and Herod's temple," complete the whole. Taken as a whole, it is not too much to say that in no other work is there presented in the same bulk so large an amount of correct information on the subjects to which it refers, as in this Biblical Atlas and Gazetteer.

THE CITY OF ROME; its edifices and its people; with numerous engravings.

Tract Society. Small 8vo., pp. 260

This is a well-written summary of "the Eternal City." The description given of its ancient buildings, and of the various and interesting relics of its former grandeur which now serve to point the mind of the spectator to the former periods of its eventful history; the sketch of its history, its ancient and modern people, its religion, and probable destiny, we have perused with profound interest. The engravings, some score or more, too, add materially to the value of the work.

THE NEW CASKET. A Gift Book for all Seasons. Tract Society. Sm. 8vo., pp. 188.

This is a very suitable present for all seasons. It is neatly bound, with gilt edges, contains several exquisitely coloured engravings of birds, shells, moths, &c., and a series of very interesting and delightful articles.

THE CHILD'S COMPANION AND JUVENILE INSTRUCTOR, 1851. Tract Society, pp. 380.

This penny magazine for children maintains its interest and its excellence, and we are aware that in writing this we are expressing no mean praise.

LIVES OF THE POPES, from the age of Gregory VII., to the dawn of the Reformation. Part II.

VOLCANOES: their history, phenomena, and causes. Monthly series. Tract Society.

If the Lives of the Popes, from the rise of the Roman church until the time of Gregory VII., as given in Part I., presented the papacy as laid on "a couch of degenerate pleasures," a spectacle of "aston-

ishment and disgust;" the course of the papacy from Hildebrand to the dawn of the Reformation presents the same anti-christ rising into high power and unbridled ambition. The hierarchy then attained the highest point of its degenerate grandeur, and boldly put itself in the place of God. The perusal of these well-written books removes any doubt that might re-

main as to the identity of the popedom with the "man of sin."

The number on Volcanoes is a worthy addition to this valuable series.

GREEN'S ILLUSTRATED SHEET ALMANACK FOR 1852, is equal in value to its predecessors. We regret that our reference to it is so late.

CORRESPONDENCE.

CANDIDATES FOR CHURCH FELLOWSHIP APPEARING BEFORE THE CHURCH.

To the Editors of the G. B. Repository.

DEAR BRETHREN,—Will you allow me to call the attention of those whom it may concern, to the subject above namcd. It is well known that in some of our churches, when a person applies for admission to church fellowship, after other means have been employed for ascertaining his eligibility for that privilege, he is required to appear before a church meeting, and in presence of the assembled brethren to relate his religious experience. When this custom originated I do not pretend to know; but I would respectfully ask, if it is not time that it should cease? I have never been able to ascertain that there is any scriptural authority for it, nor yet that it has been productive of any real advantages. If I could find a single passage in the New Testament authorizing such a practice, that of course would be sufficient to silence my objection to it; but I have vainly explored that Statute Book of Christian Churches in search of any passage commanding, or any precedent sanctioning such a custom. If any of your esteemed correspondents can point out any *clear* and *decisive* scriptural authority for such a custom, I should be greatly obliged; but if they cannot, I must think it a custom, however long it may have prevailed amongst us, that is "more honoured in the breach than in the observance."

It may perhaps be urged, that if there be no express scriptural authority for this practice, that yet every church is at liberty to determine by what method they shall admit members to their fellowship, and to adopt all suitable means for testing the religious character of those desiring to unite with them. Now suppose this be admitted, (though I should certainly demur to the principle it involves if stringently applied,) I would then ask, if any church is warranted in placing formidable barriers of their own devising in the way

of those who, having first given themselves to the Lord, are desirous of uniting themselves with his people? That the custom objected to is a barrier, and a very formidable one too, in the estimation of many wishing for church fellowship, I am perfectly convinced. I have known it operate in numerous cases in keeping back for years from the ordinances and fellowship of the church those who were longing for the enjoyment of these privileges, and worthy of their enjoyment. This is no light matter. We have no right, by any regulation or custom that we may adopt, to hinder those whom Christ has received from approaching his table; nor to make the door of church fellowship straiter than he has appointed it to those who have given themselves to his service.

It will probably be said that this custom is only adopted to ascertain whether the parties applying for church fellowship have in reality given themselves to Christ and are truly his disciples. Then I would reply, no test can be more unsatisfactory than this. It operates unfavourably upon those whom the church should encourage, and it encourages those whom the church should, at least for the present, repress. The humble, the modest, the timid, are by it abashed; they feel it a severe trial, a heavy cross, and all the severer and heavier because Christ has not appointed it; while the self-possessed and self-confident, those whom it would be desirable to keep back, find no difficulty in meeting the requirement and passing the ordeal. It is unsatisfactory also in reference to that *knowledge* of the parties appearing before the church which it is adopted to obtain. If all that a church knew of candidates for fellowship were obtained at these meetings, it would generally be little and unsatisfactory indeed! A simple affirmative or negative to questions which the pastor may propose is often all that can be obtained from them. Seldom anything beyond what by private personal enquiry the church *already knows* of their religious history is elicited. The candidates are thrown into a state of pain-

ful excitement—are perturbed and distressed—and all for *nothing*, as in almost every case it is upon the reports of the pastor and visitors that the decision of the church is taken. Many churches have abandoned this custom. I should be glad to hear that others were following their example, for from my examination of the Scriptures I am persuaded that it is destitute of scriptural authority; and from my observation of its working I am equally persuaded that it is destitute of real utility.

Dec. 10. 1851. PASTOR RUSTICUS.

PERPETUAL INVESTMENT, LAND, AND BUILDING SOCIETY.

WE feel it right to call the attention of our readers to the advantages of this society, advertized on our cover, whose chief office is at No. 37, New Bridge Street, London; but which we believe is intended by the appointment of agents, to extend to all parts of the kingdom. The prejudice existing in the minds of many against Building Societies has led us carefully to examine the rules and papers issued by the Perpetual Investment Society; and likewise to attend one of its meetings held in London; which has fully satisfied us of its suitability to the wants of the provident portion of the community; and from the well-known character of the gentlemen who manage its affairs, we do with confidence recommend the Institution to the support and patronage of our readers. It was stated by Mr. W. H. Watson at the meeting referred to, that the funds of the Society are employed in the building or repairs of Chapels, School Rooms, Public Buildings and Dwelling Houses, and which we find by the prospectus can be done without inconvenience to our congregations. The following example will explain our meaning, viz. :—

Suppose a chapel to be £500 in debt, and this sum be borrowed from the Perpetual Building Society, the Society paying the legal expenses attending the security.

The monthly repayment during fifteen years will be £4 16s 5d., which can be raised by the following simple plan :—

By 75 persons	subscribing	1d	per	week	each.
26	"	"	3d	"	"
15	"	"	4d	"	"
9	"	"	6d	"	"

Which will make a total of £57 17s 0d per annum; or £4 16s 5d per month; thus the debt will be entirely removed at the end of fifteen years, and the labours of the minister and people no longer discouraged by continuous efforts and collections to re-

duce the debt upon the house of God. We commend the Society to our ministerial and other brethren interested in such efforts, and to all persons who desire a safe and profitable medium for the Investment of their spare capital and savings.

J. BURNS.

THE MINISTER'S FUND.

MY DEAR BROTHER GOADBY,—Will you permit me through the medium of your increasingly interesting miscellany, to urge upon our ministers and churches, once more, the claims of our newly-formed "Fund for the relief of Aged and Infirm Ministers and their Widows." My persistency may be pardoned by both them and you, when the importance of the object is duly considered, affecting as it does, through all its ramifications, the happiness and devotedness of the one, and the honour and enlargement of the other. Much will be gained every way, as we have endeavoured to show in our Appeal* to the denomination at large by the efficient working of this Institution. We claim not for it freedom from all alloy, since that were to elevate it from the human to the divine. But we believe it is founded on reason, sanctioned by scripture, and enforced by the law of expediency, and the sterner law of *necessity*. Justice, benevolence and high moral principle unite with solemn earnestness to urge its claims as absolutely imperative. And shall they unite in vain? God forbid.

We know it has been supposed by some to savour of priestism because more immediately devoted to the interests of a class. But when it is recollected that it is to be managed by a committee including a majority of brethren not ministers, we think it is not *fairly* liable to such an objection. Indeed, we believe, it is only carrying out the large and liberal views of the New Testament. Hence Paul's rule of equity, and John's law of love, "If we have sown unto you spiritual things, *is it a great thing that we shall reap your carnal things?*" "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him how dwelleth the love of God in him?" Pastor and people should ever recognize the principle of mutual obligation. One is our master even Christ, and all we are brethren. Let us then love as such, and that, not in word only, but in deed and in truth. For the information of the churches,

* Any church desiring a further supply of Appeals may have them by applying to the Secretary, Castle-Donington, Leicestershire.

we have pleasure in stating that an encouraging sum has already been placed in the hands of the Treasurer† as the nucleus of this Fund; and that the subscription list is still open to receive the names and contributions of the brethren and churches who are intending to give in their adhesion. We especially, invite the attention of our junior ministers to this subject, because upon their adhesion and influence will mainly depend the permanence and efficiency of the institution. Our fathers in the gospel must not be wickedly surrendered to want and suffering while we can, by thus uniting together, and enlisting the sympathy and aid of our churches, prevent it. Let us say, they *shall* not. We believe

all our friends would deprecate such a disaster. Here then is the remedy. And *now* is the time, tho' all important *now*, to apply it. Besides, affliction and old age are incident to us all. "Instead of the fathers shall come up the children." This, blessed be God, wo delightfully realize. The sainted dead of our ministry are worthily succeeded. Anticipating our own decay and decline, then, let us provide for it; and observing in us a disposition to help ourselves, even with stinted means, the noble-minded and generous-hearted of our friends will be encouraged to help us.

Yours fraternally,

R. NIGHTINGALE.

OBITUARY.

MR. JOHN COLE died Nov. 26th, in the 77th year of his age, at March, in Cambridgeshire. For more than fifty-five years he had been a member of the General Baptist church, and for upwards of fifty-one years had sustained the deacon's office. Though Mr. Cole was generally able to attend religious services up to the time of his death, still it was evident that he was greatly declining in health and vigour. For the last year or two, indeed, the infirmities of age had been greatly increasing upon him. From a visit to Nottingham last Midsummer, he returned visibly recruited in health and spirits; but latterly he began again to decline. With increasing weakness, he was much affected with spasmodic pains and great depression of spirits, so that he sometimes feared the reality of his religious experience, and the approaching period of his dissolution. Fully conscious of imperfection and sin, he was sensible that there was no ground of hope in himself of acceptance with God, and he at times feared that he scarcely relied on Christ's obedience unto death for justification and eternal life. This, however, there is much reason to believe, was the effect only of mental depression caused by age and affliction. His habitual regard to the means of grace, his delight in the great truths of the gospel, and his devotional exercises in meetings for prayer, all indicated the reality of the work of grace in his soul. His apprehension of death was graciously superseded by the suddenness of his removal. In some cases sudden death may be deprecated, but not in

all; and in this instance it may be esteemed a merciful deliverance. Our friend had been in a great measure deprived of the ordinary command of language, so that he was incapacitated for declaring the excellencies of religion on a bed of protracted affliction, and to this suffering he was not subjected. In his accustomed degree of health and spirits, he had been into the shop of a friendly neighbour—came home—ate a little supper—sank back in his chair and expired.

Thus suddenly, and without any indication of suffering, was our friend called into the presence of his Lord. The call, though sudden, was not unexpected or unwelcome, as it found him waiting. The church has thus to contemplate the removal of its oldest member and officer; but it is in the dispensations of its adorable Head who does all things well. The passage to a better life is through death; as this change is, therefore, inevitable, may it be the happiness of surviving relatives and friends to be habitually ready for it, and finally meet in that blessed state where there shall be no more death. On the evening of the day of interment this solemn event was improved by Mr. Jones in the presence of a respectable congregation, from the admonitory words of our Lord, recorded Luke xii. 35—40.

LAWRENCE HAYES was born at Pailton, Warwickshire. His parents were respectable, pious people, members of the Baptist church at the neighbouring village of Monk's Kirby; and sent him at an early age to the Sabbath school. His mother died when he was about twelve years of age—his father about a year later; and though he felt his loss at the time, it was soon forgotten; and he became as he grew up, increasingly addicted to folly and sin.

† Mr. W. Stevenson, New Uttoxeter Road, Derby, to whom all names, medical certificates, and age certificates may be forwarded.

At the same time, he was frequently and powerfully convinced of the evil and danger of sin, and felt much for the salvation of his soul. His conversion was chiefly brought about by the conversion of one of his companions, a young man with whom he became acquainted during a temporary residence at Measham, and who had been notoriously wicked. The change which he witnessed in him convinced him of the reality of religion, and that he ought to embrace it for himself. In the early part of the year 1835, he removed from Measham to Sheffield, and in August of the same year, having first given himself to the Lord, he was baptized, and became a member of the second Baptist church in that town. The state of his health was, however, very precarious. Sheffield did not suit him: he was obliged to give up his situation and spend some months with his friends in Leicestershire. His health improved, and ultimately he was led to fix his residence with Mrs. Compton, at Newton-Burgoland, and to commence business as a baker. About the same time he became a member of the church at Barton, and was both consistent and useful. We have lost many such members within the last few years—more perhaps, than any other church in the Connexion. "Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity." The residence of our departed friend with Mrs. Compton was a great blessing to him. She was a christian indeed, and he enjoyed in her family many christian privileges. She felt for him, and treated him as one of her own sons; and it is only justice to add, that she met with a grateful return. Frequently during his illness he would speak of her, and of her kindness to him, with the greatest affection.

On the 7th July, 1846, he was married to Mrs. Penelope Heywood, and found her in every way to be a help to him. He has left her a widow, with four children, three of them by a previous marriage. May the "Father of the fatherless, and the Judge of the widow," protect and bless them.

The illness of our departed friend was long and severe. He was, however, very graciously supported, and it was evident to those who knew him intimately, that his afflictions were sanctified. Naturally he was nervous and excitable, and his sufferings were of a character to make him more so, but he became calm, peaceful, and resigned; sometimes expressing a wish to remain a little longer, and then saying, "the will of the Lord be done." Still he felt much at the thought of leaving his wife and child, and said only a few days before his death, as the dear little boy looked anxiously into his face, "Ah,

you little creature, it is no easy task to leave you; but this also I will leave to the Lord." Much kindness was shewn to him in his affliction by the Earl and Countess Howe. The Countess visited him several times, and not only administered to his bodily comfort, but was instrumental, through lending him "the Invalid's Hymn Book," in refreshing and cheering his mind. Several of the hymns were great favourites with him. We quote the following, and deem it especially valuable as shewing the truly scriptural views which he had of himself, and of the way of salvation.

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O, Lamb of God, I come.

Just as I am—and waiting not
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot,
O, Lamb of God, I come.

Just as I am—though toss'd about,
With many a conflict—many a doubt
Fightings within, and fears without,
O, Lamb of God, I come." &c.

His experience, as he drew near to the close of life, was not joyous, but he had on the whole, a settled peace, and would say, "I am resting on the rock, which is Christ." The prospect of death seemed occasionally to intimidate him; but when he was reminded by his sympathizing partner, that the same grace which had been sufficient in all his previous trials, would not fail him then, he was reassured and comforted; though he would still occasionally express a fear of dying. His last moments were peaceful; and it pleased God so mercifully to order the time and circumstances of his departure, that he was scarcely conscious of it. Mrs. Hayes was in the room with him, and after saying to her that he felt much more comfortable than he had done, he asked for a little water; she gave it to him, and was in the act of laying him down again upon the bed, when he began to cough, and threw up some blood. She became alarmed, and desired her niece to call a neighbour. But the conflict was over—his emancipated spirit was before the throne of God. Thus died Lawrence Hayes, on the 15th May, 1851, at the early age of thirty-five. May every blessing of the New Covenant be the portion of his widow and child. May all her children become the children of God. May the great Head of the church build up our waste places, and prepare us all for his kingdom and glory.

Barlestone.

J. COTTON.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Heptonstall Slack, Dec. 26th, 1851. At half past ten, a.m. Mr. John Sutcliffe opened the public worship by reading the Scriptures and prayer, and Mr. Thos. Horsfield of Bradford preached an edifying sermon, from Micah vi. 2-5.

At two, p.m. they re-assembled to transact business, and after the opening devotions by Mr. W. Crabtree, Mr. E. Bott took the chair, in the presence of a large assembly.

Verbal reports of the churches at Todmorden, Bradford and Salford, of an interesting character were received from their representatives; and written reports were read by the chairman from Clayton, Allerton, Gambleside and Denholme. The friends composing the last mentioned church requested admission into the Conference, which was cordially granted; they also desired a pastor of one of our churches, every three months, to administer the Lord's supper to them. This was conceded, so far as the Conference had power, which extended to a recommendation only. They were therefore directed to apply to the Yorkshire churches for this purpose.

There were two delegates from the church at Northallerton who made application for the privilege of being united with this Conference. After a confession of faith, presented by them, had been read, they were cordially admitted.

The seceders from Shore desired advice respecting being formed into a separate church. The Conference approved of their being thus united, and directed them to select such ministers as they approved to carry their purpose into effect.

As a considerable portion of the property in connection with the G. B. chapel, Burnley Lane is not on Trust, the church applied for advice as to what course they should adopt. It was recommended that the parties put this disputed case to the award of referees.

The church in Burnley will be gladly admitted to the privileges of this Conference, after it has conformed to rule in making application to the church in Burnley Lane for its approval.

All applicants for assistance from the Home Mission Fund were referred to the meeting of the financial committee.

Statistics.—At Leeds five have been baptized, and the prospects are pleasing. The first church in Bradford has baptized six, and the aspect is good. The second church has baptized five, received two, with an encouraging prospect. At Allerton four have been baptized, and they have many inquirers. Seven have been baptized at Clayton, and they have a few hopeful enquirers. Baptized one at Queens-

head, two at Halifax, and two at Ovendon. No visible change at Heptonstall Slack, Shore, or Lineholme. The interest at Todmorden is encouraging. They have baptized six at Burnley Lane, three at Gambleside, and four at Staley-Bridge. They have three candidates in Salford, with an increasing congregation.

At the meeting of the financial committee much conversation took place respecting the engagements to assist in the support of the Home Mission station in Leeds. The meeting was adjourned till funds be obtained for distribution.

The next Conference to be held at Staley-Bridge, on Good Friday, the 9th of April, 1852. Mr. Dawson Burns to preach; in case of failure, Mr. H. Astin of Clayton.

JAS. HODGSON *Secretary.*

THE NORTH DERBYSHIRE CONFERENCE assembled at Ripley, Dec. 25, 1851. Brother Gray presided. After singing and prayer, the reports from the churches were given, from which it appeared thirteen had been baptized since last Conference, and twelve candidates remained for baptism and fellowship. Some of the churches did not report. After singing "Praise God," &c, two brethren engaged in prayer.

Resolved, 1. That the Secretary write to the churches at Arnold and Hucknall Torkard respecting their union with this Conference.

2. That the consideration of altering the time of Conference from Christmas day to some other day, stand over for the next Conference.

3. That the Secretary draw out a list of places for the order of the Conference during the next two years, and submit it to the next Conference.

4. That we cordially recommend to the notice of the churches, the case of Tagg Hill.

5. That the next Conference be held at Duffield, on what is called Good Friday, at 2 o'clock, and a revival meeting in the evening.

An interesting public meeting was held in the evening; brother Ward having opened the meeting by prayer, addresses were delivered by brethren Sims, Stanion and Gray. A good feeling was produced, and it is hoped the very important and suitable remarks made will long be remembered, and reduced to practice. Upon the whole it was a very interesting Conference.

R. A *Secretary*

MIDLAND CONFERENCE.—This Conference assembled on Tuesday, Dec. 30, 1851, at Carley street, Leicester. The morning service was opened by Mr. Lawton, of Wimeswold, and a comprehensive and important discourse delivered by Mr. Pike of Derby, from the

words of Jude, 3rd verse,—“Ye should earnestly contend for the faith which was once delivered unto the saints.”

The friends assembled for business at half past two o'clock, when Mr. Wallis implored the Divine blessing. The attendance of friends was good; and it was reported that 112 had been baptized since the last Conference and 75 remained as candidates.

Mr. Cotton, Secretary of the Barton District of the Home Missions, reported that the collection on behalf of Coventry was progressing favourably.

It was reported that brethren Winks and Kenney had visited Birmingham, and in connection with Mr. Cheatle, had examined several parts of the town for a suitable situation to commence a new interest; but nothing definite had been done. It was agreed that the present committee continue, and endeavour to carry out this desirable object.

In compliance with an application from Grantham, for a deputation to visit them and to advise with them with regard to a chapel; it was agreed that brethren Hunter, Mallet, West, and G. Truman of Nottingham, be requested to be that deputation.

An application was received from the church at Cropstone to be received into this Conference. Their request was agreed to.

The retiring Secretary was thanked for his services, and Mr. Lawton appointed to fill the office for the next year.

The next Conference to be at Beeston, on Easter Tuesday. Mr. Stevenson of Loughborough to preach.

Mr. Goadby closed the interesting engagements of the day with a delightful sermon, from Eph. 3. 10. J. STADDON, Sec.

ANNIVERSARIES.

PRAED-STREET, LONDON. EXTINCTION OF THE CHAPEL DEBT. *To the Editor of the Repository.* Dear Brother,—Will you allow me a little space in your next number for a statement of our proceedings in Praed-street relative to our place of worship, called *The Tabernacle*. This building was erected in 1816, and was used for twenty four years as an Independent chapel. The interest not being sustained, the property was privately offered for sale. A member of our Denomination—well known for his liberality and zeal—on ascertaining that the chapel was to be disposed of, became its purchaser. Extensive and costly improvements were made in its internal arrangements and in its outward appearance. It was opened as a General Baptist Chapel in March, 1841, on which occasion sermons were preached by brethren Wallis, then of Commercial Road; Stevenson, of Borough Road; and Underwood, then of Wirksworth, Derbyshire. The latter continued to supply the pulpit for the first

month, and being unanimously requested to become the stated minister, he removed to London in the following July. About the end of October the congregations were so good as encourage the church to erect galleries all round the building. The expences of this enlargement, added to the original cost of the property, swelled the debt to nearly £2000. Improvements subsequently made increased that large amount, so that the aggregate outlay amounted to £2,117 1s. 7d. With such a burden upon us, ease and inaction would have been irrational and ruinous. At the opening services there was “no collection!” But towards the close of the first year, when the galleries had been erected, an effort was made to meet the demands of the case. Furnished with a subscription book, containing strong recommendations, the minister *went a begging*. But being “ashamed” to ask of strangers, and fearing to make himself a bore to his friends and acquaintance, he returned home light of purse, yet firm of purpose never more to follow so vagrant a vocation. *Debts should be paid by those who incur them.* Sensible of our individual responsibility we put our contributions together, and were mutually gladdened to find that they amounted to £370. Since 1841 our efforts have been renewed year by year, with no exception, until the present. The following summary of the number of pounds, omitting the odd shillings, raised annually, will show the manner in which the debt has been paid. 1841, sermons and public tea-meeting, £370; 1842, ditto, £130; 1843, £134; 1844, £147; 1845, £156; 1846, £786; 1847, £20; 1848, £80; 1849, (the collections appropriated to the payment of arrears in the current accounts of the church, amounting to £37); 1850, sermons and tea-meeting £21; 1851, ditto, £250.

At the last anniversary we hoped to obtain the entire amount required to clear the chapel from debt; but the contributions fell short by about £20. Not deeming it proper to press the matter further at that time the crowning effort was postponed until the first Monday in the new year. After a quiet social tea, the money was presented, and the company rose from their seats and sang, “Praise God from whom all blessings flow.”

The above particulars are not sent for publication in order to gratify the writer's own vanity, or to parade the liberality of his people. If there is anything commendable in the course pursued, and if any of our distant friends are prompted secretly to congratulate us on the prosperous result; we feel that our most appropriate responsive sentiment would be found in the inspired words, “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.”

Yours fraternally,

W. UNDERWOOD.

NOTTINGHAM, *Mansfield Road*.—The anniversary services connected with this place of worship were held on Lord's day, Dec. 28, 1851, when the Rev. B. Grant, B.A., delivered two sermons. On Thursday, Jan. 1, 1852, a large and interesting tea meeting was held in the Mechanics' Hall. About 600 friends were present. W. Felkin, Esq., the mayor of Nottingham, presided; and appropriate addresses were given by Revs. J. Goadby and E. Stevenson of Loughborough; W. R. Stevenson, M.A., S. McAll, J. Edwards, J. A. Baynes, M.A., — Brownson, and J. Syme of Nottingham. The meeting, which was of a very useful and fraternal character, broke up about nine.

NETHERSEAL.—On the third sabbath in July, Mr. Frederick Stevenson of Loughborough preached two eloquent sermons in behalf of the chapel debt. On Christmas day was the annual tea meeting. Appropriate pieces were sung by the choir, and Mr. Staples preached an appropriate sermon in the evening. Collections and proceeds of tea amounted to about £13.

LOUGHBOROUGH, *Baxter gate*.—At the annual church meeting, held on the 7th January, the brethren, according to the usual custom, having examined the pecuniary accounts of the church, were gratified by finding that a considerable surplus remained in the hands of the treasurer. As this has been the case for some years past, and as our beloved pastor has been in the habit of receiving a fluctuating sum as salary in the shape of seat rents, the church determined to appropriate the principal portion of the surplus as an offering of gratitude and esteem to him for past services, and for the future permanently to augment the amount of his salary. The resolution was passed unanimously, and amidst a demonstration of tender and sympathetic feeling, which will long be remembered by all who were present on the occasion. F. S.

LOUGHBOROUGH, *Wood gate*.—The anniversary tea meeting connected with the re-opening of this place of worship, was held on Thursday, Dec. 25th, when the proceeds of the tea, added to the collections and contributions of the previous year, entirely liquidated the remaining portion of the debt which had been incurred in repairing and refitting the chapel. It was announced to the meeting by Mr. B. Baldwin, that the required sum, £127, was realized. Very animating, instructive, and useful addresses were delivered, by brethren Marshall, J. Wallis, J. J. Goadby, J. Staddon, T. Goadby, and the pastor of the church. The choir added to the interest of the meeting by singing a number of very appropriate and beautiful sacred melodies. Altogether the meeting was one of a most interesting character.

BAPTISMS.

LOUTH.—On the 7th of Dec. four were added to our number by baptism. On the 17th, one of our oldest members, Mr. Richard Waite, departed, as we trust, to enjoy the blessedness of those who die in the Lord. His baptism took place on the 7th of April, 1805. He has been a useful and highly esteemed member. R. I.

DERBY, *St. Mary's Gate*.—On Lord's-day, Dec. 7, after an excellent sermon by our revered pastor, nine persons, in imitation of their Lord, were baptized by J. G. Pike, junr. In the evening they were cordially received into the church. May they continue to walk in newness of life, and the choicest blessings of our covenant-God rest upon them, until they all "through faith and patience inherit the promises."

WENDOVER.—On the first Sabbath in the year two were added to our number by baptism, after a sermon preached by the pastor, from "Ye are my witnesses saith the Lord" The text was chosen by the senior candidate, who for years has been a member of the Wesleyan Methodist body; but attending our last baptism was deeply impressed by the discourse then delivered, with the scriptural authority we have for our practice; and so resolved to witness for his Lord. May both witness faithfully and to the end.

MEASHAM.—On the first Sabbath in the new year four persons were baptized, after a sermon on the significance of the ordinance of christian baptism, by Mr. Staples. In the evening the newly-baptized received the right hand of fellowship, and communed with us at the Lord's table. The services of the day were serious and refreshing.

REMOVALS.

MR. BENJAMIN WOOD, of Sheffield, has accepted a call from the General Baptist Church Stockport, to become their pastor, and is expected to enter on his stated labours the second Sabbath in February. Mr. Wood has for some time been an efficient local preacher amongst the Wesleyans; but his views having changed relative to the ordinance of baptism, he was baptized and became a member of the General Baptist church, Sheffield, then under the pastoral care of the Rev. T. Horsfield, and has been very useful as a preacher amongst them ever since.

MISCELLANEOUS.

NOTTINGHAM, *Stoney-street*.—A most interesting tea meeting was held in this chapel, on Thursday, Dec. 25th, 1851, the chief object of which was to celebrate the completion of the twenty-first year of the ministry of Rev. H. Hunter. Mr. Lambert West presided,

and delivered a suitable address, in which he alluded to the object of the meeting, and referred with cordial affection and gratitude to the labours and successes of his esteemed pastor, and to the prosperity at present attending the church. Mr. Barwick then read a brief address to Mr. Hunter, from the church, and presented to him as a token of esteem two easy chairs. In reply, Mr. Hunter took a hasty review of the past twenty years of his ministry, his co-operation with the late venerable W. Pickering; expressed his "deep satisfaction" with the brethren who occasionally preached amongst the brethren, his interest in the Sabbath school, and his cordial and prayerful solicitude for the continued prosperity of the church. Messrs. L. Taylor, J. Young, and Holloway, delivered very encouraging addresses, after which Mr. Butler presented Mr. G. Kerry, with a Bagster's Bible, the New Hymn Book, &c., "as a token of esteem for his long and valuable services as a deacon:" which was acknowledged by Mr. Kerry in a suitable manner; a similar present was made on behalf of the church, by Mr. Latham to Mr. Carter Pegg, as a mark of esteem for his services as a deacon of the church, which was appropriately acknowledged. The Rev. S. Ferneyhough delivered the concluding address, in which he expressed his cordial esteem for Mr. Hunter, and his personal prayers for the happiness and prosperity of both pastor and people. Mr. Hunter closed this delightful meeting with prayer.

HOLBEACH.—*Opening of New School-rooms.*—The General Baptist Sabbath School, Holbeach, having for some time been gradually increasing, it has been found necessary to erect School rooms in connexion with the chapel, to afford more accommodation both for scholars and hearers. The amount expended in their erection, and in making some alterations and improvements in the chapel, is upwards of £130. The opening services were held on Lord's-day, 28th, and on Monday the 29th of December, when we were favoured with the presence and assistance of brethren Goadby of Loughborough, and Jones of Spalding. Brother Goadby preached on the Lord's-day, at Fleet in the morning and at Holbeach in the afternoon and evening, to very encouraging congregations. On the Monday afternoon brother Jones preached, after which a tea meeting was held in the Public Rooms, where there was a very large attendance. After tea we had a very interesting service, in which brethren Sanby, Chamberlain, Barrass, Ashby and Goadby took part. On Monday and Tuesday, a bazaar was opened for the sale of useful and fancy articles, when a handsome sum was obtained. We expect to realize, by subscriptions, collections, tea-meeting and bazaar, £100. We feel thank-

ful to the many friends of different denominations who so kindly and promptly rendered us assistance. May our increased accommodation prove the means of greatly extending the cause of the Redeemer in this place; "May the little one become a thousand, and the small one a strong nation." THOMAS BARRASS.

BRADFORD, Prospect Street Chapel.—On Christmas-day, a social tea meeting was held. Nearly 400 took tea. Brethren Ingham of Louth, and Stubbings of Northallerton, with other friends, addressed the meeting. As the trays were given, about £15 were realized.

BROMPTON.—The members of the General Baptist Church, Northallerton and Brompton Yorkshire, express their grateful thanks to those kind friends who have contributed the following sums to our Brompton chapel debt:—Bradford, Prospect Street, £1 1s; collected at the Conference, Heptonstall Slack, £3; Halifax, two friends, 3s 6d; Allerton, a friend, 2s 6d. Should any other friends be disposed to render any assistance, donations, however small, will be thankfully received, and may be sent through Post Office order, to our pastor, W. Stubbings.

LOSS OF "THE AMAZON" STEAM SHIP. All our readers are doubtless familiar with the details of the destruction of this splendid ship, and the loss of more than a hundred of her passengers and crew. That any of the latter escaped seems almost a miracle. The shock produced by this event at Portsmouth and the neighbourhood, from whence several of those on board had gone, was unusually severe. All persons were deeply affected. In consequence of this intense feeling special services were held in reference to this sad calamity in almost every place of worship. On Lord's-day, Jan. 11, Clarence street chapel was crowded, more than a thousand persons being present. The pastor of the church delivered a solemn discourse from Matt. xxiv. 39.—"So shall the coming of the Son of Man be." May this calamity be overruled for good!

THE CALLING OF SINNERS.—There is hardly anything but the Lord has dignified by making use of it in the calling of sinners to himself. Afflictions, parental example, the admonition of a friend, the reading of a good book or a mere tract. "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."—Job. xxxiii. 29, 30.—*Wm. Jay.*

The reading of a single text of Scripture: the singing of children: the overhearing of christian converse; and many other minor circumstances, may be added to the above.

MISSIONARY OBSERVER.

MISSIONARY BAZAAR.

Louth, Dec. 18, 1851.

MY DEAR SIR,—It would be gratifying to the church at Louth, who cannot have a Missionary Bazaar in connection with the next Association, if all the churches in the Connexion which have it in their power would, in imitation of one or more of our churches last year, have a Missionary Bazaar among themselves, and transmit the proceeds to the Treasurer instead of articles which would have been sent to ourselves, if with us a Missionary Bazaar had been practicable. By united and zealous efforts we surely may now sustain our honoured brethren in the missionary field, two having recently retired from us, Mr. W. J. and Mr. J. H. Let us hear no more of diminishing the number of our missionaries, but, in strong faith, in persevering and self-denying labour, and in fervent prayer, cling to the cause which the King of Glory delights to honour.

R. I.

LETTER FROM REV. J. BUCKLEY.

Cuttack, Oct. 31, 1851.

MY DEAR BROTHER.—It is good often to recur to first principles. More than seven years have elapsed, with all their changes and trials, since I entered this land of darkness; and I have recently thought much of the principles which led me to devote myself to the work of Christ among the heathen; and with the advantage of increased knowledge and more matured experience have reviewed my feelings and prospects then, and the estimate which I formed of the work when I was a stranger to its consuming anxieties. Of course I know much more of its difficulties and discouragements than when, seven years and a half ago, before many witnesses at Derby, I solemnly devoted myself to it; but the work of winning souls to Christ from the dark heathen waste seems still pre-eminently glorious and important. Indeed, I hope I can say, that revolving years deepen my abiding conviction of the infinite importance and real blessedness of the work; and sweet beyond expression is the hope, that by remaining in India, I shall lead some to Jesus who will join the multitude which no man can number—whose voices will swell the general anthem,—“Blessing, and honour, and glory, and

power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Yet let none think that continued absence from the land of our fathers, leads us to be indifferent or insensible to the enjoyments, which in a foreign land we are constrained to forego. If one may speak for all, (which in this case may, I think, safely be done) then I should say, the quiet settlement, the agreeable circle of christian friends, the pleasant interviews at conferences and associations, the instructive and spirit-stirring sermons often delivered, and the exciting debates often held on such occasions—not to forget the occasional meetings with beloved kindred according to the flesh—all these appear *in themselves* as desirable and valuable as ever they did, and the heart that once keenly enjoyed them has lost none of its sensibility. But one consideration outweighs all others, and in comparison with that, all other things are light as a feather. “The love of Christ constraineth us.” Here are myriads on myriads utter strangers to “the excellency of the knowledge of Christ Jesus our Lord.” How can we love Him if we do not make known His blessed gospel to these perishing multitudes? Here is a little flock gathered by his grace from the bleak wilds of the pagan wilderness: how can we love Him if we do not feed his lambs and his sheep? I wish I felt much more of the power of the love of Christ: but I am thankful to hope that it is still the governing principle. Happy is it with us when we fully enter into the spirit of Montgomery’s lines,

“To feel his love our only joy,
To tell that love our sole employ.”

Next Lord’s-day, four persons—two Europeans and two Oriyas, will, D.V., be baptized in the name of the Lord. May they be steadfast in his ways unto the end. We have hope of a few others, both at Cuttack and Choga, that they are anxious enquirers after salvation; but we have to mourn over some who walk not according to the holy commandments delivered to them.

I feel inclined to fill this sheet with one or two general topics, and will first refer to

THE INDIAN MARRIAGE ACT

Which passed in the last session of Parliament. I have not observed any account of it in the English periodicals or newspapers

that have reached us: but as it is a matter in which nine of the English brethren and sisters in Orissa, besides several of our American friends are involved, there is a propriety in referring to it. The important clause to us is the 24th, and reads as follows, "And whereas it is expedient to remove all doubts concerning the validity of Marriages heretofore solemnized in India by persons not in Holy Orders, all such Marriages, if not otherwise invalid, shall be deemed and held to be valid in law to all intents and purposes." In order to explain the necessity for this enactment, it may be stated that marriages have often been celebrated in this country (from the necessity of the case), by public officers and by missionaries. No right-minded person ever questioned that such unions were right in the sight of God and man, and binding on the parties thus united; but the law never formally sanctioned such marriages, though it did not prohibit them. The highest authorities in the law pronounced such marriages legal and valid, but within certain limitations, which they never precisely defined, they were not, the legal oracles said, valid "to all intents and purposes." On account of the uncertainty of the law, evil-minded persons sometimes left their wives and children; and questions of property were in consequence litigated, and often unjustly decided. This led some Nonconformists to seek the assistance of persons in "holy orders" at this interesting period, and to be regularly done; but I need not tell you that the sturdy Noncons in Orissa did nothing of this kind. *We risked the consequences, and we have lost nothing.* As the authority of the Governor General of India does not extend to questions of property in England, it was necessary that the enactment should be made by the Imperial Parliament; and after a careful examination of the Act, I must say that it appears to me to be a *very liberal and enlightened measure.* The question has long been under the consideration of the Indian authorities. Last year the draft of an Act for this purpose was sent to the Indian government for their consideration: the officer in whose department it was (the Legislative Member of Council,) made sundry alterations, conceived in an illiberal and uncharitable spirit, and returned it. As this gentleman is beyond the reach of human censure, I will only express my satisfaction, that the authorities in England, on receiving the draft struck out the obnoxious and bigotted alterations that had been made, and restored it to its original integrity. The value or otherwise of this measure in relation to the marriages of native christians will depend on the way in which the Governor General may carry out its

provisions, but in relation to those of us who are married the question is *finally and satisfactorily settled.*

The increased facilities for communication between India and England is cause for gratitude and satisfaction. Besides the monthly steamers on the 18th or 19th of the month, by which our friends generally write, there is a second opportunity on *alternate* months of writing, *via Southampton.* It is also satisfactory to mention the regularity with which letters and parcels from England arrive at their destination. I have now for about five years received the Repository and Reporter *monthly*, and only once has there been a failure, through all the magazine parcels having been left at Suez. I look for the arrival of the magazine parcel with as much interest as when in England, indeed, more. It is pleasant to chronicle improvements; and this month, *for the first time*, we received one month's magazine parcel before the end of the next (the Sept. mags. reached us on the 25th of Oct.*). The world must be moving on, for India is not stationary. Still there is much room for improvement, as I am sure you will admit when I tell you that this said parcel, which came with such astonishing and unexampled celerity, was *ten* days between Calcutta and Cuttack, *or 25 miles a day.* In these days of railway speed, I am aware this is not much to boast of; but we shall improve, and then the parcel will arrive still earlier. It is said that the Peninsular and Oriental Company are now making the longest ship in the world. Now though they do not think of us, yet we are sure to have our full share of the advantage. "All things are for our sakes." And it becomes us thankfully to acknowledge the hand of God in the improvements made by human skill. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working."

In your letter to brother Stubbins, which was forwarded to Cuttack, in referring to the Great Exhibition, you say, "The best accounts of it are in the Illustrated London News,—would that you could see them." I did see them. The paper with the particulars of the opening was on my table at the same time as the letter; and since then I have regularly seen the others as they have come out; not, of course, that I can afford to purchase it. I am able to see it through the kindness of friends. Punch and the Illustrated News are favorites with Europeans resident in India; the former I never read, else I might see it as often as I wished.

* No doubt in consequence of being sent on the early part of the month, instead of the 19th, as they have heretofore been.

About the Great Exhibition I must have another word. I have not seen in any of the papers a list of the contributions sent from Orissa, nor can I furnish one. I believe Cuttack sent the finest wrought silver in the world. We sent something far more precious than silver or gold, even a portion of the Word of God, which liveth and abideth for ever. I have understood that specimens of the 67th Psalm in many of the Indian and other languages were exhibited. Of these two were sent from our mission press, one in Oriya, the other in Khond; the latter was translated, at my request, by a government officer—the only gentleman sufficiently acquainted with the language to do it. In the Tract Society's case were some of our Oriya publications; so that Orissa was represented on this great occasion in the most important sense.

I have to day had a letter from Mr. Wilkinson, who, as you know, is at Madras to recruit his health. I am thankful to say that he reports very favourably; he had not had for twenty days the least indication that any fever remained in his system, and could enjoy both food and sleep. Some time ago we had apprehensions that our brother's work in India was done, but now I sincerely hope that years of useful labour in the cause of Christ are before him. He trusts his affliction has been blessed to him. He tells me when this visitation came he had been praying for more earnestness and devotedness in the service of the Lord, little expecting that his prayers would be answered in the way they have, and which has reminded him of Newton's well known hymn,—“I asked the Lord that I might grow,” &c. But he justly remarks that at whatever cost of suffering we are made more holy and humble and better fitted for the Saviour's presence, it must be a gain to us. Your affectionate brother,

J. BUCKLEY.

LETTER FROM REV. A. SUTTON, D.D.

(Continued from page 55.)

As I found the chokedar rather communicative, I will note down here some of my information about the place, with a sketch of the location of the Banki rajuary.

The raj formerly extended from the Runn near to the second step of the temple at Kontiloo, but some generations back, the country from that step down to the Kali jurianadi, was wrested from the Banki raja by the superior power of his neighbour of Kontiloo. So that Boideswara on the nadi is the boundary of the Banki raj on this side of the river. On the opposite side it extends from a line nearly facing Churchika

down to Phoolbaria, some fifteen or sixteen miles.

The last raji, who is now a state prisoner, forfeited his raj for certain high crimes and misdemeanors, and the country has been annexed to the Company's dominions, so has also the Angool raj on the right hand side of the river somewhat higher up. A station in the Banki rajuary would command the Mahamudirt to Sumbhulpoor, 150 miles, and is the nearest approach we can at present with safety make to the Khund districts, most of which are connected with the rajuaries bordering on the Mehanudri. From Kontiloo to Goomsur through the heart of the Khund country is about fifty miles. From Churehika to Khurdah is about sixteen miles, and from Khurdah there is a native road through to Piplee, which is about sixteen miles further. A native *dak* is sent daily from this place to Cuttack by the way of Khurdah, which usually occupies two days in going, and the same in returning; but in the cold season communications may be made with Cuttack direct, in a shorter time,—by boat in half a day at times.

Banki is about twenty-five miles distance from Cuttack, and hence to Kontiloo is about ten miles west by north. The Banki rajuary is bounded on the east by the Athgur and Dunpara rajuaries; on the north by the Athgur and Tigiriya rajuaries; on the west by the Birembar and Kontiloo rajuaries, and on the south by Panchgara, Novapore and Khunda rajuaries. The Novapore raja, whose district is between Kontiloo and Goomsur, died three days ago, and his country will perhaps come under the Company's management. Banki raj itself, I judge to be about twenty-two miles in length, and fifteen in breadth (taking the extremes), but the boundary line is irregular. But its position in relation to other districts, must be considered. I have the names of about eighty villages and hamlets, perhaps there may be a hundred in or bordering on the raj.

There is a very large market held at Toolsipoor, six or seven miles toward Khurdah, on Sunday and Thursday (?) another at Kalipatra, a mile from Boideswur, on two other days in the week: a third, over the river at five miles distance, called Bhindinima. These are within the boundaries of the raj. On the Tigiriya and Declharat boundary is a market held called Gori Thurriya, ten or twelve miles off, where many of the people wear no cloth but use a covering of leaves. Another market in the Tigiriya raj is held at a place called Gola-poor, a *koss* from Athagur, on Sunday and Tuesday. There are probably others near which I have not yet heard of.

The place looks to me as inviting as over,

and I certainly much prefer it to any place I have seen to the eastward. It is not so accessible, and the country lies out of the way of Europeans, excepting in such cases as those of a Goomsur and Angoolinsurrection; but how long this would be felt to be a drawback I know not. Probably, after a time it would be found an advantage. At all events, I conclude to spend some time here in the cold season.

In the evening the native brethren went into the village while I went to the westward about two miles. Had some friendly conversation with several people by the way. There is a very beautiful walk alongside the river for several miles which, in a European country would be converted into an elegant strand, or promenade. Perhaps it may, even here, in some future age—be frequented by an intelligent crowd of admiring perambulators. The scenery is among the most beautiful I have seen in my various travels.

Aug. 31.—Lord's day. Started my two assistants to Toolsipore market with a considerable package of gospels and tracts. It was too far for me to walk in the mid-day sun. Besides, I wished for a few hours' retirement in the jungle. Nothing, surely, is more sweet and elevating than to feel alone with God and his beauteous works in some wild place, untrimmed and unpolluted by civilized men. Here I read 2 Cor. 4, with Barnes's Commentary throughout, and so felt refreshed for my work.

I then encountered a party of Brahmuns near the little bungalow, and could plainly see my own state of mind told on theirs. One or two seemed especially interested. I next visited Kumrunga village, and had further conversation with some of the same party, and others.

I had expected a messenger from Cuttack to inform me of the state of things, and which was to help my decision as to the propriety of returning, or going further up the river; but as he had not arrived I determined on the former, and so visited some villages in that direction in the evening. There is a cluster of them on the boundary of the raj, called Simbea, Muckundpoor and Chagariya, all of which I entered, and collected a good company of hearers. All heard well and respectfully. There is more of many bearing in the people up the river than among those of the plains. The villages, too, are generally larger, owing perhaps to the necessity the people feel under native rajahs of collecting in greater numbers for mutual protection, and in several instances at least, I can find the villages better laid out, affording a good open space for preaching, &c. Meantime the native assistants returned from the market. They report a good opportunity, and are in high

spirits. The market they say was attended by 2000 people, who listened with great attention, as if for the first time hearing the gospel. All their books were eagerly taken, and they wound up their account by expressing their opinion that one or two native preachers should be stationed here.

Sep. 1. Monday morning early, we loosened our boat and began our homeward way. No messenger had arrived, and I supposed he had missed his way.

We went ashore at Ostiya when we collected a good congregation. The people led us to a spot of their own selection, where, however, they were building a temple. The people heard very well for some time, but at length one more forward than his fellows, expressed his wish that we would move on as we hindered their work. They refused our books also, saying that our native preachers had been there lately and supplied them. This is the first instance of disrespectful treatment we have met with in the Banki district.

We soon passed on to Phoolbaria, the last village in Banki, and the last we purpose visiting. Before entering the village we came upon a party of stone-cutters who were making curry stones, or flat slabs, on which to pulverize the hot condiments used in making curry, out of the same rock they had made a god to worship. Of course we did not let this circumstance pass without comment.

We then went into the village seated on the hill side, but we could meet with only a few hearers, and they reluctant ones; so we left a book or two and walked away over the hot bed of sand to our boat. We stayed to preach at no other place, but I reached home at dusk in the evening.

I may add that our native preacher about a fortnight since went up the right side of the river and visited several, perhaps most of the villages we passed by. On this account we felt less reluctance in not paying them a visit ourselves.

CHINA.

Extracts from a letter of Rev. T. H. Hudson. Dated, October, 14, 1851.

It is now nearly six years since we arrived at Ningpo; and we soon found ourselves learning a very hard language and living among a very worldly and idolatrous people. Pantheism, polytheism, and gross idolatry form the general characteristics of their alienation from the true God. The controversy in relation to Chinese terms for God is not yet settled, a fact this, after years of study, which proves clearly that the Chinese are without

any true notions of God; and hence they are, amidst all their show of wisdom and gravity, a most indifferent, irreligious and ungodly people. They love books however, and are fond of literature, a trait in their character which we have not neglected. Three sheet tracts and eleven others have been prepared and printed, eight of which are new ones, on various religious subjects, namely, "The Lord God the salvation of the Soul." "Human depravity," "The Ten Commandments explained," &c., &c. I am now examining a larger tract, originally by Dr. Milne, called "The mutual conversation of two friends," which is said by all to be a good one. We have printed several thousands of a new tract on the Lord's-day. The Gospels and the Acts of the Apostles have been printed, and this year, James, Romans, Ephesians, Jude, Galatians, and Colossians have been published. The six first chapters of the book of Genesis have been long in circulation. Dr. Marshman's excellent translation has been the Chinese basis of all the portions of divine truth which we have printed. I have had before me the Greek Testament, the English version, and the various Chinese versions to aid me in giving, to the best of my ability, the will and mind of God to the people to whom you sent us. I can truly say that I have been careful in this matter, and from what I hear and judge, I really hope the object has to a good extent been attained. The version may be improved and corrected in future editions. Thousands have been circulated in the city, neighbourhood, and distant places. The word of the living God is powerful, adapted to the souls of men, and provides the balm of Gilead to heal the wounds which sin has made. And shall all the seed sown return void? bear no fruit unto eternal life? bring forth no results similar to those which are detailed in your report of the churches in the plains of Orissa? Is not this the way to obtain the blessing of God, and accomplish the end of your prayers and wishes in sending us to this land of darkness and death?

Since 1846, we have had a day-school for boys in the city of Ningpo, and on these premises a day-school was opened for boys early in 1850. They have been continued regularly until now. In the early part of the year they average from twenty-five to thirty, and in the latter part from fifteen to twenty. The assistant, who is a member with us, teaches the school in the city; and his son, a clever youth about twenty-one, teaches the school here. The father regularly speaks on the Lord's day, and at times goes into the city to give books. Yucufing, the young man about nineteen, whose letter appeared in our Repository, is

with us. I have rendered him some help out of my own resources for more than twelve months, as his father is seventy-one and his family poor. Of this young friend I have long hoped well; and frequently read with him and the other young friend portions of the word of God. I have Chinese prayers in my family twice a day, when I read and explain the word of God. In this way I have gone through all the Tracts and portions of the Word of God which we have printed, besides a volume of Theological discourses by Dr. Medhurst. The schools are open for Chinese preaching every Lord's-day, &c., when we have at times only few, but at others a good number. My pronunciation is not very good; but I can tell them much of the glad tidings of mercy and salvation. Other chapels I fear have very fluctuating congregations, and at times only few. The god of wealth is more worshipped in China than any other divinity; the love of money is the curse of the land; and a more really worldly people could scarcely be found. To whatever may relate to the soul and eternity, they are sceptical and indifferent, and in some respects, though not so gross, are truly more guilty and undone than the wretched Hindoos. But they are not too hard for the Lord; and he who came to call, not the righteous, but sinners to repentance, can save even to the uttermost, those among this godless race who are induced by the Holy Spirit to trust in him. They are willing to hear you and generally do so with civility and propriety. This is of value, for faith comes by hearing. They receive the tracts and portions of Scripture with great eagerness; and though various opinions exist, as to the proportion who can read, yet doubtless multitudes can and do read what is so eagerly received. The question of success, or no success, does not essentially enter into the principle of the missionary enterprise, though triumph as the result is certain, nor are we responsible for the religious condition in which we find the people, or for the manner in which they treat our message. Duty is our privilege, and obedience to our Lord's command is our line of action. "Go and teach all nations."

PROTESTANT AND ROMAN CATHOLIC MISSIONS.

It is a matter of common observation, that, while the head of the Papacy has, by the tide of events, become little better than a prisoner in his own capital, and an object of indifference to those who owe him temporal allegiance, his spiritual emissaries are compassing sea and land to make

proselytos to the system which recognizes, in this impotent sovereign of the Roman States, an infallible guide.

Not only have the zeal and energy of the Vatican been signally evinced in the endeavour to strengthen the influence of Popery on the continent of Europe, and to restore its lost ascendancy in Protestant Britain, but also to extend its domain to the ends of the earth. By means of the "Association for the Propagation of the Faith," the Church of Rome has been enabled to send forth missionary agents, in considerable force, to Asia, to Africa, to America, and to the islands of the Pacific Ocean; and it is a significant fact, in connection with this organization, that its agents have directed their main efforts—not to the unoccupied territories of heathendom—but to those more attractive spots, where they deem their greatest trophies are to be won—the fields long cultivated by the Protestant Missionary. We can, however, have no hesitation in stating—and we believe the conductors of other Protestant Missionary Institutions would be prepared to corroborate the statement—that the attempt of the Romanists to make converts in those parts of the heathen world where the Gospel has been received, have, to a great extent, proved abortive. It has, moreover, been ascertained, that the failure is, in many instances, attributable to the fact, that discerning natives have discovered a remarkable coincidence between their former idolatrous usages, and the actual rites and ceremonies of the Church of Rome.

The friends of Protestant Missions have sometimes expressed surprise, and perhaps a degree of alarm, on hearing of the vast apparatus employed by the apostate church in connection with its foreign operations; but while it cannot be denied that the pecuniary resources of the "Association for the Propagation of the Faith," are considerable, it is satisfactory to have, the means of estimating those resources on a fair comparison with the sum total of the contributions of the various Protestant Missionary Societies.

In the following article, extracted from the *Friend of India*, of July, ult., we are presented with a striking analysis, drawn from authentic data, of Missionary statistics, which, independently of the interesting details it comprises, exhibits the gratifying result, that while the Romish propaganda realizes an annual income of less than £140,000, the aggregate contributions of the various Protestant Missionary Societies of Europe and America amount to nearly £700,000 or five times the amount of the former.

"DE PROPAGANDA FIDE.—*The Bengal*

Catholic Herald of the 12th instant, contains a tabulated statement of the resources and expenditure of the "Association for the Propagation of the Faith" throughout the World. We give this document a prominent place in our columns, the more readily because we know that a large portion of our readers are deeply interested in the progress or retrogression of the Roman Catholic faith, on which this table affords a few valuable hints. The accounts in the original are in francs, but we have turned them into pounds sterling, taking twenty-five francs for the sovereign. We may observe, that the statement is a fair example of the perfect organization of Romanism, as almost every country on the globe sends her quota to swell the list of receipts. The Roman Catholics of Great Britain, from the antiquity and large territorial possessions of their leading families, possess greater wealth than any other of the smaller religious denominations, yet they subscribe only £5062, which is certainly no great evidence of a propagandist fervour. France, said to be the most irreligious country in Europe, contributes £76,316, while the States of the church content themselves with £1695. The Sardinian States, which are in general poor, and have just emancipated themselves from ultra-montane thralldom, contribute no less than £10,298; while Spain, a rich country, the Government of which has just accepted the most iniquitous and infamous concordat ever signed by any potentate, sends only £335. The Scandinavian kingdoms have too much of the spirit of Saxon freedom to bend the neck to Rome, and the contributions from 'different countries in the North of Europe' amount only to fifty-five pounds. The most extraordinary item of receipts is, however, from North America, the whole of which, including of course Lower Canada, contributes only £2776, while the Propagandist Society spends in the same territory no less than £31,079. We say in the same territory, because we believe the Missions in South America are almost, if not entirely, self-supporting. This fact strongly corroborates the statement given by Mr. Mackay, in his 'Western world,' that Rome is making an extraordinary effort to obtain for herself the entire and absolute controul of the valley of the Mississippi. It has, however, been alleged on the other hand, that the increase of her numbers in North America is chiefly owing to the influx of Irish emigrants, whose poverty may account in part for the niggardliness of their contribution. The following is the table:—

Abstract of the Receipts for the year 1850.

France	£76,316
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Germany	£1,675
North America	2,776
South America	535
Belgium	6,610
British Isles	5,062
States of the Church	1,695
Spain	335
Greece	30
Levant	212
Lombardo-Venetian Kingdom	14,640
Malta	414
Madeira	534
Parma	430
Netherlands	3,413
Portugal	1,133
Prussia	6,508
Sardinia	10,298
Two Sicilies (Naples)	1,872
Sicily	379
Tuscany	1,708
Switzerland	1,858
From different countries in the North of Europe	55
Total	138,488

Expenses.

Missions in Europe	£20,609
— Asia	41,845
— Africa	10,802
— America	31,079
— Oceanica	16,418
Total	120,753

"As a pendant to these remarks, we may add the sum total raised four years ago by the Protestant communities of Europe for Missionary purposes. The statistics are given on the authority of the *Bombay Guardian*, in an admirable article, analysing the proceedings of the London May Meetings. In 1847, the amount raised

By the Established Church in England and Ireland was	£190,291
By English Dissenters	199,490
By the Protestants of Scotland and the Continent	159,174
Total	548,955

or about four times as much as the 'Association for the Propagation of the faith.' The relative proportion between the Church of England and the Dissenters, has not, we think, remained quite the same, as the former body has within the last four years made immense efforts to draw out the resources she possesses, and the total amount of Protestant contribution has very greatly increased. We noticed also a few days since, in the *Bombay Telegraph and Courier*, a report of a speech made by

an eminent Divine at Boston, in which he asserted, that the United States expended 740,000 dollars—£148,000—a year on Foreign Missions, and, we believe, the statement is very near the truth. This would bring the total amount up to £696,955, all expended in imparting the truths of Christianity to the heathen.

"It would thus appear that, while the contributions to the Missions of the Established Church of England amount to about £190,000, those which are raised for the evangelization of the heathen, by Protestant communities unconnected with her, do not fall short of £500,000."—*Missionary Mag.*

LONDON MISSIONARY SOCIETY.

SPECIAL SERVICE ON THE DEATH OF THE
REV. DR. PHILIP

On Thursday evening, Nov. 27, the Rev. Dr. Wardlaw delivered an impressive sermon before the Directors and friends of the Society, at the Poultry Chapel, on occasion of the decease of that eminent servant of God, and faithful friend of the aboriginal races of Southern Africa, the Rev. Dr. Philip.

The service having been commenced by the Rev. Dr. Tidman, with reading the Scriptures and prayer, Dr. Wardlaw took for his text Gen. v.; the last clause of verse 27, "And he died." From these few and emphatic words, recording the departure from earth of the oldest of the patriarchs, the venerable preacher took occasion to regard DEATH under varied aspects—as the dissolution of an intimate connexion—the execution of a sentence—an end—a beginning—the seed time of eternity. These several topics having been explained and illustrated, were applied with more especial reference to the character, life, and labours of the distinguished man to whose memory the preacher and his auditory had met to do honour. The spacious chapel was crowded by a most respectable congregation, who listened to the solemn and momentous truths brought under review, with deep attention and interest. The Rev. Dr. Morison concluded the service with prayer.

RECENT BAPTISMS IN ORISSA.

On Lord's-day, Nov. 2nd, four persons, two from the Female Asylum, and two European sisters were baptized at Cuttack, by Mr. Lacey. Mr. Buckley preached in Oriya on "the excellency of the knowledge of Christ;" and delivered a brief address in English on the design of christian baptism.

THE
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[NEW SERIES.

THE SPIRITUALITY OF GOD.

WHEN our thoughts have been conducted through the various proofs and demonstrations of the existence of God, his eternity, and infinite attributes, so that the reality and necessity of this great and glorious mystery has become fully established as a settled conviction in our minds, another, and an equally interesting enquiry presents itself in relation to what may be called, the physical nature of his essence. What is God? What is his essential nature? Is he matter or Spirit? Has he in himself any of the essential elements of matter, or is he a pure, self-existent Spirit, perfectly detached from all that is material, and free from all its accidents? To this question but one reply is possible, consistent with right reason, and that is, "God is a Spirit." The absurdity and impiety of any other conception of God leads us direct to this conclusion. Anything partaking of materiality in the remotest degree, or necessarily connected with what is divisible or destructible, cannot be conceived of in relation to the eternal God, without absurdity and contradiction; as it would represent the infinite and unchangeable, as finite and subject to endless mutations, and exhibit him, who is "before all things," as actually dependent on the things which he himself had formed.

If then all materiality in our conceptions of him who is from everlasting, is absurd and revolting: if it tends to degrade our thoughts of him who is essentially perfect, we are led to the conclusion that he is, as to his essential nature, necessarily, a pure, perfect, infinite Spirit, who unites in himself all excellencies, all energy, and all intelligence; and as such, should be contemplated by those who are disposed to worship and serve him. In our conceptions of God as a Spirit, we may be assisted, to some extent, by the contemplation of our own spirit. This is that within us which is the seat of life, consciousness, intelligence, power, and of every moral sentiment and feeling. What is its real essence we do not know. . . We are in this respect profoundly ignorant of ourselves. The mystery of our own spirit is as apparent to our own thoughts as the evidence of its existence and powers is satisfactory and conclusive. So of God, "the Eternal Spirit:" while a flood of light assures us that he is a spirit, an abyss of darkness conceals from us what is the nature of that spiritual essence which constitutes his eternal being. The fact of his eternal existence as an infinite and all perfect Spirit may be believed with the utmost firmness, though the mystery involved in it may never be solved.

It is worthy of remark, that the idea of the spirituality of God, has been ever apprehended by reflective men even amongst the heathen; a circumstance which proves that the discovery of this important truth is within the range of our rational faculties, and consequently belongs to natural religion. Thus the modern Hindoos speak of God as without parts, without substance, without passions, &c.; and though they have fancifully carried out their speculations, so as to present the idea, absurdly enough, of a mere negation, or abstraction, yet there is that in some parts of their representations, which sustains the idea, that natural light refuses to recognize the Eternal as other than an infinite Spirit. The ancient heathens, too, entertained the same sentiments. Thus Plato said, "God is without body." In like manner Cicero observes, "We cannot conceive of God, but as of a pure mind, entirely free from all mortal composition or mixture." And Plutarch after him, "God is a mind, an abstract being, pure from all matter, and disentangled from whatever can possibly suffer." How painful the thought, that these distinguished men who were taught by their own understanding to conceive so correctly of God, should have conformed to the vile impiety of idol worship. But how evident it is from their language, that natural light conducts the enquiring mind to the important conclusion that "God is a Spirit."

The circumstance that the spirituality of God may be discovered by the light of nature, may perhaps sufficiently account for the fact that this great truth is so seldom directly taught in the word of God. In this respect we perceive an agreement with the references the Scriptures make to his existence. They seldom offer any proofs of the being of God. This truth is ever assumed as known by every intelligent being. They

offer illustrations of his wisdom, goodness, &c., but they assume that "his eternal power and Godhead," are clearly seen, being understood by the "things that are made," and represent those as inexcusable who do not know him, and "glorify him as God."* And they designate him as "a fool, who says in his heart, there is no God."† So the holy Scriptures usually assume the spirituality of God to be a truth which ought to be known by those to whom they are addressed. In innumerable instances they use language which involves the idea of his spirituality, and which can only be understood as it is admitted and felt; but in no case is the doctrine directly taught and asserted except in the conversation of our Lord with a poor illiterate woman of Samaria. Then, when the unintelligent and guilty creature pointed to a mountain where the same idolatrous people had been wont to worship, and suggested that the Jews, in contradistinction, thought God ought to be worshipped only in Jerusalem, as if he had only a local presence; our Lord said, "ye worship ye know not what," if ye conceive of God as thus local and limited. "God is a Spirit," and is confined to no place, and they who worship him aright, "worship him in spirit and in truth."‡ Thus, by the utterance of an obvious and well-known truth, our Lord rebuked the folly of the notion which she had expressed.

That God is a Spirit, is evident from the fact that he possesses *life*, volition, and self-consciousness. These are qualities which do not and cannot belong to matter. Whatever be the form in which it is found, however vast, ponderous, or beautiful, it has no life, no consciousness of its own being, and no possible volition. It moves merely as it is moved. Spirit

* Rom. i. 20, 21. † Psa. xiv. 1.

‡ John iv. 20-24.

is the seat of life, of essential vitality and volition. A body may have life, it is true, but this is an accident resulting from its connection with a spirit; and hence, when the spirit is removed from it, though it exists as a body, yet all life is gone. Whereas, to a spirit attaches the idea of essential vitality; it can no more cease to live than it can cease to be; its life and its existence being identical. Now while this is true as to the spirits of men, whose essence is derived from him who is "the Father of Spirits," "the God of the Spirits of all flesh,"* it is in a higher sense true of God who "has life in himself,"† who has a necessary and self-subsisting life and being; and who is the source of all being, and of all life, and the centre of all perfections. His infinite and eternal existence is his essential life and being. Hence, the importance which is attached to this idea in the divine Word. God is called "the living God;"‡ with whom is "the fountain of life."§ It is to his own life that he appeals on the most solemn occasions. "As I live, saith the Lord God, I have no pleasure in the death of the wicked;"|| "As truly as I live, all the earth shall be filled with the glory of the Lord;"¶ And the name by which he was known to Moses, and his people was one which indicated vitality;—"I AM,"** i.e. "I exist in the possession of all life and consciousness, and all authority; I am the self-existent, and the sole cause of all other being!" Life, then, being the essential attribute of spirit only, and belonging pre-eminently unto God, teaches us that God is a Spirit.

The spirituality of God is intimately connected also with his *immortality*. The elements of corruption, change,

or decay, which are involved in all material substances, are not found in the pure, spiritual nature of God. His essence, physically as well as morally, is liable to no change, and his self-existent spirit cannot die. "He only hath immortality," and is "the king eternal, immortal,"†† and these attributes belong to him because he is "spirit and not flesh."‡‡

Hence also, we are assured of his *invisibility*. This is a perfection of the Deity often ascribed to him in his holy word. He is "the invisible God," "the king—invisible," whom "no man hath seen at any time," "who dwelleth in the light no man can approach unto," whom "no man hath seen or can see."§§ He is ever present, but unperceived by us. He is ever working, and carrying out his own plans, and executing his own purposes, but he dwells in his own infinitude and dignity. He "holds back the face of his throne,"||| and cannot be discovered by his creatures. They may be as conscious of his being and presence, as they are of their own existence and their own thoughts, but he is yet unseen. This is because "God is a spirit." Did he possess materiality, he would be an object to be apprehended by our senses, but as he is a spirit, an infinite immaterial intelligence and mind, he is unseen. Whatever manifestations he may have made of his presence, as on mount Sinai, or in the holy place, out of condescension to human weakness, were not, and could not be his essence. The "glory" that was seen was a brightness, in which he was as it were manifested, that his people might have a visible token of his presence and regard. Any attempt, therefore, to give a visible representation of God, is as absurd as it is degrading

* Heb. xii. 9, Num. xvi. 22. † John v. 26.

‡ 1 Tim. iii. 15. § Ps. xxxvi. 9.

|| Eze. xxxiii. 11. ¶ Num. xiv. 21.

** Ex. iii. 14. †† 1 Tim. vi. 16, i. 17.

‡‡ Is. xxxi. 3. §§ Col. i. 15, 1 Tim. i. 17. John i. 18, 1 Tim. vi. 16. ||| Job xxvi. 9.

and impious. God has expressly forbidden it in the second commandment.*

That God is a spiritual being is necessarily involved in his *immensity* and *omnipresence*. This mysterious and glorious perfection is properly ascribed to Jehovah by the dictates of our own understanding, and it is most sublimely claimed by God himself. He is everywhere present. There is no part of his wide domain in which there are not proofs of his presence and all-pervading energy. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord."† "Whither," says the devout Psalmist, "shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."‡ God is everywhere present. He pervades all space, and "searches all hearts, and understandeth all the imaginations of the thoughts,"§ This universal presence is intricately connected with his spirituality. "Grant me," says an old divine, "but these two things, that there is something in the world besides God, some other matter, as the heavens, the air, the earth, and all those things which we see; and grant me, that two bodies cannot be in the same place at once, and then it will evidently follow that God is shut out; and consequently God should not be infinite, nor in all places;" that is if

God were not a spirit, or if he had a material subsistence. But he is a spirit, and hence he is without figure or locality. He subsists in a mode peculiar to himself. He fills all space. He permeates all substances. He pervades all minds. All beings are enclosed in, and penetrated by his presence, are within the sphere of his operation, and the grasp of his power. "In him they live, and move, and have their being."|| In heaven he receives the homage of angels whom he sustains; on earth he hears the cry and cheers the heart of his people. He guides the stars in their courses, "calling them all by names, by the greatness of his might;"¶ and all existence, animate and inanimate, he holds in his all-embracing presence.

The spirituality of God is intimately connected with his *infinite power* and universal dominion, which constitute so distinguished a feature in his glorious name. The true origin of power and motion is mind and spirit. The immense masses of matter which constitute the material universe, have no power or energy in and of themselves. Their existence, their properties, their motions are all to be traced to the infinite mind of God. They neither created nor control themselves. The invisible, all-pervading energy of the supreme Spirit of God is the true power by which the whole are sustained and directed. In miniature, we may see an illustration of this idea in the works of man. See how obedient the various parts and functions of his own frame are to the volitions of his mind: and how by the same will and energy, through the instrumentality of his bodily organs, he subdues all the elements that they may be subservient to his use. Thus he cuts through the mountain, and elevates the plain that his pathway may be smooth and even. He erects noble structures for his con-

* Exodus xx. 4, 5, and see Deut. iv. 12.

† Jer. xxiii. 23, 24. ‡ Ps. cxxxix. 7-12.

§ 1 Chron. xxviii. 9.

|| Acts xvii. 28.

¶ Isa. xl. 26.

venience and his dignity. He builds stately ships, and renders even the elements submissive to his will, that he may glide swiftly and safely over the mighty deep; and by his skill and various appliances he compels the earth to yield her hidden treasures, the rocks to give their gold, their silver, their iron and their wealth for his enrichment and well-being. Trace the whole of the various processes by which these results are obtained, and you come at last to the mind, the spirit of man as their author and source, the true seat of the power by which all is effected. Apart from mind there is no power. So of God. His dominion over the visible universe is more complete than that of our minds over our physical frame. He has only to will the most important changes, and they are instantly effected. "He speaks, and it is done; he commands, and it stands fast." He said, "Let there be light, and there was light."* No causes intervene between his will and the effect. With him it is the same to will as to do. His infinite spirit being in immediate contact with every part of creation, "he doeth according to his will, both in the armies of heaven, and among the inhabitants of the earth;"† and though he does not interfere with the free agency of men, nor destroy their accountability, his all-pervading energy overrules all their operations for the accomplishment of his own will. His power and dominion over mind as well as over matter, is intimately connected with the spirituality of his own infinite essence.

This also is associated with his infinite wisdom and knowledge. Thought and intelligence are the characteristic properties of mind, of spirit, and not of matter. It is not in the nature of things that mere matter or flesh is the subject of intelligence and wisdom. This is felt particularly in reference to

ourselves. The various organs of the body become the instruments of the mind, and constitute the medium by which its perceptions and sensations are acquired. But the mind itself is distinct from them and independent of them. Some of them may be destroyed, and yet the mind be not impaired. Take then this idea, and apply it to the eternal God, and it will be perceived that he, as an infinite spirit, present from the creation with every portion of his works, whether physical or spiritual, must have the most intimate and perfect knowledge of them, both as to their essential nature, their qualities, and their operations. No event can occur without his knowledge. No thought can enter the heart of man without his perfect consciousness of it; no motive can influence to any action without his at once being acquainted with it, and with the character it gives to the act itself. His knowledge of the nature of various elements in the material world is not derived from an observation of their results in combination, as is that of a chemist, but from his perception of the qualities he himself has given to them. His acquaintance with the human mind, and the true character of men and their deeds, does not arise from his observation of their outward manifestations. "The Lord looketh at the heart;" "by him actions are weighed;"‡ no guile can deceive him, no darkness can blind his perception, and no false pretence lead him into error. Himself the fountain of all being, and the source of all intelligence, he has immediate and intimate knowledge of all events and operations among his creatures who "live and move in him," and in himself and in the boundless domain of his own thoughts and mind are hid "all the treasures of wisdom and knowledge."§ The spirituality of God involves his omniscience.

The spirituality of God renders him

* Gen. i. 3. Ps. xxxiii. 9. + Dan. iv. 35.

‡ 1 Sam. xvi. 7, ii. 3. § Col. ii. 3.

the appropriate object of universal and supreme regard. If he is conceived of under the degrading notion of having a body, and consequently as being restricted to any particular location, or as moving about from one part of his vast empire to another, then there might be seasons when he was not present, and there must be regions at times in which no appeal could be made to him, and no confidence be reposed in his immediate succour. But, being a Spirit, everywhere present, and possessing all intelligence and power and excellence, he is ever at hand for the support and consolation, the joy and homage of them that serve him. In heaven he is ever present to the angels of God who rejoice in his light: on earth he is ever present to receive the homage, hear the prayers, and sustain the hearts of them that trust in him. He is "the Father of Spirits," and by virtue of his own spirituality he is ever near to our spirits, and in the closest contact with them. Not a sigh can escape us but he hears, not a desire after him and his ways be cherished but he perceives, not a longing wish for his help and grace but what is perfectly known to him. If the body connects us with the external world, the spirit unites us with the spiritual, of which God is the sovereign and the head; and it is when the heart is full of love to God, and earnest desires after him, to enjoy him and walk in the light of his countenance, that this contact and blessedness is most happily experienced. Thus, too, we perceive the wisdom of true piety, and the folly and madness of those whose hearts and thoughts are alien from God. Though God is ever near, and as a Spirit in close contact with their spirits, their sustainer and their author, yet they are living as if he had no existence, and no claims, and had no power either to infuse joy or inflict pain.

How truly, as we contemplate God as a Spirit, does he appear as suited

to be our portion and chief good! There are no enjoyments proper to the mind which do not come directly from him. He is the centre of all repose, the source of all intelligence and delight. All excellency, all goodness, all perfection unite in him, and he is ever able to give to them who are approved in his sight, and make him their portion, "wisdom, and knowledge, and joy."* As a Spirit in perpetual contact with our spirits, it is infinitely easy to him to make the hearts of his people glad with his presence, to enable them to apprehend the glory of his name, the fulness of his love, and the brightness of his smiles: and as a being who is infinite and lives for ever, this joy can know no limit, this delight can never come to an end. Hence the believer who is "reconciled to God by the death of his Son,"† has on earth the spirit of adoption, and prefers the smile of God to all other enjoyments, often exclaims, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee;"‡ thus realizing in God a joy which is holy, spiritual, and divine; a joy suited to his own spiritual nature, and which arises from the infinite fulness of God. Hence, also, his spirit is sustained by the inward manifested presence of God, when passing through "the valley of the shadow of death,"§ and through eternity the glory and excellency of an ever present God will afford ever new, and ever infinite sources of delight. "In thy presence is fulness of joy; at thy right hand are pleasures for evermore."||

Since "God is a Spirit," let us in our contemplations of him raise our thoughts above all that is visible and corporeal, and conceive of him as the infinite, invisible intelligence and power who fills all space, and is every

* Eccl. ii. 26. † Rom. v. 10.

‡ Psa. lxxiii. 25.

§ Psa. xxiii. 4. || Psa. xvi. 11.

where present. Let us not think of him only as far off, surrounded by angels in heaven, but as near, in immediate contact with our spirits, present to all his creatures, "in whom we live, and move, and have our being." Let us cherish thoughts of his infinite excellence and sufficiency that we may be sensible that a consciousness of his favour and our acceptance in his sight is essential to our true happiness and our eternal well-being: and as God has revealed his love and grace in the person and work of his Son, Jesus Christ our Lord, "who is the image of the invisible God,"* let us humbly accept this gracious provision, and "come to him," and to "the Father by him,"† that all our sins may be removed, that we may be "accepted in the beloved,"‡ and thus be brought into that happy union and fellowship with God on earth, which shall be realized and perfected in heaven.

Let us, while we recoil from all that is idolatrous in our religious exercises, be sensible that it can only be spiritual worship, the sincere and humble homage of the heart, that can

be agreeable to his nature and acceptable to him. The external ordinances of religion, both in the sanctuary and the closet, are necessary and proper, because we have a physical as well as a spiritual existence, and outward and sensible homage before the Great Supreme is becoming and proper to our state,—and the person who neglects these can scarcely be supposed to worship God at all—but let us not rest in them. These, indeed, are instruments and aids to the homage of the heart. Let us engage in the worship of God with our whole mind. Let us seek that our thoughts and affections tend toward God. Let us "lift up our souls"§ to God in our worship. Let the incense of love, desire, gratitude, and praise, ever ascend from the fire burning on the altar of our hearts. Let us realize the spiritual nature of God when we engage in his worship. Let us remember his intimate presence with our minds, that "the meditation of our heart may be acceptable in his sight."¶ "God is a Spirit, and they that worship him must worship him in spirit and in truth."¶ J. G., L.

* Col. i. 15. † John xiv. 6. ‡ Eph. i. 6.

§ Psa. xxv. 1. ¶ Psa. xix. 14. ¶ John iv. 24

THE SERAMPORE PRESS AND THE ORISSA MISSION.—No. 3.

THE Orissa Scriptures and tracts, prepared and printed at Serampore, produced, by the blessing of the Most High, very important and gratifying results; and it is the design of this paper, in justice to honoured brethren who preceded us in efforts for the moral cultivation of this heathen wilderness, to state, so far as can be ascertained, the results of their important labours.

When our brethren first entered Orissa in 1822, they found the following printed books and tracts in

the language: *—1st, — The Oriya Bible by Dr. Carey, in five vols, 8vo. 2nd,—A Vocabulary, Oriya and English, by a native. Of this I know nothing, but it clearly had no relation to christianity. 3rd.—A Poem of 110 pages, on the Christian Religion, by a Bengali christian. This was the tract entitled *Chreestaza beburana Amroot*, or, the Immortal History of Christ. 4th,—A Tract by Mr. Ward, on the stopping of Juggernaut's car at

* See Report for 1827.

Serampore. Written to prevent a human sacrifice for the ear to proceed. (This last statement appears doubtful.) 5th.—Another tract, upon the folly of the worship of Juggernaut. 6th.—Scripture Extracts, (one leaf.) A copy or two of another tract has been found in Orissa. Mr. Peggs, who furnished this list, added, “Behold, dear brethren, the whole of a *Christian Oriya Library* on the arrival of your missionaries in Orissa.” But it is obvious to remark, that while it was not improper to express regret at the scantiness of the christian publications they found on their arrival, it would have been highly becoming to record their thankfulness to God that they found in the language of the country, the most precious of all treasures, the Word of God—which liveth and abideth for ever. How few missionaries on entering a new and important field of labour have been equally favoured! Let the reader refer to the history of the missions in Bengal, Burmah, the South Seas, and other countries, and he will be satisfied of the propriety of this remark. Thomas, after labouring for some time with Carey in Bengal, said with characteristic ardour—“I would give a million pounds sterling, if I had it, to see a Bengalee Bible. O! what an inestimable blessing will it be to these millions. The angels of heaven will look down upon it to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a Bible entering such a country as this.”* Many devoted servants of the Lord have had to labour and toil for many years, before they have been able to give the people among whom they have laboured, the most important part of the Word of God. The lot of our brethren was a more favoured one. Much preparatory work, in this department, had been done; and soon as they acquired a little of the language they could go forth armed with

the panoply of divine truth to face the mighty foe. It will be seen that the first success which gladdened the hearts of the labourers in Orissa, and which enkindled a transport of joy among the churches at home, was connected with the Christian Oriya Library which has just been mentioned.

It has already been stated that Carey published the first edition of the Oriya Testament in 1809* It was a volume of 976 octavo pages, and the cost of printing, paper, &c., was estimated at £437. Two other editions were published, one in 1817, and the other in 1822. The entire Scriptures in Oriya were completed in 1815, and it is worthy of passing notice; and it is a fact with which probably few of our readers are acquainted that *the Oriya was the second of the languages of India into which the whole Word of God was translated by the Serampore missionaries.* The first Oriya Bible was much blessed in the early history of the mission. The Scriptural knowledge which several of the disciples of the gooroo had obtained previously to their acquaintance with the missionaries, was derived, though not wholly so, from detached portions of this translation. When the gooroo sent the first deputation of his disciples to Mr. Lacey,† which was a year before the two brethren visited him in the retired spot where he taught his disciples, and where his dust is now sleeping—among the books which were laid before the missionary were a gospel, and the Acts of the Apostles; and “the brahmin who was at the head of the deputation (Gunga, of course), had obtained an acquaintance with the truths contained in these books which much surprised the christian teacher. This was the New Tes-

* See January No. p. 18.

In the title page of this edition it is said to be printed in 1807, but this is clearly a misprint. See Periodical accounts, vol. iii. p. 559; vol. iv. p. 52.

• See Periodical Accounts, Vol. I., pp. 292.

† See Missionary Observer for 1827. p. 149.

tament which the gooroo took in his hand, and, in token of reverence, placed on his head, using these memorable words,—“My children, there is truth, great truth; *this* is the great truth. All the silver and gold of the world cannot purchase *this*. Let *this* be your guide, my children. All is mean compared with *this*.” Happy had it been for the devotee if he had regarded the weighty advice which he gave to his disciples! Then it would not have been necessary to add, that though employed in a wonderful manner by Him whose resources are infinite, to prepare others for the kingdom of God, he was himself shut out from that kingdom by pride and unbelief. Then he would not have complained with bitterness, as he once did, that the missionaries reaped the corn which he had sown. All our elder converts were much indebted to Carey’s Bible in the early stages of their christian course. This was the book which Divine grace taught them to prize, when brought out of darkness into marvellous light, and of which the dutiful reader could say, “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.” The disclosures of the final day may reveal many evidences of the usefulness of the first Oriya Bible with which we are, at present, unacquainted; but enough is now known, not only to warrant the statement that those who, at considerable expenditure of time, labour and money, prepared and printed it, did not labour in vain in the Lord; but to enable us to add, that it was blessed in that interesting and remarkable manner in which those who are conversant with the annals of biblical translations know, that *first translations* have often been. It appears to have been used in the mission from the commencement of our operations till 1840,*

* A revised edition of some of the gospels had been published in 1836, or 1837. See Report.

when the revised version of the New Testament by Mr. Sutton was completed. This was followed in 1844 by the completion of the Old Testament, and by a second revision of the New Testament in 1845. Carey’s Bible is still used by the pastor of the church, and by one or two of the elder native preachers: but the other brethren, European and native, use the revised version in their ministrations. It is the sincere prayer of the writer that the Oriya Scriptures, now in general use, may be blessed by the Holy Spirit to the enlightening of many ignorant minds, and to the edification of those who through grace have believed. Still, it should not be overlooked, that the influence which the first translation of the Word of God in any language has on subsequent ones, may render it an extensive blessing when its direct use is superadded. Tyndale substantially lives in our incomparable English Bible; and, in this view, the effect of Carey’s labours for the good of Orissa will never die. To him belongs the honour of giving the Word of God to more of the nations of the earth than any servant of Christ in any age; and it is a fact which ought to be familiar to all our young friends, and others who are interested in our mission, that he gave to Orissa her first Bible—a noble and peerless gift.

The Oriya tracts, prepared at Serampore, were signally blessed of God. On this point a little detail may not be improper.

The *first* tract which Gunga received, and which therefore claims our first attention, was written by one of the brethren at Serampore, on the folly of the worship of Jugger-naut; and was designed to direct the reader to the one living and true God.* The Serampore missionaries were in the habit at that time of preaching the gospel and freely distributing re-

* No. 5, in Mr. Peggs’s list; and not as has been generally supposed, No. 4.

ligious tracts in various dialects at Gunga Sangor, a place of religious resort, and where an annual festival is held which is very numerously attended. On one of these occasions an Oriya pilgrim received this tract, who afterwards gave it to Gunga. He read it: it shook his confidence in idolatry, and led him to test the divinity of the idol in the way with which our readers are familiar, and which, so far as I am acquainted with missionary literature, is unexampled: but he had read in the Shastres of sages who had obtained, by abusing and even beating the object of their adoration, the blessing which they had in vain implored with prayers and tears; and he felt that he could not denounce the religion which his ancestors from time immemorial had regarded, without putting the divinity of his god to the last proof. He was not wholly free from superstitious dread when he made the bold attempt to arouse the lethargic deity: he had many fears that his daring presumption might enkindle the dreadful ire of the god, and that he might be struck dead on the spot; but the trial convinced him that "an idol was nothing in the world." It does not appear that he received much *direct christian knowledge* from this tract, but it excited an important and blessed influence in destroying his regard for idolatry and preparing the way of the Lord. This tract was published in 1818, in the interval between Peter leaving Orissa, and the arrival of our brethren, and furnishes pleasing evidence that the Serampore missionaries never lost sight of the evangelization of Orissa till other brethren arrived who were fully devoted to the work. It was received by Gunga probably about 1824. The identical tract, which is much worn and incomplete, is in the possession of Gunga's pastor. The writer has a complete copy of the tract. It has a representation of Jug-naut on the first page.

The *second* tract which Gunga received was the *Immortal History of Christ*.* This tract was first prepared in Bengalee, and it is said by a native christian, but I suspect from its excellence, that the European assistance rendered was not inconsiderable. A pleasing story is told of its translation into Oriya. A pundit from Orissa went to Serampore for the purpose of seeking employment: to test his ability in the language Dr. Carey gave him this tract to translate, and, heathen as he was, he produced, it is said, the Oriya version. This appears to have been about 1816.† It is a little book of 170 pages: it contains much important christian truth, and may not unfitly be called—a harmony of the gospels in verse. It describes in the introduction—the creation of our first parents, the command of God to them, their fall, the demerit of sin, the universal prevalence of depravity, and the gospel remedy. The most interesting events in the history of Christ are stated in an intelligible and impressive manner; and some of the most important discourses of Christ are given. It is much more interesting to Hindoos as it is written in poetry, and in the same metre as the Bhagabot, one of their most popular works. I have heard Gunga say, that it was invested in his mind with a sacred character when he first read it, on account of being in the Bhagabot metre (nine syllables to a line). His first correct information of gospel truth was obtained from this publication, and he found it much more easy to understand than the Scriptures which he afterwards received. I have no doubt that some of the texts which he so readily repeated to the delight of the missionaries, as—"Not every one that saith unto me Lord, Lord," &c., "Except a man be born again," &c.,—he had learned from the pages of this

* No. 3, in Mr. Peggs's list.

† See Periodical Accounts, vol. vi. p. 140.

epitome of the history of Christ. Several years later this publication was exceedingly useful to Sebo Sahu and Lakshman Das. While perusing it together they came to a versification of the words—"Men love darkness rather than light." "Ah! brother," said Sebo to his companion, "this darkness is sin," and as they thought of its dire ravages both the inquirers wept.†

The *third* tract which claims special attention in this narrative is the catechism, or Das Agya, i.e., the Ten Commandments, the name by which it is designated in the memoirs of our native ministers, and by which it is generally known in Orissa. It was not received at so early a period as the two which have been mentioned, but was more extensively useful than either. It was first written in Bengali, by Mr. Pearson of Chinsurah. No certain information can be procured respecting the first Oriya translation of it; but I infer from the early period at which it was in circulation in Orissa, that it must have been translated as well as printed at Serampore. The first reference in our annals to this important tract occurs in the minutes of the first conference which the brethren held in Orissa, March 24th, 1825. At this meeting it was resolved,—“That our brethren at Serampore be requested to print 10,000 of the Bengali Catechism;”* but there is satisfactory evidence that it had been printed at an earlier period, and that brother Lacey brought a considerable number with him in Dec. 1823, into Orissa.

† See the memoir of Sebo in the Quarterly Paper, No. 115, paragraph 20; and of Lakshman Das. Q. P., No. 125, par. 17.

* See Miss. Obs. for 1826, p. 65.

† It has been sometimes stated, by myself as well as others, that this tract was a translation of Watts's Catechism, but this statement is not *strictly* accurate. Watts's Catechism was translated into Oriya ten years later, but the writer of this earlier

It contains, in a lucid and instructive manner, the elements of christian truth; and is the tract from which the gooroo expounded to his astonished hearers, some of whom soon became wiser than their teacher, the great things of the law of God.† The narrative of its extensive usefulness has been so often and so well written, that it cannot be necessary in the present paper to enlarge. The point of greatest importance to notice is, that it was the circumstance of its containing *the holy law of God expressed in the words of Scripture* which rendered it by the divine blessing so useful.

“Jehovah here resolv'd to shew,
What his Almighty Word could do.”

It does not appear too much to say, that probably no single tract in a heathen land has been more remarkably blessed than this.

This narrative would be incomplete if some reference was not made to other Oriya tracts which have been translated by the brethren in Orissa, from Bengali tracts previously published at Serampore;‡ but, lest the patience of the reader should be too severely exercised, I will only enlarge upon one—The Jewel Mine of Salvation—which is far too important to be omitted in this enumeration. It is, perhaps, the most popular tract we have in the language, and has been, I believe, the most widely circulated. This tract was first published in Bengalee more than forty years ago; and the wicked one seems to have had a particular spite against it on its first

Catechism had, doubtless, been *assisted* by the invaluable little work of our distinguished English divine. The similarity of several of the questions and answers proves this.

‡ Most of our tracts are translations from the Bengali; but for some of the later ones we are indebted to the Baptist brethren in Calcutta. Among these the “True Refuge,” by the late W. H. Pearce, may be particularly referred to as a very useful tract.

publication. It was then called, "The Gospel Messenger." In the controversy on the question of missionary toleration, before the renewal of the Charter in 1813, this tract was largely referred to by the friends and the foes of missions. One of the infidel anti-missionary writers of that period styled it "An Address from the Missionaries in Bengal to the Natives of India, condemning their errors, and inviting them to become Christians;" and devoted a considerable part of his pamphlet to an exposure of its alleged mischievous tendency. Another virulent opponent of missions, Major Scott Waring, described it as so inherently bad, that he should not have wondered if all the Hindoos who received it had thrown it into the Ganges; and deplored that it had been so "profusely circulated," even among the native troops: but the obnoxious little book had a commission to convey heavenly light to many pagan minds, even in another language, and the dark machinations of the evil spirit could not suppress it. The name of the author of this little tract does not appear; but Fuller informs us that it was *not* written by one of the missionaries.* I have no doubt, however, from internal evidence, that the missionaries greatly aided the native writer. It had been widely circulated in Bengal for a quarter of a century before it commenced its useful course in Orissa. The first reference to it in our minutes is in the report of the conference of 1827, and is as follows: "Since the last year's meeting a translation from Bengalee into Oriya of a poem called 'The Jewel Mine of Salvation,' by brother Lacey, has been sent to press, but is not yet printed."† Several years later a revised edition of it was published by brother Sutton. Many in Orissa have reason to bless

God for this little publication. Our native brother, Parasua, received it from the gooroo, who on giving it, made the important, but for him singular remark, "Parasua, you must read this, as you will have to answer for it." He did read it, and very different was it from the lying shastres which he had before valued. Another native brother, Sebo Patra, received it from Gunga, and he says, "This tract I read with much diligence, and comprehended much of its meaning. My soul approved its truth, and regarded it as excellent and divine. Alas! I exclaimed, what have I been doing! how dark is the retrospect of my course. From this period I had indescribable anxiety of mind, and was tossed about by conflicting hopes and fears." It was from its useful pages that Sebo learned the stanza which he repeated when his friends entreated him not to renounce his caste, and embrace the new religion.

"In the eternity to which we go
No caste obtains: it but exists below."

These are but specimens of many instances of usefulness that might be cited, for few in Orissa have for some years past renounced idolatry, (I speak of course, of the reading population) without being more or less indebted for their religious knowledge to this valuable tract. Doubtless the important truth it contains will be a swift witness against thousands of despisers at the day of final account.

I cannot close these papers without requesting the reader to notice that the Serampore missionaries commenced the translation of the Scriptures into Oriya, as soon as the province was ceded to the British, and before the conquest of it was completed—that this object was diligently prosecuted till the whole Word of God was published—that their agent laboured in the country for seven years—that when he removed, they continued to print and publish tracts in Oriya, and that when our brethren arrived

* For some particulars of this tract see Fuller's Works, p. 809, 810.

† See Miss. Obs. for 1828, p. 152.

in India, and sought advice from them as to their future sphere of labour, they all exhorted them to settle in Orissa; and when they were ready to depart, a prayer meeting was held at which each of the brethren engaged, and as one of our missionaries remarks,

“They wish’d us in His name
The most divine success.”

It is not, therefore, too much to say, of the immortal trio at Serampore in

relation to Orissa, they did what they could. While, however, the meed of praise to these excellent men is cheerfully awarded, let it not be forgotten that in “gathering fruit into life eternal,” the labours of the missionaries in the field were not less necessary, nor less crowned by the Great Master. “Herein is that saying true, one soweth, and another reapeth.” Happy day when “both he that soweth, and he that reapeth will rejoice together.”

FAITH, IN WHAT SENSE THE GIFT OF GOD.

EPHESIANS II. 8.

THERE is a difficulty in the passage here noted, when taken as teaching simply and distinctly that faith is the gift of God, which is not easily solved. The term “faith,” in the original, *πίστις*, is feminine, and the relative, *τοῦτο*, supposed on this explication to belong to it, is neuter. There may be instances of an irregularity and incorrectness of language like this in the apostolic writings, but it is apprehended they are but few. If, however, the whole clause in which the word occurs be taken as the antecedent, the language becomes grammatical and correct, but a favourite text is taken away from a certain class of theologians. The explanation of the verse according to the latter rendering would be—“Our being saved by grace, through faith, is not of ourselves, and through no desert of our own, it is the gift of God.” Which may be the correct interpretation of the apostle’s language must be left to the reader’s own judgment. High authorities range on either side. The former is the more popular, the latter the more grammatical. The former conveys a sense which is doubtless correct; nor is the latter open to the objections of unmeaning tautology which have been urged against it. It cannot be wise or safe to rest any doc-

trine, especially if an extreme one, on a solitary text so circumstanced.

That faith is an act of the sinner’s own mind is unquestionable. It is a belief of the truths of the gospel. It is an act to which the calls and invitations of mercy, and the directions of the gospel, invite him. When the jailor made the enquiry, “What must I do to be saved?” the apostolic reply was, “Believe on the Lord Jesus Christ, and thou shalt be saved.” The want of faith in them that hear the Word is the reason that they do “not profit” by their privilege, and is the source of their “condemnation.” Any representation of faith which contravenes these views is unscriptural and absurd. Whatever God may do for the sinner, he certainly does not believe for him; and whatever help and grace may be afforded in connection with its exercise, faith, belief, confidence, trust, the acceptance of gospel mercy, (or whatever be the form in which the act is presented to us), is necessarily the sinner’s own act, and through which he is graciously brought into a new relation to God. “Being justified by faith, he has peace with God.”

On the other hand, in a very important sense, faith may be viewed as the gift of God. It is God who gives

the gospel, the promises, and the great objects of faith: it is God who has also given the evidence by which his testimony is sustained and commended to our credence and confidence: it is God who gives us the power of understanding the gospel and appreciating its evidences, and perceiving its claims: it is God who gives his Spirit with his blessed Word, which touches the springs of our moral nature, awakens our conscience, and causes the sinner to feel the burden of his sins, and his need of mercy,

and which leads him to seek for salvation, and helps him to apprehend the grace that is in Christ Jesus. In this view faith is the gift of God, a gift of infinite and unspeakable value; but still, a gift in such sort, as that the unbeliever is without excuse. The truths are there, the evidence is there, and grace is there too; but he resists the one, and disregards the other. "He loves darkness rather than light:" he "receives not the love of the truth that he might be saved."

J. G., L.

SKETCH OF A SERMON,*

Preached by Eld. J. B. Davis, in Manchester, on Sunday, Dec. 28th, on the death of Mrs. Maria Hanson, who died in that city on the 20th Dec., 1851.

"I am the resurrection and the life."—JOHN xi. 25.

This is the voice that said, "Let there be light, and there was light," who commanded, and every law in the vast universe took its place and fulfils its office—who said again, because of transgression, "Dust thou art, and unto dust shalt thou return." And again, "Behold! I make all things anew. There shall be a new heaven and a new earth, and there shall be no more death." For, "*I am the resurrection and the life.* He that believeth in me, though he were dead, yet *shall he live.*" What words of promise and consolation to this Sabbath school and church, as they drop the tears of sorrow over the grave of the sister who has left them; but above all to the husband, our brother, who is seated almost alone among us. What words to the world, to the race, as we look through the dim, distant, mouldering past. The dead! the dead! the sleeping millions of all past

ages—Memphis, Thebes, the pyramids of Egypt, plains of India, burning sands of Africa, ice banks of Lapland and the great ocean's dark caverns are filled with the dead. *Earth* is a grave; a vast tomb, where gloom and darkness reigns, and the death-worm works.

Where are the dead? What are they doing? How do they exist, if at all? And shall they rise again? These questions have agitated the minds of men in all ages, and are suitable for us to meditate on as we stand by the dead and dying, or come to sit down with our mourning friends and relatives.

We can only stop to consider one point this morning, viz.—*Shall the dead rise again?*

The term resurrection has two distinct meanings. 1. That of moral and intellectual elevation from ignorance and vice. When Christ appeared on earth, there was a great intellectual and moral death, the blackness of darkness was upon the whole world. The bodies of men were lodged in dungeons and prisons, and loaded with galling chains and fetters of iron; their souls with still heavier chains of

* The above sketch is extracted from the "Morning Star," the paper of our F. W. Baptist transatlantic friends. The vigour of thought and expression which it indicates remind us of our host, and friend, while suffering from severe illness in Providence.—E.D.

superstition, covetousness, and a thousand kinds of mad religion.

Jesus, the HOPE, the POWER, spake. His voice was uttered from the elevated pulpit—the mountain-top. “He spake as man never spake.” Those words of life ran along the mountain and hill sides of Judea, and vibrated through her city clad vales; they have rolled over kingdoms, countries and continents, and echoed among the crags of the Alps, the peaks of the Andes, the summits of the Rocky Mountains. The wide, wide world, has heard these living words, “*I am the resurrection and the life.*” “Even when we were dead in trespasses and sins, hath he quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. If then ye be risen with Christ, seek those things which are above.” Science, Politics, and Religion have felt the force of these mighty words—“*I am the resurrection and the life.*” Darkness has fled: truth has flashed its broad rays on every path of science. The trees, rocks, metals, earth, air, and water, even the planet-clad heavens, are all interrogated, and forced to return a definite answer. Tyrants, despots, conquerors, monarchs, and kings, tremble as *Freemen* feel the resurrection power and shout, “*All men are created Free and Equal.*” “The servant is as his lord. Let him who would be greatest among you be your servant.” Old religions of false gods, laws, forms, ceremonies and non-essentials have given way before the powerful gospel of Christ.—“*He is the life.*”

2. The resurrection of the dead. “All that are in their graves shall hear his voice, and come forth.” The Scriptures everywhere abound with proof on this subject, and nature is full of the same. First, there is a demand in our constitution. In the present condition of things, our souls are crippled for want of a perfect body to act through. Our lessons here are only half learned—how little we can know after the most extended research and careful investigation—our most ardent affections and dearest connexions, are all broken off in their midst, in this world. Now does not nature itself

teach that this demand for perfection shall be satisfied? Our primary lessons commenced on earth will be finished in heaven, and our strong affections find a full development with angels, and our God? “God is love, and he that dwelleth in God dwelleth in love.”

Second. There are manifestations in our development that seem to tend that way. At first the helpless infant, then the tottling child, now the active youth, and the strong and powerful man, finally the sage, or much respected man of wisdom. And shall not this matured and sanctified spirit graduate into the angel's love and joys? Angel-whispers answer, *Yes!*

Go, interrogate lower natures. Ask the frozen, leafless branch, Can the bud, the leaf, flower and delicious fruit come forth from thee? Question the lime-covered egg, and slumbering chrysalis. Say, can you put on beautiful feathers, splendid adornments, rise on active wings, fly and cheer the air with pleasant song, and sip the nectar from the cups of beauty in a thousand kinds of flowers. Finally, call to mother earth, wrapped in a delicate shroud of driven snow, in whose frozen breast slumbers the latent seed, root, and germ. Can the pastures, fruits and rich harvests all come forth of thee? Now to all these numerous questions there is but one answer returned. It comes in the soft zephyr, mellow sunbeam, silver dewdrop, and gentle showers of spring—O how welcome to all. *I am the resurrection and the life* of all physical nature, and I that raise all from the dust, and call a universe from nought, will again speak through that “strong angel when he sets his right foot on the sea, and left on the land, and lifts his hand to heaven and swears time shall be no longer.” “Arise, ye dead, and come to judgment.” Then shall every particle of human dust begin again to move. Granite sepulchres, tombs of marble, the pyramids, caves, land and seas, shall hear and obey that voice, and give up their dead. Even death and hell shall deliver up the dead in them. They that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation. Let each, let all, prepare for that home to which we are all hastening.

REV. MARTIN CHENEY.

We copy the following from the "Morning Star." We knew and visited this worthy minister, when staying at Providence. He was a good man, and might be regarded as the spiritual guide of the whole village.—ED.

The death of the Rev. Martin Cheney, of Olneyville, will be learned by many with deep regrets. He departed this life on Sunday, Dec. 4th, aged 60 years. He had long been afflicted with a chronic complaint, which had recently brought him very low. He was supposed to be recovering, but the strength of his constitution had failed. Elder Cheney was no ordinary man. He was indebted to his own labour and perseverance more than to advantages for his rise to an honourable and useful station. He possessed strong common sense, ready insight into character, firmness of purpose, and a happy mode of communicating instruction, without rising above, or falling below those whom he addressed. The main counsellor of wisdom to him was the word of God. He was thoroughly versed in the Scriptures; not seeking to enlighten them, as the manner of some is, gathering from them what he sincerely believed to be the truth, making them the point of departure and the place of return in all his ministrations. His manifest sincerity and depth of conviction opened to him the hearts of other men. In seeking to draw others to the ways of everlasting life, he manifested himself as one who himself was apprehended of Christ Jesus.

He was deeply earnest, solemn and impressive in all his efforts in his Master's service. He made no compromises with the infirmities and sins of men, but directed them to the one oblation for sin by which the pardon and the repose of the soul have been purchased for a fallen and dying world. His labours were owned and blessed, and he became an instrument of much good. In the house of want, sorrow, affliction and bereavement, he was a kind, sympathizing counsellor and friend. At the bed of sickness and of death he was searching and faithful, removing all false refuges, and pointing to the only, unfailling hope. He was very frequently called upon to perform funeral

services, which furnished to him the occasion of making lasting impressions. Many of us can recollect him as he stood in the primitive New England mode, with the coffin for a pulpit, and the word of God upon it, discoursing of the realities of life and death, and acting as interpreter between the living and the dead. Under his moving words, the latter seemed again to speak to the former of the vanity of all things beneath the sun, and of the only durable riches of the soul.

Mr. Cheney comes up to our minds to-day as the friend of the cause of our liberty in 1842, as the friend of the prisoner and the captive. He was an able advocate of the cause of temperance, and looked forward to a day of universal freedom.

For some years past, warned by the inroads of disease, he has seemed to serve at the portals of the temple, waiting for them to open before him, and disclose the way to a house not made with hands, eternal in the heavens. He did not feel himself to be living in his own, but in God's time; and when called he was prepared to depart with joy and not with grief; willing for his family and for duty, to live on here; happy in the thought of entering upon the employment and glories of the higher sanctuary.

The solemnities at his funeral took place at the Baptist Church in Olneyville, on Thursday forenoon. After readings from the Scriptures and an eloquent prayer by the Rev. Mr. McKenzie, Rev. Martin Steere delivered an able, discriminating and deeply interesting discourse on the life and character of the deceased, from the text, "I have fought a good fight." A brief concluding prayer was offered by Rev. Allen Brown. No stronger proof of the affectionate regard entertained for the deceased, where he was best known, and where he had done so much for the moral improvement of the community, can be given than the fact that all places of business were closed at Olneyville on Thursday; and the population attended his funeral in mass. For the greater part of the large concourse who had assembled there was no room in the church.

OUR MONTHLY BOOK TALK.

No. II.

NATURAL HISTORY OF ENTHUSIASM.*

Fourth Edition. London: 1830.

THE subject of this work is indicated by the title and by the taper-motto which glimmers below it; to the effect that excellence is of two kinds—that which is born of natural disposition, and that which owns a nobler stock. The reader must not expect when he opens it to enter a long picture gallery, in which series after series of historic scenes, illustrating the heroics and vagaries of enthusiasm shall be free to his delighted eye. It is a *natural* history, not a history of events. But though its pages are not like those of an illuminated chronicle, and though Mr. Taylor does not appear in them as a Froissart or Macaulay, he is never dull, and not exclusively disquisitional. He often casts out in the course of his masterly criticism what the reader feels to be most faithful and felicitous portraits of the several orders of enthusiasts—though not referable in general to any particular men. And if a proof of genius be—the ability to unite in an ideal sketch the comprehensiveness belonging to itself with the peculiar and forcible expression of a *bona fide* copy from nature,—this work contains an abundance of such proof most unexceptionable in quality; while in the 8th and 9th sections there is an historical picture of Monachism in the ancient church, which, for vivid descriptiveness, reminds you of one of those drawings in the long-sealed sepulchres of Egypt, graphically re-

producing before the eye of the modern explorer the men and manners, the arts and religious rites, existent in the days of the pre-Mosaic Pharaohs.

But where shall we find space for the galaxy of extracts that we wish to make? where are the piles of prize paragraphs to be marshalled? This consolation is left, that what is unquoted will be better estimated studied as a whole, than in the detachments draughted into our pages: and our hope is that the supplies we dole out in petty goblets will stimulate some to drink deep at the fountain head. Such writing is not of a kind to intoxicate or cloy: excess is impossible: the capacity of reception in himself is the only measure the reader need observe.

The book consists of ten sections; the first of which is on *Enthusiasm, Secular and Religious*. Who has not heard the subtle, melodious, waving flow of distant music, failing to fill the hungry ear? but when we held our breath and listened on, its volume of sweet sounds came pouring in both clear and strong. So does Mr. Taylor introduce his theme, and into such a strain he lapses more than once; but if the attention be kept awake it is not long defrauded of a rich reward. An enthusiast according to our author, is one in whom the love of the pleasure derived from the exercise of the imagination so distempers that faculty

* This standard work first appeared anonymously; and in the copy we have used, a Greek quotation occupies that place on the title page where the author's name, (like the image of a tutelary deity in its templar shrine,) is usually displayed. And like all popular works, for such it became in the best degree, when no name appears in full canonicals, nor even a private mark that can be racked to betray its secrets,—speculation was very busy in prying everywhere for the writer. Several complimentary mistakes were made, we be-

lieve, before it was discovered or revealed, that Isaac Taylor, (no relative that we are aware, of the late John Taylor of Norwich, the erudite Arian critic,) already esteemed in intelligent circles as the parent of several noble books, must be thanked by the world for this valuable contribution to its religious literature. Mr. Taylor is now universally known as the learned and philosophical author of a *Life of Ignatius Loyola*, and another of *John Wesley*—men between whom the resemblances and contrasts were immense.

as to cause it to toil in an incessant but profitless creation of *mirages*,* either in the past or future; which the enthusiast, according to his temperament, either inactively contemplates, or zealously labours to make others believe are substantial, and to prove are attainable and not visionary as the world around him says. "If the susceptibility to intellectual delectation, or in other words the imagination rules the constitution, then the individual becomes in his line an enthusiast," who, "blind to his real position, pleases himself with such elements as it may afford of imaginative excitement." He does not see things as they *are*, but for the sake of gratifying his desire for intellectual pleasure, allows his imagination to feed him with beautiful delusions. A hypochondriac and an enthusiast, are, therefore, alike in the fact of being deluded, but opposite in the character of the illusions they perpetrate on themselves. The imagination of the one smears every thing with pitch, that of the other with vermilion. The one is only satisfied to be miserable, the other is eager to delight himself among a gay phantasmagoria.

This, in our language, (for no quotation would do ordinary justice to the beauty of Mr. Taylor's exposition,) is the idea which the author contends should be attached to the appellation Enthusiast. He will not endure that it should be used in any other sense. He declares "It is not a term of *measurement*, but of *quality*." Yet we err greatly if there are not examples in our best writers as well as in colloquial English of its use in the sense of *extreme*, perhaps *disproportioned fervour*, where the object itself is good: a synonym for what the apostle calls being "zealously affected." But Mr. Taylor argues with much force that if his definition be refused, "language will want a term for a well-known and very common vice of the

mind; and from a wasteful perversion of phrases we must be reduced to speak of qualities most noble and most base by the very same designation."†

This being admitted, Mr. Isaac Taylor says, with abundant truth, "Unless a perpetual miracle were to intercept the natural operation of common causes, religion, not less than philosophy or poetry, will draw enthusiasts within its precincts. Nor, if we recollect on the one hand, the fitness of the vast objects revealed in Scripture to affect the imagination; and on the other the wide diffusion of religious ideas, can it seem strange if it be found in fact that religious enthusiasts outnumber any other class." In regard to the social affections "the reality of woe is the very circumstance that paralyzes sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy." How true is this! It rests on adamantine facts. Who knows not that the tragedies of the theatre more dispose those whom they entrance to perform tragedies than to remove them? The tender emotions consume themselves. Elicited by the imagination, their bloom may be deep but it is not healthy; they must have out-door exercise or they pine away. How then of religion? Let all hearken to the words of wisdom, "This process of perversion and of induration may as readily have place among the religious emotions as among those of any other class; and whoever disaffects the substantial matters of christianity, and seeks to derive from it merely, or chiefly, the gratifications of excited feeling; whoever combines from its materials a paradise of abstract contemplation, or of poetic imagery, where he may take refuge from the annoyances and the importunate claims of common life; who-

* The mirage is a phenomenon of atmospheric origin, by which things that are, assume the dress of things that are not there. Travelers in the desert, and camels too, will appear to see refreshing and pellucid lakes, which vanish when approached, leaving only the dry and scorching sand.

† The word is of theological derivation; for as its root imports, an enthusiast (enthusiastês from *en*, in, and *theos*, God) was one who was [thought to be] inspired by a divinity; and all who are ordinarily read in the religious institutions of Greece, know that the imaginary subject of such an hon-

ever thus delights himself with dreams, and is insensible to realities, lives in peril of awaking from his illusions when truth comes too late. The religious idealist, perhaps, sincerely believes himself to be eminently devout; and those who witness his abstraction, his elevation, his enjoyments, may reverence his piety; meanwhile, this fictitious happiness creeps as a lethargy through the moral system, and is rendering him continually less and less susceptible of those emotions in which true religion consists." When "allied with the malign passions," which this enthusiasm often is, "it then produces the virulent mischiefs of fanaticism." The delinquencies which too frequently disgrace the religious profession, are often chargeable to enthusiasm, rather than to hypocrisy. "The enthusiast, of all men, is the one who is least prepared to withstand peculiar seductions. He possesses neither the heavenly armour nor the earthly. According to temperament will be his course. An ardent temperament converts him into a zealot, who, while he is laborious in winning proselytes, discharges common duties very remissly, and is found to be a more punctilious observer of his creed than of his word. Or if his imagination is fertile, he becomes a visionary who lives on better terms with angels and with seraphs than with his children, servants, and neighbours; or he is one who while he reverences 'the thrones, dominions, and powers' of the invisible world, vents his spleen in railing at all the 'dignities and powers' of earth."

Is not every stroke of this ideal picture done to life?

"Superstition," continues Mr. Taylor, "the creature of guilt and fear, is an evil almost as ancient as the human family. But enthusiasm, the child of hope, hardly appeared on earth until after the time when life and immortality had been brought to light by christianity." Neither the ancient poetry nor philosophy had "power to awaken the soul" concerning the glorious relations which subsist between God and man, time and eternity. Judaism is overlooked by Mr. Taylor, and yet the Jews were addicted almost nationally after the Babylonish captivity to this evil. Did not God in speaking to Ezekiel refer to this fictitious piety in the words, "And lo thou art unto them a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but do them not." Delectation was all they sought—not instruction. Their enthusiasm, it is well-known, perverted the Messianic prophecies, and by being coupled with "the malign passions," gave birth to a virulent and atrocious fanaticism, with which iron-sinewed Rome found it hard to cope. Yet it is true that the sublimer revelations of christianity, and its wider extension, allowed this enthusiasm to flourish as it had never done before; and where formerly it had been as the hyssop on the wall, it now shot up like the cedar of Lebanon. Superstition and enthusiasm combined their forces and reigned joint despots for five hundred years, when superstition

our was a very unfit model for "patience on a monument;" the excitement evinced growing frantic and frequently convulsive. The young woman by whom Paul was followed in Philippi, was one of these enthusiasts, possessed, Luke tells us, by "a spirit of divination," or "of Python," one of the names given to Apollo; whose chief priestess at Delphi, called Pythia, when she had ascended the tripod, gave incredible manifestations of this enthusiasm, while she delivered to sharpwitted priests the oracle of the god. When ridiculous and frenzied gesticulations were indulged by others persons without the same professed cause, the term may have been used derisively; yet where respect was paid more to the sentiments and less to the manner of their delivery, to

style a man an enthusiast would be the language of compliment or flattery. How sublimely he speaks! he is nothing short of an enthusiast; or as we say, "inspired." Among the early christians it was generally believed that in idol-worship devils were adored under terrestrial names. Thus the *enthusiasms* in which heathenism gloried became an utter abomination to the professors of the true God; and the very word "enthusiast," would be one of horror and opprobrium in their ears. What could *they* say worse of a man than that he was *enthusiazed*? which would mean that he was successfully emulating the outrages for which a demon-beguiled priesthood were notorious.

for another five hundred satqueen, like gloomy unstarred night, till the Reformation ejected her from the temple of God—but allowed enthusiasm “to hold a place in the sanctuary after its cleansing.” In protestant Christendom neither the one vice nor other Mr. Taylor thinks is conspicuous. Both, we fear, are on the reflux: the one under the serpent-charms of the papacy, and the other by the influence of an observable tendency to look artistically at christianity, to rhapsodize about its elegancies, beauties, and majesties, and to exhaust all the resources of a rubrific rhetoric in bringing men to admire and pronounce it glorious! Young men of poetic temperament and richly-cultivated minds are in singular danger of mistaking the delight they experience in reading or producing such effusions for the operation of religious sentiment. Yet all the while their christianity may be of the imagination, and not of the heart; they may not *feel* the fervent heat of the sun, but be only in love with the sumptuous splendour which in his progress he reflects upon cloud and sky. *They*, then, are enthusiasts, and not those with whom they have been accustomed to identify the name—those who under the impulse of strong religious convictions do and say things which seem extreme. The loud voice, the vehement address, do not denote enthusiasm, even where carried to the point of indiscretion, if the *feelings prompting them are sincerely religious*;

and is it not a question for enquiry, whether if our feelings were in purity and vigour more accordant with the requirements of religion, they would not more frequently than they do, shew themselves in a manner sure not merely to call forth the sneer of the scorner, but to be censured as “enthusiastic” by those who give away a name which applies to none so truly as to themselves; for “enthusiasm in a concrete form is the child of vivacious temperaments; but when once produced, it spreads almost as readily through inert as through active masses, and shews itself to be altogether separable from the ardour or turbulence whence it sprang.”*

We are as yet no farther than the vestibule; a few glances round the chambers that await our survey is all that can be given. In the second section—*Enthusiasm in Devotion*—it is observed that “the Scriptures being admitted as the Word of God this intensity of devotional feeling is exempted from all blame or suspicion; nor can it ever be shewn that the very highest pitch of such feelings is in itself excessive or unreasonable.” But in prayer God meets with man “on the common level of the natural affections”: “He visits with infinite condescension the lowly abodes of those who fear him, and dwells as a father in the homes of earth.” Man must conform to this arrangement “and either come in genuine simplicity of petition as a son to a father, or be utterly excluded from the friendship of

* The enthusiasm of some is displayed in the absorbed contemplation of their fancy image of christianity in its epic days of martyrdom; that of others in their intoxicating idealism of what it will be in the days of Christ's personal reign. The true beauty and excellency of the kingdom of God is thus made of secondary account. Not that a belief in the dogma last mentioned inevitably leads to this. Some of the best christians have held it: but history has proved that its firm belief strongly predisposes to enthusiasm in it. In an admirable note to the first section, Mr. Taylor, after stating the great principles of christianity, gives this exquisite elucidation of the nature of enthusiasm in religion, “Now all this, though matter of momentous concernment to every human being, may offer itself to the mind as the

materials of delectation, in virtue of its qualities of moral beauty, or of sublimity, or terror, or dramatic or poetic interest. These objects, while thus *indirectly* contemplated, may excite in *semblance* every emotion which a direct perception of the same facts produces in a sane mind. Thus the whole pathology of piety may rise upon the surface of the mind, though nothing of its substance exists beneath.” To distinguish between the firmness of enthusiasm, and the force and solidity of genuine piety, it is safest always to refer “to the infallible criterion—the only criterion recommended to our use in the Scriptures—the only criterion to be appealed to at the awful tribunal of the righteous judge, namely, the influence of religious motives upon the temper, conversation, and conduct.”

his Maker." This discourages "the vain exaggerations of enthusiasm"—and so do "the outward forms and observances of worship"—and no less efficient are the dispensations of Providence which tend to "make religion always an occupant of the homestead of common feelings." But the enthusiast having "no other object in prayer than to obtain the immediate pleasures of excitement" abounds in pomposity and inflation of language, and "when he reaches the expected pitch of transient emotion he desires nothing more,"—but which, when *not* reached, "gives occasion to some sort of querulous altercations with the Supreme Being, or to some disguised imputations of caprice on the part of Him who is supposed to have withheld the expected spiritual influence." Following this is an essay upon "that sort of ameliorated mysticism which consists in a solicitous dissection of the changing emotions of the religious life," &c. We can only name it heartily to recommend it as excellent medicine for a common disease. The "provision against enthusiastic excitements" in the necessary approach of man as a sinner through a Mediator, is next advanced; and the way in which Popery precludes all those genuine feelings which the doctrine of the Mediation is intended to excite, is eloquently exposed. But this exclusion may be made by so dealing with the doctrines of Scripture as to "deposit what is substantial and affecting, and to retain only what is magnificent, pathetic, or sublime." There are subjects in pulpit oratory which admit of embellishment, but "the principal matters of the preacher's message to his fellow men can never be touched by the pencil of poetic or dramatic eloquence without incurring a hazard of the highest kind, inasmuch as the excitement so engendered more often excludes than merely impairs genuine feelings." In illustration, the manner of treating the awful subject of Final Judgment is adduced. There is, doubtless, field for much ingenious debate in the question Mr. Taylor has raised; but, feeling as we do the substantial truth of his representation and the immeasurable importance of the truth where such results are at stake, we chuse to abandon all further analysis of the

book in order to find room for the conclusion of his argument upon that topic. To christian ministers the subject is of special practical interest. "Nothing, then, can be more glaringly inequitable than the manner in which the imputation of enthusiasm is frequently advanced in relation to pulpit oratory. On the ground either of common-sense, or of philosophical analysis the epithet must be assigned to him, who, in neglect or contempt of the subject of his argument, draws an idle and profitless excitement from its adjuncts. And on the same ground we must exculpate from such a charge the speaker, who, however intense may be his fervour, is himself moved and labours to move others by what is most solid and momentous in his subject. Now to recur for a moment to the illustration already adduced. In the anticipations we may form of the day of judgment there are combined two perfectly distinct classes of ideas;—on the one side there are those images of physical grandeur and of dramatic effect which offer themselves to the imagination of the orator as the proper materials of his art, and which, if skilfully managed, will not fail to produce the kind of excitement that is desired by ooth speaker and hearer. On the other side there are in these anticipations the forensic proceedings which form the very substance of the fearful scene; and these proceedings, though of infinite moment to every human being, tend rather to quell than to excite the imagination, and therefore afford the preacher no means of producing effect or even of keeping alive attention unless the conscience of the hearer is alarmed and his heart opened to the salutary impressions of fear, shame, and hope. In looking, then, at these themes so distinct in their qualities, we ask—Is he the enthusiast who concerns himself with the substance, or he who amuses himself and his hearers with the shadow? Yet is it common to hear an orator spoken of as a sound and sober divine who for maintaining his influence and popularity depends exclusively, constantly, and avowedly, upon his powers to affect the imagination and the passions by poetic or dramatic images, and who is perpetually labouring to invest the solemn doctrines of religion

in a garb of attractive eloquence. Meanwhile a less accomplished speaker, who, perhaps with more of vehemence than of eloquence, insists simply upon the momentous part of his message is branded as an enthusiast merely because his fervour rises some degrees above that of others. Ineffable folly! to designate as enthusiastical the intensity of genuine emotions and to approve as rational mere deliriums of the fancy which intercept the influence of momentous truths upon the heart. Yet such is the wisdom of the world!—Neither ministers nor hearers can study this impressive paragraph without certain good, if the former do not construe it into an apology for sameness and insipid or foolish vehemence, nor the latter into a disparagement of those efforts of genius, wholly to appreciate which deserves the earnest effort of the most humble auditor. The other sections are entitled—"Enthusiastic perversions of the doctrine of divine influence"—"Enthusiasm the source of

heresy"—"Enthusiasm of prophetic interpretation"—"Enthusiastic abuses of the doctrine of a particular Providence"—"Enthusiasm of philanthropy"—"Sketch of the enthusiasm of the ancient church"—"The same subject—Ingredients of the ancient Monachism"—"Hints on the probable spread of christianity submitted to those who misuse the term—enthusiasm." Each section should be read throughout at once, and the eighth and ninth together; and at every stage of this companionship it will be admirably confessed that whatever other books are flimsy, dry, tedious, or superficial, such is *not* the Natural History of Enthusiasm. If we could reasonably hope to catch the eye of the distinguished writer we should recommend him to subjoin to each section illustrative examples of the distinct species of enthusiasts, who, being dead, might thus be made efficient teachers of a better religious philosophy than they practised when alive. Q. D. S.

THE NEW HYMN BOOK.

PUBLISHED UNDER THE DIRECTION OF THE GENERAL BAPTIST ASSOCIATION.

WE were gratified to observe in the Minutes of the Association for 1850, that a new Connexional Hymn Book was proposed, and from those of 1851, that the brethren appointed to this important business had completed their task—that the MS. was adopted by the Trustees, and was then in process of printing. We have now had an opportunity of giving the New Hymn Book a careful study, and are happy to report that our examination of it has given us unfeigned satisfaction. We congratulate the Connexion at large upon the possession of a Hymn Book that is certainly inferior to none possessed by any other religious denomination.

Before referring more particularly to the contents of the book, a passing allusion to the mode of its production may be pertinent. However easy it may be for a person of good taste and extensive reading to select from the devotional literature of our country a respectable Hymn Book, it is a very diffi-

cult task to compile one that shall be accepted as the recognized Hymn Book of a whole religious denomination. Although it may be supposed that in a christian community there is a general agreement of belief in reference to the leading truths of divine revelation, there will, nevertheless, be found many shades of doctrinal sentiment, great diversities of taste, and many prejudices relating to particular hymns. These circumstances must be considered in preparing a book designed for the use of all: and we think they have been considered, and met in the most satisfactory manner. Two editors were appointed to prepare the selection, and then their manuscript was subjected to a close and repeated examination by a revising committee, consisting of four ministerial brethren in every respect well qualified for their office. If we consider these six brethren as in some sort representatives of the different predilections and tendencies of the denomination at

large, as we think they fairly may be considered, then a selection of hymns that secures their unanimous approval presents a *prima facie* claim to the confidence and the approbation of the churches for whose use it is prepared. And such is the case with the selection before us. The revising committee, on forwarding the manuscript to the trustees, accompanied it with the declaration, "We have now the gratification to inform you that we are *all quite unanimous* in presenting the copy thus revised as the New General Baptist Hymn Book." When we take into account the ecclesiastical standing of these six brethren—their acquaintance with the sentiments, the feelings, and requirements of the body, as well as their acknowledged capacity for the work entrusted to their care, such a declaration is fitted to inspire confidence respecting the general character, the sound orthodoxy and the real excellence of the Hymn Book. We feel that in their united approval we have a guarantee that the Book is not the organ of any particular party or school, but that it embodies sentiments and gives utterance to feelings in which the whole denomination may cordially unite. Having thus adverted to a matter that we deem of prime importance, we proceed to a more minute description of the book itself.

One feature which it presents, demands *especial notice*, and that is, the *facility* with which it may be introduced without the sudden displacement of the old hymn book. There are always local difficulties in the introduction of a new hymn book. Many friends are supplied with the one previously in use, their copies may be in good condition, and they are, therefore, unwilling to incur the expense which a new one entails. To meet this difficulty, we observe that all the hymns taken out of the old book have *double numbers* affixed to them, one of which indicates the place which they occupy in the old one. Now, as there are above 400 of these hymns, and certainly the *best* which the old book contains, it will not be difficult, where the new one is introduced into the pulpit, to select for the present principally from these 400; and if from the present time the new ones are

purchased, before very long the congregation will be sufficiently supplied with them to allow a much more frequent use of the many other excellent hymns with which it abounds. Thus gradually, and without material inconvenience, the New Hymn Book may become established, the old one will insensibly disappear, and soon one supplying its deficiencies, and in every respect incomparably its superior, will be generally possessed. While speaking of the old book we may remark, that we have observed with satisfaction, that generally the hymns selected from it, and which for some reason or other were altered, and in many instances *marred*, are in the new one restored to their original integrity.

Of the collection as a whole we are constrained to speak in terms of high admiration. It contains a great variety of subjects, and the choicest productions of our most distinguished devotional poets are laid under contribution to illustrate and enforce them. The *theology* of the volume commands our entire approval: there is nothing of system-making in it, no fear of giving *full* utterance to one sentiment lest it should clash with another. While the free unfettered invitations of the gospel are exhibited in a manner that we have never seen surpassed, there is no nervous anxiety betrayed, no lurking reserve manifested in magnifying to the utmost extent the *efficacy* of converting, sanctifying, and saving GRACE. Dr. Chalmers once said, "Our divinity is not of the right kind unless it be a fair transcript of that divinity which exists in the New Testament;" and the divinity of the New Hymn Book appears not in a rigid, systematized, stereotyped fashion, but possessing the freshness, the spontaneity, and the fulness which constitute the great charm of the sacred writers in developing the *present* truth. There is nothing about the volume bald or meagre, legal or pharisaic: it teems with rich evangelical truth. The glorious themes of the gospel occupy appropriate positions, and are illustrated with a simplicity that the most unlettered may understand—with an elegance that the most polished may admire, and with an unction and ear-

ness that the most devout must approve.

It was requested to point to some one work that might be deemed expository of our distinctive sentiments as a religious community, we know of none to which we could more confidently or satisfactorily refer than to the New Hymn Book.

It would be impossible, out of a collection of 970 hymns, to specify all that have peculiar claims upon the lovers of sacred and devotional poetry. Suffice it to say, that we know not of any similar collection in which such persons will find a richer and more varied satisfaction. We must, however, mention (and we do it with sincere pleasure) the number and excellency of the hymns it contains on the agency of the Holy Spirit, and the diversified phases of the christian's experience. In reference to both these subjects we have long thought the former book sadly defective, and we are thankful to find this deficiency most amply supplied in the present one.

The *arrangement* of the book strikes us as both simple and comprehensive. There are some hymns which from their general character it is difficult to assign to any definite or exclusive locality, but as far as practicable, the hymns appear placed under the most appropriate headings, so that without the aid of an index (although a good one is supplied) we have been able to find almost any hymn we desired. The trustees have acted wisely in

bringing out *three* different editions of the New Book. The large one being printed in a bold clear type, will be very suitable for the pulpit, and for those whose eyes, unfortunately, are waxing dim. The one in double columns we greatly admire: one can hardly imagine that in so portable a shape there can be so large a number of hymns; and the small one we have no doubt will be a general favourite with our young friends. Around this we devoutly hope that the hallowed associations of early piety may luxuriantly cluster, and when advancing life requires the assistance of a more legible type, that in the larger book those associations may be perpetuated: that so the volume of poetical and christian sentiments which has been the joy of youth, may be the solace of declining years, whispering its animating truths into the sluggish ear of age, meetening the soul for a participation in that glad song of triumph which perpetually ascends before the throne from the spirits of just men made perfect.

In conclusion, we give the New Hymn Book a most cordial welcome, according due thanks to those brethren who have produced it, and hearty praise to the trustees who have disinterestedly assumed considerable pecuniary responsibility, that they may present to the Connexion a volume worthy of its patronage, and which we believe, when generally adopted, will greatly tend to the advancement of its best and highest interests.

BIBLICAL CRITIC AND ILLUSTRATOR.

No. II.

"THEY CUT THE CALF IN TWAIN."

"They cut the calf in twain, and passed between the parts thereof."—Jer. xxxiv. 18.

It was a customary thing to cut the victim which was to be offered as a sacrifice upon the occasion, into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both. (Gen. xv. 9, 10, 17.) This rite was practised both by believers and heathens at their solemn leagues; at first, doubtless, with a

view to the great sacrifice, who was to purge our sins in his own blood; and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin

writers. Homer has the following expression — "Having cut faithful oaths." (Iliad ii. ver. 124.) Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also Virgil, *Æn.* viii. verse 640.

The editor of the fragments supplementary to Calmet (No. 129) is of opinion that what is yet practised of this ceremony may elucidate that passage in Isaiah xxviii. 15, "We have made a covenant with death, and with hell are at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves," q. d. We have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by Fitts? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, they go to sacrificing a sheep (or two or three upon occasion, as they think needful) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, with all the speed they can, without skinning, they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." (*Travels*, p. 18.) In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making a covenant with death, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their coven-

ant (Gen. xxvi. 30)—"And he made them a feast, and they did eat and drink." Gen. xxxi. 54—"Jacob offered sacrifice upon the mount, and called his brethren to eat bread." This practice was also usual amongst the heathen nations.

THE APPLE OF SODOM.

LIEUTENANT LYNCH, in his "Expedition to the Dead Sea," says, "We picked up a large piece of bitumen on the seashore to-day. It was excessively hot to the touch. We gathered also some of the blossoms and the green and dried fruits of the osher for preservation. The dried fruit, the product of last year, was extremely brittle, and crushed with the slightest pressure. The green, half-formed fruit of this year was soft and elastic as a puff-ball, and, like the leaves and stem, yields a viscous, white, milky fluid, when cut. Dr. Robinson very aptly compared it to the milkweed. The Arabs consider this fluid a cure for barrenness. This fruit is doubtless the genuine *apple of Sodom*, for it is fair to the eye and bitter to the taste, and, when ripe, is filled with fibre and dust. Four jars, containing specimens, are placed in the Patent Office at Washington. The first notice taken of the apple of Sodom is by Josephus, who says that they have a colour as if fit to be eaten, but, if plucked, they dissolve into smoke and ashes. Tacitus mentions them as does De Charres in 1100, and later, Baumgarten and others. Yet many have heretofore derided their accounts as fabulous, and among those who believed them to be true, there has been a great difference of opinion as to the class of fruit to which the apple of Sodom belongs. One considered it the fruit of a hawthorn, and another of a species of *solanum*, and with this opinion Linnæus agreed. Others referred it to the fig-tree or pomegranate. The plant which we saw, in various places along the shores of the Dead Sea, resembled very closely the milk weed, which is so common in the United States: it is, in fact, a closely allied plant, being the *Asclepias procera* of the earlier writers, now, however, forming part of the genus *Culotropis*. This plant occurs in many parts of the East, and was known as early as the time of Theophrastus. It is a tall perennial plant,

with thick, dark green, shining, opposite leaves, on very short footstalks; the flowers are interminal, and have auxiliary umbels of a purple colour, containing numerous flattened, brown seeds, each furnished with a silky plume or pappus. The bark, especially at the lower part of the stem, is cork-like and much fissured. If it be cut, or a leaf torn off, a viscous, milky juice, exudes, which is exceedingly acrid, and even caustic, and is said to be used in Egypt as a depilatory. In Persia, this plant is said to exude a bitter and acrid manna, owing to the puncture of insects. Chardin says that it is poisonous. Both the plant and its juice have been used in medicine, and probably are identical with the *mudar*, or *madar* of India, which has attracted so much notice as a remedy for diseases of the skin."

JASSY.—JEWISH MARRIAGE.

WE were invited in the evening to a Jewish marriage. We went at the hour, but a long delay occurred, for the bridegroom not having brought a string of diamonds for his bride's head-dress—an ornament much valued here—she and her friends refused to let the ceremony proceed till it was purchased. "Can a maid forget her ornaments, or a bride her attire?" (Jer. ii. 32,) is a natural question in Israel at this day.

Returning to the house some hours after, we found that the marriage ceremony had been concluded, and that the company were now seated at the marriage-feast. From Mr. Colman we received an account of the previous part of the ceremony. Early on the marriage day the *Bathan*, or the poet, who performs a very prominent part, comes to the bride's house and addresses her most solemnly upon her sins, urging her to cry for forgiveness;—for marriage is looked upon as an ordinance by which sins are forgiven, just as the day of atonement, pilgrimages, and the like; and the Jews believe that it will be destined that day whether her luck is to be good or not. She and her attendant maidens are often bathed in tears during this address, which lasts sometimes two hours. The *Bathan* next goes to the bridegroom and exhorts him in the same manner. This done, the bridegroom puts on the same white dress which he wears on the day of atonement, and spends

some time in prayer and confession of sins, using the same prayers as on that solemn day. He is then led to the synagogue, accompanied by a band of music. The band next goes from him to accompany the bride. The parties are placed near each other, and the marriage canopy on four poles is held over them. The contract is read, and the sum named which the husband promises to give the woman in case of divorce. The fathers and mothers, friends of the bridegroom, and the bridesmaids, take the bride by the hand, and all go round the bridegroom, in obedience to the words, "a woman shall compass a man," Jer. xxxi. 22. A cup of wine is produced, and seven blessings pronounced over it. The bridegroom puts the marriage-ring upon the bride's finger, saying, "Behold, thou art consecrated to me with this ring, according to the law of Moses and Israel." Other seven blessings are pronounced over the wine; after which they taste it, and the glass is thrown down and broken, to signify that even in their joy they are no better than a broken shred. They are then led together to the bride's house, where we found them sitting at the head of the table in silence. The bride had her face veiled down nearly to the mouth with a handkerchief, which she wears during the whole ceremony. Her dress, and that of most of her companions, was pure white. Rev. xix. 7, 8.

The table was filled with guests, the men being seated on one side, and the women on the other. Before eating all wash their hands out of a dish with two handles, (Mark vii. 3,) so formed that the one hand may not defile the other.

It was singular to see this feast of bearded men, the faces of many of whom might have been studies for a painter. The feast at the marriage of Cana of Galilee was vividly presented to our minds. During the repast the music struck up; several Jews played well on the violin, violoncello, cymbals, tambourine, and a harp of singular shape, which they said was Jewish, not Christian. It was played by beating upon the strings with two wooden instruments, and the effect was pleasing. It is remarkable that, beyond the bounds of their own land, Israel should have so many instruments of music, while in Palestine, as the prophet foretold, "*The joy of the harp ceaseth.*" The *Bathan*, or chanter,

frequently interrupted the music, and excited the mirth and good humour of the company by his impromptu German verses on the new married pair and their friends.

We were not invited to sit at table,—for had we Gentiles touched their food, it would have been unclean,—but dishes were handed to us where we sat. Several times a plate went round the company for collections; the first time it was “for the cook,” and this they called “*the golden soup*”; the next time was “for Jerusalem;” and a third time “for the new married couple,” a present for the entertainment given to the company. The bridegroom should have preached a sermon to the company, but he being

unlearned, the chanter did it for him. After supper there was a dance, but not after the manner of the Gentiles. Some little girls first danced together: the uncle, a tall handsome bearded Jew, then danced alone; last of all he danced with the bride, leading her round and round by a handkerchief. This forms the concluding part of the ceremony enjoined by the Talmud. Wine flowed plentifully as at Cana; but being the simple wine of the country, not the slightest riot or extravagance was visible. When shall that marriage-day come of which the prophet speaks, “As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isa. lxii. 5.

OUR YOUNG PEOPLE.

GENTLE WORDS.

BE YE ALL MINDFUL OF THIS.

Did it never occur to even the most ill-tempered how much ill-feeling might be prevented and what a vast amount of unhappiness might be spared by the use of gentle words and the careful avoidance of unnecessary harshness towards our fellow men? Misfortunes are often of our own creation, and when a bitter taunt or an unkind expression escapes from our lips, we sow an evil seed, the fruits of which we must ourselves gather. One half the ills to which flesh is said to be natural “*heir*” are those which we wilfully entail upon ourselves by heedlessness and impolitic conduct. We know not the extent of the injury we may inflict upon ourselves by the voluntary creation of an enemy, even amongst the humblest of our fellow beings, and yet persons who are worldly-wise on all other points, are blind to their self-interest in this particular. A slight check upon our tempers—a little guard over our lips, and we may avoid much that is annoying to us, and gain readily much that we desire. Many an employer forfeits the heart service of those he employs by the exercise of unnecessary severity. Harsh expressions and uncouth abruptness towards those over whom our business places us, are the worst enforcements of authority we can attempt. All we gain by them in one moment, we lose in the next. A hard taskmaster may be obeyed

until his back is turned, but not a moment longer, while he who cultivates a friendly attachment among the hands he employs, is served at all times and seasons with willing and profitable cheerfulness. There are but few natures in the world that can be successfully driven, but the person must be depraved and lost indeed upon whom kindness and urbanity is cast away. Courteousness is as easy to be acquired as uncouthness, and kind words are as easily spoken as harsh ones. If men would more carefully study their own interests, and in many cases the natural good feelings of their dispositions, there would be fewer heart-burnings in the world and a more general use of “gentle words.”

A BEAUTIFUL ALLEGORY.

There was once a king who had a very beautiful garden, and grounds arranged with taste to please the eye, to afford refreshing shade, retired walks, commanding views; and besides, all the delightful fruits that could be produced. There was one superb old oak, so high and grand that it could be seen for miles around. There were roses, and lilacs, and flowering shrubs of every kind; in short, nothing was wanted to make it a perfect spot.

One day the king's head-gardener came in and exclaimed,

“Oh king, pray come out and see what

is the matter with your garden; every thing is wilting, drooping and dying." While he spoke other gardeners came rushing up, and all had the same sad story to tell. So the king went out, and there, to be sure, he found it as they had said.

He went first up to his grand old oak-tree, his pride and admiration, and said, "Why, oak, what's the matter with you, that you are withering and dying?"

"Oh," said the oak, "I don't think I am of any use, I am so large and cumbersome; I bear no flowers or fruit, and I take up so much room; and besides my branches spread so wide and thick that it is all dark and shady under them, and no flowers or fruit can grow there. Now, if I were a rose bush, it would be worth while; for I should bear sweet flowers; or, if I were a peach or pear-tree, or even like the grape-vine, I could give you fruit."

Then the king went to his favourite rose bush, and said,

"Well, rose-bush, what's the matter with you; why are you so drooping?"

"Why," said the rose bush, "I'm of no use, I have no fruit, I bear nothing but some flowers. If I were an oak, like that grand one in the middle of the grounds, I should be of some use; for then I should be seen for miles around and should do honour to your garden. But as it is, I might as well die."

The king next came to a grape-vine, no longer clinging to the trellis and the trees, but trailing sadly on the ground. He stopped and said,

"Grape-vine; what's the matter with you, why are you lying so dolefully on the ground?"

"Ah," said the vine, "you see what a poor weak creature I am; I can't even hold up my own weight, but must cling to a tree or a post; and what good can I do? I neither give shade, like the oak, nor bear flowers, like the shrubs. I can't even so much as make a border for a walk, like the box. I must always depend on something else, and surely I am of no use."

So on went the king, quite in despair to see all his place going to destruction; but he suddenly spied a little heart's-ease low down to the ground, with its face turned up to him, looking as bright and smiling as possible. He stopped and said, "You dear little heart's-ease, what makes you look so bright and blooming,

when every thing around you is wilting away."

"Why," said the heart's-ease, "I thought you wanted me here; if you wanted an oak, you would have planted an acorn; if you had wanted roses, you would have set out a rose-bush; and if you had wanted grapes, you would have put in a grape-vine. But I knew that what you wanted of me was to be a heart's-ease; and so I thought I would try and be the very best little heart's-ease that ever I can."

Children, can you see the moral? God didn't want a grown, learned, rich, great man in the place where he put you; if he had, he would have made one. He wants each of you to be a child while you are a child; but he wants you to be a good child, and the "very best little heart's-ease that ever you can." Will you try?

THE MOTHER'S LAST LESSON.

"Will you please teach me my verse, mamma, and kiss me, and bid me good night?" said little Roger, as he opened the door, and peeped cautiously into the chamber of his sick mother; "I am very sleepy, but no one has heard me say my prayers."

His mother was very ill—indeed her attendants believed her to be dying. She sat propped up with pillows, and struggling for breath—her lips were white—her eyes were growing dull and glazed—and her purple blood was settled under the nails of the cold attenuated fingers. She was a widow, and little Roger was her only—her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap, or kneeling by her side, whilst she repeated passages from God's Holy Word or related to him stories of the wise and good men, spoken of in its pages. She had been in delicate health for many years, but never too ill to hear little Roger's verse and prayers.

"Hush, hush!" said a lady who was watching beside her couch, "your dear mamma is too ill to hear you to night." As she said this, she came forward, and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything around her, the sobs of her darling aroused her from her stupor, and turning to a friend, she desired her to bring her little son, and lay him in her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of his dying mother. Alas, poor fellow! How little did he realize then the irreparable loss which he was soon to sustain!

"Roger, my son, my darling child," said the dying woman, "repeat this verse after me, and never, never forget it; 'When thy father and mother forsake thee, the Lord shall take thee up.'" The child repeated it two or three times

distinctly, and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The next morning he sought as usual his mother, but he found her stiff and cold—a corpse wrapped in the winding-sheet, and ready for the grave.

That was her last lesson. He has never forgotten it—he probably never will. He has grown to be a man—a good man—and now occupies a post of much honour and profit in Massachusetts. I never could look upon him without thinking of the faith so beautifully exhibited by his dying mother. It was not misplaced—the Lord has taken her darling up.

PREACHERS AND PREACHING.

DR. WADDEL, THE "BLIND PREACHER."

THE following interesting communication was addressed to the Hon. William Wirt, author of the "British Spy," by a descendant of the "Blind Preacher." It was originally designed for a private document, but has recently found its way into the public prints.

The distinguished notice you have taken of the Rev. James Waddel of Virginia, in the character of the "Blind Preacher," has induced me to give you some account of an event unnoticed by you, and which forms an era in his life—I refer to the restoration of his sight. I do this with less reserve, since it is generally understood that the British Spy had long been a warm friend of the subject of this notice; and that his removal from the vicinity of the Blind Preacher, in whose hospitable mansion he had received many and warm greetings, had left him uninformed of the event to which I have alluded, and of the circumstances which I propose to detail. You have described him blind, and while occupying the rude enclosure of a forest pulpit, addressing an unseen multitude in strains of eloquence which might captivate cities and win the admiration of grave senates. The incidents to which I refer were more private—in his own house and in the midst of his own family. For eight years he had been blind, a stranger

equally to the cheerful light of day, and the cheering faces of kindred and friends. It will readily be supposed, that in this lapse of time great changes had taken place. The infant had left the knee to rove amidst the fields—the youth had started into manhood, and bidding adieu to the haunts of his childhood, had gone forth to act for himself upon the theatre of life, with the hope indeed of again and again looking upon his venerable father, but without hope of that father's ever looking upon him. A calm and patient resignation had settled over the mind of this man of God, as a summer's cloud settles over the horizon of evening. Peaceful, hopeful, and reclining upon the bosom of Heaven, every painful solicitude about himself had fled away. His personal peace and christian submission were calculated, however, to concentrate his reflections and solitudes upon the destinies of his family here and hereafter. His eye could not now see for them; but he had a heart to invoke the watchfulness of an eye that neither slumbers nor sleeps, that neither grows dim with age nor infirmity. His palsied hand could guide them no longer, but patriarchal counsel was freely given and enforced by the tremendous realities of a future existence. The thread to be followed through the labyrinth of life, it was taught, had its fastenings in eternity; the responses of the heart to the biddings of conscience would be echoed

in eternity—the strings connected with human responsibility must vibrate in eternity—time and all sublunary things should be viewed in the light of eternity. But although the mental vision was acute and widely circumspect, the dark curtain still hung over the organs of sight, and seemed destined to rise no more.

And what if it should be otherwise—that hope of sight should take the place of resignation to blindness—and more than this, that hope should be turned into fruition—that after a darkness of eight years he should be presented with a broad daylight view of everything around him! And this I assure you was almost the fact; for after an operation for cataract, which, in the progress of some years had rendered light sensible, and then objects faintly visible—a strong and well constructed convex lens, procured by the kindness of a distant friend, enabled him in a moment to see with considerable distinctness. At this juncture, I happened to be at his residence, called by himself long before, Hopewell—and now fulfilling in happy reality, the import of a soft and cheerful name. The scene, without dispute, was the most moving that I had ever witnessed. The father could again see his children who riveted his attention and absorbed his soul. Among these, emotions of intense interest were visible in the eye, the countenance, and hurried movements. The bursts of laughter—the running to and fro—the clapping of hands—the sending for absent friends—and then the silent tear bedewing the cheek in touching interlude—the eager gaze of old servants, and the unmeaning wonder of young ones—in short the happy confusion from the agitation of joy—all taken together, was a scene better adapted to the pencil than the pen, and which a master's hand might have been proud to sketch. How I regretted that the mantle of some Raphael or Michael Angelo had not fallen upon me; then had my fame and my feelings, each been identified with the scene, and others should have been permitted to view upon the canvass what I must fail to describe upon paper.

The paroxysm produced by the arrival of the glasses having passed away, and a partial experiment having satisfied all of their adaptation to the diseased eye; behold the patriarch seated upon his

large arm chair, with his children around him, and scanning with affectionate curiosity the bashful group. There was a visible shyness among the lesser members of the family community while undergoing this fatherly scrutiny, not unlike that produced by a long absence. The fondness of a father in contemplating those most dear to him was never more rationally exemplified, or exquisitely enjoyed, than on this occasion.

And now, the venerable man, arising from his seat and grasping a long staff which lay convenient to him, had proceeded but a short distance, when the staff itself seemed powerfully, but momentarily to engage his attention—it had been the companion of his darkest days, the pioneer of his domestic travels, and the supporter of a weak and tottering frame.

He next proceeded to the front door to take a view of the mountains, the beautiful south-west range stretching out in lovely prospect at the distance of about three miles. All followed, myself among the rest; and the mountain scene, though viewed a thousand times before, was now gazed upon with deeper interest and presented a greater variety of beauties than ever. Indeed this mountain scenery ever after continued to delight my unsatisfied vision; whether my attention had not before this been carefully drawn to its beauties, or that the suggestive faculty linking the prospect with the sympathetic pleasures previously enjoyed, had thrown around me a pleasing delusion, I am unable to decide. Delusion apart, however, this sunny base of the S. W. mountains is a delightful region, distinguished not only by the natural advantages of a fertile soil, salubrious climate and beautiful scenery, but by a race noted for their social virtues and for a high order of intellect.

But to return to the individual whom I had left exercising a new-born vision upon the external world. The book-case interviews I had looked for with solicitude, and presently had the pleasure of witnessing. Watts and Doddridge, and Locke, and Reid, with a host of worthies, had been the companions of his best days; there had been a long night of separation. The meeting and communion was that of kindred souls, and complimentary alike to his piety, scholarship and taste. The sight of his own

hand-writing upon the blank leaves of his books, was in itself a small circumstance, but seemed to affect him not a little, associated no doubt with varied reminiscences of past days. I left the house full of reflections. I had been always awed by the solemn sanctity and personal dignity of the Blind Preacher. The yearning solicitude which I had just witnessed, of such a father over his children, seen now for the first time after the dreary blindness of years, had melted my feelings. My imagination took flight, and passing rapidly through time, was conducted through the incidents of this day to the resurrection day; when the saint of God, throwing off the trammels of the tomb, with quickened vision and more than mortal solicitude, looks around for the children of his pilgrimage.

STEALING PREACHING.

BY REV. DR. HUMPHREY.

Stealing preaching may seem a harsh epithet when applied to anybody. It is not one of my own coining, and I am sorry there should ever have been any foundation, in this christian land, for such a charge. In common parlance, those are chargeable with stealing preaching, who ordinarily attend public worship with the denomination to which they profess to belong, and though quite able to contribute their just proportion for the support of the gospel, refuse to pay anything. Some such there are, I am sorry to say, and they are of two classes. A few, in some denominations, take the ground, that the gospel ought to be preached without pecuniary charge to anybody. With them preachers who receive salaries, are, "hiredlings," "dumb dogs that cannot bark" without being paid for it. This class, I believe, is smaller than it was thirty years ago, and is still on the decrease. The other class admit that ministers have a just claim to a comfortable support, but refuse to contribute anything on various accounts.

One man withdraws his support, because in settling the minister, he was not consulted as he thinks he ought to have been, or because he preferred somebody else. Another, because the pastor, to whom he was once attached, has somehow offended him. Another, because the new church was set a few rods

from where the old one stood. Another, because the minister of his choice has been dismissed without any good reason. Get who they will he is determined never to pay anything more, although if he withdraws himself, his family continue to attend, as before. Another, because somebody in the congregation has, as he alleges, cheated, or injured him in some other way—and so on.

They do not *certificate* to another sect. They continue to attend public worship as if nothing had happened, or if not, as I said just now, their families do, but they pay nothing, or next to nothing for the support of the minister. This many of their neighbours, who are obliged to bear all the burden, will insist upon it, is *stealing preaching*, and I hardly know how to rebuke them.

Now I confess, it seems to me, that whether the epithet is too harsh or not, it is *dishonest*, (or if anybody likes the term better,) it is *sponging* money out of the society, to receive the benefit and refuse to pay anything for it. If a man changes his religious opinions, and in a regular way joins another sect, there is nothing to be said. "To his own master he standeth or falleth." But I cannot for the life of me see how it is honest, as between man and man, for one who is able to do his share, and still continues to "sit under the droppings of the sanctuary," to pay nothing.

This is the more grievous and reprehensible, when members of the church set such an example, as they sometimes do, to the great scandal of religion, as well as to their own spiritual detriment. I cannot see how they can expect to enjoy communion with God and "grow in grace," while they refuse to do anything for the support of that Gospel, in which all their hopes of heaven centre.

Some churches have an article in their covenant, by which they mutually engage to contribute according to their ability for the support of public worship, so that if any one refuses, he breaks his covenant and falls under church censure. I can see no valid objection to inserting such an article in every church covenant, and whether inserted or not, it is clear to me, that in the nature of the case, refusing to help and support the Gospel should be regarded and treated as a disciplinable offence.—*New York Evangelist and Presbyterian.*

POETRY.

THINGS THAT CHANGE.

BY MRS DEMANS.

Know'st thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping,
Their towers may yet be seen;
Far down below the glassy tide
Man's dwelling where his voice hath died.

Know'st thou that flocks are feeding
Above the tombs of old,
Which kings, their armies leading,
Have lingered to behold?
A short smooth greensward o'er them
spread
Is all that marks where heroes bled.

Know'st thou that now the token
Of temples once renown'd,
Is but a pillar broken,
With grass and wall-flowers crown'd?
And the lone serpent rears her young
Where the triumphant lyre hath sung?

Well, well I know the story
Of ages pass'd away,

And the mournful wrecks that glory
Has left to dull decay.
But thou hast yet a tale to learn,
More full of warnings sad and stern.

Thy pensive eye but ranges
O'er ruined fane and hall;
Oh! the deep soul has changes
More sorrowful than all!
Talk not, while these before thee throng,
Of silence in the place of song.

See scorn, where love has perish'd;
Distrust where friendship grew;
Pride, where once nature cherish'd
All tender thoughts and true!
And shadows of oblivion thrown
O'er every trace of idols gone.

Weep not for tombs far scatter'd,
For temples prostrate laid;
In thine own heart lie shatter'd
The altars it had made.
Go, sound its depths in doubt and fear;
Heap up no more its treasures *here*.

GOD IS LOVE.

Love is thy name, thou glorious Holy One,—
Love is thine essence, deep, serene and pure;
God of the angels, on thy glowing throne,
Deep are thy counsels and thy glory sure.
Through all the shining ranks of Heaven's high host,
Adoring love fills every angel-breast;
They worship Father, Son and Holy Ghost,
And in thy service, God of Love, are blest.
How sweet that love shall make thy saints' eternal rest!

Yes! God is Love; the gorgeous sun proclaims—
The moon—the stars—the azure vault above—
All speak thy dreadful—thine endearing names,
Yet all conspire to call their Maker Love.
And earth, responsive, and the swelling sea,
With all their beauty of the fields and waves,
The lily's fragrance on the sunny lea,
The billow's music, when the ocean raves,
Own thee, their Sovereign, Love, thy children, not thy slaves.

And shall not man, redeemed by sovereign grace,
Most fearfully and wonderfully made,
Endowed to share thy glorious dwelling place,
And taste thy love, in robes of grace arrayed—
Proclaim thee, Lord, the fountain and the stream
Whence all our daily mercies richly flow?
And praise the Love which could a race redeem—
In wondrous condescension, stooping low,
To raise us up to Heaven from sin's abyss of woe?

CORRESPONDENCE.

SCRIPTURAL MOTIVES.

To the Editor of the General Baptist Repository.

DEAR SIR,—I hope a few more remarks on C. L.'s queries relative to "Scriptural Motives," will not be thought superfluous. Had I considered the subject of small importance; or had the remarks upon it that have appeared in your Dec. and Jan. numbers have been satisfactory to my mind, I should not have written the following lines. Our actions are pleasing to God only as they are prompted by right motives. I am very sorry, Mr. Editor, that any of your correspondents should seem to have a doubt concerning the scripturalness of presenting the "joys of heaven and the terrors of hell as motives to a religious life;" or concerning the compatibility of so doing with the belief that supreme and pure love to God is the first and most essential element of religion. This seems to me to be C. L.'s case. The scriptural accounts both of hell and of heaven are of a character which, if believed, must afford powerful motives to obedience of the gospel. These accounts are most plain, numerous, enter into many particulars of both states, and are given in the most soul-stirring language. In one instance a lost soul in hell is set before us, invoking in vain a mitigation of his own torments, and a messenger to be sent from the dead to his wicked brethren left behind. With what burning words does the apostle Paul describe the doom of the lost, 2 Thess. i. 7—9, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know 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." How many other passages might be quoted, in which are such terrible phrases as the following, "unquenchable," "eternal fire," "weeping, wailing, and gnashing of teeth," "the lake which burneth with fire and brimstone," &c., and which are used relative to the state of the damned. Perhaps in support of scarcely any cardinal doctrine of christianity could a greater mass of scriptural proof be adduced than that of the everlasting duration of hell's torments. Unless, then, we are infidels, or can divest ourselves of fear, hope, and desire, must not the existence of these accounts prompt us to repentance? But, Mr. Editor, the inspired writers use their descriptions of heaven and hell for this purpose. The parts of Scripture in which they are so

used, are too numerous to be quoted in this paper. We will mention a few specimens—Matt. xxiv. 46, 47, 51. In these passages, heaven and hell are referred to as motives to readiness for the coming of the Lord. This is the case also at the close of each of the three sections of the following chapter. See Matt. xxv. 10—13, 23, 30, 45. The description given us in Luke xvi. 19—31, of the rich man in hell, and of Lazarus in heaven, is obviously introduced to prompt us to avoid the covetousness, and neglect of a proper use of our property and talents for God, which are condemned in the former part of the chapter. I am afraid of being tedious in naming more, and therefore leave your readers with Rom. vi. 21—23; Matt. xvi. 25—27. Does not God require ordinary ministers to pursue this course with their hearers? Are they not commanded to charge the rich to be rich in good works, "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. vi. 17—19. See also Tit. ii. 13. Ezek. xxxiii. 1—6, is doubtless intended to apply to Zion's watchmen, or ministers of the gospel. If, therefore, preachers do not warn the wicked of hell, the blood of souls will most assuredly rest upon them. And, Mr. Editor, who is there, having any christian feeling, can see his fellow-immortals rushing on to the precipice of the gulf unfathomable, without sympathizing with holy Doddridge when he says,—

"My God, I shudder at the scene,
My bowels yearn o'er dying men," &c.

Finally, on this part of the subject, the terrors of hell seem necessary, and peculiarly adapted to lead sinners to repentance and faith. I cannot conceive how a sinner can fly to Christ the only refuge from the wrath to come, unless he feels his exposure to the penalty of that wrath. Unless he has a vivid, correct impression of the death which is the wages of sin, he cannot have a correct one of the awful nature and desert of sin, nor the value of Christ's atoning blood. Hence, experienced ministers have found very commonly that their appeals to sinners, exhibiting the terrors of the law, have been most owned by God in producing the cry, "What must I do to be saved." "Few," says Dwight, "are ever awakened and convinced by the encouragements and promises of the gospel; but almost all by the denunciations of the law." The justly celebrated J. A. James says, "that from a discussion of some of their most success-

ful preachers in his vestry, it was concluded that sermons on alarming and impressive texts had been most blest in producing conviction of sin." Surely, then, no one needs doubt the scripturalness or even the necessity of presenting the joys of heaven, but especially the terrors of hell "*as motives to a religious life.*"

But the second part of C. L.'s query is, "how far is it compatible to introduce them as persuasives to religion, while we regard supreme and purely disinterested love to God as its first and most essential element?" To answer this question it seems needful to enquire,—Is love to God the most essential part of religion? if so, is this love "supreme, pure, and disinterested," or what is its nature? and lastly, is it consistent to present the "joys of heaven," &c. as motives to religion, while we regard love as its essence. With regard to the first of these enquiries, my firm conviction is, that love to God is the soul, yea, the very essence of real piety; that any religious act that is not prompted by this love, is not any part of religion in God's esteem. In this conviction, however, I seem, at least to myself, to differ from brother Scott, and perhaps other esteemed brethren, and therefore I pen what follows, not only to answer C. L., but to be corrected if I am in error. I assure you, Mr. Editor, that, as a professed teacher of God's holy truth, I am unspeakably anxious that my trumpet should give no uncertain sound, especially upon a subject of the vital importance of that under notice. Brother Scott maintains that the supposition that we have not "special regard to our own personal advantage in the pursuit of our religious course is alike opposed to the whole spirit and tenor, and design of divine revelation." Then in the following paragraph, he says,—"that the christian is urged by various other motives, there can be no doubt. Gratitude, and love to God, are motive influences to, which no christian can be a stranger; and in proportion as these prevail we shall be constrained to acts of cheerful obedience, without any immediate consideration of personal advantage." Again, "the consideration that enters most deeply into our minds, and that operates most powerfully in keeping us in the way to heaven, will be found to be that which our Lord sets before us, namely, the *hope of getting to heaven.*" Now the love of God in these passages seems to have a subordinate place as a motive to our religious acts. To my mind, my brother's ideas are very unhappily expressed, and calculated to produce an erroneous impression. First, he says we have special regard to our own per-

sonal advantage in the pursuit of a religious course; then, that love to God is a motive, and as it prevails, this regard is abandoned, or subordinated; that the consideration that operates most powerfully is the hope of getting to heaven.

Mr. Editor, love to God is the sole spring of all right acts in a religious course, and all other right feelings spring from it, or are subordinate to it. The Scriptures, in support of this position, are too numerous to be quoted. Our Lord's reply to the lawyer, Matt. xxii. 37—40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it—Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Love is also said to be "the end of the law," "the fulfilling of the law," "the keeping of God's commandments," and to be above all gifts, attainments, and graces. Rom. xiii. 8, 10; 1 Tim. i. 5; 1 Cor. xiii.; 1 John v. 3. We are commanded to do all we do to the glory of God; to be willing to forsake all; to bear the cross, and come after Christ.

Secondly, as to the nature of this love, or whether it is supreme, pure, and disinterested, we may take scripture illustrations for our guide. That it is supreme, or in degree above that which we feel towards all other objects, will appear from some passages already quoted, but especially from Luke xiv. 26, 27, John xxi. 15—17. I cannot be sure that I know what C. L. means by "pure and disinterested love." The Scriptures explain the nature of love to Christ rather by that of some of the natural relations, and by its fruits, than by such terms as "pure and disinterested." The believer's love to Christ, for instance, is represented as that of a wife towards her husband. The whole book of Canticles is an expansion of this illustration. How appropriate the following language is, as expressive of the believer's love to his Divine Lord. "Tell me, O thou whom my soul loveth, where thou feedest—where thou makest thy flock to rest at noon," &c. In Psa. xlv. is the same illustration; and the church is assured that He (Christ) is her Lord, and commanded to worship him.—Psa. xlv. 11. Other illustrations of the same kind might be quoted, but these are sufficient. Now I know not, Mr. Editor, whether we can conceive of a purser, more ardent, yea, perhaps we may say, more disinterested affection, than that of a pious woman towards her beloved husband, except it be affection of the believer towards Christ; for certainly that which is illustrated must exceed the illustration. Gratitude attends

it, but that is not *the love*; desire and hope are the fruits of it, but these are not *the love*. It seems to be the delight of the whole soul in God from a perception of his unutterable beauty and glory. As this beauty and glory are made manifest most resplendently in Christ, it is the delight of the soul in Christ.

"All my capacious powers can wish,
In Thee most richly meet;
Nor to my eyes is light so dear,
Nor friendship half so sweet."

For other expressions illustrating the nature of love to God and Christ, taken from the experience of inspired writers, and the fruits of love, the reader may consult *Psa.* lxxiii. 25, 26, "Whom have I in heaven," &c. *Lam.* iii. 24, "The Lord is my portion," &c. *Phil.* i. 20—23; iii. 7, 8, "But what things were gain to me." &c.

Upon the whole, Mr. Editor, while I do not adopt C. L.'s description in toto, I think my dear brother Scott has not expressed himself with his wonted care in saying that purely disinterested love to God has no existence, except in "a disordered imagination;" and then in a few sentences after, in saying "christians often feel ardent love to God, when at the time they have no distinct reference to benefits and blessings which they have received, or which they hope to attain." This seems to me to be saying a thing cannot be, and yet may be. Love to God is a fruit of the Holy Spirit; and "that which is born of the Spirit is *spirit*."

Finally, the consistency, with this view of religion, of presenting "the joys of heaven and terrors of hell, as motives to a religious life," or *how far* this course is compatible with this view? Mr. Editor, all the doctrines of the gospel, and the affections and acts which, under God, they produce, are but several links in *one chain*. They arise from each other, and mutually aid each other. Take one away, the rest fall. For illustration,—the doctrine of human guilt and exposure to wrath, the necessity of the new birth, justification of grace by faith in Christ. Now one of these cannot be taken away without throwing down the others. Other doctrines might have been added to them. So it is with the affections and acts which they produce,—faith works by love; joy, peace, fear, hope, &c., follow. Take one of these away, and the chain is broken,—without the fruits there is not the Spirit, without the Spirit not the fruits. Hence, as appears to me, the effects of "the joys of heaven and terrors of hell," as described in *God's word*, are not opposed or unfavourable to religion as consisting in love, but both aid it, and are the fruits of it. Hell is not only an unutterably miserable, but an

inconceivably wicked place, and all its misery is the *sole effect* of its wickedness, and *in proportion* to it. Are not these facts peculiarly adapted to impress us with the awful nature of sin, the dread of sinning, as well as of the misery to which sin leads; to produce a desire to be saved, and to lead the poor perishing soul to Christ? Need we be afraid of an excess of such feelings as unfavourable to love? Verily the christian, in proportion to his love to God, will say, "Oh! apart from its miseries, I could not live in hell. Heaven is an unutterably holy, as well as happy state; and happy, solely because holy. The view and hope of it, therefore, prompt us to love." 1. *John* iii. 3, "And every man that hath this hope," &c.

Wirksworth.

R. STANION.

READING THE SCRIPTURES AT PRAYER MEETINGS.

A CORRESPONDENT asks, "Is it best to read the Scriptures at our Sabbath morning and week night prayer meetings, or to have all prayer and singing?" We say at once in reply, that the reading of the scriptures, in our judgment, is suitable at all meetings for religious and social worship. A well selected Psalm, or chapter from the Old or New Testament, adds to the interest and usefulness of our religious exercises. When we pray we speak to God: when we read, God speaks to us. The word of God gives to us materials for prayer; its precepts, promises, and revelations may thus be inculcated on our hearts. Any religious exercise, in which the word of God is overlooked has ever appeared to us defective. The habitual neglect of the Scriptures at prayer meetings, has often been complained of by thoughtful christians. Even in domestic worship, the regular reading of the Scriptures is of great importance. How else are our families to become familiar with the word of God? And if its devout and regular perusal be neglected, how can we expect those around us to acquire that reverence for the holy book, which is essential as the basis of true and enlightened piety? G.

QUERIES.

I.

Is it obligatory on christians to receive the sacred volume as the production, *in all its parts*, of an infallible Intelligence? Vide 2 *Tim.* iii. 16. DUBTOR.

II.

WHAT would be a proper and scriptural

mode of treating a member who had taken the benefit of the insolvent debtor's act, and who, on the plea of necessity, pays no dividend, and retains his goods? B. Y.

III.

Would a G. Baptist be justifiable in withdrawing from a P. Baptist church and joining a G. B. church some miles away, on the following grounds:—He is rendered uncomfortable by disputes about doctrines, and by the display of an anti-missionary spirit, amongst some of his fellow-members, and he feels that the same habits

and feelings discourage the timid and enquiring? B. Y.

IV,

Is it consistent with our principles as Baptists for a deacon of a Baptist church to collect "church rates?" What discipline should be exercised towards a person who for worldly ends so far violates his professed principles? A BAPTIST.

WE respectfully invite the attention of our correspondents to the above queries, and shall be glad of concise and cogent replies.—Ed.

REVIEW.

THE INFANT CLASS IN THE SUNDAY SCHOOL.
An Essay to which the Committee of the Sunday School Union adjudged the first prize. By CHARLES REED. *Sunday School Union, 40, Paternoster Row.*
18mo., pp. 136.

Who can estimate the importance of the Sabbath School in Great Britain? How many blessings it has diffused; how much and valuable instruction it has imparted; how numerous are the evils it has averted; and how great an influence it has had, and is destined to have on the interests and well-being of this empire, and through it on the whole world, none can calculate. It takes the young under its gathering care. It is a father to the fatherless. It is an instructor of the ignorant. It remembers the forgotten. It draws the little ones from the vanities of the world, and leads them to the sanctuary of God. It is a nursery for the church, and for heaven. Nor are its benefits to be looked for only amongst those who are the recipients of its favours, those who live and labour for its support and prosperity are themselves partakers of its blessings. Who can contemplate the kind of agency which is brought into operation from Sabbath to Sabbath without profound interest? Here are the thoughtful and benevolent in our churches employing their best energies, as teachers, superintendents, visitors, &c; and under their guidance the rising and pious youth of both sexes, giving their early hours to teach the young and to lead them in the right way; and thus, while doing good, obtaining often a delightful reward in their own bosoms, both from the character and success of their labours, and from the beneficial influence which those very toils exert on their own hearts. Who can despise the Sabbath-school? "We have seen the Sunday School Institution

spring up from nothing, till it comprises 250,000 teachers, and 2,000,000 scholars, with an average of five years schooling for each child."* We have seen its humble and unpretending efforts remove ignorance, prevent crime, enlarge the church, and give a tone to the character of multitudes which is the security of our land in times of danger and peril. We hope to see the perfecting and enlargement of its operations, until not a child in all this land shall be without its benefits, and not a young person shall be found who has not received some gracious influence from its hallowed power.

Our grateful admiration of its immense benefits, should not cause us to overlook any defects which it may present. It should rather stimulate us to use every means in our power to remove them. One very common defect in Sabbath schools, as it appears to us, arises from the comparative neglect of them by the more intelligent and influential members of our congregations. In some cases, friends of this order feel it to be an honour and a privilege to give their labours to the Sunday school, and the benefit derived by the school and the church from this source is apparent. But in too many, this class keep themselves and their highly educated sons and daughters from the school-room, either from an erroneous conception of the wants of the Institution, or from a mistaken sense of dignity. Would to God that every christian was properly sensible of the honour God confers upon him in making him "a teacher of babes," and of the real importance attaching to large and correct intelligence in those who are thus employed!

Another defect, and one it is the purpose of this well-written essay to exhibit and

* Baines.

remove, is the want of what may be called the infant class in connection with the Sabbath school. The distinguished honour conferred on this essay, by the Sunday School Union Committee, render any commendation of ours superfluous. We do, however, most earnestly solicit all our readers who are Sabbath school teachers to give this essay a patient and candid perusal. We are assured that this will lead to some good result, and may tend to the adoption of some plans which will increase the efficiency of the Sabbath school. We have read the volume with delight, and on laying it down, the question at once prompted itself, "Why not at once attempt the formation of an infant class in all our schools?"

The Essay is divided into ten chapters. The first removes objections to an infant class: the second shews the arguments in favour: the third shews the requisites: the fourth how to work: the apparatus required, the teacher at work, various means of usefulness, discipline, &c., fill up the remainder. The book is well-written; the subject is important; and we shall be thankful if this notice induces our teachers to give the work and its suggestions their best attention.

THE BOYS OF THE BIBLE. *Parts 1 and 2.*
Winks, Leicester.

The title of this beautifully printed book at first startled us, like Gilfillan's "Bards of the Bible," as being somewhat curious and quaint, but the perusal of these parts has made it a very favourite. Mr. Winks, the author and publisher, has happily hit "his own vein," and the mine which he will thus lead the boys and girls in our families to explore, is rich and productive. We are so delighted with the book that we should be glad to see it in every family and among every boy's first book stores.

The "boy brothers," (Cain and Abel), is happily conceived. The narrative keeps well to the Scripture text, and the imagination thrown around it is simple, natural, and evangelical. The introduction of a drama-like poetical conversation, between the Father of us all and his docile boy, Abel, is happy, and the verse is decidedly Shaksperian. The next part, No II, gives "the boy of promise," (Isaac) the history of whose progenitors, and the narrative of whose birth and early training, is very happy. In this, as well as in the preceding part, there is a piece of dramatic composition, representing the conversation of Abraham and Isaac, when he was offered up for sacrifice; which in deep, touching interest and truthfulness to nature we have seldom seen surpassed. We should be glad, had we room, to give the whole scene. We shall be most happy if the future numbers of this work fulfil the promise of the present. Each number is embellished with an engraving.

POPERY THE CURSE OF CHRISTENDOM.

Rev. J. B. Pike of Bourne, is preparing for publication, "*The Curse of Christendom*, or the system of popery exhibited and exposed." From the prospectus now lying before us, and from the known capacity of the author, we are assured the work will be both able and opportune. The cruel despotism of popery, its debasing influence on the mind and heart, and its blasphemous theology, combined with the gigantic efforts now making for its extension and revivification in our land, render all efforts to expose and resist it, highly worthy of encouragement. We shall be happy if Mr. Pike speedily obtains a large list of subscribers. As soon as 1000 are obtained at 3s. 6d., the work will be sent to the press.

OBITUARY.

JOSEPH BIRCH was born at Old Basford, near Nottingham, March 30, 1806. His parents were of good repute, though not truly pious. When six years of age he was sent to the Sabbath-school in connection with the Established Church. He says in a little journal which he kept,—“I continued to attend the Church-school for upwards of six years, and made some proficiency in reading, but am sorry to say that in this school no religious instruction was given. As my parents did not attend any place of worship, and I being of retired

habits, I generally spent my Sabbaths at home, reading every book that came in my way. By this means I acquired considerable knowledge; but alas! I was entirely ignorant of the Bible, not having a copy in my possession. I continued in this state for several years until, blessed be the God of all grace, I was invited by the teachers of the General Baptist Sabbath-school to assist them in their labours. I complied with this invitation, and entered the school in October, 1823.” He says, “This was the commencement of a new era in my ex-

istence. The order of the school, the singing of the children and the prayers of the superintendent, all operated very powerfully upon my mind. Never shall I forget the emotions I experienced when one Sabbath morning at the opening of the school, the children sang,

'Give us, O Lord, the attentive ear,
And teach our hearts to pray.'

I believe then that the light of heaven beamed upon my soul."

His connection with the school brought him under the sound of the gospel. Mr. Stephen Taylor, then of Carlton, visited Basford, and our departed friend seems to have enjoyed much instruction under his ministry. About this time he says, "I became deeply convinced of my state as a sinner before God; I sought his mercy through the death of his Son, and I believe, experienced his forgiving love. I could rejoice all the day long." He laments that he did not open his mind to some christian friend whereby he might have enjoyed advice, sympathy and comfort. Like many others he neglected to cultivate a spirit of watchfulness and prayer, gave way to temptation, and like Bunyan's christian, lost the roll of his acceptance out of his bosom. The means of grace were not wholly given up, so that the invitations and promises and threatenings of God's Word were heard again and again. Conscience became quickened and he became alive to his perilous condition.

On May 7th, 1826, he says, "Heard Mr. Whitehead of Castle Donington preach from 1 Cor. i. 23. This was a memorable day, a day to be retained in my thoughts even in eternity. I was enabled to trust in the Lord Jesus Christ for the pardon of all my sins."

On June 11th, "Heard Mr. Fogg preach from Luke xxiv. 46, 47. 'It behoved Christ to suffer,' &c Then I experienced such an overflowing of peace and joy that language can scarcely describe. I could then say with Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'" He then began to meet with a few friends for mutual improvement, and in a short time had sufficient courage to assist in conducting the prayer-meeting, and even to give a few words of exhortation.

On March 4th, 1827, he says, "I was baptized in Stoney-street chapel, Nottingham, and united with the church in that place. My father and mother, and the young person who afterwards became my wife, were all baptized at the same time. Mr. Ayrton, then a student, now of Chesham, preached in the morning, and I was received into the church by Mr. Pickering in the afternoon. Without shame I confes-

sed my Lord and I was privileged to sit down at his table." Our friend then became a tract distributor, and shortly after he was invited by the preachers connected with Stoney-street church to assist them in supplying the village pulpits. He says, "I preached my first sermon at Hucknall on Oct. 5, 1828. The text was, 1 Tim. i. 11. — 'The glorious gospel.' I can truly say that the only motive by which I was influenced was love to the Saviour and love to precious souls." Thus, the talents of our brother were encouraged and cultivated. His name was entered upon the preachers' plan, from which it was never removed until his body was consigned to the grave, a period of twenty-three years. He was beloved by his brethren on the plan and evidently sought their comfort and usefulness as well as his own. He was, emphatically, in the church of Christ, a man of peace. During the latter part of his life he was seldom at home, as a situation had been procured for him as traveller for Dr. Holloway, of the Strand, London. This kind of life was too fatiguing for his feeble constitution, and he was ultimately obliged to give it up. He never did possess much physical energy, but that which he did possess seemed all but exhausted.

After his return home, he did not seem to enjoy that peace and tranquillity of soul which at all times are desirable, but especially so when in the furnace of affliction and in the prospect of death. The visits of christian friends—a renewed application to the word of God and the throne of grace, brought him, by the power of the Holy Spirit, into the sweet enjoyment of that peace which passeth all understanding. In addition to this there were indications that the good Spirit of God was at work upon the hearts of some of his children. This tended very much to calm his mind. His confidence in Christ was strong, and his hope of eternal life truly animating: Jesus was all and in all to his soul. He loved to talk of him, and longed to see him. He often said, that his only wish to live was, that he might be able, in some feeble way, to promote the interests of the church with which he had been identified for twenty-five years. The decree of God was otherwise. His work was done. A few days before his death he told his pastor that he was convinced that he could not be long here, and hoped that he would improve his death from 2 Tim. i. 12, "I know whom I have believed, and that he is able to keep that which I have committed to him against that day." He also said that it afforded him great pleasure to give him the name of one of his children to take to the church meeting for baptism and fellowship. There was another of his children who had sought

and found mercy, but he was not aware of it. He was not permitted to see his dear child baptized and admitted amongst the Lord's people; but if departed saints are permitted to witness the scenes which take place in the church of Christ on earth, it must have afforded his spirit, as it did those of the seraph and the cherub, great joy to behold the church of the Lord Jesus increased from the circle of his fatherless family.

On the day that his earthly career terminated, he sent for his minister that he might, as he said, "take his farewell before he left." Death was doing his work. His countenance indicated that the foundations were giving way. He expressed his confidence in Jesus as his rock and refuge.

He read a portion of Scripture, but being exhausted he requested one of his children to finish the chapter. After a short time he rose from his seat—walked into the kitchen, but life was fast ebbing; Mrs. Birch hastened after him to support him, and in a few seconds he breathed his last, leaning upon her shoulder. Thus died our friend on Nov. 3rd, 1851, in the forty-fifth year of his age. His death was improved according to his request, to a large and attentive congregation, in Stoney Street chapel. Our friend had considerable talent for writing poetry. Many of his pieces are excellent, and in their spirit truly pious. May all his beloved children, with their dear mother, follow him to heaven. Amen. H. H.

INTELLIGENCE.

CHESHIRE CONFERENCE.—Mr. Editor,—I take the liberty, through the Repository, of informing the churches in this district, that the Cheshire Conference will meet at Stockport, all being well, on Good Friday next, (and not at Audlem as formerly announced). All the other arrangements remain unchanged, viz., R. Stocks of Macclesfield, to preach in the forenoon; meeting for business in the afternoon; and a public meeting in the evening. I hope our Stockport friends will inform us, through the medium of your April number, of the locality of their usual place of meeting for worship. Yours truly,

Macclesfield.

R. STOCKS, Sec.

BAPTISMS.

THURLASTON. *Baptism and Revival of Religion.*—The G. B. Church Thurlaston had for a considerable time previous to the last Association been under a spirit of great apathy. Though the congregations were regular, and the ordinances of religion duly administered, yet the word of the Lord did not seem to produce any beneficial effects. A gloomy calm hung over the services of the sanctuary, while several of the members most painfully manifested a worldly disposition; so that the state of affairs was far from being either satisfactory or safe. These sentiments were presented in the last annual report, which brought the state of the church more seriously before the members. This excited a spirit of inquiry, and it was resolved to devote one Lord's day morning in the month, for the purpose of relating their experience to each other, also to offer special prayer to Jehovah for his blessing. The promise of the Lord was speedily fulfilled; the windows of heaven were opened and blessings abundantly bestowed. A better state of mind was apparent,

and pleasing indications of the fruits of righteousness; a meeting for inquirers was also appointed, and serious persons were invited to attend; sometimes twelve or fourteen have attended at one time, and have been met, as opportunity permitted, by the ministers, between the public services of the Lord's day. The word of the Lord has been glorified; serious impressions have been made, and many have feelingly inquired after the way of salvation.

On the 10th of August, four persons were baptized and added to the church, and one other in about two months afterwards. The work of the Lord still goes on; congregations are exceedingly good, and a growing seriousness pervades the whole.

On Jan 25, the nature and proper subjects of baptism were discussed, in a discourse addressed to a crowded congregation, from Acts viii. 38, after which seven persons were baptized, on a profession of their faith in Christ. In the afternoon the doctrines of the General Baptists were briefly stated, illustrated and enforced, from Acts ii. 42; the newly-baptized were then received by the right hand of fellowship, and the ordinance of the Lord's supper administered to a large assemblage of communicants amidst many tears of sacred joy.

There are now waiting for communion with the church five approved candidates, and a pleasing list of hopeful inquirers. May the Lord continue to prosper Zion! S. R.

LONDON, *Commercial Road.*—On Thursday evening, Jan. 29, our pastor baptized ten persons, who with nine others from sister churches, were received, on the following Sabbath, to our fellowship in the usual way; and we are happy to state there are many more waiting to obey their Saviour's command. Some of the above were from the

Sabbath School. May many more be added to us of such as shall be everlastingly saved.

W. B.

BIRMINGHAM.—On Lord's-day morning, Feb. 1st, Mr. Cheate delivered a baptismal discourse, and afterwards immersed five young persons. In the afternoon he received the candidates into the church, and administered the Lord's-supper to a goodly number of communicants.

CASTLE-DONINGTON.—On Lord's-day, Jan. 4, two persons, one male and one female, were baptized by immersion at the G. B. chapel, after a sermon by the Rev. R. Nightingale, from 1 Peter ii. 21: also on Sabbath day, Feb. 1st, five others were baptized at the same place, after another very appropriate sermon from 1 Peter, iii. 21. The attendance on each occasion was good and attentive, and the newly-baptized were all publicly recognized as members of the church, and added to our number.

J. P.

BRADFORD, Prospect-Street.—On Lord's-day, Feb. 1st, five persons were baptized in the presence of a good congregation.

CROSTON.—This new interest has made its first addition by baptizing three believers and receiving them into its fellowship Jan. 11. The occasion was an interesting one, arising from it being the first in connection with the place. The kindness shown by the friends at Woodhouse, who placed their pulpit, chapel, and baptistry at our service, as well as took part in the administration of the ordinance, and showed no small hospitality, deserves our acknowledgement. This delightful day was closed by an address to the newly-baptized in the evening, from 1 Cor. xv. 58, after which the emblems of the Redeemer's death were partaken of by the church and several friends from neighbouring churches, who were present on the occasion.

BURTON-UPON-TRENT.—On Lord's-day, the 15th of February, the ordinance of believers' baptism was administered in the General Baptist chapel, in this place, when three males and one female followed the Saviour through the watery element. The Rev. R. Kenney preached on the occasion from Matt. xxviii. 19, 20. One of the candidates is a member of the Wesleyan community, and the other three were admitted by the right hand of christian fellowship into the church in the afternoon. In the evening a most excellent sermon was preached to the newly-baptized persons, from "Let not him that girdeth on his harness boast himself as he that taketh it off." It is pleasing to observe that the work of the Lord is progressing in the hands of our respected pastor. Others appear anxious for the salvation of their souls, and we trust, under Divine blessing,

this little hill of Zion may be greatly extended.

OPENING.

STOCKPORT, Opening of a place for Worship.—As the room we have lately occupied as our place of worship was very inconvenient, we have removed to the Temperance Hall. We held our opening services on the second Sabbath in February. The Rev. M. Shore, of Manchester, preached morning and evening, and the Rev. B. Wood, late of Sheffield, in the afternoon. On the following Tuesday evening, a social tea-meeting was held, the object of which was to welcome brother Wood amongst us as pastor of the church. The Rev. T. Horsfield of Bradford presided on the occasion. Rev. J. Sutcliffe of Stalybridge, Rev. D. Burns of Salford, Rev. W. Hall, one of the New Connexion ministers, delivered suitable addresses. We hope that this will be the beginning of better days.

J. N.

ORDINATIONS, &c

SHEFFIELD.—The Rev. H. Ashberry, late of Leicester college, entered on his labours here the first Lord's-day of January, with the prospect of encouraging success. His first sermon was from Psa lxxi. 16.—"I will go in the strength of the Lord God," &c. The sermon was impressive and appropriate.

On Tuesday, Jan. 27th, a very interesting tea-meeting was held to welcome our young minister among us. Rev. G. Cheate of Birmingham, (Mr. Ashberry's former pastor) presided, and made some affectionate remarks relative to his young friend, who for nine years had been a member of his church. Two of the deacons followed, who referred to the various changes through which this infant church had passed, and to the entire unanimity connected with the present settlement. Mr. Ashberry then gave the reasons why he accepted this call, and expressed his hope that his health would be preserved in this locality. The ministers of the town, Rev. Messrs. Docker, Larom, Wood, Breeze, Muir, &c, briefly addressed the meeting, welcoming their young brother amongst them. It was one of the best meetings we have ever had. The ladies provided tea. The profits were over £10.

C. A.

MARKET-HARBOROUGH. *The Rev. J. Sole,* having served the General Baptist church in this place for upwards of twelve months, has received an unanimous invitation to become their pastor, which he has accepted. May the Great Head of the church crown his labours with abundant success.

F. S. S.

REV. C. LACEY. We have just heard (Feb. 21,) that Mr. Lacey is so dangerously ill as not to be able at present to leave India.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack, Nov. 28, 1851.

MY DEAR BROTHER,—Once again it devolves upon me to furnish you with some account of our annual gathering in Orissa; but, before doing so, I must describe a very interesting event which occurred on the 11th, before the commencement of our sittings, but after the arrival of all the brethren. Miss Collins ceases to rank with the spinsters, and now rejoices in the name of Süpper (pronounced Sä-per). Her husband, the Rev. C. F. Süpper, is a German, and a plain, humble, devoted man. A good degree of simplicity and godly sincerity marks his character. In classic lore, I suppose, he is in advance of most of us: but does not, of course, use our noble language with the same ease and accuracy as those do who learnt it from their mothers. He was a student for six years in the Institution at Basle, and when he came to India was about the age at which, according to Numbers iv. 3., the sons of Levi fully entered on the work of the tabernacle. He has been in India for three or four years. For some time after he came he was, with seven others, (all of them Pædo-baptists) employed under the superintendence of the late Dr. Heberlin, at Dacca, and supported by funds raised in India. The doctor's death two years ago broke up the mission, and left the eight brethren totally unprovided for. Four of them became connected with the Church Missionary Society, one went to Southern India, and the three others embraced Baptist views. Our friend, with another German brother (Mr. Bion), was baptized by Mr. Robinson of Dacca. I heard him relate how he became convinced of the unsoundness of his former views, and of the scriptural obligation of believers' baptism, and no doubt whatever was left on my mind that the change was the result of honest conviction. At the time he proposed himself for baptism he had the promise of support from the Seminary at Basle, while it was wholly uncertain whether he could be received, as he subsequently was, on the funds of the Baptist Missionary Society. When accepted by the Baptist Mission, and hoping to spend many useful years in the service of the mission, the good man wanted a wife: he moreover desired to obtain one who would be a helper to him in the work of the Lord. He heard that it was likely such an one might be found in Orissa: he came; mutual complacency was felt, and, after tasting

for a few weeks the pleasures enjoyed on the way to the matrimonial goal, they were married by brother Sutton in the Cuttack chapel in the presence of many witnesses, some of whom were amused as well as gratified by the hearty and emphatic manner in which the bridegroom said, in answer to the question whether he wished to take Jemima Collins to be his lawful wedded wife—"I do, with all my heart." Twenty-one friends dined at our house on that happy day in honour of the auspicious event, and on the 17th we bade our friends farewell, wishing them much success in the name of the Lord. Mrs Süpper has been usefully engaged for six years in the Female Asylum, and she goes to her new sphere (Bishturpore, or Vishnupore, near Calcutta,) with the best wishes of the friends here.

All the English brethren in Orissa, with one exception, met at this Conference. Brother Wilkinson, who has been severely ill, and who has not yet left Madras, could not join us, but there is a prospect in the good providence of God of his return in renovated health to his important field of labour before the close of next month. Brother Phillips, the senior of the American band of Orissa missionaries, was with us, and contributed, in various ways, to the interest and utility of our meeting. He has "borne the burden and heat of the day" (in this country, you know, it is emphatically bearing the *heat* of the day), having been fifteen years in the field without returning home. His smiling happy wife, who has been in the country eleven years, and has a good knowledge of the language, was with him, and two of the children. They have a large family, and the two elder boys are about to be sent to the United States. Not the least advantage of these annual gatherings is the opportunity afforded by social intercourse for mutual improvement. Engaged in a common cause; having anxieties, hopes and joys in common, what one brother particularly wishes to know another brother may be able to tell him, while he, in his turn, may hear from the brother he has instructed something which it is equally important for himself to learn. "Ointment and perfume," says the Scripture, "rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." So I believe we all found it. Let the God who has endowed us with a capacity for social and friendly enjoyments be praised for his goodness. The review of the year suggested many mournful, and various pleas-

ing reflections. One beloved sister (Mrs. Miller), who was with us last year, is now no longer in the body. Two others (Mr. and Mrs. Bachelor), are leaving their field of labour for their distant home—in quest of health. Mrs. Bachelor has suffered much for three years from fever. Another brother (Mr. Wilkinson), has been laid aside from his work by sickness, severe and protracted, and the dispensation has been to his estimable wife, as well as himself, a very trying one. Trials nearer home have often oppressed with grief my own spirit. I have witnessed with much sorrowful feeling, the frequent weakness and suffering of Mrs. Buckley for the last three months, and though her suffering is slightly abated, I can hardly hope that the improvement is a permanent one. All have been called to sow in tears. But in adverting to the changes of the year I must not forget that two other friends who have been long and laboriously employed in the cause, have returned to end their days in the work to which they consecrated themselves in the vigour of youth; and that our American friends have been cheered by an interesting addition—Miss Lovina Crawford—and that she is likely to prove a very useful helper. It has been a year of trials, changes, and mercies, and the emotions that pervaded most of our minds as we reviewed what had occurred since our meeting last year were of a chastened and sorrowful character. Blessed indeed is the hope of the final recompense. Soon shall we rest with Him whose glory, amidst many discouragements and afflictions we labour to promote. It has often been a comfort to me to think that the promise of a joyful harvest is given to the weeping sower.

The presence of the Lord was, it is hoped, enjoyed at this Conference. Brother Phillips preached the Oriya sermon from Matt. ix. 37, 38.—“The harvest truly is plenteous,” &c. He described the field and the work which we all had to do in it, making many pointed and useful remarks. The discourse appeared to me very suitable to the occasion on which it was delivered, and was likely to leave a salutary impression on the minds of all who heard it. The English discourse was delivered by the writer of this letter, and was on the glory of God as displayed in his church. It was founded on Psa. cii. 16.—“When the Lord shall build up Zion he shall appear in his glory.” The address to the native ministers was delivered with much energy by brother Miller, from Coloss. iv. 17.—“Say to Archippus,—take heed to the ministry,” &c. The annual communion service was a time of deep feeling, and addresses in both languages

were delivered by the two senior brethren. At the native missionary meeting addresses were delivered on subjects relating to the propagation of the gospel by Guuga Dhor, Rama Chundra, Rama Das (of the American Mission), and Damudar. Many of the remarks were pertinent, and fervent supplication was offered at the commencement and the close, by Sebo Patra and Jugoo Roul.

As the year had not closed the statistics could not be given, yet it appeared clear that they would present a less encouraging aspect than they did last year. The clear increase will, I think, be found to be small. But we may easily place too much dependence on statistics, and probably, many do. In times when fewer are added, there may be among those who are joined to the flock of Christ, one or more who shall be honoured to turn many to righteousness. The conversion of a Peter or of a Paul, of a Bunyan or of a Baxter is *in itself* no more important than the enlightenment of the most retired disciple of the Lord. It is but the addition of *one* to the visible flock of the Redeemer, but in the grandeur of its results it is much more important than an ordinary conversion. Nor is it to be forgotten that much that is highly important may be going on which cannot appear in the tabular list. One of the most important movements of modern times—the monthly prayer-meeting for the spread of the gospel, commenced in an association of churches the members of which that year actually decreased, but the effects of that movement far exceed computation, and they will go on increasing to the end of time. In Orissa the number baptized is by no means an accurate test of what has been actually done. It is something to clear the jungle, even if no springing corn, or lovely flowers delight the eye where once the savage bear, or the fierce tiger roamed. The prophetic page leads us to expect a day when “the wilderness and the solitary places shall be glad, and the desert shall rejoice and blossom as the rose:” but the nature of man, the dealings of God, and the intimations of Holy Writ—all constrain us to believe that before that scene of loveliness and beauty can be exhibited to the admiring gaze of “principalities and powers in heavenly places,” the jungle must be cleared and the wilderness must be plentifully sown with the good seed of the kingdom. It is in this view pleasing to state that the reports from the various stations shewed that the knowledge of christianity was prevailing among the people—that prejudices were breaking, that the confidence of the people in their lying refuges was declining, that the gains of idolatrous priests were dimini-

ing, and that by means of Scriptures and tracts a very important influence was being exerted on many minds. Various interesting incidents were mentioned in illustration of this : and surely in all this the philanthropist may—the christian must rejoice. While this general and important work has been going on during the year, others (perhaps as many as twenty) have believed the things which they have heard “concerning the kingdom of God and the name of Jesus Christ, and they have been baptized both men and women.” O, that the number may be greatly multiplied!

The revision and publication of tracts, with the preparation of new ones, was felt to be a very important part of our work. The generous assistance of the American and Foreign Bible Society was suitably appreciated; and a hope was expressed that the blessing of the Lord of the harvest might rest on all the efforts of his servants for the dissemination of his Word. The stations for the native brethren occupied a protracted sitting. The examination of the two students—Erabhan and Sarthi—was attended to: the improvement which the former had made in various respects was marked with pleasure, while suggestions tending to his further improvement were made: the latter, (who has completed the time for which he was sent) had been much hindered in his studies, chiefly by sickness, so that he had been actually at his work only a very few weeks. At present there seems a dearth of suitable young men for the Academy. May He with whom is the residue of the spirit soon raise up and “separate unto the gospel of God” some pious, faithful, earnest men amongst us, who shall be wise to win souls. The new Marriage Act was considered, but as the whole of the proposed Local Act had not been published, we could not come to a united opinion, embracing the whole question. One thing, however, was felt by all to be very objectionable. I refer to the appointment of the age of twenty-one as the time of attaining majority. In India minority ceases by law at eighteen years of age, and Hindoo girls are usually married at fourteen, often earlier. The mistake originated in the ignorance of local circumstances on the part of the London Commissioners, and was confirmed by the strange and unaccountable negligence of the Indian authorities, but it must be remedied or the operation of the Act (which appears conceived in a very liberal spirit) would be very detrimental to religious liberty. It would give a heathen father (or in the event of his death, the guardian or the mother,) absolute authority to forbid the marriage of a son or a daughter that had embraced christianity *three years* after

by law the parental authority ceases. The injustice of this needs no comment. We renewed our annual protest against the government donation to the temple at Pooree, and listened with pleasure to letters from some churches in America who appear desirous to aid the funds of our mission. Other things not necessary to be here enlarged upon, but all, I trust, hearing on the furtherance of the gospel, engaged our deliberate attention. I have only time, in conclusion, to say—may the blessing of our gracious Master rest on all that was done: may it be given us with increasing humility and love to spend our few remaining days in His blessed work, and while thus engaged may we feel, “his throne our centre, and his smile our crown.”

Yours as ever,

J. BUCKLEY.

REPORT OF THE F. W. BAPTIST FOREIGN MISSIONARY SO- CIETY, FOR 1851.

We gladly insert the following report, just received from our transatlantic friends.—Ed.

The gross darkness of idolatry has long covered the minds of the largest portions of the inhabitants of the earth. At the calling of Abram, nearly three thousand and eight hundred years ago, but very little it seems was known of the living and true God. Among the millions of mortals then living, scarcely a song of praise was sung to Jehovah,—scarcely an altar was built to his name. Idolatrous rites were almost universally observed, and men had long forgotten “to call upon the name of the Lord.” Amidst the darkness of that gloomy night, multitudes sat as in the shadow of death; and at a later period the shrieks of human victims were often mingled with the shouts of those who madly worshipped the works of the hands of men. Such has been the inclination of the world to idolatry, that even the Jews for a long time seemed quite as much disposed to serve other gods as they were to worship their own! They were then the only nation professing to serve God,—theirs the only land in which altars and a temple were erected to the Most High; and yet they were so strongly inclined to sin that it seemed more probable that they would wholly become idolaters than it did that the other nations would ever go up to the mountain of the Lord’s house. Yet while heathenism prevailed among all other nations, and most of the descendants of Abraham seemed not to care whether they worshipped their own God or forsook him to go after the detestable doities of

their heathen neighbours, the holy prophets were moved to denounce idolatry, predicted its utter subversion, and, looking through the dreadful night of ignorance and woe then resting on the world, saw and announced the deliverance of the Jews and Gentiles from the power of superstition and heathenism. Such confident predictions of the conversion of the world to God, revived the drooping spirits of the friends of true religion in that day, and have ever since made the future hopeful to all who believe the prophets were divinely inspired. Believing in the fulfilment of the prophetic declarations of the Bible, that the ends of the earth shall see the salvation of God, prompted by pity for the perishing heathen, and urged by a desire for the spread of the gospel throughout the world, but depressed in view of the little they have been able to do for the millions of ruined idolaters, your Committee are again called upon to present their annual statement of the affairs of the mission.

BALASORE.

Missionaries.—O. R. Bachelor and Wife, R. Cooley and Wife.

Assistants.—Mary Sutton and Lovina Crawford.

Native Preachers.—Rama and Japhet.

Illness of Missionaries.—Sister Bachelor's health was poor much of the time during the last year. She was so low at the close of the rainy season that it was feared the time was near when duty would direct a voyage home. At that time, Bro. Bachelor wrote to Dr. Stewart, one of the oldest and best doctors in Calcutta, whom he had consulted the previous cold season, and the following extract is from that able physician:

"I have read your letter several times carefully over, and considered of it. I perfectly recollect your calling on me last winter, and my advice then to take one arsenous digestive pill daily, and quinine as required before the period of expected accession of fever. I look upon the trial as having been fairly made, and the result as proving that the general system is too much deranged to permit us to hope for a perfect recovery or restoration to health and strength, without taking a decided change of climate and a sea voyage. Still I see nothing in the history of the case to occasion any alarm or anxiety as to life. There is a great and general disturbance of the nervous and circulatory agencies, which nothing but sea sickness and a change of climate can equalize. My earnest and serious advice to Mrs. Bachelor is to go home for at least a year—around the Cape, and not delay doing so. The present is the proper season."

As there was some prospect that a change of climate without a sea-voyage might be beneficial, and as she and her husband could not think of abandoning the mission to return to this country, unless duty required such a sacrifice, she spent five months in Midnapore, and was as much benefited by the change as could be expected. She is able to pay some attention to the affairs of the mission; but it is feared that ill health will compel her to abandon her work, as she continues feeble and her symptoms indicate that she will not be able to do much in India. Had we more missionaries in the field, it would probably be better for her to return home at once; but as there are so few to carry on the work required at the station, she and her husband will remain till necessity compels them to leave. Maria, brother Bachelor's oldest child, will probably come to this country soon, on account of the poor state of her health. It will be better for the Society to pay her passage here than to support her in Orissa while she is unable to benefit the mission.

Last fall brother Cooley had a severe attack of fever, which brought him near the grave. His case is thus briefly described by the English physician who attended him till brother Bachelor's return from Midnapore.

"I am glad to hear that your recovery is so perfect. You ought, indeed, to be thankful for your restoration to health. Few, very few indeed, recover from such a severe attack of illness; but your excellent constitution and good luck carried you through it all."

Though both the missionaries and assistants had in some way been interrupted in their work on account of sickness, by the last intelligence from the mission, all were able to do something for the cause.

Preaching at the Station.—There has been regular preaching at the chapel on the Sabbath; also, with few exceptions, daily preaching in the Bazaar, where the congregations have been as large and attentive as usual. Though there were but few earnest and open enquirers after the truth the past year, hopes are entertained that many have been weakened in their attachment to idolatry and superstition, and hence the missionaries are encouraged to continue their efforts.

Itinerating.—Brother Bachelor was able to travel but little in the country during the cold season, as sickness in his family, the cares of the Boarding School, &c., required most of his time and attention to other duties. He, however, made two excursions of a few days each, one of which was north of Jellasore, in connexion with

brother Phillips, to attend the large melas held there at the commencement of the year. The native preachers, Mahes and Silas Curtis, were out on missionary excursions among their countrymen during most of the cold season, and were zealous in their great work.

The Church.—Harmony and a good degree of engagedness prevail among the members. Two have been added by baptism, five by letter, and two have been dismissed. Present number, 12. There are still a few members of other churches located in Balasore who have not yet united with the church.

One of the two persons baptized was Japhet's wife. She had been a member of the Church of England several years; as her husband was a native preacher and had joined the church, she wished also to be baptized and become a member. The rite was performed by brother Cooley in a large tank near brother Bachelor's house, and in the presence of a large company, and the season was solemn and interesting. The name of the other person added by baptism has not been forwarded.

The native Christian community, including the children in the Boarding Schools, numbers about one hundred persons, and most of them regularly attend worship.

Khond Boys' Boarding School.—It was stated in last year's Report that fifty Khond children were soon expected to join this school. Owing to some delay in making the selection from about two hundred rescued victims, these fifty merias did not commence their long journey of some three hundred miles before rainy season set in. They were about a month on the way, and several of them were ill; but as brother Bachelor sent Fakir Dass, and Ham, who is one of the medical students, with a good covered cart to Berhampore, a distance of two hundred and thirty miles, the sick were provided for, and were all able to walk when they reached Balasore. The rains had flooded some parts of the country through which the party had to pass, and in addition to very bad travelling, they sometimes had to pass on rafts, floating their baggage after them. Accompanied by native soldiers to protect them, two elephants to convey their baggage, and by sister Bachelor, Mary Sutton, and the school children who went out a few miles to meet them, the dear merias arrived at their destination the 8th day of July of last year. New houses had been provided for them, and everything necessary for their comfort awaited their arrival. The merias numbered thirty-four boys and sixteen girls, all of whom would have been butchered by the votaries of a bloody

superstition, had they not been providentially rescued.

The cholera prevailed in the school for a season, and ten of the children have died of that complaint and the chronic diarrhoea. The number of boys in this school is thirty-seven.

Brother Bachelor incurred a debt of several hundred rupees in building houses, buying tools, provisions, &c., for the Khond children. It is hoped the debt will be nearly liquidated by the close of the year, as Government pays some more than twenty dollars per month more than it costs the missionaries to support the children. The amount received from the Government is little more than 170 Rs. per month, amounting to over 1640 Rs. or nearly 820 dollars per year.

Khond Girls' Boarding School.—This school consists of twenty five rescued merias, fifteen of whom have been connected with it only a few months. With few exceptions they have all learned to read tolerably well; most of them have learned to knit, and some of them to sew.

Oriya Girls' School.—At the commencement of the year 1850, there were twelve orphan girls in this school, most of whom had been in it for several years. During that year, two died, two were married, and three eloped, leaving only five in the school. They have been taught with the Khond girls, and two of them have been employed as assistant teachers.

All the children belonging to the schools attend the Sabbath school, and most of the larger scholars commit to memory and recite weekly with ease from seven to eighteen verses of Scripture.

Bazaar School.—One heathen school has been sustained at the station, attended mostly by boys from the neighbouring villages. The average number of scholars is about twenty.

The Dispensary has been continued; but as the native assistants have supported themselves by other employment, the expenses have been considerably reduced.

Number of patients during the year 1850, 1782. Surgical operations, 96. Operations under the influence of chloroform, eight.

The Chapel.—The work on this building has been continued as the small funds received for its erection would allow. Its walls are raised some ten feet above the surface, but it will require some time longer to complete the work.

Division of Labour.—Brother Bachelor has had the care of the boys' school, and looked after the out-door work, masons, &c.

He has also kept the daily accounts of the whole concern. Brother Cooley had charge of the shop, carpenters and blacksmiths. He was much pleased with the spirit and energy with which the boys engaged in their work in the shops after school hours, while he was assisting them to obtain a knowledge of the mechanical arts. He and the other missionaries were much pleased with the Khond children, and greatly delighted with their attention at worship on the Sabbath, as well as at daily prayers. Previous to going to Midnapore for her health last fall, sister Bachelier had the general supervision of the female department of labour, and rendered assistance when necessary. Assisted by Ramo, she had a daily morning's exercise at family worship for the girls. After returning from Midnapore, she took charge of a few East Indian children to instruct in English. As their parents were members of the congregation, they often urged that something should be done for their children, and thought it unjust that so much time was devoted to the native children while those of the christian community were neglected. Still as sister Bachelier had no time or strength to spare, the East Indians were put off. She had also neglected her own children for the good of the school; but after sister Cooley and Mary Sutton were able to relieve her of much of her labour in the school, she thought she ought to devote more time to her own children. As a few additional scholars would add but little to her work, she took in the East Indian children. She spends about three hours daily with them, though that time is mostly spent upon the couch. She instructs six children besides her own, and receives two rupees a month for each child. It is proposed to give this sum, one hundred and forty-four rupees per year, towards paying for the chapel, should her health permit her to continue her labours.

Sister Cooley had the entire care of the instruction of all the Khond girls, and had two Oriya girls to assist her. During part of the year, Mary Sutton superintended the girls' working department, and also looked after the provision department of both the boys and girls.

After the return of brother and sister Sutton to India, she went home with them, and sister Crawford took her place.

Donations.—The Bazaar School is supported by the liberality of individuals at the station, and sixty rupees were subscribed for that object in 1850. Three hundred and sixty-eight rupees were given for the benefit of the dispensary, and two hundred and six rupees and thirteen annas were contributed for the new chapel.

These sums amount to six hundred and thirty-four rupees. The amount given by Government for supporting the Khonds increases the donations to 2140 rupees, or more than 1000 dollars—which were generously contributed last year for the benefit of the station in Balasore. Most of this sum was given by persons who are not Free-will Baptists; and your Committee, as you will also, cordially unite with the missionaries in expressions of sincere thanks to the subscribers and donors for the aid so kindly rendered in prosecuting the work of the mission.

It is to be regretted that nothing has been done the past year by persons in this country, either for the chapel or the other objects to which friends in India have so readily contributed. The attention of the benevolent is invited to this subject; and it is hoped the following extract from a letter written by Brother Bachelier will induce the friends of the mission to send the article for which he asks. He writes:

"I hope our friends at home will not forget our chapel. It is going on well,—will be a fine building if we can get the means of finishing it. Will some of our friends send us a bell? A small one would do. We shall need one when our children are located, to call them together. We need it now to remind our European neighbours as well as the heathen, that there is such a day as the Sabbath."

(To be Continued.)

AMERICAN BAPTIST MISSION.

WE have much pleasure in being able to give the subjoined account of the operations of this society. It is from their Missionary Magazine for January, 1852.

In surveying the state of our missions at the commencement of a new year, as compared with their aspects a twelve-month since, we have special occasion to note the benignant agency of divine Providence to strengthen our hopes and summon us to fresh and enlarged exertion. A grateful remembrance is due of His favour which is the prime source and only effectual means of success.

In BURMAH, the same sovereign Providence that assigned us that field at the first, still directs our prayers and labours toward its cultivation. Rangoon and Ava, that had been closed against us for thirteen years, are once more opened for the proclamation of the truth. The government, lately so hostile, has met our missionaries with marked kindness. Through what

motives this has come to pass, and how long the king's countenance will be favourable to them, we cannot tell. But our trust is not in the caprice of earthly monarchs. We gratefully accept the present auspicious indications as a call to press forward, leaving the issue to God alone. Even a brief interval of toleration may suffice to do a work that shall bear inestimable fruit hereafter, and the power that restrains the wrath of man for a moment is able to give perpetual peace.

The other Burman missions, in Tenneserim and Arracan, though with broken and enfeebled ranks, maintain their steadfastness, and still find an encouragement to advance. Death has removed Mrs. Knapp on the threshold of her work in Arracan; and Mrs. Stilson, a missionary long tried and highly esteemed for her work's sake, is taken from Maulmain. Mr. Stilson is disabled in a great degree from active labour, and has leave to retire from the mission. Mrs. Judson has returned to this country; and Messrs. Howard and Haswell are still among us to recover such a measure of health as will justify a resumption of their duties. Messrs. Wade, Stevens, and Simons, and Mr. Ranney, with their wives, have been favoured with health to prosecute their work. Messrs. Moore, Knapp, and Campbell, with interruptions by sickness and bereavement, and under some disadvantages, sustain the responsibilities of the Arracan mission. They have been, or we trust, soon will be, rejoined by Mr. Ingalls and family.

The KAREN MISSIONS, while they continue to share in the rich blessings which have distinguished them, have specially to record the complete translation of the Scriptures into one dialect, with the prospect that Sgaus and Pwos will both be alike favoured in this respect, at no distant day. But while this "sword of the Spirit" is made ready, there are few to wield it. The theological seminary at Maulmain, vacated by the resignation of Mr. Binney, remains under the temporary direction of the members of the mission, who give to it all the attention their onerous duties admit. Mr. and Mrs. Vinton returned alone to their labours: another missionary pair were about to follow them, when a mysterious Providence disappointed our hopes. Mr. and Mrs. Thomas have joined the Tevov mission. Should Burmah Proper continue open, the Karon churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged; and the truth which has done so much to weaken hostile superstitions, may make positive and more rapid conquests. The recent formation of a Home Missionary Society by the native

converts, to promulgate the gospel among their unevangelized countrymen, is in this connexion a most promising feature. In the Karen missions generally, we see abundant proofs of God's power to "save by many or by few," and at the same time the evident want of the many to fulfil the task his providence sets before us.

The SIAM MISSION has passed through more than common vicissitudes. Early in the year a desolating calamity left it apparently powerless. But it would seem to have been forsaken "for a small moment," to be gathered "with great mercies." The nature of its work, chiefly preparatory, laying foundations with toilsome constancy against great discouragements, may have caused the churches in some measure to lose sight of it. The sudden affliction that has befallen our brethren has awakened a juster sympathy; and the termination of a hostile reign and the accession of a monarch who shews a more enlightened solicitude for the welfare of his people, make this sympathy opportune. We have reason to look for better days in Siam. The historical prominence of the mission, as the second in the order of time, and its local consequence, give it strong claims. The fact that from its origin until now it has been singularly guarded by a watchful providence from the force of some retarding influences that have unhappily affected other missions there, suggests the belief that there is a special work for it to do. Mr. Chandler is now in this country, to make arrangements for repairing the loss by fire. Messrs. Jones and Smith, Mrs. Jones and Miss Morse, remain at Bangkok. By the arrival of Mr. and Mrs. Ashmore, the Chinese department has received a needed and effective reinforcement.

The NINGPO MISSION, in China, has been more than commonly tried by sickness, and Mr. and Mrs. Lord have been compelled to retire for a season from their work. Mr. Goddard is making good progress with the translation of the Bible and preaches regularly. Dr. Macgowan, though much interrupted by the feeble health of his wife, continues his medical and evangelical labours. The HONG KONG MISSION has been more favoured, both temporally and spiritually. Its operations have gone forward without interruption and have been rewarded by a cheering measure of spiritual fruitfulness.

The ASSAM MISSION has been placed, by the return of one and the accession of two missionary families, in a more efficient state than at any former time. It is by no means equal to the task of cultivating so great and promising a field, but the force

now engaged is a pledge to Christendom that American baptists are in earnest for the evangelization of Assam. Let us seek to redeem it shortly. The missionaries now engaged, are Messrs. Brown, Whiting, and Cutter, at Sibsagor; Messrs. Bronson, Stoddart, and Däuble, at Nowgong; and Messrs. Danforth and Ward, at Gowahatti.

The **TELOOGOO MISSION**, contrary to the earnest desire of the Board and of the Executive Committee, has passed through another year without reinforcement, but not without evidence that the word of the Lord, there proclaimed, is "quick and powerful." Mr. Day has been able to continue in his work without material interruption. Mr. Jewett, by the sickness of Mrs. J., has been withdrawn for a season, but by this time, we trust, is again engaged, with his wonted zeal, in preaching the word.

Though still destitute of missionary superintendance, our little church among the Bassas, in Africa, has proved its vitality as a vine of the Lord's planting, by its steadfastness in the gospel. Converts, too, have been added to their number. By such an appeal as these facts present, can none be moved to go for their help?

In **NORTHERN FRANCE**, Mr. Willard and his assistants have found abundant scope for all their activity. A small church has again been gathered in Paris. In the south-eastern department Dr. Bevan holds on his way against numerous obstacles. In both departments the success attained and the prospects opened on every hand are such as to justify enlarged exertions.

The **GERMAN MISSION** still continues pre-eminent in the amplitude of its returns for the labour bestowed. In the last three years the number of professed believers united in fellowship in the baptist churches has nearly doubled. Messrs. Oncken, Schaffner, and Kobner, at Hamburgh, and Mr. Lehmann at Berlin, with pastors and assistants numbering between thirty and forty, have found the work expanding beyond their power to execute it. But a persecuting spirit has again manifested itself. "The rulers of the darkness of this world" are none the less enemies of the truth than heretofore.

In the **GREEK MISSION**, Mr. Arnold has been transferred to Athens. Mr. Buel remains at the Piræus. No signal change in the aspect of their work cheers our brethren, but they have grace to continue steadfast, not casting away their confidence "which shall have its reward."

Among the **INDIAN TRIBES** our missions present no new feature. The Cherokee mission continues to enjoy the evidence of

God's presence and favour, in calling many to repentance. The Shawnee mission has been reinforced by the appointment of Miss Gookin to assist in the Delaware school. Messrs. Bingham and Cameron among the Ojibways, and Mr. Slater among the Ottawas in Michigan, pursue their laborious and sometimes discouraging tasks.

There have been years, perhaps, in which more thrilling messages have reached us from one and another mission; but seldom, if ever has a voice come with such emphasis, and echoed from so many points, saying, "Go, work to-day in my vineyard."

INCREASE OF NATIVE CONVERTS IN INDIA.

THE last Number of the "Calcutta Review" (No. 31,) contains a very able and impartial article on the results of Missionary labour in India. In summing up, the writer says:—"The following extract will show that the ratio of the increase of native converts has been steadily progressing. In Lower Bengal, exclusive of Krishnaghur, the accessions of native converts to the christian church had been made thus:—

From 1793 to 1802.....	27
„ 1803 to 1812.....	161
„ 1813 to 1822.....	403
„ 1823 to 1832.....	675
„ 1833 to 1842.....	1045
In 1843 & 1844 (2 years,) ...	485

The writer further shows that in India the Protestant churches have now 108,000 professing native christians, 17,000 communicants, 500 native preachers, 113,000 scholars, and that £33,000 annually are raised in the country for the spread of the gospel.

MISSIONARIES IN CHINA.

There are now seventy-five protestant missionaries in China, connected with fifteen different missionary societies; being an increase of fifty-five in nine years. Of these forty-eight are Americans, twenty-five English, three Germans, two Swiss, one Swedish, and one unconnected.

RECENT BAPTISM IN ORISSA.

LORD'S-DAY, Sep. 7th, 1851, two Oriyas were baptized and united to the church. One of the candidates was the son of the late Krupa Sindhoo, for several years deacon of the church at Cuttack.

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ON THE PRIMARY GROUNDS OF FAITH.

PEOPLE may believe in the Scriptures as the word of God, without possessing the religion which the Scriptures teach. They may be able and even disposed to defend the outworks of christianity, while they themselves are unwilling to enter its sacred temple. The simplest form in which vital christianity can be contemplated is that of faith; but the word faith is of ambiguous import. There is the Mahomedan faith, and the Jewish faith; both of which are essentially defective, and corrupted by gross errors. Christian faith is that reception of the truth as it is in Jesus, which, through the Spirit, issues in holiness of heart and life. We especially commend it to the consideration of our readers. Do not be satisfied with believing that the Bible is the word of God, or with the reflection that the truth of the Bible is proposed to your acceptance; but enquire seriously whether you have received it, and submitted yourselves to its guidance, especially in relation to sin and salvation by Jesus Christ.

These remarks are made to prevent misconception as to the bearing of the observations about to be made on the primary grounds of faith in the Scriptures as the word of God. Many individuals possess what is justly termed evangelical or saving faith who have never expressed their

thoughts on the question now under consideration. It might easily be shown that their faith is in the strictest sense of the term a reasonable faith: and though they have not seen Jesus, they believe in him, love him, and rejoice in him with joy which is, occasionally at least, "unspeakable and full of glory." Why, then, it may be asked, introduce these remarks?

The writer's own personal history furnishes one reason for stating them. In early life he fell into the company of a man of sceptical turn of thought, in one of our large manufacturing towns. The Bible became the theme of conversation. "You depend," said he, "for your faith in the Scriptures of the New Testament, entirely on the judgment of certain ministers who, in the second century, selected these writings out of a great number of others, equally good, and formed them into a book." The statement was earnestly disallowed. "Nay," said he, "but I can prove it;" and with that observation, he reached down a book, and read a sentence or two which favoured his assertion. The writer did his best to defend his faith; but his efforts would have been more successful, had it been his privilege to hear it whispered by any one, that the facts and circumstances which guided the judgements of those

ministers still exist and may still be examined. Every intelligent mind may see the immense difference between the spirit of the New Testament and that of the writings of the earliest of the christian fathers, as they are called. Every one, by reading these latter compositions, may perceive what books were from the beginning constantly quoted, and held in reverence as the results of inspiration. The most cursory comparison of the New Testament with the rejected gospels and epistles will be enough to show that the latter are mere counterfeits, while the former is pure gold. Many a painful surmise, many an abject fear, would have been prevented, had the writer been able to say to the wily sceptic, "No, sir, I do not depend on the judgment of those ministers; but I depend rather on the facts and circumstances which guided their judgment; and on the experimental evidence which I have in my heart, that 'the gospel is the power of God unto salvation.'"

In these days when infidelity makes so many impious statements, it may be, that many enquiring and susceptible young men may be wounded by similar assaults. Sympathy for them, induces me to say, that the primary grounds of faith in the Scriptures as the word of God, are open to the inspection of all men; that it has been found impossible to show their untenableness; and that the retreat of infidelity to the obscure regions of metaphysics, ought to be regarded as a proof, that they feel compelled to desist from attacking the real, the historic evidence both of the miracles, and of the canonical authority of the books of the New Testament.

The avowed progress of Popery is another reason for directing the attention of our readers to this subject. When we hear of intelligent men going over to Popery, we are naturally led to ask, by what sophistry are they deluded? How can they

give themselves to a religion which teaches them to habituate themselves to acts of idolatry, in opposition to the whole spirit of the Bible; which by its doctrine of purgatory brings a cloud over the bright prospects of immortality; and which requires them to give up their intellectual freedom, and tamely, and meanly, bend their necks to the servile yoke laid on them by a proud and domineering priesthood? The stratagem, in our view, is, to blind the understanding by exaggerated representations of church authority. It is a common dogma of Rome, that the Scriptures owe their claim to the decision of the church in their favour, and that in the absence of this decision they would be no more worthy of regard than the fables of Esop. The innate purity of revealed truth, its power over the conscience and heart, and its adaptation to our spiritual emergencies, are entirely disregarded: no notice is taken of the multiplied evidences to be adduced in favour of the genuineness and authenticity of the books of the New Testament, and none of the arguments from miracles and prophecy: the endorsement of the church is set forth as the only passport to regard. Now any man who has been brought to believe this representation, has only one step more to take in order to his becoming the tool, the slave, of papal tyranny. He has only to believe further, that the church of Rome is the *only* true church. The deception will then be completed, and those coils thrown round the immortal spirit, by which it will be drawn into a state of captivity; in which the chains of despotism will be fast riveted upon it.

This mournful catastrophe might have been prevented, had any one directed the deluded victim to the necessity of considering the primary grounds of faith; or, in other words, had he been pointed to the evidence internal and external, which is suffi-

cient to satisfy the understanding, that the Scriptures themselves are of divine origin. That evidence cannot be the authority of any christian church, since it must be something which, under God, has given existence to the church. It is easy to shew from ecclesiastical history that a certain belief has existed through successive ages : but there is an anterior question. What was it which originated that belief? One may prove from the same source of argument, that there has been a church at Rome ever since the apostolic days : but the one question is, (Protestant reader, fix your attention upon it), what was it which brought that church into existence? Was it not God's word applied to the heart, and giving satisfaction to the intellect and conscience, by the operation of God's spirit? It surely did not owe either its authority or power to the very persons whom it converted. As it was independent *then*, it is independent *now*; and if there be any true christians now in the Romish church, they owe their christianity to a word which is as independent of the decrees of priests, popes, and councils, as is the throne of the eternal God. Even a child may see the fallacy of attempting, first to prove the divine origin of the Scriptures by the authority of the church; and then to prove the divine origin of the church, by the authority of the Scriptures. It is like showing that Charles is worthy of confidence, by the testimony of Edward; and Edward worthy of it, by the testimony of Charles: whereas, if I am to trust to either of them in some pecuniary transaction, I ought to have independent evidence of the trustworthiness of at least one of them; or I may be most easily and most egregiously duped and swindled. How gross is the sophistry of Bellarmine and others, who speak of the Romish church as giving authority and power to the Bible! It is like saying that the cause has been

originated by the effect; or affirming that the King who, by virtue of his royalty, first conferred peerages, was indebted for his royalty to the peerages which he created; or maintaining that a tree owes its existence to its own fruit.

One of the most startling indications of the power of popery is, its present control over the movements of the French government. The President has surrendered himself to be guided by the counsels of the Jesuits; and his conduct is such as only finds its parallel in the authors and managers of the Inquisition. The parricidal violence by which he demolished the constitution which raised him to political power; the selfishness by which he has seized on the property of the family, to whose parent he was once indebted for life and liberty, and his other enormities, are well known: but the feature of his conduct to which we invite attention is, his *moral cowardice*, in stopping the freedom of the press, and expelling from the country those intellectual lights by which the true nature of his conduct would be made manifest. What is this but acting in relation to politics, just as Popery acts in relation to religion; when it suppresses freedom of thought, prohibits the perusal of books which are opposed to its own tyrannical proceedings, not excepting the word of the blessed God himself. In both cases, an attempt is made to darken the theatre of human action that deeds may be perpetrated which will not bear a moment's examination; and which, if fairly stated, would dispel the enchantment of the French nation, and probably fill Europe with horror.

It was remarked a few sentences back, that when a man has so far degraded himself, as to promise to believe what the true church directs him to believe, he has still to prove that the Papal church is the true one. How can this be done but by an appeal to the interdicted Bible? As no

individual can establish his right to exercise authority by merely asserting it, neither can any community. In order to prove that the phrase *christian church* applies at all either to the whole body of the Roman Catholics, or to any part of them, it is as needful for them to appeal to the Scriptures as it is for Protestants: but when the design is to demonstrate that they *alone* form the true church, it is obvious that their references to the New Testament ought to be most abundant, their premises in the very terms of Scripture, and their inferences such as no man exercising common sense, or common candour, can scruple to admit. Their withdrawal of their own Bibles from the common people, the jealous conditions with which they tolerate the reading of them by a certain few, and their opposition to the efforts of the Bible Society, supply ample evidence that they do not mean to rest their defence on any such honourable ground. It is not our intention to rouse the passions, or kindle resentment, by a recital of the cruel methods which, as bitter persecutors, they have substituted for that scriptural argumentation, which alone can carry conviction to the understanding; but the writer is fully persuaded, that no body of men could satisfy him that they constitute the only true church by imprisonment and starvation in the cells of the Inquisition, by the tortures of the thumb-screw and the rack, or by such fires as those of Smithfield.

Conversions to Popery are not nearly as numerous as they are pretended to be: but they would be fewer still, could thinking people be induced to consider the necessity, both of adverting to the primary grounds of faith in divine revelation, and of adducing scriptural evidence to support the right of any body of people, Protestant or Popish, to be considered as a church of Christ.

The melancholy truth is, that Popery tolerates no signs of truth and divinity

but those which are traceable to its authority. Let this statement be well remembered. When the Protestant argues from Scripture, the pope says, "I only am the infallible expounder of that book." When the Protestant says, "Let us then go back to a time antecedent to the asserted supremacy of the bishop of Rome," the reply is, "I do not admit that there ever was such a time; for I claim to be the successor of St. Peter." It is in vain that the Protestant asks for evidence that Peter ever was at Rome, or that he ever exercised such authority as the Pope exercises, or that his authority was ever meant to be transmitted, or that it has actually been transmitted, through a succession of men, of whom some were as vile as ever existed. The Pope disdains to return an answer. Our only alternative, therefore, is either to view his spiritual sovereignty as a proud, domineering, and detestable usurpation, or to surrender our manhood, the sum total of our spiritual rights, and submit to his dictation without enquiry.

We shall conclude by once more referring to faith, in its higher sense. The power of the gospel, and its adaptation to the spiritual emergencies of man, have carried to millions of minds a conviction of its divine origin; even when they have been entirely unacquainted with its outward evidence. The vital savour of the name of Jesus, the manner in which faith in his mediation sustains hope, and incites to purity, together with the answers given to prayer, have led multitudes to rejoice in the gospel, as teaching a divine religion, without their having any acquaintance with the *other* primary grounds of faith. Converts among the heathen, and among the poor in our own country, are made by this intrinsic, inherent evidence of the gospel. Indeed it is indispensable for every exercise of saving faith. Christ is the door by which we are to enter in and be saved. The most intellectual are involved in thick darkness

until the light of his truth beams in on their understanding. They are obdurate until they are touched by the love of God as revealed in him. Lamentable indeed is the condition of those who, while they busy themselves about the *other* evidences of christianity, are contented to remain ignorant of that which is found in its life and power. Among the reasons, however, which

have induced the writer to offer these suggestions, one is, that as the progress of events threatens another battle with Romanism, he is anxious that it should be fought in the way of constant appeal to the primary grounds of faith, which of necessity existed at a time antecedent to the existence of any Pope, or even of any christian church.

J. WALLIS.

THE LORD'S CONTROVERSY WITH HIS PEOPLE.*

Micah vi. 1 to 6 inclusive.

MICAH prophesied during an important period of Jewish history. He was contemporary with Isaiah, but yet had a mission distinct from his. Isaiah's prophecy was concerning Judah and Jerusalem. Micah's was concerning *Samaria* and *Jerusalem*, the two great cities of Israel and Judah. His prophecy is addressed to *them*, because they were the centres of influence, both good and evil, for the whole divided body of Israel. From these two cities had gone forth like a polluting stream, a degenerating and idolatrous tendency, which had well nigh ruined the whole people. As they were the leaders in the apostasy, the Lord's warnings and threatenings are addressed especially to them. During Micah's prophecy the first universal monarchy, that of Assyria, rose to its height, and became the rod of the Lord's anger, which destroyed Samaria; and during his lifetime, also, Rome was founded, the city that ultimately destroyed Jerusalem. Micah was one of the last of the prophets before the captivity, and his great errand was to convince backsliding Israel that the Lord had a controversy with them. Mark the solemn manner in which his message is introduced, Chap. i., 2—5. And in the

text, also, the mountains and hills and strong foundations of the earth are summoned to witness the controversy. This was calculated both to excite the earnestness of the prophet, and to reprove the stupidity of the people.

In further illustrating the text, let us consider

The controversy which the Lord had with his ancient people.

He had called them a people who once were not a people. He had cradled them amid a thousand mercies, and nourished and brought them up by a thousand miracles, but yet they rebelled against him. They were ensnared and overcome by that very idolatry which they were raised to destroy; and failing in the great work which the Lord had committed to them, he had a controversy with them. He might have destroyed them; but he was unwilling to do this. He says, "I will plead with Israel." This controversy was occasioned by their sins; not simply their depravity and short comings, but glaring and awful sins. In the time of Micah their injustice and oppression and idolatry were notorious. Other sins had led on to these. They had long doubted and disbelieved God—slighted his promises and neglected his word, and thus limited the Holy One of Israel. They had often formed alliances with unbelieving nations, given their children in marriage to

* Substance of a sermon preached before the Yorkshire Conference, at Heptonstall Slack, Dec. 26th, 1851.

them, and adopted many of their sinful customs, all of which were forbidden by the Lord Almighty. In addition to these things, in times of emergency they had gone down into Egypt for help, instead of falling back upon the promises and faithfulness of the Lord, and trusting to his Almighty arm for deliverance. They had also become two bodies. Judah and Israel divided. Ephraim envied Judah and Judah vexed Ephraim, and this was sin. And thus they had gone on and on, waxing worse and worse, till injustice and idolatry filled up the measure of their iniquity, and the Lord said he must be avenged of such a people as this. It was a controversy which involved the highest criminality on the part of Israel. For not only had their sins been very great and long persisted in, but this in spite of remonstrance and entreaty, as is evident from the text,—“O Israel, what have I done unto thee? and wherein have I wearied thee,” &c.

It was a controversy which produced the most awful effects. It dishonoured God and awakened his indignation. It brought upon themselves the most awful judgements—war, captivity, scattering among the nations, and becoming a byword and a curse to the ends of the earth. Israel's sin and doom are awfully admonitory to us. “Whatsoever things were written aforetime were written for our learning.” “Let us not tempt Christ as some of them also tempted.” “Let us take heed lest we fall after the same example of unbelief.”

The lessons that God's controversy with Israel of old, teaches Israel of the present day.

We learn that when a church fails in her mission the Lord has a controversy with her. The Jews were raised up for a special purpose, and to a great extent failed in it, hence the controversy.

The christian church has a specific work before her; she is called to a certain calling, and endowed for a

certain mission; and she has gifts and graces and unlimited resources in her Lord to make her mighty in fulfilling her high and holy vocation. See Titus ii. 14. 1 Peter ii. 9. Eph. iv. 11—15.

The church's calling and duty may be viewed in three aspects: as they regard *herself*, the *world*, and *God*.

She has first of all to seek her own edification and perfection in christian attainment and enjoyment. And for this purpose the Lord has given pastors and teachers, means of grace, an enlightening and comforting Spirit, and a sure word, to which we do well to take heed. No church can prosper that does not attend first of all to her own edification. I believe most of us fail here. Do we lack spiritual energy, comfort, joy, hope, &c? remember what the Lord has said,—“They that wait upon the Lord shall renew their strength,” &c,—Isaiah xl. 31; and Matt. xviii. 20. When the church is answering her end in this respect, the members grow in grace; there is an increase of religious feeling; brotherly love abounds; the holiness of the church brightens; the power of prayer is increased, the windows of heaven are opened, and a blessing is poured out which there is not room enough to receive.

Contrast the state of our churches in faith and holiness, zeal and love, with those of the apostles, and it will no longer be a question whether in the edification of the church we have not seriously failed. In seeking the edification of the church two ideas are of the utmost importance: that there be an opportunity for the free exercise of all the gifts and graces which God has conferred upon the church, (1 Cor. xiv. 31) and that there be a very frequent observance of the Lord's supper; an ordinance pre-eminently calculated to edify the church. Acts. xx, 7; 1 Cor. xi, 20, 26.

The church has a great end to accomplish as it regards the world that lieth in wickedness. This world

the church has to evangelize. Matt. xxviii, 19. When in this respect she is answering her end, there are great efforts made for the conversion of sinners; frequent preachings of the word and meetings for prayer; conversions become common; opposition is triumphed over; the church is one in heart and effort, and cannot be resisted; and then the Lord adds unto her daily such as are saved. We have in the Scriptures many instances of right feeling towards the world. Jer. ix, 1; Luke xix, 41, 42; Rom. ix, 1, 2; Acts xx, 31. Alas! when we read of such instances of deep and earnest feeling, and call to mind that there is almost an absence of it amongst ourselves, we no longer wonder that the word of the Lord has not free course and is glorified.

The church also has much to do in reference to her Lord. By trusting him, by imitating him, by reflecting his image, by labouring with an eye single to his glory, by suffering all things for his sake, she is to proclaim that whether she lives, she lives unto the Lord, and whether she dies, she dies unto the Lord. Self is to be annihilated, and Christ to become all in all. Our highest prayer should ever be, "Father glorify thyself in us."

When we think of our high calling, our glorious mission, and the spirit of consecration that we should have to God, the failure is so palpable that not a word needs be said. We may all confess that we are unprofitable servants.

If we have failed in our mission, like Israel, it follows that the Lord has a controversy with us. He looks upon us, not with complacency, but grief. His language is, "O my people, what have I done unto thee? and wherein have I wearied thee?" I solemnly believe that this is our position as churches at the present time. "Hear ye mountains and hills, the Lord's controversy; for the Lord has a controversy with his people, and he will plead with Israel."

We learn, in the next place, that for the Lord to have a controversy with a church is a most solemn thing. We see this in the case of Israel. The Lord was in earnest. He meant what he said, when he declared that he had a controversy with them. Remember you not how soon they were carried away captive, and Micah's prophecy was fulfilled. The solemnity of a controversy with the Lord is further shewn by the history of the seven churches in Asia Minor. The Lord had somewhat against them. The church at Ephesus had left her first love; that at Pergamos was impure in her fellowship; that at Thyatira suffered Jezebel to teach and seduce; that at Sardis had a name to live but was dead; and that at Laodicea was neither cold nor hot. And yet in many respects we resemble these churches with whom the Lord had a controversy. Oh! we have need to tremble while we think of their doom. Their candlestick was taken from them because they repented not. The Lord spewed them out of his mouth; and unless we reform and live nearer to the Lord, and become more devoted and eminent servants of his, he will withdraw from us his Spirit, he will humble us and make us ashamed before our adversaries, and raise up others better than ourselves. O, let us beware lest having enjoyed church fellowship, and some of us preached to others, we ourselves should be cast away. The Lord's controversy with us is a most solemn thing. "Woe unto them that are at ease in Zion."

We learn, further, that when the Lord has a controversy with a church, it exists not as the result of his unfaithfulness, but the *church's sin*. Shall I specify a few of the sins into which we have fallen?

Unbelief. Israel had no greater sin than this. They disbelieved the promises, walked in their own strength, and thus fell through unbelief. Also, how often have we grieved and limited God by want of faith? What doubt—

what fears—what sighs has the Lord seen in connection with us? We have not had half enough faith in Him. He has been ready, and even sought both to work in us and by us, to make us a temple of his Spirit, to fill us with peace and joy and love, and to make us altogether like himself—filled with his fulness and transformed into his image. But, alas! we have frustrated Him, because we have not had faith to enter into his glorious purposes towards us, to believe all that he has spoken, and to trust him for the performance of all that he has promised. If we had faith in God as we ought to have, should we be cast down in trial? No, never! David had faith in his God, and he said he would not fear though the earth should be removed. Habbakuk had faith, and you know how it supported him.—Hab. iii. 17. If we had faith in God as we ought to have we should never lack comfort and peace, since he hath said, “Ask and receive, that your joy may be full.” No, we should never lack any good thing. Unbelief, if persisted in, will ruin us as it ruined Israel.

The Israelites often sinned by their alliances with ungodly nations. They spared some of the nations of Canaan. They married amongst idolators. They went down into Egypt for help, &c. The Lord wished them to be a distinct people. This, too, is one of our sins on account of which the Lord is angry with us. What instances there are amongst us of believers being yoked with unbelievers; sometimes in marriage, and sometimes in business. How often, too, do we go to the world for help as Israel did; go and ask the enemies of Christ to support his cause. Such is the feebleness of our love to Christ that we cannot meet the ordinary expences of worship without asking a Christ-rejecting world to help us in our collections and pew rents, and subscriptions. Some may think this money question a paltry one to mention, but it shews the di-

rection in which we are going. As a consequence of this going to the world for help, the favour of worldly men is coveted. Respect is paid to the man with a gold ring, and in gay clothing, which the apostle James forbids. Now this kind of thing is all wrong. What saith the Scriptures?—“Come out from among them, and be separate.” Also James i. 27, and iv. 4. What ought we as christians to want with the world, but simply to preach to them the glorious gospel of the blessed God? While the sin of going to the world for help is practiced, our churches cannot extensively prosper; our practices will be one thing, and those of primitive christianity another. John iii. 7.

There is also an immense amount of worldly conformity in the habits, tastes, and general conduct of professing christians that is highly sinful. Among many there is nothing either in their spirit or conduct, or modes of doing business, to give the impression that there is even the profession of godliness. And yet the apostle John says, “the friendship of the world is enmity with God.”

Israel sinned also by disunion. Judah and Israel divided. Ephraim envied Judah, &c.

The christian church has sinned still more grievously in this respect. There is no truth more clearly taught in the Scriptures than that the church is ONE, and that this oneness should be manifested to the world. John xvii. 21. In our present state we are far from exhibiting this oneness. We are one of the many sects and parties into which the church is torn. Our divisions and separations and sects are our reproach, and a great barrier in the way of the world's believing. I have no pet plan to propose for uniting all true believers in one body. I know of no remedy for present evils, but cultivating the brotherly love and forbearance and charity of 1 Cor. xiii. I think moreover that it is evident from Christ's prayer (John xvii. 21.)

that we cannot have extensive success, either in the mission field or home labour, until there is more unity among the professed disciples of Jesus. In that prayer *unity* and *success* are united. Our divisions, therefore, we cannot but regard as another of our sins.

If we mention another sin it shall be that of slighting the Word and Spirit of God. The Jews often erred in neglecting the Word. They exalted tradition above it, and made God's commands void. We have not done this, but yet we think the precious Word is not read and studied as it ought to be. To many the Scriptures are a sealed book. The different parts are not read in their connection, and the general design frequently not apprehended. If in our circumstances one thing be more important than another, it is getting back again to the word and following it out most closely and prayerfully. "Search the Scriptures," &c. Such are some of the sins which have given rise to the Lord's controversy with us.

We learn, further, that this controversy exists although the Lord's faithfulness and love have been of the most signal kind. "What have I done unto thee?" &c. God has done no evil to us. What can he have done amiss, either in creation, providence, or grace? He has on the other hand bestowed great favours on his people; brought Israel up out of Egypt, &c.; and ourselves out of the bondage and slavery of sin, and conferred upon us the greatest blessings; pardon, adoption, and glorious hope. The greatest blessings, too, are treasured up in store for us. He has given us all things in his exceedingly great and precious promises. "Wherein has he wearied us?" Has his promise ever failed, that we have had so little confidence in him and gone to the world for help? Has his blessing been withheld, when sincerely and fervently sought? Have his plans ever proved abortive, that we are so fond of walking everyone in his own way?

Have his word and Spirit led us astray, that we follow man so much? If in anything he has failed, testify against him. And if he has not failed, then we ask again, "Wherein has he wearied us?" When his kindness and our sins are thus put in contrast we are the more unexcusable. "O my people, remember now what Balak king of Moab consulted," &c. Remember how often the Lord has heard us and delivered us, and we shall feel more deeply than ever that we have not been straitened in him but in ourselves, "that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear, but that it is our sins that have separated between us and our God."

The existence of such a controversy calls for thorough self examination, humiliation, prayer, and reform. It becomes the solemn duty of each individual church to take its own spiritual state into serious consideration; to enquire how it is that a higher degree of prosperity is not realized; to compare its state with that of the apostolic churches, and mark the points of difference and contrast; and then to bring into operation all scriptural means for improving and strengthening and edifying the body of Christ. Let this be done in the spirit of humiliation and prayer, with a willingness to give up everything that hinders, and embrace everything that helps the real spiritual prosperity of the church, and good must be the result.

It is important that ministers and deacons take the lead in this work of humiliation and reform. Brethren, bear with me while I dwell for a moment on this point. Perhaps the fatal defective piety of our churches is attributable in a great measure to the want of exalted spirituality and holiness in their pastors.

I cannot but believe that had we as pastors been full of faith and the Holy Ghost, and fed and watched over and warned the flock of Christ as we

ought to have done, and been examples to them in all things that we taught, that our churches would have been in a much holier and stronger state. And had we manifested more of the disinterestedness of the Gospel to those that are without, and like Paul, ceased not to warn them night and day with tears, conversions would have been much more numerous. Brethren, it is my deep conviction—and I tremble when I think of it—that we are to a great extent responsible for the low state of our churches. If any great improvement is to take place we must be up and doing. We must watch for souls as those that must give an account. We must have more of the self-denying and self-sacrificing love of Jesus; and become all things unto all men, if by all means we may save some. In this scriptural and unbelieving age we must manifest to the world, so as we never have done, the *disinterestedness* of the *gospel*, and shewn by our conduct that we are seeking not theirs, but them.

If this cannot be done in any other way than as Paul did it—by labouring with his hands—it will become to us a part of christian wisdom, and therefore a part of christian duty, to labour with our hands night and day,

lest we be chargeable to any unbeliever. To have a great and general improvement in the state of our churches, our deacons too must alter. Many of them are doubtless worthy men, but still fall far short of those described in the 6th of Acts, and the epistles to Timothy and Titus. It would be a great blessing if they could sacrifice a little more time to attend week-night services, and make themselves generally useful in visiting the sick and poor.

The members must not be behind. O that these could be brought to exemplify in their spirit and walk the apostolic precepts respecting the temper, spirit, dress, and general demeanour of professing christians. Then they would indeed help and not hinder the work of God. They would sustain and encourage the heart of their minister, and the blessing of God would rest upon the churches.

If ministers, deacons, and members will thus act the Lord's controversy will cease; his spirit and grace will be poured out upon us; we shall have such a revival of pure and undefiled religion as we never witnessed before; and in zeal and love, faith and holiness, our churches will rival those of apostolic times. The Lord add his blessing. Amen.

THE SYMBOLS OF SCRIPTURE ILLUSTRATED.

INTRODUCTION.—THE NATURE AND DESIGN OF POETRY.

PERHAPS, we would not speak particularly, perhaps no greater absurdities have ever been uttered than on the subject of poetry. Did any of our readers ever meet with a definition of poetry? or if with a definition, was it one which did not need defining? We never have. The prevailing opinion in reference to taste in the time of Burke seems to be transferred to poetry in the present day, viz., that it is something so delicate, aerial, and volatile, as not "to endure even the chains of a definition."

Descriptions of poetry too, are equally unsatisfactory. They almost invariably remind us of Job's apparition. "An image was before mine eyes, but I could not discern the form thereof." It is generally represented as "some awful thing of shadows," like Milton's keeper of Pandemonium:—

"The other shape,
If shape it might be called that shape had
Distinguishable in member, joint, or limb;
Or substance might be called that shadow
seemed;
For each seemed either."

But though none seems able to give to poetry a definite shape or form, yet all are agreed that

"What seemed its head
The likeness of a kingly crown had on."

"Of the fine arts," says Goldsmith, "poetry is undoubtedly the first." Pity then that we cannot get a distinct view of this queen of arts, and that, unless there be an absolute necessity for it, she should continue "ethereal and featureless."

To give the form and features of poetry, so that she may be recognized when seen, or to answer the oft-repeated question, what is poetry? and to shew its design, is the object of the present article.

First then, what is poetry? We reply, *Poetry is thought expressed in appropriate figurative language.* To the illustration of this definition we now briefly address ourselves.

A figurative word is one which is used out of its primary or proper sense, as when John calls Jesus "the Lamb of God," or Jesus calls Herod a fox, intimating, not that Jesus was literally a lamb, or Herod a fox, but that the former was innocent and meek as a lamb, and the latter cunning as a fox. The number of figures of speech is great. It is only a few of the more important that we shall point out and illustrate.

1st. The *simile* or *comparison*. This is a figure preceded by a word expressive of likeness or comparison, and is, probably, one of the most common of the figures of speech. Examples of it are abundant both in the Bible, and in uninspired productions. In Deut. xxxii. 2, we read thus,—

"My doctrine shall drop as the rain;
My language shall alight like the dew;
As the small rain upon the tender herb;
And like the thick drops upon the grass."

Again, in other places, I will be as the dew unto Israel. The desert shall rejoice and blossom as the rose. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and

maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. He cometh forth like a flower. The glory of the Lord was like devouring fire. O that I had wings like a dove. Though thou hast lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Examples from uninspired writers are equally abundant. One speaking of adversity, says,—

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head."

Again, referring to the influence of music—

"O it came o'er my ear like the sweet south
That breathes upon a bank of violets,
Stealing and giving odour."

Milton, describing the populous North, says,—

"Her barbarous sons
Came like a deluge on the South."

Cowper, I believe, has a beautiful simile in his description of the blessed effects of prayer,—

"When one that holds communion with
the skies,
Has fill'd his urn where these pure waters
rise,
And once more mingles with us meaner
things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,*
Which tells us whence his treasures are
supplied.
So when a ship well freighted with the
stores
The sun matures on India's spicy shores

* This thought is evidently borrowed from Milton, who, speaking of Raphael, says,—

"Like Maia's son he stood
And shook his plumes, that heavenly fragrance
fill'd
The circuit wide.

Well would it be if all literary borrowers would make as good use of their loans as Cowper.

Has dropped her anchor, and her canvass
fur'd,

In some safe haven of our western world,
'Twere vain inquiry to what port she went,
The gale informs us, laden with the scent."

A simile, then, may be recognized, by its being preceded by the little word like, as, or so, &c.

2nd. Another figure of speech is the *Metaphor*. A metaphor is a word implying similitude without any expressed sign of comparison, as, "our God is a consuming fire." A multitude of metaphors might be adduced from the Scriptures. In the blessings which Jacob pronounced upon his sons just before his departure from this world, we have several most appropriate and striking metaphors. "Judah is a lion's whelp. Issachar is a strong ass, crouching down between two burdens. Naphtali is a hind let loose. Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Again, from other parts of the sacred writings: "The Lord God is a sun and shield. The Lord is my shepherd." Zephaniah, speaking of Jerusalem, says, "Her princes within her are roaring lions; her judges are evening wolves."

Metaphors, too, are numerous among uninspired writers. Broome, speaking of life, says,

"What art thou, life, that we should court
thy stay"

A breath, one single gasp must puff away!
A short-lived flower, that with the day must
fade!

A fleeting vapour, and an empty shade!
A stream that silently, but swiftly glides
To meet eternity's immeasured tides!
A being, lost alike by pain or joy!
A fly can kill it, or a worm destroy!
Impaired by labour, and by ease undone,
Commenced in tears, and ended in a groan!

Cowper uses a striking metaphor when he says,

"I was a stricken deer," &c.

Here the word of God is compared to an arrow. The metaphor of an arrow

as applied to powerful speech is a favourite one with some Greek writers. Aristophanes says of Pericles that

"His powerful speech

Pierced the hearer's soul, and left behind,
Deep in his bosom its keen point infix'd."

Pindar applies this figure to his own poetry,—

"Come on! thy brightest shafts prepare,
And bend, O Muse, thy sounding bow;
Say, through what paths of liquid air
Our arrows shall we throw?
On Agrigentum fix thine eye,
Thither let thy quiver fly."

The same poet calls Hector, "Troy's stable pillar." Moore, in one of his poems, puts these metaphors into the mouth of his hero when parting from the beautiful daughter of a hostile chief whose castle he had scaled in order to destroy him.

"I climbed the gory vulture's nest
And found a trembling dove within."

These examples, we conceive, are sufficient to enable the youngest of our readers at once to recognize a metaphor, whenever and wherever he may meet with it. We pass on and notice,

3rd. *Allegory*. An allegory is a continued metaphor. The chief difference between a metaphor and an allegory is, in the latter being drawn out to a greater length. In an allegory the subject of discourse is depicted by a familiar representation which, in some of its properties or circumstances, resembles the subject it is intended to illustrate.

The 80th Psalm, from the 8th to the 16th verse, contains a beautiful allegory.—"Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou, then, broken down her

hedges, so that all they who pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of Hosts; look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance."

What the silver shrines of Demetrius were to the Ephesian temple and goddess Diana, this beautiful allegory is to the history of the Jews from the time of their departure from Egypt to the Babylonish captivity, viz., a miniature representation. Spencer's Fairy Queen abounds in allegories. The following is one on Detraction:—
'But this, whatever evil she conceived,
Did spread abroad and throw in th' open wynd;

Yet this in all her words might be perceived,
That all she sought was men's good name
to have bereaved.

For whatsoever good by any sayd
Or doen she heard, she would straightwayes
invent

How to deprave or slanderously upbrayd,
Or to misconstrue of a man's intent,
And twine to ill the thing that well was
ment;

Therefore she usèd often to resort
To common haunts, and companies frequent,
To hearke what any one did good report,
To blot the same with blame, or wrest in
wicked sort.

And if that any ill she heard of any,
She would it eeke, and make much worse
by telling,

And take great joy to publish it to many,
That every matter worse was for her melling:
Her name was light Detraction, and her
dwelling

Was near to Envie, even her neighbour next;
A wicked hag, and Envie selfe excelling
In mischief; for herselfe she onely vex't,
But this same both herselfe and others eke
perplext.

Her face was ugly and her mouth distort,

Foming with poyson round about her gills,
In which her cursed tongue, full sharpe
and short,

Appeared like aspis sting, that closely kills,
Or cruely does wound whomso she wils;
Her distaffe in her other hand she had,
Upon the which she litle spinnes, but spills,
And faynes to weave false tales and leas-
ings bad,

To throw amongst the good which others
had disprad."

Book V., Canto xii., 33—36.

On account of the length of an allegory we shall give no additional examples of it. Another figure of speech is,

4th. *Personification.* This is a figure of speech which represents an inanimate object as performing the acts of a living agent.—Thus; "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "Before Him went the pestilence, and burning coals went forth at his feet." "Hear, O heavens, and give ear, O earth." "The sea saw it, and fled."

Æneas, in his message to the Greeks, cries out,

"Trumpet, blow loud!
Send thy brass voice through all these lazy
tents."

Akenside, using this figure, exclaims,

"Blow, ye winds!
Ye waves! ye thunders! roll your tempest
on:

Shake, ye old pillars of the marble sky!
'Till all its orbs and all its worlds of fire
Be loosened from their seats; yet still se-
rene,

The unconquered mind looks down upon
the wreck;

And ever stronger as the storms advance,
Firm through the closing ruin holds his way,
Where nature calls him to the destined goal."

We have thus given and explained some of the more important figures of speech. To enumerate and explain the whole would occupy a much larger space than our limits will allow;

the above, therefore, must suffice.

There is one other part of our definition of poetry which we must notice briefly. We have said that the figure in which thought is expressed must be appropriate in order to constitute it poetry. Much professed poetry is open to the censure of Pope.

"There motley images her fancy strike,
Figures ill-pared and similies unlike."

Again, when the thought is insignificant and unimportant, to express it in strong figurative language, is like elevating a dwarf on stilts, and clothing an idiot in regimentals. To unfold a pennyless man in splendid drapery is tantalizing.

"A low conceit in disproportioned terms,
Looks like a boy dressed up in giants' arms;
Blind to the truth, all reason they exceed,
Who name a stall the palace of the steed,
Or grass the tresses of great Rhea's head."

Pitt's *Vida's art of poetry*. Book 3:

We have only to divest the thoughts of some of our best writers of their figurative garb, and reduce them to plain language, and we find them "poor indeed." Every figure employed should be more expressive of the thought to be conveyed than the utterance of it in literal language could possibly make it. The figures of the Bible in this respect are inimitably perfect. What could possibly be a more perfect symbol of innocence than the lamb; of weakness, than the bruised reed? of cunning, than the fox? of harmlessness, than the dove? of hope, than an anchor? of the gospel, than water? No ill-pared figures, no unlike similes are found among the writings of the Old or New Testaments.

Secondly. We proceed to shew briefly the design of poetry. It seems to be the general opinion that the primary object of poetry is to impart pleasure. However true this may be of versification, we consider it altogether false in regard to true poetry. Under what feelings, is poetry, as we

have defined and illustrated it, produced? Only when the mental faculties are in a highly excited state, when the passions are aroused, and the interest felt in the subject is intense. The true poet, like Elihu, the son of Barachel, the Buzite, exclaims, "I am full of matter; the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst, like new bottles. I will speak that I may be refreshed; I will open my lips and answer." When a man is the subject of deep feeling, and his passions are roused, then it is that his composition assumes a figurative and sententious style. One reason which Dryden assigns for Virgil being so very figurative is, that he wished to crowd his sense into as narrow a compass as he possibly could. The more thoroughly a composition is pervaded with poetry the more sententious is it. Many illustrations of the truth of this remark might be given, especially from the Bible. Daniel in one compound word has given the character and conquests of Alexander the Great—a "winged-leopard." "The Lord is my shepherd." "The Lord God is a sun and shield;" and a thousand others. The great design of poetry, then, we consider to be this:—*To embody strong thoughts in as few words as possible.*

We have thus shown what is poetry and what is its design, some of its chief characteristics, and its glorious object. It will be perceived from what has been advanced above that the materials of which poetry is composed lie principally in nature. Nature is a magnificent storehouse from which fair imagination derives divinest food—a garden from which she culls

"Flowers of all hues, with sweetest fragrance stored.

The office of the poet is one of great importance and dignity. His language to those who would sit at his feet is

"O! attend,

Whoe'er thou art, whom these delights can
touch,

Whose candid bosom the refining love
Of nature warms, O! listen to my song;
And I will guide thee to her favourite walks,
And teach thy solitude her voice to hear,
And point her loveliest features to thy view."

At the voice of the poet

"Stones leap to form, and rocks begin to
live."

The poet makes all things, and all
events of life to speak with a clear,
distinct, and beautiful voice. Prometheus-like, he infuses life into stones,
and evokes burning words from the
dumb and irrational parts of creation.
He finds

"Tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything."

Like a magician he effects mighty
transformations, but with this difference,
they are more real, numerous,
and wonderful than his. Like the
spirit of Ezekiel, he animates, nerves,
and beautifies the driest bones,

"And to most subtle and mysterious things,
Gives colour, strength, and motion."

He makes all nature vocal.

The inspired writers are no exception to these remarks. One author declares that to his certain knowledge there are more than *twelve thousand* allusions in the Bible to the material world. And we hesitate not to affirm that the Bible, for its size, is the repository of more true poetry, or poetry of the highest order, than any other book besides. Every one who has paid attention to this subject knows full well that numberless are the flowers which by uninspired poets have been transplanted from the paradise of the prophets, to adorn their own gardens. One of the finest passages in "Spencer's Fairy Queen" is taken from the Bible. Shakespeare, Milton, Pope, Byron, Southey, Scott,

and a host beside, are indebted to the Bible for some of their best passages.

To explain, then, the principal figures of Scripture is an important department of biblical interpretation. For want of attention, the beauty of many things is not perceived. Especially is this the case with the poetry of the Bible. We must, however, understand a comparison or symbol before we understand that which it is intended to illustrate. To explain and apply some of these will be our object in some future papers.

Fully, however, to appreciate the beauties of the Bible poetry we must enjoy the doctrines it contains; we must be experimentally acquainted with the blessings it makes known. "Sympathy is the only key that will put us in possession of the true beauties, and full import of the sacred writings." "The Lord is a shepherd," is a figure, the beauty and force of which may be partially recognized by any one of cultivated taste; but it is only the believer who can say, "The Lord is *my* shepherd," that can fully recognize its beauty and taste its sweetness. A doctrine or promise being sweet to the taste its outward form will appear more pleasant.

"So while we taste the fragrance of the rose,
Glow not her blush the fairer? While we
view

Amid the noontide walk a limpid rill
Gush through the trickling herbage, to the
thirst

Of summer yielding the delicious draught
Of cool refreshment; o'er the mossy brink
Shines not the surface clearer, and the
waves

With sweeter music murmur as they flow?"

O, then, taste and see that the Lord is good, and then the glory which crowns each figure, and which is unperceived by the natural man, will to you be fully revealed, and by you be fully enjoyed.

Longford.

C.

WAYSIDE SKETCHES.

SERPENTS IN HEDGES.

ONE morn in early summer I took a ramble into the country. Having walked a mile or two, I came to one of those quiet shady lanes so common to our rural districts. The grass was growing on each side, and in the hawthorn hedge the honeysuckle and the sweetbriar united in sweetly perfuming the atmosphere. Attracted by the beauty of a cluster of wild flowers, I was about to break down the hedge, when my eye fell upon a snake basking in the sunbeams. I stood riveted to the spot, looking at the beautiful creature, when the words of the Royal Preacher came to my mind, "Whoso breaketh down a hedge, a serpent shall bite him." The meaning of the wise man appears to be this, that if a man wilfully and wickedly break down a hedge which God has placed around the person and property of his neighbours, punishment will follow. This agrees with the words in immediate connection with the passage, "If a man dig a pit for his neighbour, he shall fall into it himself." God, as the God of Providence, guards the persons, the reputation, and the property of men, especially those who love him. He, as it were, encircles them with a hedge, and if there are those so wicked as to attempt to break down that hedge, they do it at their peril; a serpent will issue from its place of concealment and bite them.

This sentiment is beautifully illustrated in various parts of Holy Writ. God placed round Job the hedge of his protecting love, and it extended to all he had. The wandering spirit of Evil had inspected this hedge; he had gone round it; he had looked to see if there was a weak place in it. No: it was strong in every part. He

envied Job his protection and happiness. "Job don't fear God for nought; 'tis his interest to serve and love God. Break down the hedge and he will curse thee to thy face." Satan dare not do it lest a serpent should bite him.

God defendeth the hedge he has placed around the good man by his threatenings—"He that toucheth you, toucheth the apple of mine eye." And yet men are continually breaking the hedge God has placed around their fellow men, and they are bitten by serpents.

The Bible is full of illustrations of this proverb. God hedged in the tree of life, and our first parents broke it down, and a terrible serpent bit them. And how dreadful have been the consequences. In itself it appeared but a small act, but it ruined a world. It changed the garden of God into a desert, and man into a mortal, dying creature. One hand did the deed in one moment, but unnumbered millions have been involved in the dreadful consequences through sixty centuries.

Joseph's brethren broke down the hedge around their brother, and a serpent bit them. See their distress in Egypt.

Haman broke down the hedge around Mordicai, and a serpent bit him. On the very gallows he had erected for Mordicai he was hung himself.

Sin is sure to bring punishment sooner or later. O yes, sin has its wages — ruinous wages; for "the wages of sin is death." And those who have broken down hedges and die impenitent, will in hell experience for ever the bite of that old serpent who is the Devil.

S. W100.

OUR MONTHLY BOOK TALK.

No. III.

THE METHOD OF THE DIVINE GOVERNMENT, PHYSICAL AND MORAL.

BY REV. JAMES McCOSH, A.M.

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SELDOM has a first book, (which we believe this was) brought its writer so many of the sweet sequences of authorship as did the one under present notice. The first edition was bought up by the public in six months; and the periodical reviewers, with only one exception, to the best of our knowledge, were symphonious in its praise;* and when to these delicacies are added the dignities of a Doctor's degree, and presentation to the Professorship of Mental and Moral Philosophy in the National College at Belfast, it will be expected, and not unreasonably, that such a tide of honours should have been caused by the appearance of some "great light" (a moon at least) in the firmament of letters. To a given class of persons the kind of enquiries on which Dr. McCosh has exercised his mind and pen is, on principle, objectionable and distasteful. They rejoice to form a courtmartial, and proscribe them as useless;—a tenet which impales them on one of the horns of this trilemma, that God's government has no method, or that the method cannot be known, or would not repay the trouble of discovery! The uselessness of such studies is indeed a discovery, the glory of which may well be reserved for those who make it,—the ignorant, idle, or incapable. "Dangerous," is another pet term of reprobation. But we venture to dissent, believing that the danger lies in neglecting them, when philosophies, "falsely so called"

are adroitly concealing or perverting the truth. "But must they not be voted dull?" Yes; to those who think so—who can see nothing of grandeur in the ways of the Eternal, as they are registered in the laws and facts of the universe. Surely he who complains of "dullness," confesses the frivolity of his own mind—the grossness of his nature—the absence of that "reason's ear" in which all the works of God "rejoice,"—

"And utter forth a glorious voice;"

and his degenerate unfitnes to take rank among the spiritual intelligences that exult in the light of the divine countenance.

"But, how uncertain these speculations are! How driven to and fro 'of the wind and tossed' are those who yield to them! How contradictory the enunciations of their oracles!" And on what subject are contradictions not taught? Do all theories of natural philosophy coalesce like the pattern of a tessellated pavement? Do all histories give the same statements and views of the events they record? Is there unanimity in political science? Yet should we on this account rotate perpetually on the axis of doubt and indecision? or ought we to come at one huge stride to the insane conclusion never to study a topic on which there is any disagreement? The sober truth is, that of all subjects we are under obligation to examine and understand according to our ability, this is pre-eminent: for is it not the precise thing *least* indifferent to us, how God governs the worlds of matter and mind, and how the actual operations of his government may be explained and reconciled? It has been too much the custom to confine such studies, or to consider them confined to college class rooms, and to certain orders of men, and,

* That exception was "Kitto's Journal of Sacred Literature," a quarterly Magazine of true recommendable value. But in this instance the critic seemed as short of good temper as we think he was astray in judgment; just then, in fact, he was not dove, or serpent either, except in the power to sting.

moreover, to connect them with fallacious and fantastic ideas of intricacy and difficulty. The printing-press places all who will enquire nearly upon a level; and as most men do read and think upon them a little, why should they not by reading and thinking a little more, make it twelve o'clock at noon with their comprehension of them, instead of twelve o'clock at night? A glaring defect, (if a black spot can glare) in female education, is the tabooing which this question suffers. In many seminaries for young ladies, the irruption of a clan of New Zealanders in full paint, with clubs in hand, would hardly scatter more alarm among the inmates than a course of lectures or readings upon the "Method of the Physical and Moral Government of God." A dancing-master or drill-sergeant is a presentable object, but scientific theology—oh no, not for the world! And is that the best education which the England of Bacon, Locke, and Mrs. Somerville, can give her daughters? "But how it would turn our poor brains!" "How vexatiously puzzling!" plead a flock of gentle nymphs; to whom with our best courtesy we reply, that the "turning" might not be entirely to disadvantage, and that the puzzling would not be equal to that expended in gaining the dexterity which is necessary for threading the mazes of the dance, or for keeping time and tune on the keys of the piano. A clever man said in our hearing, to his wife, who was avowing her strong attachment to McCosh's work, that it was "very good as a woman's book," a remark which though not sweet incense to the capacity either of Dr. M. or of his feminine admirers, will be its own antidote if it disabuse some Mistresses and Mises of the prejudice that every treatise on this subject is ground like that which a surly notice intimates must not be trespassed on, under risk of spring guns, savage dogs, and a troop of such like visionary horrors.

To some, even reflecting persons, it may appear less wise than daring to attempt an enquiry into the method of the divine government. They have so long sat at ease among the shadows of mystery, that they have come to regard every endeavour, with whatever ability and reverence conducted,

to arrange and harmonize the principles of God's moral rule as a species of presumptuous or profane intellectual sorcery, of which all prudent people will be guiltless! But they exclude this reflection from the account,—that mystery itself is the shadow of truth, and that there are mysteries which it is both lawful and wise for man to employ himself upon, and with which he is not incompetent to grapple.* That there are mysteries that are naturally and necessarily impenetrable is very true, among which the essence of God, his mode of existence, and the originations of his will, hold the foremost place. Launched on the twin ideas—eternity and infinity—our understanding is baffled and absorbed. They constitute of themselves an abysmal whirlpool round and round which the mightiest mind must ever move, without compassing or overpassing their measureless circumference. But absurd and impious as it would be to do more than gaze with shaded face upon the mysteries of the divine nature, we respectfully allege it to be neither absurd nor impious to consider that the *acts* of God form a widely different division of mysteries—mysteries which are not in themselves beyond the apprehension of man. His sounding lead has touched more than a few of their prominences, and if they do contain profundities to which his plummet has not yet sunk, eternity will supply the length of line that may be lacking. Will he then ever have sounded all the depths "of God manifest" in his physical and moral government? We imagine not; yet not from inadequacy to fathom any single depth, but from the

* "The Greeks, *musterion*, is commonly rendered mystery. It answers to the Hebrew *mestar*, and signifies in general any thing concealed, hidden, unknown. In the New Testament it generally signifies doctrines which are concealed from men, either because they never were before published, (in which sense every unknown doctrine is mysterious,) or because they surpass human comprehension. Some doctrines are said to be mysterious for both these reasons, but more frequently doctrines which are simply unknown, are called by this name."—*Knapp's Christian Theology*. Introduction, Sec. 6.

immensity and interminableness of the divine works. When one depth is fathomed through all its cavities and recesses, another will be waiting to engage the never-wearied energies of "spirits made perfect;" and so on in a procession absolutely endless. Their conceptions of the Creator's attributes will thus be always enlarging and bringing new contributions of "joy unspeakable,"—conceptions never completed, and joy never consummated; every succeeding deep calling aloud in its turn, "Canst thou by searching find out the Almighty unto perfection?" and the whole multitude of the intelligent investigators accompanying their glorious research with songs of ecstatic wonder and of worship like to this, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

But where is the common or extraordinary sense of reprobating an entrance *now* upon these elevated pursuits? If we do not confide in supernatural illumination, can we stand acquitted of culpable supineness if we continue ignorant of how much light has already been shed upon the mysteries of the divine government? The revelations of the Bible and of science have conjointly given us much important knowledge, dissipating so much mystery. We *do know*, though it be but in part; and who would be content without knowing what he can, that has a heart fitted to appreciate the promise that we *shall know even as we are known?*

Nothing but a desire to counteract prejudice and misimpression has prevailed on us to keep Dr. M'Cosh and our readers so long asunder; but we have felt that to induce a good understanding before an introduction, was, in the position of the parties, the best service we could render; since the interview we are compelled to abridge may be extended and ripened into the most familiar acquaintance by the aid of a little money, if it be but satisfactorily begun.

Dr. M.'s stately and symmetrical treatise is made up of books, chapters, and sections, with illustrative notes between; and an appendix on "fundamental principles." In the 1st book

nature, providence, and conscience are consulted respecting the divine character and government. Book 2nd discusses God's government of the physical world, and providentially of man by means of it. In the 3rd book "the principles of the human mind through which God governs man" are investigated. And like a rainbow bridging the awful chasm, the "reconciliation of God and man" is the topic with which the 4th book is engaged. The introduction to the 1st book traces our idea of God to the following sources—The design exhibited in the separate material works of God; the relations which the physical world bears to man (which we call the providential arrangements of the divine government); the human soul with its consciousness, its intelligence, and its benign feelings; and the moral faculties of man (particularly conscience). It is a darling doctrine with many living speculatists that the only satisfactory proof of the divine existence is the natural inclination of the mind to believe in it; and that reasoning simply confirms that faith. They say that men are not argued into believing in God, and never can believe without a certain receptivity for the doctrine. They affirm that it comes, not through the logical faculties, but through the intuitional, in such a way that the idea, though not innate, whenever set before the mind, is at once imbibed by it, as water by a sponge. They therefore deprecate placing the burden of proof upon argument, whether conducted *a priori*; i.e. from the assumption of certain previous truths; or *a posteriori*; i.e. from the observation of certain present existencies. They will not allow the belief to rest on any syllogism, however, or of whatever materials formed. It is, they affirm, incapable of logical analysis. So stated, we think the opinion *ultra*; some minds, we dare say, do find the belief of a God so agreeable in itself as to enable them to dispense with all reasoning, and to feel reasoning, however subtle or solid, an encumbrance. Happy are they! But we have as little doubt that other minds only attain "a full assurance of faith" by the use of their reasoning powers, and that to them the argument from design in nature and providence, self-

consciousness, and moral agency, become, by logical examination, *independent*, and conclusive proofs of the divine existence. Multitudes of people believe on authority; their minds are content to acquiesce in what superior minds may teach, and hence, the speculatists referred to are not justified in claiming these as examples of their theory. In pagan countries the masses acquiesce in polytheism neither from intuition nor conviction; and the common belief in God, and one God, which characterizes christian countries, has the same origin. We should not shrink from maintaining that the majority of thinkers have more confidence in the doctrine from evidence logically gained than from intuitional impressions; and we argue this from the general desire manifested for, and interest taken in, the display of this evidence, and from its being the first to rise to every one's lips, which would be perfectly unaccountable if more and indeed complete satisfaction were felt by an intentional congeniality between the doctrine and the human mind. It seems to us important that these things should be insisted upon, because if men are told that they can only believe in the Divine existence according as they are moved by an intellectual instinct, depraved men, who are unconscious of that instinct, will have a justification in the plea, "I am not to believe in God, or I must have done so:" and sincerely religious minds may be greatly distressed by being called upon to overthrow what they feel to be some of the strongest pillars of their faith.

The logical evidence for the existence of God, which is fed by the four pre-mentioned sources, rests on the axiom "that every effect has a cause," and no part of Dr. M'Cosh's volume is more valuable than that where he enters into the nature and relation of cause and effect (book II. chap. i. sec. 1). But in the appendix (2) the discussion is continued; Dr. Brown's theory of "invariable sequence" being the sum total of that relation, is admirably dissected: *cause* is shewn to be "a substance acting according to a definite rule," and *effect* "to imply a change or something new;" and it is then unanswerably said, "the

doctrine now expounded is fitted, we conceive, to clear up and strengthen the argument in behalf of the existence of God. The axiom that every effect has a cause, stated in this loose form, seems to involve us in several difficulties in regard to the theistic argument. The sceptic proceeding upon it would shut us up to the alternative of affirming that every existence has a cause, and thence he would drive us to the conclusion that God himself must have a cause, and that there is an infinite succession of causes; or if we limit our assertion, and say, that every existence has not a cause, it is immediately hinted that the world may be uncaused. Now we have rid ourselves from the horns of this dilemma by the view which we have given both of effect and of cause. An 'effect' involves something new; there is change implied in our very idea of it. It is in regard to such a phenomenon that we infer that it must have a *cause*—and such [effects] every one admits are all the phenomena in the world. We are warranted then to conclude, in regard to all such phenomena, that they must have a cause. We thence rise through a succession of causes to the purpose of an intelligent Being. We are required to go no further according to the explanation of cause which we have given. All power, we have seen, resides in a substance, and we trace all the instances of contrivance in the world to God as a substance. We now rest in an unchanging spiritual Being, capable of producing all the effects which we see in the universe." This sound view of the relation between cause and effect having been established, that idea of First Cause, which is its primary condition, is Change-Producer, receives the attributes of Intelligence, Spirituality, and Rectitude, when we see that these effects in material nature and on human society bear marks of design and control; and when we reflect on the immaterial and moral constitution of our own souls. And by these same processes, under the guidance of modern science, the mind is conducted into the belief that wisdom, benevolence, unity, and omnipresence (relative, if not absolute), inhere in this Supreme Cause. But "it requires an observation of the whole

of these four classes of objects to convey a full or adequate idea of the divine character. . . . Not unfrequently a few objects belonging to a particular class are fixed upon, and the view may become contracted to the very narrowest point: and God (as among the Caffres), may be regarded as little more than a rain-sender; or there may be nothing beyond a vague conception, suggested by the conscience, of some power that is to be dreaded because of the evil which it may inflict. The beautiful rays coming from the face of God and shining in such loveliness around us are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it and to reject the others. Hence the many-coloured aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals. Hence the room for each man fashioning a god after his own heart. An evil conscience reflecting only the red rays, calls up a God who delights in blood. The man of fine sentiment, reflecting only the softer rays, exhibits from the hues of his own feelings a God of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array him in gorgeous but delusive colouring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent him as the embodiment of order, as blank and black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness. It is seldom in the apprehensions of mankind that all the rays so meet as to give us the pure white light, and to exhibit God in all his holiness and goodness as the fountain of light, in whom is no darkness at all."

The other section of the Introduction eloquently amplifies upon the points of the general enquiry; and opens into the second chapter which comprises a *multum-in-parvo* view of the Divine government. "This world is not in the state in which the intelligent and benevolent mind would have expected it to be *a priori*. Let the problem be: given a God of infinite power and wisdom, to determine

the character of the world which he would fashion; and man's solution would present a very different world from the actual one. . . . We maintain that the solution of this mystery is to be found, so far as it can be found, in the careful consideration of the department of God's works in which the mystery appears." There are five classes of phenomena—1. Extensive suffering, bodily and mental. 2. Restraints and penalties laid on man. 3. God at a distance from man. 4. Man at a distance from God. 5. A schism in the human soul because man "by the very constitution of his mind approves of moral good and disapproves of moral evil; [and yet] neglects the good and commits the evil." Between 4 and 5 an extremely ingenious and learned note on the "religious history of mankind," is inserted. In chap. 3, five other and apparently opposite classes of phenomena are inspected. 1. Bountiful provision for human happiness. 2. A large share of liberty allowed to man. 3. God's unwearied care over the world. 4. A testimony in the heart for God. 5. Internal schism. Four additional indications are then surveyed—of the beautiful, the beneficent, and the good;—of the lovely and the good being defaced and marred;—of reconstruction:—and of intended renovation. The world is not a temple in ruins, for in a ruin there is abandonment and confusion, which is not the case with the world. "Chateaubriand developed a greater truth than he was at all aware of when he described this world as a 'temple fallen and rebuilt with its own ruins.' . . . The impression left upon our mind is not so much like that produced by Thebes or the cities of the desert as by modern Jerusalem, still a city, but in singular contrast with its former greatness." The 1st chap. of Book II. handles the great question of "General Laws or the principle of Order." It is first settled that "in order to change in a body there must be another body operating upon it," and that "all effects proceed from the properties of two or more bodies, these bodies having a relation to each other which enables their properties to act." Now by laws of nature we may mean 1. the *properties of bodies*; or 2. The *relation*

of the cause to its effects: as "the sunbeams and vegetable juices so [co-] acting as to colour the leaves," and as "oxygen and iron concurring to produce rust;" or 3, a *generalized set of facts*, or objects and events grouped together by points of resemblance. "In contemplating the world at a given instant—the *contemporaneous* world—we find it composed of substances with their properties. These properties constitute the primary, or rather the sole moving power residing in the physical world. Again, in contemplating the *successive* world, or the world in its changes, we find the substances actually operating according to their properties, and we have causes producing effects. We now examine the results produced [or the *co-ordinate* world] and we find that these properties and causes have been so arranged as to produce general laws, or a beautiful order in respect of number and form throughout the whole of nature."

We have now so trenched on our space that we must refer the reader to the dissertations that follow on the "special adjustments required to produce laws;" and the "wisdom displayed in the prevalence of general laws." A single extract must interest us, which disposes of the fallacy that general laws are efficient to their own creation and the creation of everything else. General law is the tyrant whom some would exalt "above all that is called God, or that is worshipped," seating it as God in the temple of God—yet it is nothing more than an abstract idea of the Temple itself. This is not a new thing under the sun, being just the fate of the old stoics with a modern scientific name. "But," observes Dr. McCosh, "so far from general laws being able, as superficial thinkers imagine, to produce the beautiful adaptations which are so numerous in nature, they are themselves the results of nicely-balanced and skilful adjustments. So far from being simple, they are the product of many arrangements; just as the hum which comes from a city, and which may seem a simple sound, is the joint effect of many blended voices; just as the musical note is the effect of numerous vibrations; just as the curious circular atoll-reefs met with in the South Seas

are the product of millions of insects. So far from being independent principles, they are dependent on many other principles. They are not *agencies* but *ends*, contemplated by him who adjusted the physical agencies which produced them. As such they become the rules of God's house—the laws of his kingdom; and wherever we see such laws, there we see certain traces of a lawgiver." Chap. 2 and 3, on Providence, or the principle of special adaptation, and on the Providence of God in relation to the character of man are parts of a noble subject, each nobly treated; branches of a tree which he who examines them will find loaded with something more than the delicate and richly-scented blossomry of fancy. Sagacious, deep, clear thought superabounds. The section (p. 221) on "Method of answering prayer, and furthering spiritual ends," will repay repeated readings.

The two solutions proposed by Dr. Chalmers, of whom Dr. McCosh was a university pupil, are first explained—that prayer and its answer may be connected together as cause and effect, forming a sequence of a more subtle kind than any of the sequences of the most latent physical substances, discernible only by faith; or that God may interpose among the physical agents beyond that limit to which human sagacity can trace the operation of law. Dr. McCosh does not think it "necessary to resort to either of these ingenious theories"—he rather supposes that God "sends an answer to prayer in precisely the same way as he compasses all his other moral designs, in the same manner as he conveys his blessings and inflicts his judgments. He does not require to interfere with his own arrangements in order to answer prayer, for there is an answer provided in the arrangement which he has made from all eternity." It would be futile to attempt to catalogue the trains of enquiry that pervade Book III., on "the Principles of the Human Mind through which God governs mankind." The radical faculties of the human soul he conceives to be, 1. Those of simple apprehension, including perception, consciousness, and memory. 2. The powers of imagination. Higher than these he places—3. The reason dis-

cerning the relation of things. 4. The Moral Faculty: with which are intimately connected, 5. The Emotions, and 6. The Will or optative power, fixing among the objects presented to the mind, on certain ones to be chosen. One of the conditions of responsibility he regards to be the fact that the "will is self-acting, has its power or law in itself," the other conditions being conscience and intelligence. Dr. M. holds the middle course of his illustrious master in regard to the nature of the will; which is neither the Necessarian, nor "Libertarian" doctrine. "The power of will and the universal reign of causation we hold to be ultimate facts attested by primary principles in our constitution." We cannot but suspect Dr. M. to be on this debated theme more obscure than he believes he is. What is will? Does it include natural desires alone? or natural desires together with the power of chusing and deciding according to their degree? or the simple power of election, either according, or contrary to any one or more natural desires? Affirmative answers are given—to the first by the Necessarians; to the second by Dr. Chalmers. Dr. Payne, Dr. McCosh, Dr. Richards of America, and all moderate Calvinists; and to the third by those whom Dr. McCosh styles Libertarians. And until it is determined what the will is, all disputes about its freedom are wordy, and wordy only; for in the meaning he attaches to it, each of the parties may properly assert that he believes the will to be free. The Necessarians may ask, Is not man as free to will as he is to breathe? The Intermediates may say—What greater freedom can he have than that his preferences and choice should coexist? And the Libertarians in their turn demand, Is not man truly free when he can determine for or against any of his natural desires? The last might ask the first wherein their freewill differs from the freedom of brute instincts? and the second—whether their theory by making the desires (of the will) govern the decisions (of the will) does not resolve itself into the Necessarian opinion? and both these might join to ask the third how such things as moral character and the acknowledged power of moral habits are compatible

with their self-acting see-saw liberty? The rise of some great genius is yet wanting who shall elucidate this mystery.*

But touching on these subjects of deep and fascinating interest eats up our space. Book IV., on the "reconciliation of God and man" is the one in which the christian baptized with the spirit of grace will most delight himself. It is written in the tone of the same enlarged philosophy which prevails in the other books, and is affluently anointed with that evangelical truth which is like "precious ointment poured forth"—and is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded his blessing for evermore."

Having accompanied Dr. McCosh thus far then, we are prepared both to hear him say, and to join him in the asseveration—"We affirm, without any risk of contradiction, that no religion, originating in human wisdom or human history, has met, or even so much as attempted to meet, these fundamental principles of the human mind, which are all satisfied in christianity. It is surely, strange, that a system in such beautiful harmony with all the constituent parts of man's nature, should have sprung up among the hills and plains of Judah.... We are utterly confounded and lost in amazement, till above the plains, where ancient shepherds tended their flocks, we see a light guiding them to the Saviour who is Christ the Lord." Q. D. S.

* Dr. McCosh sturdily denies what Cousin, Sir W. Hamilton, Tappan, and others allege, that volitions have no cause. "The intuitions revealed by consciousness, as well as the observations founded on consciousness, lead us to believe that the will itself with its special actings, like every other phenomenon, must have a cause." We suggest that the able writer is here too hasty. What other cause is needed more than the creative will of God? It is a property of the human mind to will, as it is another property of it to give moral verdicts; why then attribute a secondary cause more to the "will and its special actings," than to the conscience and its special actings? What other cause but the direct volition of God can properties have?

LITERARY AND SCIENTIFIC SELECTIONS.

HERSCHEL, ROSSE, AND THE TELESCOPE.*

"WITHOUT underrating any other branch of science, it may safely be affirmed that astronomy opens up to the human mind one of the richest and sublimest fields of contemplation. We are no longer confined within the narrow limits of our own system, with its sun and his attendant planets. The telescope has carried us far into the depths of space, and revealed to us thousands of stars kindling into suns, and these suns giving light and motion and beauty to as many systems, and these systems stretching out into mighty firmaments, and these firmaments rising like so many encircling heavens, revolving the one above the other, till we are lost in the magnitude and the glory of the scene. Our views are contracted. Our knowledge is imperfect. If Newton—whose almost superhuman genius elevates our common humanity—felt himself constrained to say, in the very fire and flash of his immortal discovery, "I am but as a child standing on the shore of the vast undiscovered ocean, and playing with a little pebble which the waters have washed to my feet;" and if Laplace—who knew more than his peers, of the celestial mechanism—could assert in the very article of death, and with all the future bursting upon his view, "That which we know, is little; that which we know not, is immense;" we may fairly conclude that all which is now known, is scarcely to be named with that which remains to be revealed.

This sublime science owes much to Herschel. We might speak of the labours of his predecessors from Copernicus down to Ferguson, or we might allude to his contemporaries and his successors; but we prefer to make him the centre of the entire group, and look at the past and the present in the light of his great discoveries. Just as Ferguson was sinking beneath the infirmities of age, Herschel began to challenge the attention of the men of science. Like Ferguson, he rose from the humbler walks of life. He was born at Hano-

ver, on the 15th day of November, 1738. His father, who was a poor musician, placed him in the band of the Hanoverian regiment of guards, a detachment of which, both parent and child accompanied to England about 1758. After the lapse of a few months, the father returned to Hanover, and young Herschel was left to push his fortune in England. After struggling with manifold difficulties, he was taken up by the Earl of Darlington, who sent him to Durham to superintend and instruct a military band in a company of militia which his lordship was then raising. He then became a teacher of music: was employed as a church-organist, first at Halifax, and then at Bath, and was in great demand for musical performances. Great as were his taste and attainments in music, from a child he had manifested his love of intellectual pursuits; and while engaged in earning an honest and honourable livelihood, he devoted every leisure hour to the study of languages, mathematics, and the various branches of physical science; and though he was approaching the age of forty, he did not consider himself too old to commence a pursuit, in the prosecution of which he won for his name a scientific renown, as distinguished as that acquired by any of the illustrious men who had gone before him. He rapidly rose in the world of letters, became the object of princely favour, was pensioned by the king, and knighted by the regent, and lived long enough to see his fame established throughout the civilized world.

Some contemporary discoveries in astronomy fixed his mind on that one department of inquiry. Being anxious to observe these celestial phenomena, he borrowed a two-feet Gregorian telescope; and such was the pleasure and delight which this instrument afforded him, that he immediately ordered one of larger dimensions from London. To his deep regret, he found that the price of such an instrument far exceeded his calculation and his means; and therefore he resolved to construct one for himself. This, after frequent experiments and failures, he accomplished; and truly

* From the new and excellent Periodical "The Leisure Hour," published by the Tract Society.

marvellous were its achievements. In his hands, the telescope wrought more than magic. Its wonder-working power resolves itself into a simple fact. It is well-known that the power of vision is in proportion to the degree of light which falls on the retina, as emitted from any bright or luminous body. The larger the pupil of the eye, the greater the number of rays which it can receive; and in proportion to these is its capacity to discern objects which otherwise must continue in the deep profounds of space, unseen and unknown. Such an enlargement of the pupil of the eye virtually takes place when a lens is employed. In the lens, all the lines of light are made to converge into a single point, and that point sufficiently minute to enter the eye. The eye thus receives as much light as if the pupil had been enlarged to the dimensions of the lens, and consequently its power of vision is in the same proportion increased. The diameter of the lens, is, in fact, the size and capacity of the eye. An object-glass of some fifteen inches diameter, is found at Munich; but large refractors are very rare. Happily, a concave mirror of polished metal answers the same purpose, by the power of reflection. These reflecting mirrors, which admit of almost any dimensions, were employed with singular effect by Herschel. After intense application and labour, he succeeded in constructing one of four feet diameter. Had this mirror continued to be used, the results would have been beyond all calculation. But the light which it collected, and the lustre with which it invested the nearer bodies, were so dazzling and overpowering as to injure the vision of the great philosopher, and force him to withdraw his eye from the field of burning splendour. He worked with instruments of inferior power. His telescopes were of various lengths, and their adjusting power ranged from the lower point of two, up to the greatly increased point of twenty-eight. With his ten feet telescope, he could command a penetrating power which brought into his view stars nearly thirty times farther off than could be seen by the naked eye.

Taking the milky way for the field of his observations, he soon discovered by his more powerful instrument, that this encircling belt consisted entirely of stars, scattered by millions like glittering

dust on the black ground of the general heavens. Here "the infinitely distant crowds of stars are collected in such masses, that their light flows together into a whitish cloud, and no longer permits us to isolate one star from another. Beyond this, Herschel and the most recent astronomers imagined that the spots of clouds which appear like oval flakes in the sky, are other entirely distinct and independent systems, which float at such an immeasurable distance from us, that the light has to wander millions of years in reaching to us." In fact, what we term the firmament is but a single cluster of stars. Such clusters are scattered with immense profusion through the field of space and are of the most gorgeous and brilliant appearance. Take the cluster which is found in the constellation Hercules, and no force or compass of words can express its magnificence. Perhaps no one ever saw it for the first time through a telescope without being filled with rapture, and uttering a shout of wonder. Yet this is but one out of myriads. The number of such masses is infinite. Nor are they confined to any one portion of the heavens. In both hemispheres, what were hitherto regarded as mere specks, making their mysterious appearance in the great pathway across the heavens, now come out as so many firmaments or systems of firmaments, glorious as our own, each divided from the other by unmeasured intervals of space, yet all bound together by laws and relationships fixed and immutable.

In the study of these celestial phenomena, we might speak of their apparent brightness or magnitude, their distances, their relation and harmony, the laws by which they are governed, their ultimate purposes, their probable duration or possible dissolution; but we deem it preferable to give a summary of those facts and results which the telescope has disclosed to us. Those mighty intervals which separate the celestial bodies were supposed to be filled with nebulous matter in a state of gradual condensation, and ever tending towards some central point; but a riper science has proved that these nebulae are open beds of stars, lying farther down in space; that the planets are all connected with great central orbs; that each fixed star is the centre of a system:

that suns revolve round suns in definite orbits, and in some of their revolutions fill up a million of our years, or even more; that these bodies are found in larger or smaller groups, from the double stars up to thousands and thousands beautifully adjusted and harmonized; that these clusters go to make up the firmaments in all their ascending magnitude and glory; that these firmaments, and systems, and suns, are separated the one from the other by intervals of space unmeasured and incalculable; that the nearest fixed star, Sirius, is more than two hundred thousand times further removed from us than the sun, that is, nineteen billions, two hundred thousand millions of miles; that there are clusters eighteen thousand times more distant than this; that the light from these bodies, travelling at the rate of a hundred and ninety-two thousand miles every second, would take a million of years to reach our earth; that these bodies are of different magnitudes, according to their apparent brightness; that some of them are equal in size to many hundreds of our globe; that they divide themselves into two classes—the fixed stars, among which no change of situation can be detected, and those which are erratic or wandering, such as the sun, moon, and planets, as well as that singular class of bodies termed comets; that these stars are scattered by myriads over the heavens; that there are infinitely distant crowds of stars collected in such masses that their light flows together into a whitish cloud, and no longer permits us by the aid of the most powerful instrument to isolate one star from another; that there are heavens, and heavens of heavens encircling the one the other, till we are lost in the vastness and glory of the scene; that these heavens with all their uncounted millions of ever-burning suns and attendant planets are moving round one great common centre; and that the whole scheme of worlds is maintained by the one universal and ever-active law of attraction, in its sublime order and unbroken harmony. What a scene this, for contemplation and for study! How we are lifted up from the darkness and din of this lower world, into the ever-deepening light and calm of those higher and truly serene regions! What apocalyptic vision have we of the ever-widening and ever-unfolding glory of the great Creator! What

revelations do we receive of his eternal power and unconfined beneficence! What an ascent do we make, and how near do we get to that inner temple in which his Godhead shines out with burning and insufferable brightness! How unspeakably important appears his favour! How awful to contemplate his displeasure!

The telescope, which wrought such wonders in the hands and under the guiding genius of Herschel, has, by the efforts of Lord Rosse, heightened and embellished the discoveries of the great philosopher. When, in 1839, his lordship constructed a reflector, with a speculum three feet in diameter, and of twenty-seven feet focal distance, it was considered one of the most accurate and powerful instruments that had ever been made. And when he spoke of the possibility of producing a speculum six feet in diameter, it was deemed something chimerical: but nothing daunted by the magnitude and difficulty of the undertaking, he put it to the test. The speculum of his great telescope is *above* six feet in diameter, five inches and a half thick at the edges, and five inches at the centre, and weighs above three tons; while the whole apparatus and expense of erection cost no less a sum than £12,000. Now, as the power of a telescope to penetrate into space depends on the quantity of light which it can receive, the light reflected from this speculum is more than double that from Herschel's largest and most powerful reflector. This has a reflecting surface of five thousand and seventy-one square inches, while that of Herschel's forty-foot instrument had only eighteen hundred and eleven square inches on its surface. By his lordship's reflector we are being carried into the deepest profounds of space, and still find ourselves but on the margin of that universe which stretches away into the immense and the infinite. "It is when one goes into regions so new and remote that the character of the universe in its majesty and infinite variety appears in its most striking attributes. In search of magnificence, it is true, we need not wander far—witness the fields which encircle our homes—the blade of the modest grass which adorns them; but those heavens are fresh, and familiarity has not left its footprint on their untrod den floor. In the silence of midnight, that noble cur-

tain stretched out above us, and the idea present and impressive, of its great orbs obediently pursuing their stupendous paths, there is a solemnity which sometimes falls upon the spirit not unlike the feeling of the Prophet when he heard that still small voice and knew it to be the token of the presence of God!"

It is a question of intense interest to some astronomers—is this great system of suns and firmaments formed for perpetuity? Are the foundations of this mighty and gorgeous temple laid for ever? In the eloquent words of Professor Nichol;—"Although no mark of age has yet been recognized in the planetary paths, as sure as that filmy comet is drawing in its orbit, must they too approach the sun, and at the destined term of separate existence, be resumed into his mass. . . . Absolute permanence is visible nowhere around us; and the fact of change merely intimates that in the exhaustless womb of the future, unevolved wonders are in store. The phenomenon referred to, would simply point to the close of one mighty cycle in the history of the solar orb—the passing away of arrangements which have fulfilled their objects, that they might be transformed into new. Thus is the periodic death of a plant, perhaps, essential to its prolonged life; and when the individual dies and disappears, fresh and vigorous forms spring from the elements which composed it. Mark the chrysalis! It is the grave of the worm, but the cradle of the sun-born insect. The broken bowl shall yet be healed and beautified by the potter, and a voice of joyful note shall awaken one day even the silence of the urn!"

REVELATION OF GOD TO HIS CREATURES.

FROM this we at least gather, that we shall have a direct perception of God. You know how much it is otherwise now—how, though he is not far from any one of us, he is as bidden from all observation as if removed to the distance of infinity away from us—now, though locally he is in us and around us, yet to every purpose of direct and personal fellowship we are as exiles from his presence—how all that is created, though it bear upon it the impress of the Creator's hand, instead of serving to us

as a reflection of the Deity, serves as a screen to intercept our discernment of him. It is not true, that the visible structure of the universe, leads man at least to trace the image, and to realize the power and operation of that divinity who reared it. It is not true, that he is conducted upwards, from the agents and the secondary causes that are on every side of him, to that unseen and primary cause who framed at first the whole of this wondrous mechanism, and still continues to guide by his unerring wisdom all the movements of it. The world in fact, is our all; and we do not penetrate beyond it to its animating spirit; and we do not pierce the canopy that is stretched above it to the glories of his upper sanctuary. The mind may stir itself up to lay hold of God; but, like a thin and shadowy abstraction he eludes the grasp of the mind—and the baffled, overdone creature is left, without an adequate feeling of that mysterious being who made and who upholds him. To every unconverted man, creation, instead of illustrating the Deity, has thrown a shroud of obscurity over him; and even to the eye of a believer, is he seen in dimness and disguise, so that almost all he can do is to long after him in the world; and, as the hart panteth after water brooks, so does his soul thirst after the living God. The whole creation groaneth and travaileth, under the sentence of its banishment from Him who gave it birth; and even they who have received the first fruits of the Spirit, do groan within themselves under the heavy incumbrance that weighs down their souls as they follow hard after the yet unseen Father of them. All they can reach in this nether pilgrimage, is but a glimpse and a foretaste of the coming revelation; and as to that glory, which, while in the body, they shall never behold with the eye of vision, they can now only rejoice in the hope of its full and abundant disclosure in the days that are to come.

It were presumptuous, perhaps, to attempt any conception of such a disclosure—when God shall show himself personally to man—when the mighty barrier of interception, that is now so opaque and impenetrable, shall at length be moved away—when the great and primitive Father of all, shall at length stand revealed to the eye of creatures rejoicing before him—when all that

design and beauty by which this universe is enriched, shall beam in a direct flood of radiance from the original mind that evolved it into being—when the sight of infinite majesty shall be so tempered by the sight of infinite mercy, that the awe which else would overpower will be sweetened by love into a most calm and solemn and confiding reverence—and the whole family of heaven shall find it to be enough of happiness forever, that the graces of the divinity are visibly expanded in their view, and they are admitted into the high delights of ecstatic and ineffable communion with the living God. But it will be the glory of his moral perfections, that will minister the most of high rapture and reward to these children of immortality. It will be the holiness that recoils from every taint of impurity. It will be the cloudless lustre of justice unbroken, and truth unchanged and unchangeable. It will be the unspotted worth and virtue of the Godhead—yet all so blended with a compassion that is infinite, and all so directed by a wisdom

that is unsearchable, that by a way of access as wondrous as the being who devised it, sinners have entered within the threshold of this upper temple; and without violation to the character of Him who presides there, have been transported from a region of sin to this region of unsullied sacredness. And there, seeing Him as he is, do they become altogether like unto him; and there are they transformed into a character kindred to his own; and there that assimilating process is perfected, by which every creature who is in paradise, has the image of glory, that shines upon him from the throne, stamped upon his own person; and there each, according to the measure of his capacity, is filled with the worth and beneficence of the Godhead; and the distinct reward held forth to the candidates for heaven upon earth, is, that they shall see God, and become like unto God—like Him in his hatred of all iniquity, like Him in the love and in the possession of all righteousness.—*Chalmers.*

PREACHERS AND PREACHING.

THE SPECIFIC AIM OF THE INDIVIDUAL MINISTER.

THE work of the individual minister is single and unostentatious. It lies chiefly in one locality, and is directed to one immediate end. Ultimately it contemplates, of course, the glory of God in the conversion and sanctification of men. But this ultimate object is best accomplished by aiming more immediately at a subordinate end, as a means or agency for its accomplishment. An individual church, in the community under its influence, is the embodiment of human agency, and the medium of divine, for effecting the great end of the ministry. *To build up and perfect that individual church* must therefore be the specific aim of its minister.

The original character of his office evinces this. The Apostles ordained elders in every church, and we have no account of their assigning them any other than an exclusively *local* work. More general responsibilities, it is true, rested upon the Apostles themselves; the care of all the churches pressed daily upon

their attention; but they were pioneer foreign missionaries, and they had few like-minded with themselves, to whom they could fully entrust the local interests which they had created. The minister of our own times, in christian society, surrounded by able co-workers in the same calling, and by churches not specially indebted to him for the origin or continuance of their existence, pays little compliment to his fidelity and adds little to his credentials of apostolic succession, by arrogating to himself a care so universal.

The nature of christianity, were it studied, would teach him to be content with an humbler responsibility. Christianity is not politics; then might its members be demagogues. It is not war; then might they aspire to the command in chief; or leaving that place to the only Potentate, might range themselves as his prime marshals. Christianity is heaven; self-working in concentric circles around every spot where it is placed, and

making every thing it touches communicate the influence to all that is adjacent. If its working be defeated in one place, it does not threaten a general defeat. The agency required therefore is not necessarily one of general, combined supervision, but one of independent, local responsibility, which shall introduce the leaven into distinct portions of society, and stand watchfully over each process to keep away disturbing causes. We are not of those who sigh for the combined unity of power which has given to the Papacy its efficiency and its arrogance. Let her have her boast! Let her menials, the world over, continue to dance like puppets, at every touch of the spring at Rome. Like every other human system, she needs it. But christianity does not. Christianity charges her ministers, if even her Peter comes within their sphere of action, and is to be blamed, to withstand him to the face, and in their own place, under their one Master, do their individual work.

Many however regard this as narrowing down the limits of the minister's influence. They have more lofty views of the dignity and responsibility of his calling. To realize their ideal, he must attempt great things. If he enter a wide and destitute field, it must be to revolutionize the whole work which others have commenced. If in a well supplied community, his aim must be to break up old systems and mould all anew after his own higher model. Hence his presence is indispensable at all public convocations, and his voice must be heard stoutly advocating all schemes of general reform,—though full often he may expose himself to the interrogation, pointed with more than its original pertinency, "With whom hast thou left those few sheep in the wilderness?" It was different with the Son of God. The same "twelve" were worthy of his talents, in their chief exercise, during all the years of his ministry. It was different with the great Apostle. Commissioned to the whole Gentile world, he could yet spend years in exclusive, unostentatious devotion to the flock at Ephesus, till he had raised up a strong church there, and could safely commit it to the care of others. The record of those three years of anxious, incessant, successful toil, had he done nothing else, would have been ample witness of an able and well-expended ministerial life.

For what more exalted object can any life accomplish than to rear, under the supervision of the Great Master Builder, a single church, bearing the full impress of the primitive model? What more efficient instrumentality can be set in motion for general usefulness? Such a church, says Paul, is "the pillar and ground (or stay) of the truth;" the whole truth which man needs to have exalted and maintained. It is the pillar of God's own planning and erection. It has the highest moral elevation of any structure which can be built out of human material. Towering from the clay-ground of earth, its summit peers against the jasper walls of heaven, and upon it angel-ministers descend, and the redeemed go up. Each lively stone in it, as it becomes more clear and polished, rises higher and higher, till, freed from the dross and the attraction of earth, it floats in the effulgence of celestial skies. How exalted a pillar, on which Truth as a sun may rest, and sending thence its streaming radiance round the earth, may render the church the light of the world!

With this moral elevation, the church combines a durability and stability which fit her for her office, and make even her smallest branch worthy the supreme care of its overseer. Her nature shows it. Not a single rotten, crumbling stone is laid into her walls. Men may lift them up and think they have found a place there, but God does not build them in, and when the scaffolding is removed, if not sooner, they shall fall and sink beneath the base, and leave the solid, stable column revealed, without a fault to peril the interests of eternal Truth, of which it is the lofty stay. Her history shows it. Some of the firmest civil structures that were ever built on earth, were standing sure, and challenging the assaults of time and vicissitude, when the carpenter's son laid in Zion her corner-stone, and twelve despised fishermen began to build upon it. The dust and moss of ages are upon the ruins of those structures now, yet has *this* building stood. Around it systems of philosophy and schemes of social reform have gathered and been swept away like the cobwebs of summer, yet has *its* summit steadily sought a higher heaven, and its base pressed more firmly upon eternal rock. False religions and the scorn-ers of all religion, have placed their

enginery against it, but not a weapon has prospered. Heresies have crept up, and shrouded the light of truth on its summit with thick palls of error, while corruption was covering it with defilements within, but the fires of truth have burst through their covering, and the blood of martyrs has washed out the apartments of the sacred edifice. It stands now high in its moral elevation, firm as the throne, and indestructible as the truth of God. And what the church is thus, in its general character, to the world, it is in its individual character to every community where a branch of it is built after the pattern shewn in the scriptures. And does not one such church merit and claim the undivided energies of a minister of Christ?

The general usefulness of a single able and efficient church, who can measure? It is like the well-prepared tillage ground of the husbandman. With easy and prudent care it will yield every year its large and rich returns, till the last seed-time and harvest of promise are past. But how seldom as yet can one such church be seen, in many portions of our christian land! As we look towards the broad realms where comparative night and clouds hang in the moral sky, we see frequent glimmerings and flashes of light in different quarters; but how few towering columns of massive firmness give forth from their scathed but unshaken summits, a clear, broad, steady stream of heavenly radiance! It is as though the high, gleaming light-houses were all

swept from the shores of our mighty, storm-vexed lakes, and nothing but a few shooting rockets, or wandering torch-bearers were left to guide the perilled mariner. And is not this cruel and ruinous destitution too much the result of vagueness of aim and vagrancy of effort on the part of our ministry? It is hard, we know, out where the high billows of stirring, heaving life, dash and break, to get a foundation down upon the rock below, and build, with slow and often fruitless toil, a structure which shall never be moved. It is much easier, and for a time it makes more show, to build upon the surface some floating frame-work, on which to hang a flickering, short-lived beacon, and pass on to repeat the work on other promontories; but we must learn that the only good work is hard work, and be willing if need be, to drop our sweat and stiffen our failing muscles in laying but the foundation work, down where no eye but the Master's shall see and admire. It is hard to sow patiently for another's sickle, but it is sublimely noble.

"To do, to suffer, may be nobly great,
But nature's mightiest effort is to wait."

Forth, then, to his allotted part let the minister hasten. In the name of his God setting up his banner there, let him remember that its defence is his single, supreme trust, and relying upon the pledged aid of Omnipotence let him write upon it the motto which another has suggested—"Not victory or death, but *victory*."

FAMILY CIRCLE.

A LION ADVENTURE.

Man is not appalled in the midst of danger itself. If it were so he would be lost; but the frail human heart throbs afterwards. One evening I left the vessel, in company with a Thibaut, to get at a swarm of finches, which birds are said to give a delicious flavour to a pillau, of which we wanted to be joint partakers. We were soon obliged to separate, in order to salute the birds on both sides of their settlement. In my excursion, however, on the shore, I came all of a sudden within a few steps of a lion, without having the most distant idea

that this fearful enemy could be in the neighbourhood of all our vessels, and I had only my double barrel, which was loaded merely with small shot; whilst my huntsman, Sale, was pursuing a gazelle, at a long distance off. Possibly our firing had awakened this supreme chief from his sleep, for otherwise I must have seen him before, although my eye was directed to a brace of birds at the left; because the underwood could not have concealed an object of such size, as it only reached up to the knee, and was merely interspersed here and there with a higher bush. I was just taking aim at the two beautiful birds, who were look-

ing at me with surprise and confidence, when the lion stood before me on the right, as if he had sprung from the earth. He was so close to me that he appeared to stand as high as up to my breast, but yet I stood, my poor weak weapon in my hand, holding it close to my side, with perfect presence of mind, so as to keep my face free, and to wait for the attack. I was firm, and he seemed also to be resolute. At first we stared at each other mutually. He measured me from top to toe, but disregarded my Turkish accoutrements and sunburnt countenance, for my red cap, which he seemed, not to despise. I, on my side, recognized in him the dreaded king of beasts, although he wore no mane, according to his usual custom, but I did not appeal to his magnanimity. At last he turned his face from me, and went away slowly, with a dreadfully pliable movement of his hinder parts, and his tail hanging down, but could not restrain himself from turning round to look at me once more, while I was trusting to the effect of one or two shot in his eyes or jaws if it came to a contest of life or death, and really I remained standing immovable, with too much of the lion in me to tremble, and to bring certain destruction on my head by untimely flight. However, away he went, looking round several times, but not stopping, as if he feared pursuit, and I turned my back to him equally slowly, without even calling out a farewell; but I cast a searching look over my shoulders every now and then, right and left, expecting that he would make a spring like a cat, and I kept him in sight before me, when I was about to jump down from the shore on to the sand where the vessels and crews were. I confess openly that I now felt an evident throbbing of the heart, and that my nose seemed to have turned white. Taken unawares as I had been by the lion, the distance of five paces, according to the measurement I made, was nearly too close for me. On his side, it was only necessary for him to have smelt me, which probably I should not have allowed. I stood a moment on the margin of the shore, in order that I might tranquilly summon Suliman Kashef to the pursuit of the beast, without betraying any pallor of countenance, and then I jumped down on the sand. When I swore by the prophets to Suliman Kashef that my account was true, he was ready immediate-

ly with his sharpshooters. At my advice we formed a line of riflemen above, though I could not obtain a couple of bullets for my sign; but the Turks soon crawled together again, except a tall black slave of Suliman's who was at the right wing. When the latter soon afterwards pointed and made signs that the lion was near at hand, his master motioned with his hand and gun that he would shoot him if he did not join us, for he held himself as lost, being left quite alone. We set off at a slight trot, because the lion continued his walk, until at last, Suliman, as it began to get dark, ordered three of his boldest warriors to go in advance. Three shots were fired, but the men came back, and described the lion as a real monster. I was actually glad that the magnanimous beast, according to all probability, was not even wounded. They called me again an "*Agu el bennaht*," because I had accompanied the expedition to see my lion a second time, and they expressed themselves rejoiced that God had preserved me, and wished me happiness with pious phrases from the Koran.—*The Expedition to the White Nile.*

HONESTY.

Boys placed in circumstances of temptation cannot be too deeply impressed with the conviction that "honesty is the best policy;" that is to say, that, in the long run, they will make more by being honest than by taking that which is not their own. The following is a case in point:—A nobleman travelling in Scotland a number of years ago, was asked for his alms in the High Street of Edinburgh, by a little ragged boy. He said he had no change, upon which the boy offered to procure it. His lordship, in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, whom he expected to wait, he watched for several days in the place where he had received the money. At length, the nobleman happening again to pass that way, the boy accosted him, and put the change he had procured into his hand, counting it with great exactness. His lordship was so pleased with the boy's honesty, that he placed him at school, with the assurance of providing for him.

POETRY.

THE CHRISTIAN POOR.

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice; thy Saviour bent to know
The ills of want, the cares of woe:
And to the faithful poor hath given
The rich inheritance of heaven.

Art thou a Christian doom'd to roam
Far from thy friends and native home?
Look round on valley, hill, and plain,
Cliffs crown'd with trees, and fields with
grain.

View nature's charms, and busy man
And tell me 'midst the varied plan,
Who hast thou mark'd or what survey'd
That God thy father hath not made?
Then love his works, and love to trace
His semblance in a stranger's face.
Call each spot a home to thee,
And every man God's family.

Art thou a Christian, 'mid the strife
Of years mature and busy life?
Be active for thy race is short.
Thy bark is hastening to the port.
Be cheerful; holy angels bear
An antidote for all thy care:
And let no pangs disturb a breast
Prepared for everlasting rest.

A DEW-DROP.

A dew-drop!—'tis a little thing,
Yet by it we are taught
To bring to God an offering—
To fix on him our thought.

That tiny globe of water, clear,
Which sparkles in the sun,
Instructs as well as larger sphere—
Their origin is one.

'Tis but a drop—yet what a power
It sweetly o'er us wields!
It glitters but a transient hour,
Yet how much pleasure yields?

'Tis like a mirror—small, 'tis true—
Reflecting from its face
A circumscrib'd, yet brilliant view
Of goodness and of grace.

Should we like crystal dew-drop shine,
While here we briefly stay,
Our earth would glow with light divine—
A type of endless day.

Instructive dew-drop! we will prize
The lessons thou dost give:
We would ascend thy native skies—
In heav'n forever live!

LITTLE LEONARD'S LAST
GOOD NIGHT.

"Good night! good night! I go to sleep,"*
Murmur'd the little child;
And oh! the ray of heaven that broke
On the sweet lips that faintly spoke
That soft "good night," and smiled!

That angel smile! that loving look
From the dim closing eyes!
The peace of that pure brow! But there—
Aye—on that brow, so young, so fair,
An awful shadow lies.

The gloom of evening—of the boughs
That o'er yon window wave—
Nay, nay, within these silent walls
A deeper, darker, shadow falls—
The twilight of the grave!

The twilight of the grave—for still
Fast comes the fluttering breast—
One fading smile—*one* look of love—
A murmur, as from brooding dove—
"Good night." And this is death!

Oh! who hath call'd thee "terrible?"
Mild angel! most benign!
Could mother's fondest lullaby
Have laid to rest more blissfully
That sleeping babe, than thine?

Yet *this is death!*—the doom for all
Of Adam's race decreed—
"But this poor lamb! this little one!
What had the guiltless creature done?"
Unhappy heart! take heed!

Though he is merciful as just
Who hears that fond appeal,
He will not break the bruised reed,
He will not search the wounds that bleed,
He only wounds to heal.

"Let little children come to me"
He cried, and to his breast
Folded them tenderly—to day
He calls thine unshorn lamb away
To that securest rest!

* These were the dying words of a little child,
uttered at the moment of its departure.

CORRESPONDENCE.

REPLIES TO QUERIES.

MR. EDITOR,—As you have invited special attention to the Queries in your valuable Repository for March, I venture to offer the following thoughts, which are at your service; and, I need not add, you can either bring them out to the light of day, or doom them to the shades of darkness; still, I will not say I shall not be glad if you should deem them suitable to appear in the light.

QUERY I.—“Is it obligatory on christians to receive the sacred volume as the production in *all its parts*, of an infallible Intelligence?” Vide 2 Tim. iii. 16.

To this I should say, No: emphatically, No. In the Bible there are the sayings and doings of bad men, as well as good; of course, those parts of the Scriptures which record the doings or sayings of bad, or even of uninspired men, are not the production of an infallible Intelligence. But your Querist would seem to imply that the declaration, “All Scripture is given by inspiration of God,” &c., requires that we should accept the whole sacred volume, *in all its parts*, so inspired as to be the production of an infinite Intelligence. But can we suppose the speeches of Sanballat the Horonite, or Tobiah the Ammonite, recorded in the 4th of Nehemiah, were invocations of an infinite Intelligence? Were the blasphemous boastings of Sennacherib—the wicked command of Nebuchadnezzar, enjoining the worship of the golden image, sentiments issuing from the mind of God? Or were the cries of the Jews, “Crucify him, crucify him,” productions of an infinite Intelligence? Yet these are but a sample of the sayings recorded in the Bible, which are not only not productions of the mind of God, but are in direct antagonism with that mind. These and many other instances shew that there are sentiments contained in the Scriptures which are neither more nor less than the views of erring and mistaken, and sometimes of wicked men: and they are clearly distinguished and condemned as such by the sacred writers themselves; they cannot therefore form part of those Scriptures to which reference is made in 2 Tim. iii. 16. How then, it may be asked, is the passage, “All scripture is given by inspiration of God,” to be understood? We may reply, if the term *Scripture* is taken for the whole sacred volume, and the term *inspiration*, to mean an emanation from the mind of God, then the word *all* must be un-

derstood in that lax, general sense, in which it is often used, both by the sacred writers and others; a sense in which, while it includes a large number, or the greater part, allows of many exceptions. As for instance, we are told in Matt. iii. verse 5, “that Jerusalem and *all* Judea, and *all* the regions round about Jordan, went and were baptized of John in Jordan.” But we are elsewhere told that the Pharisees and Lawyers rejected the counsel of God, and were not baptized of him. Luke vii. 30. The fact is that the sacred writers aimed not at mathematical exactness in cases of this kind; they wrote as honest men, in the every day language of every day life; sufficiently exact to convey a true idea of the case, but not so exact as to leave no room for those to quibble who would have every word and phrase weighed in the balance of the nicest precision, or judged by the rules of mathematical exactness.

But leaving this view of the case, we may find, in the passage under consideration, a bound which limits the word “*all*” to “All scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.” Here we have Scripture for *doctrine, correction, instruction in righteousness*. And we are assured whatever doctrines the Bible teaches us to believe are emanations from the Divine mind: that whatever the Bible contains to correct the errors of men in judgment or in practice, is from the same Divine source; and finally, whatever instruction in righteousness the Bible affords, proceeds from the infinite wisdom of God. So far then as the Bible is a guide in doctrine, or in practice, it is not the word of man, but is in truth the word of God, which liveth and abideth for ever. We are assured it is not only a guide, but an infallible guide, the only infallible guide, while it is also an all-sufficient one; able to make men wise unto salvation through faith in Jesus, sufficient to lead them on from one christian attainment to another, till the man of God shall become perfect in every good work. So far then as the Bible is a rule of faith and practice it is the production of an infallible Intelligence. On the contrary, so far as the historical parts of Scripture are concerned, it seems sufficient to answer every valuable purpose that the sacred writers should be under divine influence and direction, so far as to lead them honestly

to aim at nothing but truth, and only such portions of it as would be most adapted to glorify God and benefit man. Being thus under divine influence and guidance, the sacred writers may be said, in a certain sense, to have been inspired, even when recording the facts of history; but not so inspired as that which they wrote can be said to be "the production of an infallible Intelligence." History, whether found in the Bible or elsewhere, is simply the record of facts, and events, as they have existed, in various parts of the world at different periods of time.

The business of an historian is not to *invent*, is not to *originate* from his own mind, but simply to *relate* what has actually existed in time past; and therefore the historical portions of the Bible are not the originations of any mind, either human or divine, finite or infinite. It is not God or man inventing or originating certain ideas, but it is man *relating* historical facts, under divine influence and direction, availing himself of human helps where they are sufficient, and receiving divine aid wherever it becomes requisite.

QUERY II.—"What would be a proper and scriptural mode of treating a member who had taken the benefit of the Insolvent Debtor's Act, and who, on the plea of necessity, pays no dividend, and retains his goods?"

An honest man who obtains goods on credit, does so in the hope that he shall sell at a profit, and with the full intention to pay every farthing he owes; the person of whom he purchases sells to him on credit, in the hope that he shall be paid at a future day; at the same time both parties are aware that, in an uncertain world like this, there is a possibility of failure; both, therefore, incur risk, to a greater or less degree. So far, both act with their eyes open, and both act voluntarily; they unitedly embark in one concern for evil or for good. The same may be said when money is borrowed by one party and lent by another on interest. If the undertaking prospers both are benefited; if it fail, both may be injured; nevertheless they both agree in effect to run the risk. In the event of failure, the debtor, of course, is bound to pay as far as what he has left will go, and with this, according to the common consent of humanity, to say nothing of religion, the creditor is bound to be satisfied so as not to distress and plague his unfortunate fellow creature, through long years of sorrow, to wring from him what has been lost, nor to brand him with the name of a dishonest man because he does not pay what was once due, but which, through unforeseen circumstances, has been lost.

It ought to be remembered that *mutual* risk has been incurred in the hope of *mutual* advantage; and if the concern fails, instead of there being mutual profit, there is unhappily mutual loss, though, to the insolvent himself, the case is in every way the most painful and distressing. If however, in the case of failure, the debtor takes undue advantage, and retains for himself what ought to be given to his creditors, as in the case supposed by your Querist, he evidently acts the part of a dishonest man, and as such, forfeits his claim to be a member of a christian church, and of course it becomes the church to exclude him.

QUERY III.—"Would a G. Baptist be justifiable in withdrawing from a P. Baptist church and joining a G. B. church some miles away on the following grounds:—He is rendered uncomfortable by disputes about doctrines, and by the display of an anti-missionary spirit, amongst some of his fellow-members, and he feels that the same habits and feelings discourage the timid and enquiring?"

The design of church fellowship is that we may be benefited ourselves and that we may benefit others. If in any case these ends are rendered unattainable by circumstances over which the individual has no control, it would seem to furnish justifiable ground for withdrawal from the society with which he stood connected, and render it proper for him to unite with some other church where he could enjoy more peace of mind, and find for himself some sphere of usefulness. On these principles I would conclude that your Querist would be following the path of duty by acting as he proposes in the case supposed.

QUERY IV.—"Is it consistent with our principles as Baptists for a deacon of a Baptist church to collect 'church rates?' What discipline should be exercised towards a person who, for worldly ends, so far violates his professed principles?"

How it can be consistent for a dissenter, much less the deacon of a Baptist church, to help to collect compulsory payment for the support of religion no unprejudiced mind can conceive; and, if such a course is pursued for worldly ends, there is not only inconsistency, but something worse. In such a case there is manifested that love of the world which betrays the absence of love to God, for "If any man love the world, the love of the Father is not in him." As, however, while the action is visible the motive is not, perhaps it would be well to remember the sacred command, "Judge not, that ye be not judged." It may be, the deacon who collects church rates is simply inconsistent. He may not

have a clear conception of his inconsistency. Strange things sometimes happen in this world of ours, and with a frequency which it is painful to contemplate. Perhaps this is one of those cases in which it becomes those who are strong to bear the infirmities of the weak. Various reasons might incline one to take this view of the case, particularly the fact that the person is a deacon, a man, therefore, whose general character we ought to presume is unimpeachable, else the church would not have selected him for that office and continued him in it.

Norwich, March 7th, T. SCOTT.

P.S. Since writing the above I have learned from an intelligent gentleman who is himself a member of a Baptist church, that it is no uncommon thing for dissenters, in country villages, to be churchwardens, and he thinks they are perfectly justified in discharging the duties of that office, because they have the means of preventing a lavish expenditure of the public property. How near this approaches to doing evil that good may come, I must leave to wiser heads to determine.

ON JOINING A CHURCH.

(In reply to a query,)

To the Editor of the G. B. Repository.

DEAR SIR,—In the January number of the Repository for this year, an Enquirer asks, at p. 47,—“Is there any thing in the Scriptures to prove that a man may not become converted from sin to holiness, from darkness to light, and from the power of Satan unto God, and thus become a member of Christ’s mystical body, and live in the enjoyment of salvation—say ten, twenty, or thirty years, and die a triumphant death without joining any visible church of God?” As no answer has hitherto appeared to this, the following remarks are at your service.

This query seems to include three:—1. May not a person be converted and belong to the mystical body of Christ, without joining the visible church of God?

2. May not a person enjoy salvation, without joining God’s visible church?

3. May not a person continue to enjoy salvation for ten, twenty, or thirty years, and die a triumphant death, without joining God’s visible church?

To these it may be replied,—1. That a person may become a member of Christ’s mystical body, being converted, without joining the visible church of God. The body of Christ, doubtless, includes all who are converted. Without this change, God will receive no sinner into his church on

earth or in heaven. The visible, apostolic church, required repentance, faith in Christ, and conversion to God, previous to baptism and church fellowship, “If thou believest with all thine heart, thou mayest.” “They first gave themselves to the Lord, and unto us by the will of God.” Therefore, uniting with the mystical body of Christ, and joining the visible church of God, are two distinct acts, and the former precedes the latter. And let it be further observed, that whoever becomes united to Christ by faith, will have a desire to become united with the visible church of God. The Spirit that unites him to Christ, will prompt him to love the brethren,—“God’s people shall be my people.”

2. That a person may enjoy salvation without joining the visible church of God. This is evident, because the Holy Spirit requires conversion before church fellowship. Joining the visible church does not procure salvation. Persons may do this, and still remain, like Simon Magus, in the gall of bitterness, and in the bonds of iniquity. At the same time, it is a duty and a great privilege, for such as have believed through grace, to dwell in the midst of the brethren, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” “Blessed are they that dwell in thy house, they will be still praising thee.” Salvation may be possessed without union with God’s visible church, but it can be enjoyed to a far greater extent by joining it.

3. That it may be possible for a person to “enjoy salvation for ten, twenty, or thirty years, and die triumphantly, without joining any visible church of God,” because he may be far removed from the society of christians, as was Lot in Sodom; or he may dwell amongst those professing christians, whose doctrines and church discipline he may believe to be unscriptural and sinful, and in such circumstances he may enjoy salvation during a life of many years, and finally die triumphantly in Christ, without joining the visible church of God. But on the contrary, the Scriptures give us no proof that a man can enjoy salvation at all, much less enjoy it for many years, and die triumphantly, who is restrained from uniting with the visible church of God, by fear, or shame, or selfishness, or a worldly spirit. “For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.”—Luke ix. 26.

I remain, dear sir, yours in Jesus,
Yorkshire. W. C. L.

OBITUARY.

Mrs. MARTHA GLOVER, late of Braunston, Northamptonshire, fourth daughter of Mr. T. Bennett, now of Marston Trussell, near Market Harborough, was born at Isley Walton in Leicestershire, March 28th, 1819. She was one of the meek and quiet spirits of the earth, and though she was not without marked and decisive features of personal character, her brief sojourn among us was so calm and retiring that few beyond the family circle, which now feels her loss, were conscious how bright an example of christian devotedness, integrity and fortitude, was gliding along noiselessly and in their midst; shedding a benign influence upon those around her; and ripening for an early entrance upon the joys of heaven. A mild and teachable spirit in childhood, laid the foundation for an early enjoyment of the blessings of piety. She requested permission to unite with the General Baptist church at Harborough, and was baptized and admitted to the privileges of christian fellowship there, on Sep 21st, 1845. In the various institutions of the church she felt a deep interest. Until domestic duties interfered with the regularity of her attendance, none were more constantly present at all the Sabbath services of the sanctuary. Meek and retiring as she was, there was much in her calm and consistent conduct as a church member to admire.

In 1846 she was united in marriage to Mr. Egan Glover, of Lubbenham; but having subsequently removed to Braunston and there being no cause of her own persuasion in that neighbourhood, she became a member with the Particular Baptist church in that place. As a wife and a mother she was affectionate and devoted, and has left a husband and two little girls to deplore her loss. Her last illness was very short, and afforded but few opportunities for religious conversation. Sometimes the christian may be unable to say much in the last hours of life; but we lay more stress upon a life spent in the service of God, as evidences of real religion, than we do upon a few expressions in a dying hour. But in the case of our departed friend—as the life was lovely so her end was peace. Reposing in Jesus, she breathed her last on Tuesday, the 18th of March, 1851; and though her sun went down while it was yet day, no clouds hung around to obscure its setting; not a whisper of fear agitated her sinking heart; not a shade of doubt about her interest in Jesus, and her prospect of a brighter world; no anxieties were expressed about husband, children or friends; she left all with God, saying, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

May all the bereaved benefit by the important lesson which is taught by this afflictive dispensation, to wean their affections from earth, and bind them more strongly to heaven, where kindred united to separate no more. Her death was imputed by her friend, Rev. Henry Angus of Rugby, to a large congregation, on Lord's day, March the 23rd. “Let me die the death of the righteous, and let my last end be like his.”

JOHN CLARKE WIGG, the third son of our respected brother Wigg of Leicester, has finished his earthly course. Our young friend possessed but feeble mental powers, and such a weak and afflicted body as to render his efforts to remove from one place to another, if not painful to himself, a scene of apparent suffering that produced sympathy and compassion in every one that beheld it. Necessarily confined to the domestic circle, he passed the days of childhood and youth, and on to manhood, with but little change of circumstance. His manner was kind and gentle, and he usually displayed a pleasing cheerfulness and earnestness when engaged in conversation. He was fond of light and amusing reading, such as Newspapers and Periodicals, and read them, as he said, from morning to night, and employed much of his sedentary life in making extracts from them. The indulgence of this habit he afterwards thought was wrong, and sought advice from his father respecting it.

At the commencement of the last year, his younger brother applied to the church in Friar-lane for baptism and church fellowship; this occurrence deeply interested him, and he addressed a letter to his father in which with great simplicity and earnestness he described, in broken sentences, that he had hitherto thought all was right with him, and if he died he should go to heaven. He discovered his error during family prayer, when an esteemed ministerial brother officiated at the domestic altar, and was led to exclaim, “What must I do to be saved?” He earnestly requested advice, and affectingly mourned over his sinful state, and the temptations of the devil, especially that delusive snare, to defer religious and eternal concerns to some future and undefined period. Several letters followed in the same simple and earnest style; and we rejoice to know that the affectionate and scriptural counsel given to him in reply had the desired influence upon his mind. He not only became more composed, but was persuaded that he had obtained pardon and peace through believing on the Saviour who died for him. He now earnestly desired to be baptized and united to the church. His correspondence with his father was read to the

church; and testimony in proof of a real change being reported, his application was gladly received; and in accordance with his wish he was baptized with his brother, on Tuesday evening, May 27, 1851. The spinal affliction however which had rendered him a cripple nearly from his birth rendered some expedient necessary, and he was securely fixed in the chair in which, when a child, he had sat at table, and so carried down into the water and baptized. His christian course was very short; but a few months elapsed and he

was seized with disease, which in a short time removed him out of time into eternity, and we bore from all his painful weaknesses to a state of blissful activity and joy before the throne of God and the Lamb. He died Jan. 8, 1852, aged 23 years. In the experience of our departed young friend we cannot but admire the complete adaptation of "the glorious Gospel of the blessed God" to the weakest intellect, and rejoice in a Saviour who exercises such tenderness towards the Lambs of his flock.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Peterborough, March 4th, 1852.

As the services in connection with the opening of our new chapel at Peterborough were arranged to be held on the day appointed for the Conference, our usual order could not be observed.

We met for business at half-past one o'clock, when the numbers reported as having been baptized were, Boston, three; Bourne, three; Castleacre, one; Coningsby, four; Fleet and Holbeach, one; Gedney Hill, one; Spalding, twelve.

Resolved, 1.—That the minister appointed to preach at the Conference, when unable to fill his appointment, be expected to obtain a substitute.

2. That the Secretary be requested to address a note to each of the churches in this district, urging their immediate attention to the claims of the Home Mission, and respectfully requesting that all monies raised, may be forwarded to the Treasurer (Mr. R. Wherry, Wisbech), previous to the next Conference.

3. The friends at Peterborough having applied for advice as to the arranging of the supplies for their pulpit, it was resolved,—That brother R. Wherry be requested to write to the neighbouring ministers, soliciting their assistance until such time as a suitable minister can be obtained.

4. That the next Conference be held at Gedney Hill, June 3rd, 1852. Brother Lyon of Chatteris is appointed to preach.

THOMAS BARRASS, Sec.

THE WARWICKSHIRE CONFERENCE was held in Union Place chapel, Longford, on Tuesday, Jan. 13th, 1852. In the morning brother Marshall of Walsall, opened the meeting with reading and prayer, and brother Stenson of Nuneaton preached a very interesting and useful sermon, from Acts xx. and middle clause of 32nd verse.—"The word of his grace." In the afternoon brother Salisbury, the minister of the place, presided, and Mr. Tunley of Wyken, opened the meeting with prayer. The

reports of the churches generally were of a very encouraging character. Thirty-five persons had been baptized, and twenty-four candidates were waiting to attend to that ordinance. The church at Coventry is about to erect some galleries. At Walsall, had erected new school rooms. At Longford, had purchased a piece of ground at Bedworth on which to erect a chapel. At Union Place, is about to make considerable alterations and improvements in their place of worship, and at Wolvey, had purchased some property at Burton which they intend turning into a chapel.

Brother Collyer was re-appointed Secretary for the ensuing year.

Brother Stenson was thanked for the sermon he preached in the morning.

The evening service was opened by Mr. Chapman, and a very excellent sermon was preached by Mr. Lewitt, on the gentleness of Christ. On the whole this was one of the most interesting Conferences we have had in this district.

The next meeting is to be held at Nuneaton, on the second Tuesday in May. Brother Salisbury, of Union Place, Longford, is appointed to preach in the morning.

J. COLLYER.

BAPTISMS.

NUNEATON.—On Lord's day, March 7th, 1852, five believers, two males and three females, were baptized by our esteemed minister, the Rev. E. Stenson, in the canal, in the presence of from three to four thousand persons. The services of the day commenced at seven o'clock in the morning, when a prayer meeting was held to implore the Divine blessing on what was about to take place, at which nearly one hundred persons were present. At 10 o'clock our minister delivered a suitable and impressive sermon, from Coloss. ii. 12 to an attentive and overflowing congregation, after which we proceeded to the water, when an address was delivered to the vast multitude, and the ordinance

administered. Order and deep solemnity prevailed, and many appeared greatly affected with what they saw and heard. In the afternoon we met again, when our chapel was crowded, and an excellent sermon was delivered from 1 Cor. vi. 20, after which the newly-baptized were received into the church by the right hand of fellowship, and the ordinance of the Lord's-supper administered to the largest number of members ever assembled in our chapel. Several members from sister churches were present, and united with us. Our brother preached again in the evening to a full congregation, and thus closed one of the most happy, encouraging, and memorable days ever experienced by the church at Nuneaton. Since our beloved brother Stenson commenced his labours here, on Lord's-day, Oct. 19th, 1851, our cause has greatly improved under his faithful ministry; our congregations have considerably increased; so that our chapel is generally crowded, our prayer meetings are numerously attended, and we have a goodly number of hopeful enquirers. To God be all the glory. W. H. N. W.

RIPLEY.—On Lord's-day, March 7th, after a very suitable and excellent sermon by our esteemed pastor, four persons were baptized, two males and two females. In the evening they were cordially received into the church. We hope this is the beginning of better days with us. We have now a goodly number of enquirers.

THURLASTON.—On Lord's-day morning, Feb. 22nd, five persons were baptized at Thurlaston, in the presence of a large congregation, and in the afternoon they were received by the right hand of fellowship into the church. There are others also inquiring the way to Zion with their faces thitherward. May the Lord continue to add unto the church daily such as shall be saved. W. D. S.

NOTTINGHAM, *Stoney-street*.—On Lord's-day morning, March 7th, after a sermon by Mr. Hunter, from Acts xi. 26, nine persons were baptized; and in the afternoon, at the table of our Lord, were received into the fellowship of the church. May they all be found at last at the marriage supper of the Lamb. B. W. Y.

MANCHESTER, *Claremont Terrace, Strange-ways*.—On the last Lord's-day evening in January, after a most appropriate discourse from Exodus xii. 27,—“What mean ye by this service?” our pastor baptized two females, in the presence of a large congregation. The service was rendered more peculiarly interesting by its being the first baptism in our new chapel. On the following Lord's-day, our two

young friends were received into communion with the church. R. B. S.

BROUGHTON.—On Lord's-day Feb. 29th, 1852, the ordinance of believers' baptism was administered to five young persons, after an excellent sermon by our esteemed friend, Rev. T. Hoë. The congregation was very large; many came from a considerable distance, and many could not find room in the chapel. Mr. Reed preached in the evening. May we have many more such happy days. W. A. B.

ANNIVERSARY.

STALYBRIDGE.—On Lord's-day, March 14th, 1852, two excellent sermons were preached in the G. B. Chapel, by our esteemed pastor, Mr. J. Sutcliffe; that in the afternoon from Hebrews v. 6,—“Thou art a priest for ever after the order of Melchisedec;” and in the evening from 1 John iii. 6,—“Beloved now are we the sons of God; and it doth not yet appear what we shall be;” after which the very handsome and liberal sum of £57 1s. 6½d. was collected towards liquidating the debt remaining on the above place of worship. It is worthy of remark that upwards of £80 of debt has been cleared off during the past year. This will be gratifying to all who sympathize with their fellow labourers in the vineyard. If the same liberality be displayed for a few years, the pecuniary affairs of this church will be in a prosperous condition, and the balance of cash will appear on the credit instead of the debit side.

H. G.

OPENINGS, &c.

BURNLEY, *Enon Chapel*.—The new General Baptist chapel, Burnley, will be opened on Good Friday, April 9th. The Rev. J. G. Pike of Derby will preach morning and evening. The opening services will be continued on the two following sabbaths. The Rev. Dr. Burns, of London, will preach morning and evening, April 11th; and the Rev. J. Goadby, of Loughborough, will preach morning and evening, April 18th. On Good Friday, after the morning service, a public dinner will be provided in the spacious school room under the chapel. A public tea-meeting will also be held in the afternoon. Friends from a distance are affectionately invited to these services.

PETERBOROUGH.—On Thursday, March 4th, and on the following Lord's-day, the new General Baptist chapel in this city was opened for divine worship. Revds. J. Stevenson, M.A., of London, J. C. Jones M. A., of Spalding, and J. G. Pike of Derby, preached on the first day; and Revds. W. Jarrom, and J. B. Pike of Bourne on the

Lord's-day. The congregations were encouraging, and the collections amounted to upwards of £30. The chapel is a neat Gothic structure, and is capable of seating about 300. May this be the beginning of better days!

REMOVAL.

REV. WILLIAM JARROM, late Missionary to Ningpo, has accepted a call to serve the G. B. church at Isleham, Cambridgeshire. His labours commence on the first Lord's-day in April.

MISCELLANEOUS.

SHEFFIELD. Eyre Street chapel Bazaar.—The friends here have been very indefatigable in their exertions (especially the last four months) in obtaining and preparing articles for a bazaar, to aid in the reduction of the debt incurred in building school rooms, which cost about £400. The bazaar was held in the upper school room, adjoining the chapel, on Tuesday, the 24th of Feb, and two following days. The contributions towards the object far exceeded our most sanguine expectations, the room being far too small to display the goods to advantage. The articles were of a very diversified character. Generally speaking the useful preponderated over the ornamental, though the selection in both classes was sufficiently varied and extensive to gratify the most fastidious. The attendance of visitors the first day was numerous, and the sum realized was about £48. The total amount for the three days was £110 12s. There is about £50 worth of goods left unsold. We purpose reopening about Easter, and if possible to clear off. We received a parcel of goods, &c., from Birmingham, worth £10; also a box of lace, &c., from our friends at Nottingham; for both we beg to tender our thanks. We intend, if possible, to raise another £100 before the end of the year, and beg to intimate to our friends in the Connexion, that any useful or fancy articles will be duly appreciated, and thankfully received, either by the writer, or Mr. L. Hiller, 36, South Street, Moor.

C. ATKINSON.

CRICH.—The G. B. church at Crich have resolved to erect a gallery in consequence of the increase of the congregation. A very interesting tea-meeting was held in the chapel on Shrove-Tuesday, in furtherance of the object. One hundred and sixty-six partook of tea, after which addresses were delivered by Messrs. Smith and Leaf of Crich, Bembridge and Ward, and Rev. W. Gray of Ripley, who gave a very interesting and instructive lecture on "The house of God in all ages." Mr. Ward

of Ripley presided. Some very suitable pieces were sung at intervals by the choir. The subscriptions, with the proceeds of the tea, have already arrived at upwards of £20, and we hope to be able to pay for the gallery on its completion. In the meantime we hope that a spirit of enquiry is arising in the minds of some, which is the result of the faithful ministrations of the word, and that ere long we shall have to perform the pleasing duty of receiving some into the church militant, who shall hereafter be transferred to the church triumphant.

CLAYTON.—On Shrove Tuesday, one of the most pleasing and interesting tea meetings ever witnessed in our place was held. A number of friends having come forwards to furnish the trays gratuitously. The attendance was very good, and the amount realized on the occasion towards liquidating the debt on the chapel was £14 19s. 6d. After the trays were removed, a public meeting was held, when appropriate and encouraging addresses were given by B. Sowden, J. Tyas, J. Clark, W. Dewhirst, Rev. R. Hardy and J. Rhodes, together with our pastor, who concluded the meeting.

QUORNDON, &c.—On Tuesday, Feb. 24, the teachers of the four Sabbath schools at Quorndon, Woodhouse, Barrow, and Mountsorrel, held their annual tea meeting at Quorndon, when upwards of eighty teachers were present. After tea, reports were given from each school, as to the manner in which they were conducted, and of the good resulting from the labours of the teachers; after which Messrs. Croft, Edwards, Green, Adkin, and Preston, addressed the meeting. It was a most delightful and refreshing meeting, calculated to inspire the teachers with increased energy in their important work of training the rising generation "in the way they should go."
J. E.

RAMSGATE.—On Thursday, March 4th, 1852, a tea-meeting was held in the General Baptist chapel; after which, our esteemed friend, Mr. Wm. Spencer, R. N., (who had completed his seventy-eighth year on that day) addressed a few words to the company, showing them the medals which he had received for his services in the navy, and referring to the protecting care of God who had covered his head in the day of battle. The pastor then gave out a hymn, and a friend offered prayer. The meeting was then addressed by Revds. F. Wills, (P. Baptist.), J. Garwood, (Do.), and J. Croft; also by Messrs. Dixon and Phillips.

MISSIONARY OBSERVER.

Death of Rev. C. Lacey.

The distressing intelligence has arrived of the illness and departure of this veteran and valuable missionary. For near twenty-nine years Mr. Lacey has been devoted to his great work, with singular earnestness and success. The committee last autumn agreed to invite him to spend a year or two in this country, with a view to invigorate his health; but not under the idea that he was either ill, or in any immediate danger; and many were anxiously expecting his return, and eagerly anticipating the pleasure of seeing and hearing him once more. But God has ordered it otherwise. He has taken him to himself. Just as the invitation from the committee was received by Mr. Lacey, he had been told by his physician that his return to Europe was necessary for the restoration of his health. But in a few days the progress of disease was such that this removal was out of the question. He rapidly sunk, and soon the last offices of surviving affection had to be performed for him.

His end was peace. He died in a manner worthy of the high character he had obtained as a devoted and successful christian missionary. He has joined that goodly band who have fallen in the field, and also many whom he was instrumental in leading to the light of life. The following letters will be read with deep and affectionate interest.

Mr. Buckley writes as to Mr. Lacey's dangerous illness:—

Cuttack, Jan. 2, 1852.

MY DEAR BROTHER,—“The Lord reigneth.” This is a truth very precious to realize at all times, but especially so in seasons of darkness and sorrow. I have derived much consolation from it during the past month under an unexpected and painful dispensation of Divine Providence which has afflicted us all. Brother Lacey—the veteran of our missionary band, who for twenty-eight years has laboured in season and out of season in the good work, is now seriously ill, and many fears are

entertained that his faithful and useful course may be approaching to its close. It is really affecting to see so strong a man so much enfeebled: still I cannot help clinging to the hope that a life so precious will yet be prolonged, though hope is shaded by grave apprehensions, and the mind can only find relief in the assured persuasion, that whatever may be the issue it will be according to the will of the Lord, and will be for his glory.

It will be gratifying to the Committee to know that on the same day on which the doctor informed him that his return to England was indispensably necessary, he received an affectionate letter from the Secretary, conveying their warm and unanimous invitation, with the assurance of a cordial welcome from the churches. We all at that time felt the necessity of his return home, and both he and sister Lacey were satisfied that it presented the only hope of renovation; but I regret to say, that since then a change has taken place which renders his undertaking the voyage or removing from home, altogether impracticable, for the present at least. The principal seat of his disease is the liver; but his complaint is of a very complicated character, and some of the symptoms are, to me, new. It is a consolation to feel that he is in the Lord's hands, and that He will order everything in relation to him, and to the cause which he has served, in the best way. Our enfeebled and suffering brother feels resigned to the Lord's will: ready to live, or prepared to die, as may be the will of his gracious Master. I have now been intimately associated with him in the work of Christ at this place for more than four years, and can sincerely say that my esteem and love for him have been increased. He has been a good soldier of Jesus Christ. He has fought long and hard, longer and harder than any, with the hoary and abominable idol of Orissa; nor, as present results show, has he warred in vain with the ugly object of adoration at Pooree, though the effects of his labours, with those of other brethren, will be better known centuries hence than now: but never fully known till “rolling years shall cease to move.” If it be the Divine will, may he be permitted to engage in “the wars of the Lord” a little longer. Our beloved sister, who is afflicted in his affliction, has in this time of trial strong claims with himself on our sympathies and prayers.

I am thankful to tell you that my be-

loved partner has enjoyed better health the last month.

Yours as ever,
JOHN BUCKLEY.

Mr. Bailey writes as to his death:—

Piplee, Jan. 16th. 1852.

MY DEAR BROTHER GOADBY.—I sit down this morning to convey to you by letter the very painful intelligence of the unexpected decease of our much loved brother Lacey of Cuttack; and as you will be deeply solicitous to learn something of the particulars of his affliction, experience, and death, I will endeavour as far as my time will allow to supply you in some measure with this information. Other brethren, however, who have been much longer associated with our departed brother in connection with the cause of Christ at Cuttack than I have, will doubtless furnish you with a much more extended account than I feel it my province to do. Several in the mission have thought that for the past two years our beloved brother's constitution has been gradually undergoing a change, or to use a familiar expression, "breaking up." Others however have thought that there has not been in his general appearance scarcely any perceptible difference. A little more than a year ago he complained of an oppression at his chest, and shortness of breath, and frequently a sense of suffocation at night, which compelled him instantly to rise from his bed. He consulted the medical man at the station; but I am grieved to state that the remedy he prescribed was found eventually to increase rather than decrease the cause of the disease. At the commencement of November last he again complained of a similar oppression at his chest, and was much troubled with a severe dry cough. He soon found it utterly impossible to recline at all, and his nights in consequence were all but sleepless. After trying in vain various remedies that had been recommended to him by friends, he again sent for the medical man who had seen him on the former occasions, and he pronounced our dear brother's cough and shortness of breathing to arise from asthma. He gave him large and frequent doses of ipecacuanha, and applied leeches and blisters to his chest; but after weakening him considerably there were not the least signs of improvement; and as his lower extremities had very much swollen, fears were excited in the minds of very many; all felt that it was of the utmost importance that our beloved brother should obtain, without delay, the advice of an eminent doctor at Pooree. He, therefore, in company with sister Lacey, left Cuttack for that place on

the morning of Friday, Dec. 19th. They spent the night with us at Piplee, and reached Pooree on the evening of the following day. Brother Miller accompanied them from Piplee, and I joined them in a day or two afterwards. Dr. Denham, after an examination of our dear brother, stated that the liver was the cause of all his ailments, which he said was very much diseased and very much enlarged; that his case was a very serious one, and required the most prompt attention and care; and that all he might possibly be able to do would be to patch him up for a voyage to England, which he deemed essentially necessary. We can never forget the days we spent at Pooree; it was, indeed, to the afflicted, a time of intense suffering, and to us, of deep anxiety, for he required our attention almost every moment. About five days after our arrival, a Dr. Monat, of Calcutta, accidentally came to Pooree; and as he is very eminent as a physician in Bengal, we felt anxious to obtain his advice, which was at once secured through the kind interference of major M——, and Dr. Denham; but he held out no hope whatever of our beloved brother's recovery; he said that he had known many such cases, but that he could not call to mind any one in so advanced a state when the patient had recovered: that a sea voyage in his then precarious state was altogether out of the question as the first attack of sea sickness might prove fatal. This was, indeed, sad news to us all, but we feared, alas! that it was only too true. His legs and the lower part of his abdomen, as well as other parts, had now so much swollen that it was exceedingly difficult for him to move about at all, and as we were apprehensive that he might not continue long with us, we felt it our duty to return at once to Cuttack; and after a very wearisome journey we arrived there about mid-day on Tuesday, Dec. 30th. On the following day we obtained the advice of a Dr. Scott, who has been several years in the medical service, who had just come to Cuttack with a new regiment. For a day or two he gave us a slight hope that he might recover; he used the most powerful remedies, but they were entirely ineffectual in stemming the torrent of the disease. On Monday night, Jan. 5th, he had a very violent attack of the liver, which was feared would terminate fatally. For two or three hours he suffered extreme pain: his medical attendant was sent for in haste, and after he had administered two powerful opiates, the pain was allayed and he was enabled to sleep a little, but on the following morning it was painfully evident to all his friends that his powerful frame had undergone a severe shock. His

speech was scarcely audible, and he could not bear any excitement whatever. On Wednesday morning, Jan. 7th, he was very nervous and irritable, and about eight a. m., some parts of his system became gangrenous, and in consequence he suffered excruciating pain. During the day he gave his last parting advice to his beloved children, exhorting them with his dying breath to give themselves to the Lord. He also gave his last advice to others around him, and after attending to other various and important matters, said, "Now I have done with this world. Time, speed your wing! I long to be gone." In the evening he requested the doctor to give him something to alleviate his extreme pain, saying, "with such a pain I cannot live: I must soon die." About nine o'clock an opiate was sent, and after he had taken it I gave him some raspberry vinegar and water, for he had great thirst. Sister Lacey then came to his bed side and he very affectionately bade her "good night" two or three times, requesting her to sleep near him on a couch in the room; he then with uplifted hands exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." He afterwards, in a low whisper said, "Lord deal gently with thy servant," and then fell asleep, from which he never awoke. About two o'clock on the following morning he gradually began to sink, and all his friends were instantly summoned to the dying chamber; and we watched and watched until he had gently and peacefully breathed his last. His passage was exceedingly tranquil. He passed away without a sigh, or a struggle or a groan. During the day the native christians, for whom he had lived and laboured and died, came to take a last fond look at their much-loved pastor and friend; and it is utterly impossible for me to describe to you their heart-rending lamentations and cries. His old friend Gunga Dhor, the first Oriya convert he baptized, came, and as the tears rolled in quick succession down his aged cheeks he said, "O, how the waves, the waves of sorrow have come over me! the billows of trouble are very heavy upon me! Oh! oh! He is gone; he is gone. Who can do as he did? Alas! alas! what shall we do now?" It would not be difficult to fill a letter with similar exclamations descriptive of the bitter sorrow of the people. About half-past three p. m. he was placed in his coffin, after which, we were called to witness such a scene of deep anguish and sorrow that I never expect to witness again. Brother Buckley offered a prayer in every way suited to the solemn and mournful occasion.

The house was crowded with native christians, and when the corpse was removed from the room, the native christian women were almost frantic with grief; they felt, and justly so too, that their best earthly friend was gone, that they had lost that day what they could never expect to regain. The coffin was borne on a conveyance to the gate of the English burying ground, and from thence to the grave, on the shoulders of the native christians. Brother Buckley delivered a very appropriate address in English, and offered prayer, after which brother Sutton spoke in Oriya and concluded with prayer. Several remarked, as we were leaving the grave-yard, that such an eventful day had never transpired before in Cuttack, that such a crowd of natives and native christians had never been seen at any funeral before. On the following Sabbath morning brother Miller preached from Acts viii. 2.—"And devout men carried Stephen to his burial, and made great lamentation over him." In the afternoon brother Buckley improved the death of our departed friend to a very large and deeply affected Oriya congregation from the words of the apostle Paul to the Hebrews, "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:" and in the evening brother Sutton improved the event from the words of Simeon,—"Lord now lettest thou thy servant depart in peace," &c., to an English congregation. Our dear departed brother's dying experience was truly satisfactory to all; his only confidence and hope were in the finished work of Christ. He trusted in *Him* and *Him* alone. Only a few hours before his departure I repeated to him those beautiful lines,

"Other refuge have I none,
Hangs my helpless soul on thee."

"Ah!" he replied, "other refuge, other refuge have I none; I want no other." Mourning over his imperfections he said, "I feel I am a load of sin. I cannot lay claim on any account whatever to the mercy and grace of Jesus, but this I know—that he died to save sinners: I am a sinner; he died to save me." Again he said, "I know whom I have believed," &c. "I feel that I have a building of God, a house not made with hands, eternal in the heavens." When reference was made to his labours amongst the heathen, and to those who had been brought to Jesus by his instrumentality, "Yes," he said, it did afford him consolation to think that some had been brought to the Saviour through his labours. "Still, I feel that I have not

done what I ought. I have not done what I could. His will has not been my meat and drink." A day or two before he died I proposed the question, "Do you repent spending your life as you have done, as a missionary of Christ in Orissa?" and he instantly raised his hands, and with an intensity of feeling that I cannot forget, said, "No, never! no, never!" On another occasion I referred to his state of health, and the probability that he might not remain long upon earth, and he replied, "I have no wish. If He spare me, I am His to labour; but if He ordain otherwise, I bow with submission." When I referred to his meeting with Bonamalli and Bama-dabe and Radhoo, and others in heaven, "Ah!" he said, "that is a string to be touched, if I am counted worthy to enter that land, O how joyous to meet with many that have gone before! A few moments of suffering and sorrow! O, how trifling when compared with 'that eternal weight of glory!'" Blessed be God, that glory is now his portion for ever. He is removed from his family, from the society of his brethren, and from the service of the mission. The loss of each is great indeed, but our loss is his infinite gain; he has received a faithful servant's reward, and "his works do follow him." "The righteous shall be in everlasting remembrance." So long as the church of God shall remain in Orissa, *the name of Charles Lacey shall never be forgotten.* Few missionaries have laboured so faithfully and successfully as he. A few days after his burial, Rama Chandra was expatiating on his excellencies and lamenting his loss, and he said, "Ah! brother, no mother in this world will bear such again." But it is not needful for me or any one to pass an eulogium upon his character and labours, for (under the blessing of God,) he has reared for himself an imperishable monument. While I am penning this mournful intelligence, you are anxiously looking forward to his arrival in England; but instead of voyaging to the land of his fathers, he has crossed the river of death, and has gone to that land of light and glory, "where the wicked cease from troubling and where the weary are at rest." But I must draw to a conclusion, and in doing so, I would very affectionately commend to your sympathies and prayers, and to the sympathies and prayers of every member of the Committee, and to the sympathies and prayers of every member of our churches, his bereaved widow and fatherless children. Think of them; care for them; pray for them.

Very affectionately yours,

J. BAILEY.

Mr. Stubbins writes as follows.—

Berhampore, Jan. 17, 1852.

MY VERY DEAR BROTHER GOADBY,—

* * * One subject engrosses every thought and overwhelms me with sorrow, distress, and anguish. No wonder that such a day as the 8th of January 1852 was never known in Cuttack—no wonder that hundreds of native christians, real and nominal, young and old, male and female, "mourned with a great and very sore lamentation," for on that day died *the greatest man in Orissa, the Rev. Charles Lacey.* If the term apostle might be applied to any one in the present day, then might he justly be denominated *the great apostle of Orissa.* Not merely a church, or society, but a nation might weep and clothe itself in mourning for such a man—whose equal as a preacher in a foreign tongue could perhaps scarcely be found in the whole world. His manner, his accent, his idiom, his pronunciation, his everything was so perfect that but for his white skin he might have passed for a native. Never shall I forget the power of some of his addresses, and the effect they have produced! Noisy multitudes seemed spell-bound when he began to speak. They felt the presence of a power they could neither comprehend nor resist—they were awed into silence, fear and trembling. His natural energy, his powerful voice, and extraordinary facility in the language of the people made him an object of amazement in every place. At the same time there was in his address all that was affectionate, tender and kind, and all that was adapted to lead the sinner to Him who was the great theme of all his ministry. I shall feel regret to my dying day that my lot was cast so far away as to allow me comparatively few opportunities of hearing him and learning from him how to "preach the word."

His devotion to his work was equal to his power in the language. He seemed to be always ready at all times and all seasons. When some men would have considered it almost certain death to have been abroad, there was he, under a blazing sun, journeying to some distant market or festival, and there preaching while the perspiration rolled down him almost in torrents, and when he had done he would retire and throw himself down on the ground under the shade of some friendly tree, and hang up his garments to dry in the sun! If he heard of an enquirer, no matter how distant, he was soon seated with him on the ground, encouraging and comforting, and cheering and instructing his newly-acquired friend. Or if he heard of any difficulties or quarrels among the christians he was soon with them. You

would see him in the middle of the hottest day going from house to house trying to settle these disputes, and his peculiarly tender and winning manner rarely failed to bring about a proper understanding between the parties. There was not a man, woman, nor a child among all the hundreds of real and nominal christians that he did not know intimately, with all their peculiarities of disposition and temper, and there seemed to be no circumstance affecting their temporal or spiritual interests that he did not understand. He was always accessible to any of the people, and I have often admired the indomitable patience with which he has listened to a long and tedious story about some trifling grievance—trifling really, but doubtless felt to be great by the suffering party, and demanding as much sympathy as one ever so large. The poor christians, too, found in him an unfailing friend. They knew his kind heart could never turn them away whatever might be their demand, and this in all probability more frequently led him to forget his own wants than most people are aware. A sigh, especially a tear, would melt him at any time—that was an argument he never could withstand. Few men enjoyed the comforts of life more than he did when they were in the way, and none could dispense with them more readily. He could accommodate himself to every circumstance. When no chair was at hand, he could squat on the floor as readily as a native; or, if occasion required, a piece of broken pot would serve him as well as a silver spoon, for his rice; a cigar case as well as a tumbler, for his water; a bundle of straw as well as a bed, and a miserable hut, or even dirty cow-shed, as well as his own comfortable home. Such an “all things to all men” I have never seen. His acquaintance with the people, too, was remarkable. He seemed to know everybody, everywhere, and all about their fathers and mothers, brothers and sisters, nephews and nieces, and all the rest of it. He would recognize parties, and remember their outlandish names for years. I remember being particularly struck with this feature of his character when travelling with him on one occasion. This friendly commingling disposition rendered him exceedingly popular among the heathen, and made them profuse in the praises of “a Sabib with whom there was none to compare.”

To the weaknesses and failings of the native christians he was exceedingly kind and considerate. His dying language, when asked if he repented having devoted himself to missionary labour in Orissa, was most characteristic.—“No, never! no, never! The christians here are weak and

feeble, but they have an eternity to improve in.” His soul was often grieved at harsh and ungenerous remarks made by some about native converts, and his last two letters to me were on that particular subject; and though these letters were written for no eye but my own, I feel that I shall be doing no injury to the memory of my much-loved and deeply-lamented brother, by giving rather a lengthy extract or two, which I am sure will be gratifying to you. In the first he says,—“We have constantly some awkward affair or other shewing its head, and humbling us in the dust, and exercising our faith and patience: but wisdom will be justified of her children. Chaff is found with wheat in some degree; and of the best wheat also there are what in Leicestershire we call “hinder ends.” We do not, however, throw this away, because, though worse than the best, it is better than the worst.....The worst result effected by these outbreaks and defections among the native converts is, that so many take occasion therefrom to suspect them all as deceivers, who never had grace, and never will have. Such remarks are in my mind decisive of the want of religious feeling in those who entertain such opinions and use such expressions. They believe neither God nor man: and what will such folk do for either with such a spirit? With such detractors, not the profession of *principles* in the mind and heart, however weak, but conformity to some outward standard of moral practice is the rule of their judgment... For my part, I feel attached to the people the more for all that is said against them, and feel it more and more important to feed and nourish by all means the weak and feeble flame, or rather to fan and blow the expiring (if so others will have it) embers of christian experience, and so raise instead of break the little strength they have.

“He will not quench the smoking flax,
But raise it to a flame.”

We must not be discouraged nor weary; but labour on. Cultivation and grace will gradually improve the people; and though we shall not then have credit for having even instrumentally effected the good, nevertheless, that will be truth, and we shall have the satisfaction of our own minds and the approbation of our Master.”.....This communication led me to express my own views on that subject rather freely, and in answer he says,—“Very many thanks, my dear brother, for your remarks about the native christians.....How few have views so just, so good, so natural and proper. The

people are judged by a false and foreign standard, and because they have not attained the ripe moral and spiritual proficiency of long christianized people, they are good for nothing, just as though proficiency at once sprung up at the name of Christ, the Holy Spirit, and divine grace, as by enchantment, and as though a long course of instruction and discipline were not necessary! Here the living seed is sown among all sorts of weeds and rubbish, which require to be rooted up (a work of time and labour) or else so held in depression, that the good seed mean-time may grow somewhat, and perchance bring forth good fruit. We have not had the ground cleared, and cannot have ere the seed of the kingdom of heaven is cast in and takes root. Some gigantic plants may, and perhaps must, be destroyed ere aught good can grow. But, alas! alas! how many injurious and still vigorous plants and lotts, (wild creepers) still encumber the ground, and by insinuating and twining themselves about the plants of life, closely and intimately, do much mischief and prevent that degree of proficiency which would otherwise be attained. It augurs no small degree of improvement and liberty of thought in casual observers, to judge of native christians apart from the association of former experience in old christian countries, but when it can be done, we find our native people much as it might have been expected they would be, and much as we find the churches were whose members had been in much the same circumstances as ours, and yet their record is in the New Testament. For my part I esteem it a great and glorious result to have attained, that they are turned from their idols to the living God, and that they have under the influence of a living principle of grace, begun to feel towards sin and look towards sin with a degree, though it may be at present a small degree, still with a degree of apprehension, fear, dread, disgust, and hatred. But when we see them commencing to wrestle with their easily besetting sins, though with hands and feet feeble and trembling, I think a greater cause for gratitude is attained. All this we can shew, and that in pleasing and numerous instances, and in my view there are much better reasons for joy and praise than the cold formal exhibition of moral rectitude which would be so pleasing and gratifying to many, and without which they decry all pretensions to christian experience."

I scarcely know how to leave my beloved brother; my very soul seems to linger with him in christian affection's fondest, dearest ties! When! ah, when! shall we see another like him? How shall his

place here be supplied? Who shall tread in his steps? Alas! to all, echo answers, When? How? Who? I mourn, I weep for my brother; but he is happy, infinitely, for ever happy. His Lord has said, "Come up hither," "Well done, good and faithful servant." We cannot question the wisdom of this mysterious dispensation. The arrow of death flew not by chance: it was directed by a God of love—by him who feels a deeper interest in immortal souls, and in the progress of his own kingdom than we can possibly do. He will be glorified in the death as well as the life of his servants, and he who endowed our brother with such extraordinary qualifications, can in like manner endow others, or shew more his own power by working with feebler instruments, for the residue of the Spirit is with him. To him we bow with adoring reverence and say, God is the will of the Lord. Our brother, whose name will ever be as sacred perfume, is now rejoicing with those of his flock who preceded him to the heavenly world—Lochman Das, Radboo Das, Bonamali, Bamadabe, and many, many others, and most of all with him in whose blood he washed his robes and made them white. You will, of course, hear more of his dying experience than I could give, so that I have said nothing on that subject. I hear his bereaved widow and two of his children intend very shortly returning to England. Requesting a more deep and ardent interest in your prayers for bereaved Orissa, I remain, yours ever affectionately in Christ Jesus, I. STUBBINS.

GENERAL BAPTIST MISSIONARY SOCIETY.

MEETING OF THE COMMITTEE.

In consequence of the death of Mr. Lacey, it seemed desirable at once to hold a Committee meeting, in order to arrange for the filling up of the vacancy thus made, and to attend to the necessary business of the Institution. A large meeting was therefore called at Wood Gate Chapel, Loughborough, on Thursday, March 18th. The following resolutions, passed at that meeting, are inserted by request of the Committee:—

It was announced that Mr. Lacey died on Jan. 8th, soon after receiving the invitation of the Committee to visit England.

Resolved,—1. "That we deeply regret the very serious loss the Mission has sustained by the death of our estimable brother, and acknowledge the goodness of the Lord in sparing him so long; in re-

dering him so efficient and successful a missionary, especially as a preacher to the Hindoos, and enabling him to close his course in the peace and hope of the gospel; and that this Committee sincerely sympathize with Mrs. Lacey and her family in their irreparable bereavement."

2. "That the Committee desire as soon as possible to send out another brother to India, to supply the vacancy in the number of the missionaries occasioned by the death of Mr. Lacey, and will be happy to receive an application from a truly devoted brother."

The above resolutions are inserted by request of the Committee. There will be no impropriety in adding, for the general information of our readers, that the Committee arranged that Mr. Stubbins should remove to Cuttack, to succeed Mr. Lacey, especially in his labours among the natives, and travelling, &c; and that brother Sutton and himself should be joint pastors of the church at Cuttack. Brother Buckley was appointed to succeed Mr. Stubbins at Berhampore. The above arrangements were thought to be the best that under the circumstances could be made, and were unanimously adopted.

It was also stated to this Committee, that Rev. Mr. Bachelor, of the American F. W. Baptist mission, was returning by way of England, and might possibly stay a short time.

THE CHINA MISSION.

The Rev. T. H. Hudson, having heard that some of the brethren at the last annual meeting expressed fears lest the China Mission must be relinquished for want of funds, has written a considerable number of letters to our ministers and leading friends on this subject. We have been favoured with the perusal of several, and from some half a dozen which are now on our table, we have selected the one addressed to Rev. G. Judd, of Coningsby, as containing the fullest statement of brother Hudson's arguments.

Ningpo, China, Oct. 21. 1851.

MY DEAR BROTHER,—Some time since I had a letter from you, for which I thank you, but I have had so much labour and trouble that I could not reply so soon as you might anticipate. I hope, however, the delay will not render a few lines the less welcome to you from these distant regions.

I hear from a friend that you had a good Association, and that the Bazaar

succeeded very well. Among the names of other friends I saw yours; and I find you were actively engaged in assisting the Secretary. You will therefore be quite aware of a suggestion, or motion, which was made by my friend——, to give up the China mission, as our finances were in such a poor state. I was glad our friends took some time to reflect on a question of such importance, before they cut off a hopeful mission from the records of the society. It has appeared to me, for some time, and now finds some degree of confirmation, that the views of many of our friends are very defective in regard to the first principles of the missionary enterprise, and in reference to that gratitude and zeal which are required of all who profess to be the disciples of Christ. Alas! a perishing world has little of our compassion, or we should not hear of missions being given up while there remained such abundant ability to continue them with efficiency and success.

The wants of Orissa are again and again pleaded in relation to these discussions. I rejoice in the moral triumphs which adorn the plains of Orissa, and loved the cause there so much that I gave them £10 before I left my native country. If I am a true missionary I cannot be against Orissa; but then our views and emotions should be founded in reason, and regulated by the impartial and generous principles of the gospel of our Lord. No argument can be drawn from those regions for the *non-extension* of the gospel to their neighbours in China, and the *non-sustaining* of the Ningpo mission. Surely the nature of gospel truth, the obligations of true piety, the constraining power of Christ's love, true compassion for souls, and strong confidence in God's promise, will not linger with perpetual joy in the gardens of Orissa; but will go forth with gratitude to other perishing nations, to obtain new conquests and triumphs from the strongholds of Satan. This reasoning acquires also, much greater force from this fact—we have commenced in China, laboured for the last six years at Ningpo, have mission premises of considerable value, two day-schools for boys and preaching places, one respectable Chinaman who is a member with us, another young man who is a hopeful enquirer, many tracts and portions of scripture which we have printed are already in extensive circulation, an excellent plot of ground, bought in the city for a school and chapel, costing about 420 dollars, and an encouraging prospect of doing good among the people; so that in wishing to give up, you do not cause that to cease which is just about to die, but you *extinguish the light which is shining, and destroy*

a work which, through God's grace, has been commenced, and is now in operation for the salvation of souls. And must the great things which the Lord has done for you in India be brought forward as binding you so fast to that province of four millions of souls, that you must renounce a hopeful mission in the populous city of Ningpo, in a province of more than twenty millions? Can this be a right course to pursue? If an appeal were made to our friends in Orissa, I feel persuaded one and all would refuse to be made the ground for *non-extension*, and would not allow the blame of giving up China to be laid upon them. They have begun to help themselves, and will be able to depend less upon the funds at home. They have a host of students, native preachers, and converts, and schools, holding forth the word of life in that dark land, many of whom are ready to go forth to tell their benighted fellow-men of the glad-tidings of mercy and salvation; and are we to be told at this period of the missionary era, of knowledge and holy zeal, that the wants and claims of Orissa—the flourishing mission there render it impossible to sustain the Chinese mission—we had better give it up? Surely our churches can never be induced to adopt such conclusions, involving such serious responsibilities, from such a course of reasoning! Be enlarged! "Go into all the world, and preach the gospel to every creature," is the language of our Lord. "*Begin at Jerusalem.*" "*Go, teach all nations.*"

No matter, however, what may be said; we are told that the deficiency in the funds is such that we cannot sustain the mission. Because our income was small, I gave what I had to the funds of the mission for these premises, to be used by the G. Baptist mission for the good of the Chinese. I did not give because I deemed myself and labours unworthy, according to human calculation, of the support which I had from the Society, nor for worldly power, nor to purchase a name, nor simply to please men. I had much rather be the means of winning souls, and have the approbation of my conscience and my Lord. Fain did I hope my son would have remained with the mission, and that others, ere long would join the mission; and that we should have good mission premises for their accommodation and comfort, and for other mission purposes in this district. I did not, however, consult my own interests independent of the welfare of the mission. When our plans reached home many friends responded to our call. Yet, *now*, we are told the mission must fall for want of funds. What, is it indeed come to this, that the Connexion is yearly becoming larger, and increasing in

wealth, and the income of the society is really growing less? The Connexion numbers 17,000 or 18,000 members and yet cannot raise £3000 a year, which, for the present, would be amply sufficient to sustain both missions! Might not this be done without inconvenience, and without so much travelling to collect it, if all would prayerfully and deeply consider the value of souls, the wretched condition of pagan nations, the solemn obligations under which we are all laid to Him who died for us, the prospects of the church in relation to the world's conversion, and the untold realities of the eternal world? I only wish some of our rich brethren could only witness what is seen by missionaries in heathen lands among idolaters, and then behold the change in raised villages and cultivated districts, in native preachers and numerous converts, then they would have matter of thought for life, and return home and take care of the funds, so far as they were needful to keep in operation the two missions, for two of the largest portions of the pagan world. I wish brother ——— was here the first month and ninth day of the Chinese new year, if it be a fine day, and go with me to "*Yeio-sin-koon*," one of our large temples, on the birth-day of one of the principal divinities, and he would see and feel enough on that one day to prepare him for the Association at Louth, to advocate, not the extinction of the Mission for want of funds but to sustain its operations and increase its efficiency by sending forth more labourers into this promising vineyard. I was glad to know that there was no hostile feeling; and I can truly say in all I have written to several friends, I write in tone and friendship to all. I write, also, not for *self interest*, but for Christ and souls.

The *Reports* and the *Repositories*, as well as some former letters of mine, will give you some idea of the prospects of China, and the sphere of labour in which we are placed; yet, I am sorry to perceive that my communications have not appeared for a long time, but from what cause I know not. I fear there has been unfair play somewhere. I am, I confess, rather fond of open dealing. The Lord reigneth, and we trust he will overrule and sanctify all. I have said much to several friends relative to our labours and prospects, and do not wish to repeat exactly to you what I have said to them. Perhaps, however, a few general remarks may interest you and your friends, and enforce to some extent the claims of the Chinese mission. I have no love to suffering and toil; but if we must be cast off by those who ought to aid us, I should wish to fall with truth and honour, and live to tell of the labours and prospects of the infant mission to Ningpo.

The mission should not be crushed without a memorial.

The descriptions given in the word of God of pagan nations, are strikingly applicable to each and all of them. They are, indeed, perfectly true; and the inspiration of the prophets and apostles, the holy men of God, is verified by the reasonings, dispositions, and facts inseparably connected with the vain systems, and ungodly practices of heathen countries; yet, each nation has its own characteristics, peculiar developments of mind, modes of unbelief forms of superstition, and exhibitions of human depravity and total alienation from God. This is the case with the Chinese; but a single letter is too brief a space for a full statement of their views. Suffice it now to say, the gospel is adapted to the condition of all, and, attended by the Spirit's influence, will destroy every form of unbelief, and establish the reign of him who is the rightful Lord of all. The pantheism, polytheism, and gross idolatry of China will not be overcome in a day. The work of conversion will be slow at first, as in England, India, and other places. The day of miracles is past. How have we read history, even the history of our own body in England, where light and truth prevail, if we expect with our public means all at once to command converts and form churches? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The best means which the church can provide, must be employed for China, as you have not to deal with novices. They are a nation of pantheistic philosophers, of self-righteous pharisees, and pagan moralists, more difficult to reach and subdue than the simple generous-hearted negroes, or the rude and untutored barbarian. But they are not too hard for the Lord, and must yield to the Prince of Peace and salvation.

(To be continued.)

LEGAL AGE OF HINDOOS.

The writer of the letter in our last, in which it is stated that eighteen is the legal age in India at which a youth ceases to be a minor, wishes us to explain, that this statement, though not wholly inaccurate, requires some qualification. By the regulations of the Government of India a native, who is proprietor of an estate, obtains the management of it on attaining the age of eighteen, and enters at that time upon the responsibility of paying the public revenue assessed on it. In all the other relations of society, he is, according to Hindoo law, deemed of full age on attaining his sixteenth year. This fact shews still more forcibly the

glaring injustice of the new law in fixing twenty-one as the time up to which paternal control may be exercised in the affair of marriage.

MISSIONARY INTELLIGENCE.

WOODHOUSE AND KIRKBY.—On Nov. 9, 1851, we had our mission services, when J. G. Pike, jun., visited us on the occasion, and preached a sermon at Woodhouse in the afternoon, and at Kirkby in the evening: and on the following day we had our missionary meeting at Kirkby, when Messrs Josiah Pike, Derby; J. Wood, Mansfield; C. Nott, P. B., and S. Fox, from Sutton, addressed the meeting. Collections were made at the close of the above services in aid of the missions.

W. M.

LOUTH.—The Rev. W. Jarrom preached two excellent discourses, on the 29th of Feb. on behalf of our mission. On the 1st of March, at our missionary meeting, he interested us by the relation of many particulars respecting the Chinese. The audience were also appropriately addressed by our friends, the Revs. Burton, Campbell, and Barker. The collections are a little more than last year.

MARKET HARBOUROUGH.—On Lord's day, Jan. 25th, two sermons were preached by Rev. J. Derry, Barton, on behalf of the Foreign Missions. On the following evening an interesting and spirited meeting was held, Rev. J. Sole in the chair; addresses were delivered by Rev. J. Derry, Rev. H. Toller, (Indep.), Rev. W. Jarrom, who contributed much to the interest of the meeting. Collections and subscriptions, £10 11s. 6d.

F. S. S.

NOTTINGHAM, *Stoney Street*.—In the afternoon of Lord's-day, March 14th, a Juvenile Missionary meeting was held in Stoney Street chapel, when the young friends of the congregation, and the scholars in our Sunday school, met to hear a report of another year's proceedings of the above society. Mr. Stevenson of Broad-street and Mr. Hunter, each delivered an address. The secretary stated that about £10 had been collected during the year, and for this sum it was thought we could support a native minister, if the above or more could be regularly raised. We thought this practicable, and accordingly resolved to make the attempt, and take the responsibility. It is our intention to communicate with the Secretary of the Society, (the Rev. J. G. Pike,) at once, informing him of our determination. The meeting was a very pleasing one, and tolerably well attended. The collection at the doors amounted to £1 15s. 6d. B. W. Y.

THE
GENERAL BAPTIST REPOSITORY,
AND
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MAY, 1852.

[NEW SERIES.]

THE DEVOTED MISSIONARY DYING IN PEACE.

A SERMON DELIVERED AT WOODGATE CHAPEL, LOUGHBOROUGH, MARCH 21, 1852, ON ACCOUNT OF THE DEATH OF THE REV. CHARLES LACEY, TWENTY-EIGHT YEARS MISSIONARY IN ORISSA. HE DIED JAN. 8, 1852, AGED 53.

Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.—Luke ii. 29—30.

DEATH is a solemn event. It is the passing from a temporal to an eternal state, the transition from a state of trial and change to one of immutable retribution. The desire of death, when cherished by an intelligent and responsible being, in the full consciousness of the realities of the eternal world, has in it the elements of the highest moral sublimity, and is the triumph of the faith and hope of the gospel. Such a person is not afraid to plunge into eternity, does not fear to meet his God, and has no alarm at the thought of the issues of death; on the contrary, he has inward supports and divine consolations which prepare and dispose him to leave this world of woe, and to soar aloft to the higher skies.

The occasion on which these words were used, was deeply interesting. When the infant Messiah was presented in the temple before God, to offer for him "according to the law," an aged saint whose name was Simeon, who "waited for the consolation of Israel," to whom it had been "revealed by the Holy Ghost that he should not see death until he had seen the Lord's Christ," led by the same Holy Spirit, came into the temple, and took the infant Jesus in his arms, and blessed God and said, "Lord,

now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." As if he had said, "Now, Lord, I can die. I have seen the Saviour promised, and typified in thy word and ordinances, and long desired by thy church. I am content to have lived to see this day and this illustrious person. I have experienced the fulfilment of thy faithful word." What sublime interest gathered round that scene!

These remarkable words were the last uttered by our valued and devoted missionary and friend, Charles Lacey; and it is my present purpose to illustrate them as suggestive of the important sentiments and emotions which at the solemn hour of his departure occupied and sustained his mind. When he came to the end of his last day on earth, after having disposed of his affairs, and bid adieu to his friends and his family, he lifted up his hands and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

These words, uttered at that time, indicate the high sense he then had of the importance of salvation. The vast importance of the salvation of God in the Gospel may be seen from

its nature. It is deliverance from sin, and from the wrath to come. It is the enjoyment of the favour of God and of eternal life. Its moment may be estimated by the medium through which it comes to us. The great work of the Lord Jesus Christ, his incarnation, sufferings, and intercession, is the only means by which it can be enjoyed. This work, the wonder and admiration of eternity, shews the infinite importance of the salvation it procures; and the manner in which the inspired writers refer to it teaches the same truth. "Seek first the kingdom of God." "Lay hold on eternal life." "Strive to enter in at the strait gate." "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."

Our beloved friend had felt the importance of salvation in early life, and had earnestly sought it through Jesus Christ. He had spent his whole life in inculcating this sentiment on others, in leading the heathen to be sensible of it, to turn to God from idols, and to believe in Christ who saveth us from the wrath to come. And now the end of his course is come he feels its importance as intensely as ever. The unspeakable value of the salvation of God was uppermost in his thoughts. This is in agreement with the general course of events. Most christians when the solemn hour of death is near, evince their profound conviction of the supreme importance of salvation. None have ever been known at the hour of death to express regret that they have thought so much or been so earnest in their endeavours to obtain salvation. On the contrary, their sense of its infinite moment has increased in intensity, as their end drew nigh. And how many, alas! who have spent their days in trifling and folly, in unbelief and sin, have then been awakened to a conviction and confession of their madness in neglecting "so great salvation!"

These words suggest that the speaker had a conscious personal interest in this salvation. "Mine eyes have seen thy salvation." "I have become acquainted with it. Its great facts, its interesting and various features, its sublime and divine principles are known to me. I have seen its adaptation to my state as a ruined sinner; I have embraced its author and his promises by a living faith; and I am interested in all the blessings it involves. I have within me evidences of its power and truth. It has renewed my heart, it has lifted my affections to God. It has, in the main, directed and influenced my life. I have now a blessed assurance that all its mercies are mine, all its promises and all its hopes. I feel that I am delivered from danger and woe, and that I am made an heir of immortality and life."

Such were doubtless the sentiments of our brother when he uttered these beautiful words. With these feelings and convictions he was ready to die, and prepared and disposed to enter into "the rest which remaineth for the people of God." Happy, thrice happy is it for the believer, when his end is near, to have this evidence and this consolation. It is worth more than a thousand worlds.

The use of these words by our brother seems to intimate that he had lived to see some great and desired display of this salvation among men. Simeon felt this when he uttered them. Hence his language, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." He himself as a good man and a believer in God and in his salvation, was prepared to die before Christ appeared. But he longed for the dawn of a brighter day on the earth. He desired to witness the appearance of HIM who was promised, who should bring peace and salvation to men, and to whom "the gathering of the peoples should be." Hence when he saw the Lord's Christ,

and the beginning of a brighter period for the world, his heart was glad, and he said, "I can die content."

So with our departed brother. He had earnestly desired to see the extension of the gospel of Christ in heathen lands. This had been the burden of many an earnest prayer; this had been the subject of many an impassioned appeal. This, for more than thirty years had been uppermost in his thoughts. He had copied with his own hands voluminously the glowing predictions of the spread of Christ's kingdom contained in the sacred pages. On these he had written his hopeful comments. He had written, prayed, preached, and pleaded for the extension of the salvation of God. And how much had he seen accomplished in his day? He had seen all denominations of christians, deserving the name, engaging in this good work, and making inroads on the territory of darkness. He had seen them from year to year putting forth new efforts and sending out more help and more agents. He had seen India, Birmah, Africa, and China, entered by the heralds of the cross. He had marked the multiplication of christian churches called from out the heathen both in the east and west, the north and south. He had seen some of the mightiest barriers to the spread of the gospel thrown down, and proof given that the power of God remains with his own word and with the devoted efforts of his people. He had seen the Holy Scriptures translated into scores of languages which had never before had the true "oracles of God." His ears had been ever and anon cheered with good news from all lands. He had seen the dawn of that day when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ;—when "the knowledge of the Lord shall cover the earth as the waters cover the sea." He had seen more done in his time for the spread of divine truth, the diffusion of divine light, the scattering of the incorruptible

seed, than had been done in an equal number of years since the apostolic age, and hence like good old Simeon, Charles Lacey exclaimed, "Lord, it is enough, let me now depart in peace, according to thy word, for mine eyes have seen thy salvation."

By these words our brother also demonstrated the presence of inward grateful satisfaction that, by his own personal efforts he had been instrumental in the successful commencement and accomplishment of a good work. Mr. Lacey had lived and laboured long for the evangelization of Orissa. There he spent his life, and there and for this end he exhausted his strength. Cuttack, the capital of the province, was his residence, and there he had collected the largest christian church, and the greatest number of native christians in the presidency of Bengal. He had been the means of leading many to forsake their idols and turn to God. He had seen many who were thus led to Christ become valiant soldiers of the cross and successful preachers of the word of life. He had watched many, who, when they died, left the world full of the faith and hopes of the gospel. He had rejoiced in their conversion, in the evidences they gave of its reality and divine power. He had been delighted with their zeal and devotedness. He had been comforted when he witnessed their happy end.

His solicitudes were not confined to this locality. Through the length and breadth of the land, he had travelled from year to year, proclaiming the word of life. In markets, in villages, at idol festivals, among the rich and the poor, among brahmins and sudrae, he had borne testimony for Christ, and exposed the folly and sin of idolatry; so that he was known in every place, and to myriads of people. He had distributed innumerable portions of divine truth in these travels, which penetrated into the most obscure, as well as the most distant

parts of the land;—in short, he had done all that man and missionary could do, to enlighten and save the people. He had loosened the hold of idolatry on the Hindoo mind to an unknown extent, and thus laid the foundation of future good. Looking back on his past labours, contemplating his various successes, and glancing forward to their results, with a grateful heart “he blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.”

These words suggest further, that being now incapable of further labour in the good work, and there being indications that God was about to remove him, our friend was ready to depart, and anxious, if it pleased the Lord, that the agonies of death might be alleviated.

“Let my life and labour end together,” has frequently been the desire of good and useful men. The spirit of constant activity which was their wont, could but ill brook long days of inaction and inutility. So it was with brother Lacey. In a letter written a month before his death to one of his colleagues, “he expressed his desire that if it were the will of God, he might not be removed by a lingering sickness, but that if his work was done, he might be speedily taken to his rest.” He did not desire that his days might be prolonged, when he could no longer actively serve God. In this his desire was granted. He attended and presided at the annual meetings of the missionaries in November; in December his fatal illness came; and early in January he died.

“Let me depart in peace—Lord, deal gently with thy servant,” were his last words. Many good men who have had no fear of death and its issues, have had a great constitutional dread of dying. There is something in the breaking up of this tabernacle, in the shock and agonies and struggles of death, terrible to the sensibili-

ties of our nervous system. When the late pious Mr. Freestone of Hinckley was visited on his dying bed he said to an intimate friend and fellow-labourer, “Brother, I do *not* fear death, but I *do* fear *dying*.” So possibly felt Mr. Lacey, because with all his spiritual strength and hope, he had the sensibilities of a man. He had suffered extreme and excruciating pain, and hence the prayer, “Let me go quietly, without severe agony; deal gently with thy servant.” If this was his feeling and his desire, his prayer was granted, for he immediately fell asleep, and from those peaceful slumbers he happily awoke, without a pang, to brighter skies. “As we all watched around his bed,” Mr. Buckley states, “he gently breathed his last, and brother Sutton repeated the words,

“One gentle sigh his fetters broke.”

Dr. Doddridge thinks the words of our text signify, “let me be dismissed graciously, as a person is from the presence of another when he has been approved and favoured;” and gives examples by way of illustration. “Go in peace,”—“Farewell.” If this was part of our brother’s thoughts, his desire was fulfilled. He was dismissed from this world in peace. He had peace with God, peace in his own conscience, peace with the brethren who gathered round his bed with tearful love, and whose profound and ardent prayers followed his departing soul to the mansions of the blessed above.

Finally, the use of these words by our brother indicates that he enjoyed a sweet sense of the presence of Christ, and an ardent desire to enter into the felicities and glories of the heavenly state. “Let me die the death of the righteous, and let my last end be like his.” How beautifully this is here exhibited to our thoughts! Here is a dying christian. He is near his end. Passing through the valley of the shadow of death, his Lord is with him. He has a sense of his presence;

the light from his glory beams into his soul: he rejoices in a manifested Saviour, and in the sustaining power of his grace. His soul, though intense pain had been upon him, was calm and serene. "He knew whom he had believed;" he was assured that if the "earthly house of his tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens."

He rejoiced in the bright prospect before him of entering into heaven, to be in the presence of God and the Lamb; to join with angels' songs before the throne; to mingle with the spirits of just men made perfect; to meet apostles, martyrs, saints from his own and from every land, and, though last not least, those whom he had been instrumental in training for that blessed abode. His soul expanded with this sweet desire of immortality; his ardent spirit panted to be in heaven; there, free from pain and toil and sickness, in the enjoyment of perfection of character and of bliss, to abide for ever. With these views, how suitable his language; "Let me now depart, according to thy word."

"Then when ye hear my heart-strings break,
How sweet my moments roll;
A mortal paleness on my cheek,
And glory in my soul."

The frequent references which have been made to Mr. Lacey in the course of our observations this evening, will justify that our account of his career should be comparatively brief and concise. He was born at Hoton, near this place. His parents were in a respectable position in life. Of his boyhood I know little. He was apprenticed, I believe, with the late Mr. W. Palmer of this town, and during his youthful days was accustomed to attend the ministry of the late Rev. T. Stevenson in this house of prayer. Here he learned the way of life, and when quite young became a devoted disciple of Christ, and took on him a christian profession by baptism. He soon began to preach in

the villages round about Loughborough. His labours were acceptable, and as he had an ardent spirit and a large measure of missionary feeling, he was encouraged to offer himself to the G. B. Missionary Society. He was approved, and after spending some time with Mr. Stevenson in preparatory studies, he was solemnly set apart in this house to his great work amongst the heathen. His ordination took place in May, 1823. It was remarked at the time that this was one of the most solemn and affecting services ever celebrated here. The crowds which were collected together, their deep feeling, and the spirit of entire consecration manifested by the missionary, all combined to give intensity to the interest of that solemn day. He sailed in June, and arrived at his destination about the end of that year.

Mr. Lacey displayed great facility in acquiring the language of Orissa, and his labours soon became both efficient and successful. He was honoured to baptize the first Oreh convert, assisted in the formation of the first christian church in Orissa, of which he became the pastor. He laboured with zeal and devotedness until the beginning of 1835, when ill health compelled his return to his native land.

While he remained here, about two years, he presided over the G. B. church at Leake and Wimeswould, where his labours were greatly honoured of God, and approved of the people; and in addition to this, he rendered excellent service to the Missionary cause, by travelling among the churches and urging its claims.

He returned to his labours in Orissa in 1837, and pursued his toils with unwearied ardour, and with pleasing success, until laid aside to sicken and die. The successes he lived to see in the sphere to which he had devoted his life were truly cheering. There are at present connected with the mission station, near three hundred

communicants, beside several hundreds who have forsaken idolatry and are under christian instruction. His age, his experience, and his standing in the mission placed him at the head of christian operations in Orissa, and while none would rejoice more than he at the successes of his brethren, and in their zeal and devotedness, all accorded to him the character of the modern apostle of Orissa.

The more prominent features of his character will be obvious to all who have listened to this discourse or were in any measure acquainted with him. They can only be glanced at now. *Earnestness* and *perseverance* were practically his. By these he was led to give himself up to the missionary work; and, in spite of all its difficulties, to continue in it unto the end of his life. He had a cordial and living regard to the great truths of the gospel. These were the theme of his heart. On them he lived, and by them, through grace, he was sustained; and these, he constantly preached with earnestness and power. He clung to the doctrine of the cross, by a living faith. He felt assured of its vital power, and believed that, while this presented the only means of a sinner's acceptance with God, it was the promulgation of this and its cognate truths, which God would bless to the conversion of the heathen. Here was the secret of his success. Often when expatiating with tenderness of this display of infinite and divine love, would even a

heathen audience be melted under the force of his appeals. He possessed a singular *adaptiveness to his great work*. Though he was anxious to advance a christian literature for the benefit of Orissa, and prepared and translated several tracts, and some larger works, as "Barth's Church History," and "Bunyan's Pilgrim," for this end, his great forte was in preaching the gospel. To this he was singularly adapted. His powerful voice, his entire mastery over the tones, idioms, and peculiar force of the Oreh language, ever secured for him attention.* His strong frame, and his facility of accommodating himself to circumstances, combined with his zealous devotement to his work, made him a home everywhere, in the jungle, or by the way side. He often depended for the best part of his food during his travels, on his musket; and few were the occasions when he was not willing to "endure hardness as a good soldier of Jesus Christ."

The testimonies of living brethren to his character, his talents and devotedness, and his dying experience, may now be read.† These extracts shew that a great man has been taken from the ranks of our missionaries, and that his end was peace.

In conclusion, do we not see in the character and career, in the devotion and successes of Mr. Lacey, that which should excite our gratitude to God for having raised him up, and sustained him so long in the good work. If those labourers whom God

* In illustration of this it may be mentioned that about the year 1834, when he had been in the country ten years, a junior missionary, who had just learned enough Oreh to hold a conversation, followed Mr. Lacey to the Bazaar where he had gone to preach. When he came near, he saw him in the midst of several hundreds, preaching to them with exceeding animation. A brahmin was standing outside the crowd at a little distance, with his arms folded in his cloth, listening intently to the speaker. The missionary approached, and said, Well, brahmin, what do you think of Padre Sahib?

I don't mean of his doctrine, but of his Oreh? The reply was, "Why, I am perfectly astonished at his mastery of our language. I declare to you, that I have been listening to him for above an hour, and but for a few very slight idiomatic improprieties, if I had not seen him, I should have supposed he had been an Oreh brahmin."

† These, as they were given in the letters of Messrs. Buckley, Stubbins, and Bailey, in the last month's Repository, are here omitted. The reader is especially referred to pp. 202, 203, 205.

thrusts into his harvest are given in answer to prayer, and are to be regarded as blessings both to the church and to the world, surely such gifts and labours as those of our departed friend call for thankfulness. Let us bless God for him, for all his zeal, and for all the success with which his labours were crowned.

Do we not also feel that a peculiar honour is given to the sacred place where we now assemble, in such a deeply interested throng, that this was the spiritual birthplace of such a man. Here Charles Lacey began his course, here he took the vows of God upon him, and round this sacred spot to the close of life, gathered his brightest associations and his most sacred recollections. Here, too, under the honoured ministry of his own pastor, were raised up to spiritual vitality the honoured names of William Yates, and Joseph Wallis, and others whose praise is in the churches. "The Lord shall count when he writeth up the people, that this and that man was born there."

There is also a solemn call for fervent prayer to the God of all grace that he would raise up more such men, and that those beloved and ho-

noured brethren who are now labouring in the missionary field may be sustained and succeeded in their great work. May the zeal of the church, and its renewed confidence in God, be stimulated by this severe bereavement! And may his surviving widow and his fatherless children have the special care of Almighty Love!

Shall we not, in fine, take admonition to ourselves as to the importance of our own salvation? Let the relatives of our departed brother now present, while they feel the honour he had been able through grace to cast on their father's house, themselves seek to realize their own interest in the salvation of God. Let the members of the church, a few of whom were members with himself here, lay this great subject to heart; and let us all seek so to live, and so to consecrate our heart and life to God, that when the end of our course shall come, we may, with the same peacefulness and hope which possessed his departing spirit, lift up our hands and exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." J. G., I.

THE GENEVA VERSION OF THE ENGLISH BIBLE.*

Our English Bible, which has been in common use for about 240 years, though not free from imperfections, is probably as accurate and faithful a translation of the Word of God as has been made in any language. Myriads who have passed from this mortal state, were guided by it into the path of peace. Its statutes were their songs in the house of their pil-

grimage. Its promises cheered them in the dark days of their adversity and affliction. Its light irradiated their path in walking through the valley of the shadow of death; and they are now enjoying the fulness of light and love in the regions of immortality, for the hope of which they were indebted to its precious pages. To many now upon earth it is sweeter

* The writer of this paper wishes to say, that the remarks on the merits of this Bible are the fruits of fourteen year's frequent use of it; and in relation to its history he has derived much assistance from the transla-

tor's epistle to the reader, and from Anderson's Annals of the English Bible. In the quotations which are made from the version, the orthography is adapted to the present standard.

than honey, or the honey comb, and much more prized than thousands of gold and silver; and not a few, I trust, of my readers, can with holy sincerity and fervour join in the prayer,—

“ May this blest volume ever lie
Close to my heart, and near my eye;
Till life's last hour my soul engage,
And be my chosen heritage.”

But the design of this paper is to give the reader a little information concerning another version made half a century before the one now used, and which all competent and impartial judges must admit was a faithful and excellent translation. It is no doubt, on the whole, inferior to the present translation, though it cannot be denied that there are many texts better rendered in this than in king James's Bible. Various reasons have led me to prepare this paper. I have found it good to think of the holy fortitude of those who read and loved the Bible in the days of rebuke and blasphemy: and I like to do honour to men who were “ valiant for the truth upon the earth ” when “ the world wandered after the beast.” Besides, it should be known that our present Bible was not so much a new translation as an excellent revision made from several translations previously existing. The translators had the candour unreservedly to admit this in an epistle to the reader, which, with a few exceptions, is a production of great excellence. “ We are so far off,” say they, “ from condemning any of their labours that travelled before us in this kind, either in this land, or beyond the sea, that we acknowledge them to have been raised up of God for the building and furnishing of his church, and that they deserve to be had of us and of posterity in everlasting remembrance.” Again, “ Therefore blessed be they, and most honoured be their names that break the ice, and give the onset upon that which helpeth forward to the saving of souls. Yet for all that, as nothing

is begun and perfected at the same time, and as latter thoughts are thought to be the wiser, so if we, building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us.” In another place they say, “ Truly, good christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones one principal good one not justly to be excepted against: that hath been our endeavour, that our mark.” This is just what they attempted, and what they admirably accomplished. Now, as the Geneva translation had a greater influence than many have supposed, on our present Bible, a little information on its history and merits may not be unacceptable to our readers in general. It is called the Geneva Bible because it was translated by English exiles whom the fury of persecution drove to that city.

The reign of the bigoted and bloody Mary, extending from 1553 to 1558, should never be forgotten by sound-hearted protestants. During this time many were slain “ for the Word of God, and for the testimony of Jesus Christ.”

“ Their blood was shed
In confirmation of the noblest claim—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies.”

Honour to the memory of those who earnestly contended, and courageously died for the truth in that “ cloudy and dark day!” But besides the faithful martyrs of Christ, a considerable number of his disciples, observing the signs of the times, and remembering the words of their Lord, “ When they persecute you in one

city, flee to another," escaped from the scene of danger, and found a quiet and secure retreat in France, Germany, and Switzerland. It has been computed that from eight hundred to a thousand learned Englishmen, besides those in other conditions, were exiled for their attachment to the truth of God.

Among the exiles at Geneva in Switzerland were several distinguished for scholarship, and others blessed with considerable wealth, but they all loved the Lord Jesus Christ, and desired, if by any means, they might be usefully employed in the time of their banishment in furthering the interests of His kingdom. Mourning over the "horrible backsliding" of many "from Christ to antichrist," their thoughts were often with deep feeling directed to that land from which, on account of persecution, "sharp and furious," as they feelingly describe it, they were exiled. Much to their honour, the men of wealth "exhorted and encouraged" the men of learning to prepare a revised translation of the Word of God in the English tongue, the cost of which they nobly engaged to bear. The men of learning "regarding the Word of God as the light to their paths, the key of the kingdom of heaven, their comfort in affliction, their shield and sword against Satan, the school of all wisdom, the glass wherein they behold God's face, the testimony of his favour, and the only food and nourishment of their souls," undertook the pleasurable toil with befitting sentiments of reverence and reliance upon God. Here is one of those facts which shew that British christians in past ages contributed of their substance to the cause of God on a scale of greater liberality than many do at present, and which should repress the complacency which some improperly feel in the liberality of the nineteenth century. *Rich christians* will do well to ponder the instruction which this interesting fact suggests, and to imitate the zeal and devoted-

ness of the wealthy exiles at Geneva. The feelings with which the translators entered upon and executed their important work will be best expressed in their own modest and reverential language,—“We thought we could bestow our labours and study in nothing which could be more acceptable to God, and comfortable to his church than in the translating of the holy Scriptures into our native tongue, the which thing, albeit that divers heretofore have endeavoured to achieve, yet, considering the infancy of those times and imperfect knowledge of the tongues, in respect of this ripe age, and clear light which God hath now revealed, the translations required greatly to be perused (revised) and reformed. Not that we vindicate anything to ourselves above the least of our brethren (for God knoweth with what fear and trembling we have been for the space of two years and more, day and night, occupied herein), but being earnestly desired, and by divers whose learning and godliness we reverence, exhorted and also encouraged by the ready wills of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit and favour of God toward his church, (though the time then was most dangerous, and the persecution sharp and furious) we submitted ourselves at length to their godly judgements, and seeing the great opportunity and occasions which God presented unto us in his church, by reason of so many godly and learned men, and such diversities of translations in divers tongues, we undertook this great and wonderful work, (with all reverence as in the presence of God, as entreating, [relating to] the words of God, whereunto we think ourselves insufficient), which now God, according to his divine providence and mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we have in every point and word, according to

the measure of that knowledge which it pleased Almighty God to give us, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness that we have by all means endeavoured to set forth the purity of the Word and right sense of the Holy Ghost for the edifying of the brethren in faith and charity." When they had completed their important work, in which they were engaged from Jan. 1558 to April 12th, 1560, in an epistle to the christian reader, from which we have just quoted, they say, "Therefore, as brethren that are partakers of the same hope and salvation with us, we beseech you that this rich pearl and inestimable treasure may not be offered in vain, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his church, and discharge of our conscience, whom it hath pleased him to raise up for this purpose, so you would willingly receive the Word of God, earnestly study it, and in all your life practice it, that ye may now appear indeed the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in us may be glorified through Christ Jesus our Lord, who liveth and reigneth for ever. Amen."

The reflective reader will be ready by this time to ask, who were the men whom God employed in preparing this translation of his Word? And here a question is raised on which a diversity of opinion exists. Miles Coverdale, and John Knox have often had the credit of being the persons principally engaged in the work; but, as it appears to me, on very insufficient evidence. Prudential motives, or the christian humility of the translators, (I believe the latter) prevented them from inscribing their own names on the blessed Book which they gave to their country; they had the testimony of a good conscience that with simplicity and godly

sincerity they had laboured to approve themselves in the sight of their great Master, and to serve his church; they coveted no purer satisfaction, and sought no higher recompense than this consideration yielded: they were content that their own names should be forgotten if the name of their Lord might be honoured; but "the memory of the just is blessed." God always honours those who honour his Word: and recent research has rendered it highly probable, indeed almost certain, that the translators of the Geneva Bible were, William Whittingham, Anthony Gilby, (or Gilbie), and Thomas Sampson. Mary had passed to the dread account before the work was completed, but they remained at Geneva till the Bible was printed; and they then returned to finish their honourable and useful course in their native land. All the three were indebted after their return, to Henry Hastings, Earl of Huntingdon. I will not detain the reader by an extended biographical account of these excellent puritanical divines, but will inform him in brief that Whittingham was a man of pre-eminent talents, and of high scholastic attainments. While at Geneva he married Catherine, sister of the celebrated John Calvin; and there can be no doubt that he was the translator of a revised edition of the New Testament in English, printed at Geneva in 1557. This edition has been pronounced by a competent judge as by far the best review of the sacred text which had then been made; and it was the first English New Testament divided into verses. He died at Durham, twenty-two years after his New Testament was finished at press. Gilby lived and died at an advanced age as rector of Ashby-de-la-Zouch. He seems to have been a faithful and useful minister of Christ. Lord Huntingdon speaks with affectionate veneration of "father Gilbie," and mentions "the good which he had planted in and about Ashby by the good pro-

vidence of God."* Gilby, it may be added, handled a powerful pen. His "Review of Antichrist" excited much attention, and is once and again referred to by our Baptist Canne in his "Necessity of Separation."† In this work he exposes 150 vile Popish corruptions existing in "Our English Church Unreformed." It was strange that he could remain in a church (so called) which by his own showing had no soundness, but which from the crown of its head to the sole of its

foot was full of wounds and bruises, and putrifying sores. Sampson was disabled by palsy the last fifteen years of his life, but he had previously declined a bishopric offered by queen Elizabeth, being dissatisfied with the state of things in the Establishment. He was master of the hospital at Leicester, and died at that place, April 9th, 1589, having exceeded the "threescore years and ten" allotted to frail humanity.

(To be Continued.)

* See the Earl's letter to Hildersham when he was appointed to the living, in page 12, note of the "Memoirs of Hildersham"

† See the Hanserd Knollys vol.,—"Necessity of Separation," Introduction, p. 58 and 64. Also, p. 206, 246, and especially 272—274.

CHURCH ORDER.*

PART OF AN ADDRESS DELIVERED TO THE G. B. CHURCH, LENTON, ON THE PROPER ADMINISTRATION OF THE LORD'S-SUPPER.

The desire to do right is the foundation of virtuous actions, and is in accordance with the will of our heavenly Father; it is from this motive, you have requested me to give you the scriptural views of the duties of elders and deacons,† and the proper administrator of the Lord's-supper.

I have been at some trouble in consulting the opinions of others, and in searching the Scriptures in order to form an opinion. I have set aside the opinions of men when they have appeared to me to differ from the word of God; at the same time I would differ from wise and good men with humility, and should hardly venture to give a different opinion did I not know that good men are fallible; that education has great influence; that interest will often bias the mind; and that there is a propensity in human nature to be inflated with the pride of

office, and this has a tendency to make distinctions in the church, and destroy the simplicity of christian ordinances.

The Lord Jesus Christ is the Head of the church. I believe there are not any who profess to be christians but will subscribe to this doctrine; even Roman Catholics will say as much, but maintain that Christ has delegated his authority to others. We need not dwell here but to observe, that if all who profess to acknowledge the authority of Christ would practice his precepts, the wisest, the happiest, and the most useful would be improved, and the world would soon become as the garden of the Lord.

It appears to me that the instructions of our blessed Lord relate more to principles than to ordinances or forms of church government; he established only two positive institutions, baptism and the Lord's supper; he laid down the principles of mutual love and perfect equality, which should be the rule of action among christians, and he left the minor matters to the discretion of the church; it is true he

* We cheerfully give insertion to the above address of our estimable friend, though we are not quite certain that we fully concur in all his conclusions.—ED.

† I have omitted this part.

said something about offences, but this was advice to individuals, it was not laying down rules for the church.

I do not find that Jesus delegated any one in particular to make laws which should be binding on all christians. He said to one, "Thou art Peter, (implying, thou art a stone hewn out of the rock, *I am the rock,*) and on this rock, (that is, on myself) I will build my church." &c. He said afterwards to the same individual, "feed my sheep," but there was not in this any delegation of authority; it was love to Peter, it was the restoring of confidence, and an exhortation to feed the church with knowledge and understanding, comfort and consolation. Now if there is no positive command of our Lord's with respect to the form of worship, or the particular management of the affairs of the church, it must be evident that these matters belong to the church itself.

I shall, therefore, in the first place, shew what is to be understood by the term church, according to the New Testament. Secondly,—Endeavour to prove that the church has the supreme authority to appoint its officers and manage its internal affairs; that if the church has appointed a pastor, he is the proper person to administer the Lord's-supper, but if the church has not a pastor, the person whom the church may appoint from time to time is the proper person to administer this ordinance.

1. There are several opinions as to what constitutes a christian church; some say that Jesus Christ himself made this arrangement. The Roman Catholics say that Christ intended that his followers should be collected into one sacred empire, subject to St. Peter and his successors, and divided into provinces, that Peter fixed firstly the seat of government at Rome, then divided it into three districts, appointed a person to preside at each, with the title of patriarch,—one at Rome, one at Antioch, and one at Alexandria; under them, bishops and priests, but that the bishops and priests were subject to the pontiff at Rome. Where is the authority for all this? I cannot find it in the New Testament.

The second opinion is something like our Established Church, that there was a metropolitan bishop residing in each province to whom all the clergy

were subject. This opinion wants the sanction of the New Testament.

The third opinion is, that though dignitaries were created, yet they were by human appointment and not by divine command, but that there should be a person of supreme authority, above all other dignitaries of the church. This confesses to rest on expediency.

The fourth opinion is that of the Presbyterians, who hold that all doctors and ministers have equal authority. We beg leave to go further and say that all doctors, and ministers, *and people*, have equal authority.

Mosheim says "that in apostolic times every christian church consisted of the people, the elders, and the ministers or deacons," and this indeed belongs to every christian society; "that the people were undoubtedly first in authority, for the apostles shewed by their example, that nothing of moment was to be determined without consent of the assembly."

We consider that in the scriptural sense of the term a church is a voluntary association of believers in the Lord Jesus Christ, acknowledging him as their Lawgiver and their Saviour, and that all the members have equal privileges. "One is your master, even Christ, and all ye are brethren.

According to the New Testament, this church met in a particular place which they themselves appointed; it was not a combination of churches, but a single church, spoken of as the church at Corinth, the church at Antioch. If they came from the surrounding neighbourhood they met at Corinth, or Antioch. The Apostle says to one, "greet the church that is in thy house." "Here it would appear there was more than one church at Rome, and that the particular society meeting in this house was really a church of the Lord Jesus Christ.

We may consider this as a rule, that when-believers are spoken of in their united capacity, it means the church meeting in a particular place; but when the Saviour is spoken of in his relation to the church, the church universal is implied—every believer in every place, because Christ is the same to one believer as he is to another, he is possessed of ubiquity, present in every place where two or three are met together in his name.

This appears to be the true definition of a christian church, it is a voluntary society with which the legislature has nothing to do, a little kingdom within a kingdom, whose laws are binding only so long as it suits the convenience of the parties connected. The authority of the society is kept up by moral force, not by legal authority. If any one chooses to withdraw from the society he can do so without let or hindrance, and if he will not comply with the rules, the society can exclude him.

Some christian societies have entered into union with the state, and have claimed authority to make laws to bind men's consciences, and lay down a creed for their belief, but we, as non-conformists, repudiate this authority; we do not find a warrant for it in the Scriptures.

2. I shall now shew that every member of the church had equal privileges, and that Jesus delegated to the church the supreme power of appointing its officers, and managing its own affairs.

The first passage I shall quote on this subject is Matt. xviii. 17.—“And if he will not hear them tell it to the church.” &c. Here the Saviour plainly intimates that the church is the supreme authority, the final court of appeal—“If he will not hear the church let him be unto thee as an heathen man and a publican.” I am aware that to understand this allusion it should be borne in mind that among the Jews there were different sects, and though they all met in the temple, yet each sect had among themselves private assemblies, where matters relating exclusively to their own order were taken into consideration; also, every person who became the founder of a new sect had admirers, who became his followers, his disciples or scholars, and united together as a particular society holding the peculiar doctrines of their founder, and these would hold meetings of the kind before mentioned.

Jesus Christ became the founder of a new sect, he had followers in various places; these would have their communion or auditory meetings, and Jesus alludes to these particular meetings when he says, “tell it to the church.” Still, the principle we contend for is

the same: these meetings were the society meetings of the first christians, and they were perpetuated after his resurrection, and they are now held where a number of christians have united for communion and the spread of the gospel, and though these societies have no legal power, they have a moral power, and this moral power our Saviour says they would exercise on the offending party, if he would not hear their admonitions, then says the Saviour, cut the connection; he is no longer one of your number; let him be unto thee as an heathen man and a publican.

Our blessed Lord considers the church in its united capacity to be the supreme authority, and is very anxious to prevent any undue assumption of power by any individual, however talented he may be.

It was one of the particular purposes which Jesus had in view, to demolish class privileges, class interests, and the pride of birth and station; these things had arrived at a very high pitch among the Jews: they are so now, in all old countries especially, and these class privileges, and the pride of birth and station were productive of serious evils: the poor were overlooked, or if they were relieved or noticed, it would be with so much ostentation as would give pain to a sensitive mind. Now Jesus establishes a new religion, and a new society, one of the rules of which was that they should all consider themselves as equal,—“one is your master, even Christ, and all ye are brethren.” He laid down the principles which should govern the minds of his followers, and wisely left the minor matters to the discretion of the church, especially their internal affairs, and the choice of all their different officers: there is great wisdom in this; the instruments and agents of a christian church are human, and humanity, even when renewed by Divine grace, is still influenced by ambition and a love of indulgence. Now, if a person wishes to be put into office in the church, this person will know that he must have the good opinion of the brethren, and this will be a stimulant to holiness and zeal, and thus the individual is improved and the church is benefitted.

I now come to the precedents of the

New Testament, which will establish the principle of equality among the members, and shew that the church is the supreme authority.

Mosheim and some others are of opinion that the apostles governed the church at Jerusalem, "that they had the power of making laws, of controlling and restraining the wicked, of working miracles when necessary, and that they were sent to mankind to unfold to them the Divine will, to open to them the paths of immortality, to separate from the multitude and unite in the bonds of one sacred empire, those who were obedient to the voice of God, addressed to mankind by their ministry." There is much truth in this, but something objectionable; we think the extraordinary powers bestowed on the apostles were given to them as individuals, not as rulers of the church—that these gifts were necessary as a sanction to the doctrines they taught. We think their conduct in the church shews that they did not claim this power or exercise it, and even if it could be proved that the apostles had this power, it would follow as a matter of course that after their decease the power would revert to the church, unless Christ himself had directed the power to flow in another channel, which is not stated in the New Testament.

Let us see how scripture precedents will affect this question. The first church business of which we have an account is stated in Acts i., and relates to the choice of an apostle to succeed Judas; and here it is said that Peter stood up among the disciples and stated the necessity of filling up the vacancy made by the apostacy of Judas, and the brethren assembled made choice of two. It was a regular church meeting, and these two were nominated; it is not said who nominated either of them, we may fairly infer that some one would say, I beg leave to propose Joseph called Barsabas, whose surname is Justus, as a fit and proper person for this office, (and it is very well they did not all think the same); but another member says, I beg leave to propose Mathias, I think he would be more suitable: though I would not cast any reflection upon the piety of Justus; and there being this difference of opinion, the sense of the meeting

was taken through a vote by ballot; firstly praying that the Lord would influence their judgment to choose the right person, and they gave forth their lots, and the lot fell upon Mathias. Though the apostles were among the hundred and twenty church members, it is not said that even Peter or James gave the two names to the church. If they had, O what a choice morsel it would have been for all the advocates of a supreme head, and apostolic succession. But no, Peter says it is written in the book of Psalms, let the habitation of such an one as Judas be desolate, and his bishopric let another take; wherefore, if this be fulfilled there must be one chosen, &c.; and then the nomination took place and the ballot as before stated. I have been particular upon this because it is the first church business recorded.

The next account we have is Acts vi., relating to the choice of deacons, "when there was a murmuring," &c., and the apostles address is to this effect, Brethren, it is not reasonable to expect us to look after these things personally; we have more important work to do; therefore look ye out from among yourselves seven men, &c. Now here it was the church which made the selection. If the apostle had been the supreme head; he would have said I nominate such and such an one.

There is another circumstance which is dwelt upon by the advocates of the authority of an hierarchy, recorded in Acts xv., respecting certain men who came down from Judea to Antioch, and said, "except ye be circumcised after the manner of Moses, ye cannot be saved," and the church determined to send Paul and Barnabas and certain others of them to Jerusalem, unto the apostles and elders about this question.

This is a very important document, here are two parties, both claiming to be orthodox, differing widely in opinion, and the church at Antioch is brought into a state of doubt and uncertainty; and this church determines to send to Jerusalem to the apostles and elders for information. Here then is the church at Antioch exercising supreme authority, though confessedly ignorant of the point in dispute.

Again, this is a doctrinal question, and the apostles and elders would be

the proper parties to give information. The letter which the deputation brought from the church was addressed to the apostles and elders, but these brought the whole church together, to hear and decide upon this subject: and when there had been much disputing, the apostle Peter gave his opinion, then Barnabas and Paul stated what miracles and wonders God had wrought by them, then James gave his opinion, and in the 19th verse is this expression, "wherefore my sentence is," &c. Now this expression, "my sentence is," I have been given to understand would be better translated, "my judgment or opinion is." Mr. Scott says, "I judge or decide, another commentator says, "I give it as my opinion or judgment." See how the law of association and previous opinion will sometimes affect the sense given to a word; the words I judge, lead one of these parties to fix his idea on a court of judgment, and the judge giving his final sentence; whereas the other taking the idea of exercising the power of judgment, looks upon the words as merely the opinion of the apostle James, which the church might either adopt or reject; and this appears to agree with the sequel, for the 22nd verse states, "then pleased it the apostles, and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas." &c., and they wrote letters by them after this manner, the apostles, and elders and brethren, send greeting unto the brethren which are of the Gentiles in Antioch.

It is true the apostle Paul wishes Titus to ordain elders in every church, and in Acts xiv., it is said, when they had ordained them elders in every church, and had prayed with fasting, they commended them unto the Lord, in whom they believed. From what has been said before, respecting the choice of an apostle, the choice of deacons, and the assembly at Jerusalem, it may fairly be concluded that the people chose the men, and the apostle took the principal part in their ordination. It was a religious service, the apostles prayed with them, and commended them to God in whom they believed.

It was necessary to enter thus fully into the authority of the church, be-

cause it lays the foundation for an answer to the question, who is the proper person to administer the Lord's-supper?

The Lord's-supper is perhaps the most interesting ordinance to which the believer attends; the object is principally to bring to remembrance the Lord Jesus. In bringing him to our remembrance, we call to mind his history, what he was before he came into the world, the object he intended to accomplish in appearing among men, what he did and what he suffered to accomplish his purpose, the bearing this has upon our own welfare, and if we have obtained pardon, justification, and the hope of eternal life, to remember that we are indebted for these to him who loved us and gave himself for us, and then we love him because he first loved us.

My friends, in answer to your question, "who is the proper person to administer the Lord's supper?" we say without the least hesitation, that it is the church alone who has the authority to appoint a person to administer this ordinance; and this person and no other should administer it. There may be prudential reasons to be taken into consideration in the choice of an individual, but it is the church that must be the judge. If the church wills to have a pastor, and they obtain one to their mind, then they do by that act appoint this person to administer all the ordinances unto them, and the Lord's supper among the rest; but if the church has not a pastor, and does not feel itself justified in inviting one, then that church has the authority, and the only authority to invite any person to administer the Lord's supper to them, whom they think suitable, being able to speak from experience of the love of Christ to poor sinners, and his abiding love to them that believe.

I would conclude by observing that a church is a voluntary society of believers in the Lord Jesus, that the church has the supreme authority in the management of its own internal affairs, appointing its agents, officers, manner of conducting its services, and all other matters not settled by the Lord Jesus Christ or his apostles.

Lepton.

JOHN WALLIS.

LITERARY SELECTIONS.

MONUMENTS OF THE DELUGE.

OUR attention has been given to the consideration of the direct traditions of the deluge, as existing among all, or nearly all the nations of mankind. But there is another kind of tradition, not less significant and impressive, which commemorated the same great event in names, and buildings, and ceremonies; and by means of which the memorials of the deluge were wrought into the entire structure of heathenism.

We cannot undertake to present to the reader a title of the copious information which exists on this subject; but it may be in our power to indicate its general purport.

It appears, then, to be very certain that the prominent features of the life and character of Noah are incorporated with the history and attributes of many of the deities worshipped in the heathen world. As it is not our intention to occupy our space with a branch of the subject which has been so often indicated as this, we shall be content to point out the names of Osiris, Bacchus, Saturn, Uranus, Deucalion, Minos, Janus, and the northern Bore; and recommend the reader to explore the points of resemblance for himself, the materials being easy of access.

In looking to the mere external monuments of the deluge, it is a curious confirmation of the view which identifies the Egyptian Osiris with Noah, to find that the most famous temple of this god was at Theba (Thebes), or rather that the temple itself was so called, and the city was thus named from it. Now Theba is in the Hebrew language, the very name of the ark, by which it may appear, that the temple itself was meant to represent the ark in which Osiris was shut up by Typhon, and cast upon the waters. With this should be connected the boat-like shrine, which appears to have been the most sacred object in most of the Egyptian temples, and which has an obvious connection with this tradition.

The same kind of memorial is to be observed in other countries, where

some kind of ark or ship was introduced in the mysteries, and carried about in procession upon the sacred festivals. In a series of pictures representing ceremonies in honour of Bacchus, found in the lava-whelmed city of Herculaneum, appears, what may be supposed with some probability, to offer the form which the ancients supposed the ark to have: and which agrees well enough with the idea we have been led to form of it. A woman is carrying upon her shoulder a square box, having a projecting roof, and at the end a door. Being carried in a commemorative procession, it is clearly a sacred Theba or ark. Its door at the side, and projecting roof, declare that it was not a mere chest; while the absence of the usual characteristics and the occasion of its use, show that it is not a model house or a votive offering.

More striking still, as a direct memorial of the deluge, is the famous Apamean medal. It was struck during the reign of Philip the Elder, at the town of Apamea, in Phrygia. The city is known to have been formerly called Kibotos, or "the ark;" and it is also known that the coins of cities in that age exhibited some leading point in their mythological history. The medal in question represented a kind of square vessel floating in the water. Through an opening in it, are seen two persons, a man and a woman, the latter wearing a veil. Upon the upper verge of this chest or ark, is perched a bird, and over against it is another, which seems to flutter with its wings, and bears a branch, with which it approaches the ark. Before the vessel is a man following a woman, who, by their attitude, seem to have just quitted it, and to have got upon the dry land. These are doubtless the same pair, shown in a different action. Whatever doubt might be entertained as to the purport of this representation, seems to be removed by the letters engraved upon the ark itself, beneath the persons enclosed therein. These represent the

word Noe—being the very name of Noah in its Greek form—which form is the one it bears in the New Testament. This is a most surprising circumstance—not the representation, for we have others nearly as distinct, but that the very name of Noah should have been so long preserved among the heathen, in nearly its original form.

There seems to be little doubt that the various sacred mountains which we find in various lands, are commemorative of the mountain on which the ark rested, and which was venerated as the spot of ground, once isolated among the waters, to which the nations of mankind may all trace their origin. We find such sacred mountains not only in America, but in Polynesia, Africa, India, Arabia, and among the Jews. The “high places” on which the latter were wont to worship, appear to have had the same reference. So strong was the veneration for the holy mountain, that those who, in the course of their dispersion, came to extensive and unbroken plains, erected enormous masses of building, designed to represent or symbolize the mountain from which their fathers had gone forth—hence, probably the pyramids of Egypt, and hence, still more assuredly, the tall masses of broken masonry that still appear in the Babylonian plains, whether or not the Tower of Babel is to be reckoned among the number.

It was a natural consequence of this veneration for mountains, by which they were thus appropriated to purposes of religion, that imitations of them in miniature should be constructed to answer the same purpose, with the advantage of greater convenience. Hence arose those sacred heaps of earth or stones, in valleys as well as on heights, denominated by the Hebrews Bamoth, by the Greeks Bamul, and by the British, Cairns.

* * * * *

The mountain which the general consent of Western Asia and of Europe regards as the Ararat on which the ark rested, is the mountain of Ara Dagh, in Armenia. One would think there could be no question as to the identity of Ararat, seeing that the Scripture says distinctly that it was in Armenia, and in that country there is no mountain comparable to this. It

is in all respects a most noble mountain—the finest perhaps, in the world, and well worthy of the distinction assigned to it, as the cradle of the human race, and of the place it holds in the monumental history and the religion of the world. He whose mind is imbued with such conclusions as were previously exhibited, and regards this as the source and centre of the stone religion and stone history of the world, must look upon it with an interest greatly enhanced by all the considerations which that view of it opens. When our own eyes first beheld the “dread magnificence” of Ararat, we had already seen the loftiest and most remarkable mountains of the old world; but yet the effect of the view of this mountain was new and surprising. The reason appeared to be this—most of the loftiest mountains of the world are but peaks of the uppermost ridge of mountain chains. It is these perhaps only that are visible in the distance—and by the time you come near enough to look directly up to the summit, your ascent, however gradual, has been such that you are surprised at the small apparent height of the peak above you. We recollect to have experienced this effect very sensibly on reaching, after a long ascent, the village of Kaskek, at the foot of the highest peak of the same name in the Caucasus. The snowy height seemed so small, that one could scarcely believe this to be the same mountain which had been visible a hundred miles off, shining gloriously among the clouds of the morning; and it required an effort of recollection, upon all the ascending way we had for many days passed, to apprehend how high indeed it was.

Now, Ararat is not by any means in actual altitude so high as the Caucasian summit; yet the view of it is far more grand and impressive. The reason is, that it is not merely a summit of a ridge; it is a whole and perfect mountain. Whether you view it distant or near, the whole of its noble proportions, from the level of the plain to the summit, covered with snow even in the height of summer, are taken in at one view. It is, in fact, the culminating point, the gigantic corner-stone, of the ranges of

mountains which bound the three great empires of Russia, Turkey, and Persia. Never had nations a more noble boundary, nor is there, perhaps, another object on earth which, from its mere natural aspect, would seem so worthy to be regarded as a monument of the greatest event in the world's history—the bridge between the antediluvian and the postdiluvian worlds. "Nothing," as Mr. Morier well remarks, "can be more beautiful than its shape, more awful than its height; all the surrounding mountains sink into insignificance when compared with it; it is perfect in all its parts; no hard, rugged features, no unnatural prominences; everything is in harmony, and all combines to render it one of the sublimest objects in nature." The valley from which it rises is that of the river Aras, the ancient Araxes. The rise of the mountain from its broad base is gradual, till it reaches the region of perpetual snow, which is somewhat more than one-third below the summit, when its shape becomes more conical and steep. The cone is surmounted with a crown of ice, which glitters in the sun with peculiar brightness, and becomes the cynosure of the traveller's eye for many days. The peak is, however, not alone in all this glory. It has near to, and rising from, the same broad base, "another self,"—alike most nearly, but lower and smaller in all its proportions; although if not overlooked by its tall neighbour, it would be reckoned among high mountains. Hence, perhaps, it is that the sacred text speaks of the "mountains of Ararat," rather than of a single mountain.

The taller summit of Ararat is 17,750 feet above the level of the sea, and 14,573 feet above the level of the plain; the lesser summit is 13,420 feet above the sea, and 10,435 feet above the plain. Many attempts were made in former times to attain the summit, access to which the native Armenians believe to be supernaturally interdicted; yet with strange incongruity, they sell to pilgrims relics from the wood of the ark, which is still believed to lie upon the summit. It was not till 1829 that a successful attempt was made by Professor Parrot, a German acting under

Russian auspices. Twice was he repelled by the snowy crest; but in the third attempt he succeeded, and stood upon the mountain of the ark! He found himself on a slightly convex and almost circular platform, about 220 feet in diameter, which at the extremity declined rather steeply on all sides. This was the silver crest of Ararat, composed of eternal ice, unbroken by a rock or stone. On account of the immense distance, nothing could be seen distinctly. The whole valley of the Araxes was covered with a grey mist, through which the towns of Ervin and Sardarabad appeared as dark spots. To the east-south-east was the lesser Ararat, whose head, as viewed from this higher point, did not appear like a cone, as it does from the plain, but like the top of a square truncated pyramid, with larger and smaller rocky elevations at the edges and in the middle. In that case, it must have presented much of the appearance of a Druidical circle with its central object; and this is a curious fact, when taken in connection with the notion which some entertain, that the ark in fact rested on the lesser Ararat; as it is not easy to see how the inmates of the ark, including heavy cattle, could have descended from the higher summit.

The party spent three quarters of an hour on the summit, and then, after planting an oaken cross thereon, descended. In descending, "It was a glorious sight to behold the dark shadows which the mountains on the west cast upon the plain, and then the profound darkness which covered all the valleys, and which rose gradually higher and higher on the side of Ararat, whose icy summit was still illuminated by the beams of the setting sun."

It remains to be added, that Ararat has since been the scene of a fearful visitation, which in a few moments changed the entire face of the country. This was a dreadful earthquake, which commenced in June 1840, and continued at intervals till September in the same year. As the most destructive shock occurred in the daytime, the loss of life did not exceed fifty; but the destruction of property was great, and traces of the calamity will be borne down to future ages in the fissures and landslips of the dis-

strict. Even the aged mountain did not escape. Vast masses of rock, ice, and snow were detached from the summit and lateral points of the mountain, and thrown, "with horrid ruin and combustion down," at single bound, into the valley of Akhori, where the fragments lie to this day, scattered over an extent of several miles.—*Kitto's Daily Bible Illustrations.*

OUR MONTHLY BOOK TALK.

No. IV.

PROVERBIAL PHILOSOPHY.

A Book of Thoughts and Arguments originally treated. By MARTIN FARQUHAR TUPPER, ESQ., A.M., of Christ Church, Oxford. First and Second series.

ASTRONOMICAL research assures us that from time to time certain stars—whose rays have travelled, who can say how far and long?—have made their first appearance in our distant heavens. And if it is pleasing to reflect upon the occasional addition of one and another glittering point to the beauties of the midnight sky, (drop after drop fresh from the ocean of the Infinite Glory)—surely to intellectual and spiritual beings, the manifestation of a new luminary "after their own kind," must be an event adapted to inspire more animated and delightful thoughts. Yet just as a material star thus coming might for a good while shine undetected by the ordinary observer amidst a hemisphere of radiance, so it is not surprising with such an opulent literature as our language itself can boast, that many a writer remains even in name unknown to whole provinces of the reading world, years after he has signalled his arrival among the sons of genius and of fame.

It is possible therefore that to the bulk of our readers, Mr. Tupper may be one of these notable unknowns. Our knowledge of him individually goes little beyond the facts that he is an English scholar and gentleman, a member of the Established Church, and more in love with private than public life—though from a desire that great men and great movements should be identified, we were glad to see that at a lecture in Exeter Hall on King Alfred, delivered in January last, by Rev. W. W. Champneys, A.M., before the Young Men's Christian Association, he occupied the chairman's seat. This was shortly after a visit he has recently been paying to the United States, on

his way to which he composed some fine Anglo-Saxon poetry, which the Atlantic would not have disgraced itself by setting to its grandest music.

At present his worthiest, greatest work is this "Proverbial Philosophy," which was published a number of years since, without sound of trumpet or beat of drum; and has quietly been growing into favour with the reflecting—winning golden opinion from those whose good opinion is the refined gold of praise. We speak of it as one work which it is in substance—but consisting of two series, which originally appeared in successive volumes. Very respectable was the style of "getting up;"—Oxonian quite; and the price the same, between seven and eight shillings per volume. We shall be exceedingly glad to hear of a reduction in this unpopular charge. By an economical curtailment of margin and blank spaces, the two volumes condensed into one would be neither cumbersome nor crowded. Indisputably the time has come for a cheap edition in some form; of which desirable event may this remonstrance be a bright and near foreshadowing!* "Proverbial Philosophy" is not the best name to suspend over the gateway of a book for enticing the eye to enter; but whether wisely or unwisely chosen, the title is so far descriptive that no

* We have seen, since the above was written, a copy of a new edition, bearing date 1862, and published by Hatchard, Piccadilly, London. The two volumes are in one, and a portrait of the author is prefixed. This would make a handsome birthday present; but a people's edition is yet lacking.

competent judge would think of imputing its adoption to ostentation or presumption. It will sometimes happen (for every philosopher is still a man, though some elect ones look as if a little would transform them into a higher race of beings,) that our author's philosophy lights obliquely upon a subject, and gilds its darkness rather than shoots meridian-like into its heart, and bids the gloom begone; and it may happen at times we cannot help suspecting that the ore has not undergone a thorough refining—or that it is German rather than pure silver, or has received an electrotypic plating; but with all this (and it is not much on a fair comparison) there is outspread in the forty-one chapters of the first series, and the twenty-four of the second, a mass of some of the purest, richest, heavenliest philosophy which out of the Bible is anywhere collected. The pieces are very promiscuous in topic and length, and no principle of succession is preserved or aimed at, except that of grouping subjects directly kindred. Hence "Recreation" and the "Train of Religion" are laid side by side, all affinity being absent; yet "Humility" and "Pride," "Prayer," and "the Lord's Prayer;" "Yesterday," "To-day," and "To-morrow;" "Life," "Death," and "Immortality," naturally take the proximity of place assigned them. But we cannot dismiss Mr. Tupper's "philosophy" without further saying that it is just slightly exercised upon scholastic enigmas, and superærial speculations, and discourses most of plain religious doctrines and personal

moral duties; and does it in a temper and with a purpose which must captivate the practical believer equally as the embellished drapery will allure the lover of metaphors and analogies. His very fancy, like the colours of the cerulean bow, is the refraction of light; or to enlarge the statement, the various chapters may be compared to summer and autumn days which shew in orchard and garden, pasture and cornfield, how loveliest beauty can be wedded to utility the truest. Mr. Tupper's uppermost desire is never to please without instructing; and if he dresses strong sense in her gala attire, it is only because he hopes she will therein meet with a better reception. The truth *sparkles* as it flows from his pen—but it is truth nevertheless for that; and if the eye is strained occasionally in watching the graceful jettings that dissolve themselves high in air, the mouth is not denied access to the basin of the fountain where sweetest waters meet. Passage upon passage has all the homely pithy wisdom of the advice for which Poor Richard's Almanack gained deserved celebrity, while the sentiments receive their inspiration and their impulse from religion; and when some revelation of christianity is the text, the reader without being an enthusiast may dream that his teacher's soul is vibrating with the echoes of those seraphic melodies and concords which fill the heaven of heavens. But let Mr. Tupper explain what is the philosophy which in the beginning he set his heart upon expounding to those who had ears to hear it.

"To meanest matters will I stoop, for mean is the lot of mortal;
I will rise to noblest themes, for the soul hath an heritage of glory;
The passions of puny man, the majestic characters of God,
The feverish shadows of time, and the mighty substance of eternity.
Lo now I stand not forth laying hold on spear and buckler;
I come a man of peace, to comfort, not to combat;
With soft persuasive speech to charm thy patient ear,
Giving the hand of fellowship, acknowledging the heart of sympathy.
Let us walk together as friends in the shaded paths of meditation,
Nor judgment set his seal until he hath poised his balance;
That the chastenings of mild reproof may meet unwitting error,
And charity not be a stranger at the board that is spread for brothers."

The structure of the composition is Proverbial; a sententious, preceptive, aphoristic style is preserved: though as in the Proverbs of Solomon, and

two of the Apocryphal books,* one train of reflection may be carried on through a concourse of verses; each bead not only put on the same thread as others, but so joined with them as to form a beautifully united whole.

After reading aloud the foregoing quotation, the question may propose itself,—is this poetry or prose? The prose of ordinary conversation, public speaking, and books, it is instantly perceived not to be; the boy who never brewed a doggerel can be sure of that! and what there is peculiar about it may be explained as a delicious rhythm, unevenly distributed, which eloquence generally acquires when it

becomes singularly fervid. Rhyme is no essential property of poetry, as none needs informing who is aware that it was unknown to the ancients, and is absent from the most splendid poetry in our language; though it is true that in pathetic poetry particularly, rhyme is both a graceful and serviceable appendage, often exerting a musical influence on the feelings, which would be lost without it. But it may be securely left with the most matter of fact man or woman to decide whether our author be a Poet, after reading aloud the following lines on "The words of wisdom:"—

"Few and precious are the words which the lips of Wisdom utter;
To what shall their rarity be likened? What price shall count their worth?
Perfect and much to be desired, and giving joy with riches;
No lovely thing on earth can picture all their beauty.
They be chance pearls, flung among the rocks by the sullen waters of oblivion,
Which Diligence loveth to gather and hang around the neck of Memory;
They be white-winged seeds of Happiness, wafted from the islands of the blessed,
Which Thought carefully tendeth in the kindly garden of the heart:
They be sproutings of an harvest for eternity, bursting through the tilth of time,
Green promise of the golden wheat that yieldeth angels' food;
They be drops of the crystal dew which the wings of seraphs scatter,
When on some brighter Sabbath their plumes most quiver with delight!
Such and so precious are the words which the lips of Wisdom utter.

Yet more, for the half is not said of their might, and dignity, and value;
For life-giving be they and glorious, redolent of sanctity and heaven;
As the fumes of hallowed incense that veil the throne of the Most High;
As the beaded bubbles that sparkle on the rim of the cup of immortality;
As wreaths of the rainbow spray from the pure cataracts of Truth.
Such and so precious are the words which the lips of Wisdom utter.

Yet once again, loving student, suffer the praises of thy teacher,
For verily the sun of the mind and the life of the heart is Wisdom;
She is pure and full of light, crowning grey hairs with lustre,

* "The wisdom of Solomon," and the "Wisdom of Jesus the son of Sirach," ought both to be more known among Protestants than they are; the latter is the best of the non-canonical books, and of uncommon excellence. Addison says that if it had appeared under the name of Confucius, or of any celebrated Grecian philosopher, it would be regarded by our modern wits as one of the most shining traits of morality that is extant,"—much more if picked up among the ruins of Palmyra or Nineveh. Tupper speaks of himself as "striking with feebler hand the harp of Sirach's son." See

Horne's Introduction, vol. IV, p. 214. It may be asked, and we fear with too much certainty that the answer will be affirmative, if the Canonical Proverbs do not suffer general neglect?—An evil which cannot too soon be sent out of fashion. To how many is the wisdom of Solomon mere report? The Queen of Sheba "came from the ends of the earth" to hear what many professing christians seldom trouble themselves to open the middle of their Bibles to read. Does not the Queen of the south condemn them?

And kindling the eye of youth with a fire not its own ;
 And her words whereunto canst thou liken them ? for earth cannot shew their peers.
 They be grains of the diamond sand, the radiant floor of heaven,
 Rising in sunny dust behind the chariot of God :
 They be flashes of the day-spring from on high, shed from the windows of the skies ;
 They be streams of living water fresh from the fountain of Intelligence :
 Such and so precious are the words which the lips of Wisdom utter.

Wherefore, friend and scholar, hear the words of Wisdom,
 Whether she speaketh to thy soul in the full chords of revelation ;
 In the teaching earth, or air, or sky ; in the still melodies of thought,
 Or, haply, in the humbler strains that would detain thee here."

On what form in the school of learning shall he be placed, who after reading words like these can wish or care not, that the book containing them be closed and flung aside? Who does not feel that with a man imbued with such a gift of utterance it is wise to tarry and give him farther audience? Let him then speak again, and his words shall set our hearts a-throbbing with the impression of their freedom and responsibility.—"Indirect Influences" is his theme:—

"Man liveth from hour to hour, and knoweth not what may happen ;
 Influences circle him on all sides, and yet must he answer for his actions.
 For the being that is master of himself bendeth events to his will,
 But a slave to selfish passion is the wavering creature of circumstance.
 To this man temptation is a poison, to that man it addeth vigour ;
 And each may render to himself influences good or evil.
As thou directest the power, harm, or advantage will follow ;
 And the torrent that swept the valley, may be led to turn a mill ;
 The wild electric flash that could have kindled cornets,
 May by the ductile wire give ease to an ailing child.
 For outward matter or event fashion not the character within,
 But each man, yielding or resisting, fashioneth his mind for himself.

A wise man scorneth nothing, be it never so small or homely,
 For he knoweth not the secret laws that may bind it to great effects.
 The world in its boyhood was credulous and dreaded the vengeance of the stars,
 The world in its dotage is not wiser, fearing not the influence of small things.
 Planets govern not the soul nor guide the destinies of man,
 But trifles lighter than straws, are levers in the building up of character.
 A man hath the tiller in his hand and may steer against the current,
 Or may glide down idly with the stream till his vessel founder in the whirlpool."

Teaching of this kind breathes into the soul the energy it portrays ; and to what is it more unlike than the sultry doctrine of fatalism, which enervates the whole moral man ;—and to that sensualizing falsehood "the character of man is made for him and not by him," which was the grand evangel vaunted and preached some years ago through Britain, by the prophets and apostles of a "new moral world." But the mission proved unprosperous ; human nature, at least in England, had not sunk into so grovelling a depravity as to accept a creed like that, and sign its abdication of every kingly attribute—even for a bribe so tempting as a dispensation from all present accountability and future retribution.

Several chapters forward is one on "Subjection," would have been sourest vinegar to an old Fifth Monarchy man ; nor are modern Red Republic-

cans likely to adopt it as their confession of faith. It would not be endorsed, we are certain, by the paler ones of America: and our friend, Elihu Burritt, would look still more

gravely pensive than he habitually does, at some of its sharp-bladed verses. The monarchical colour of the whole is indeed too deep for our temperate climes. When we are told

"The best of human governments is the patriarchal rule;
The authorized supremacy of one, the prescriptive subjection of many;
Therefore the children of the East have thriven from age to age,
Obeying even as a god the royal father of Cathay"

we are satisfied to smile at the retortive argument involved in the "thriving" which is placed to the credit of the orientals; the Chinese, too, *par excellence!*—whose "thriving" in proverbial philosophy having stopped short with Confucius, who flourished some hundred years B. C. Mr. Tupper's own prospect of promo-

tion, had he been so fortunate as to be born in flowery Cathay, must have been infinitely small.* Yet in this chapter, the least satisfactory of the whole, many valuable truths are inculcated, which, if digested and converted into vital spirit-blood, would strengthen the inner man. Lawless egotism is thus rebuked,—

"Man, thou hast a social spirit, and art deeply indebted to thy kind,
Therefore claim not all thy rights; but yield for thine own advantage.
Society is a chain of obligations, and its links must support one another;
The branch cannot but wither that is cut from the parent vine.
Better to be chained to thy labour in the dusky thoroughfares of life
Than to reign monarch of sloth in lonesome savage freedom."

Of *Humility* what could be said more beautiful than this? Or how

could the same sense be more choicely worded?

"Humility is the softening shadow before the stature of Excellence,
And lieth lowly on the ground beloved and lovely as the violet:
Humility is the fair-haired maid that calleth Worth her brother,
The gentle silent nurse that fostereth infant virtues.
Humility bringeth no excuse; she is welcome to God and man;
Her countenance is needful unto all who would prosper in either world;
And the mild light of her sweet face is mirrored in the eyes of her companions,
And straightway stand they accepted children of penitence and love.
As when the blind man is nigh unto a rose, its sweetness is the herald of its beauty,
So when thou savorest humility be sure thou art nigh unto merit.
A gift rejoiceth the covetous, and praise flattereth the vain,
And the pride of man delighteth in the humble bearing of his fellow;
But to the tender benevolence of the unthanked Almoner of good.
Humility is queen among the graces, for she giveth him occasion to bestow."

* Gutzlaff's posthumous, and just published memoir of the late Emperor of China, father to the reigning Sze-Hing, will make many of the lovers of paternal despotism stand confounded, exposing as it does the frightful gangrenes which are imbedded in the social system of that nation, giant in size but not in strength. The veil was never lifted so far up before, and a multitude of enormities are disclosed

that must effectually destroy the enchantment which ignorance and fancy have shed around the "royal-god"ism of Cathay. We confidently look for the evanishment from a succeeding edition of Mr. Tupper's "Philosophy" of the lines which have provoked these strictures: being only poetic vapour, a little sunlight will soon disperse it.

The christian's soul and the poet's | in the article on *Prayer*. Let this
 imagination consentaneously breathe | fragment be a proof—

“Angels are round the good man to catch the incense of his prayers,
 And they fly to minister kindness to those for whom he pleadeth;
 For the altar of his heart is lighted and burneth before God continually;
 And he breatheth, conscious of his joy, the native atmosphere of heaven.
 Yea, though poor and contemned, and ignorant of this world's wisdom,
 Ill can his fellows spare him, though they know not of his value.
 Thousands bewail a hero, and a nation mourneth for its king,
 But the whole universe lamenteth the loss of a man of prayer.
 Verily were it not for One who sitteth on his rightful throne,
 Crowned with a rainbow of emerald,—the green memorial of earth*—
 For a meditating man that hath clad his Godhead with mortality,
 And offereth prayer without ceasing, the royal priest of nature,
 Matter and life and mind had sunk into dark annihilation,
 And the lightning frown of justice withered the world into nothing.
 Prayer is a creature's strength, his very breath and being;
 Prayer is the golden key that can open the wicket of mercy;
 Prayer is the magic sound that saith to fate, So be it;
 Prayer is the slender nerve that moveth the muscles of Omnipotence.”

Not as evidence or definition, but | the Trinity we pluck this cluster of
 as poetic glimpses of the doctrine of | analogies :—

“Thyself hast within thyself body, and life, and mind;
 Matter, and breath, and intellect unite in all the beasts of the field
 The will, the doing, and the deed combine to frame a fact:
 The stem, the leaf, and the flower; beginning, middle, and end:
 Cause, circumstance, consequent; and every three is one.
 Yea, the very breath of man's life consisteth of a trinity of vapors,
 And the noonday light is a compound, the triune shadow of Jehovah.”

OF RIDICULE.

“Ridicule is a weak weapon, when levelled at a strong mind;
 But common men are cowards, and dread an empty laugh.
 Fear a nettle, and touch it tenderly,—its poison shall burn thee to the shoulder;
 But grasp it with a bold hand,—is it not a bundle of myrrh?
 Betray mean terror of ridicule, thou shalt find fools enough to mock thee;
 But answer thou their laughter with contempt, and the scoffers shall lick thy feet.”

OF YESTERDAY.

“O man, there is a storm behind should drive thy bark to haven
 The foe, the foe, is on thy track, patient, certain, and avenging;
 Day by day, solemnly and silently, followeth the fearful past—
 His step is lame but sure; for he catcheth the present in eternity
 And how to escape that foe, the present-past, in future;
 Boldly we must overleap his birth, and date above his memories,
 Grafted on the living Tree that was before a yesterday.

* Mr. Tupper's note on this line is sub- | ful, but it is a pleasing idea that this eme-
 joined:—“See Rev. iv. 3. ‘There was a | rald rainbow was as it were a reflection of
 rainbow round about the throne in sight | the earth which “God so loved,” and
 like unto an emerald.’ It may be a fanci- | whose universal robe is green.”

No refuge of a younger birth than one that saw creation
 Can hide the child of time from still condemning yesterday.
 There is the sanctuary-city, mocking at the wrath of thine avenger,—
 Close at hand with its wicket on the latch; haste for thy life, poor hunted one!
 The gladiator, Guilt, fighteth as of old armed with net and dagger,
 Snaring in the mesh of yesterdays, stabbing with the poinard of to-day.
 Fly! thy sword is broken at the hilt: fly! thy shield is shivered,
 Leap the barriers and baffle him; the arena of the past is his.
 The bounds of guilt are the cycles of time; thou must be safe within eternity;
 The arms of God alone shall rescue thee from yesterday!"

OF FAME.

"A high heart is a sacrifice to heaven: should it stoop among the creepers in the dust,
 To tell them that what God approved is worthy of their praise?
 Never shall it heed the thought; but flaming on in triumph to the skies,
 And quite forgetting fame, shall find it added as a trophy."

OF IMMORTALITY.

"Darling child of knowledge, commune with Socrates and Cicero:
 They had no prejudice of birth, no dull parental warpings;
 See those lustrous minds anticipate the dawning day—
 Whilst thou, poor mole, art burrowing back to darkness from the light.
 I will not urge a revelation, mercies, miracles, and martyrs,
 But after twice a thousand years, go learn thou of the pagan:
 It were happier and wiser even among fools to cling to the shadow of a hope,
 Than in the company of sages to win the substance of despair:
 But here the sages hope—despair is with the fools;
 The base bad hearts, the stolid heads, the sensual and the selfish."

OF SOLITUDE.

"For thee,—seek thou solitude, but neither in excess nor morosely;
 Seek her for her precious things, and not of thine own pride.
 For there, separate from a crowd, the still small voice will talk with thee,
 Truth's whisper—heard and echoed by responding conscience:
 There shalt thou gather up the ravelled skeins of feeling,
 And mend the nets of usefulness, and rest awhile for duties;
 There shalt thou hive thy lore, and eat the fruits of study,
 For solitude delighteth well to feed our many thoughts.
 There, as thou sittest peaceful communing with fancy,
 The precious poetry of life shall gild its leaden cares;
 There, as thou walkest by the sea, beneath the gentle stars,
 Many kindling seeds of good will sprout within thy soul.
 Thou shalt weep in solitude—thou shalt pray in solitude,
 Thou shalt sing for joy of heart and praise the grace of solitude.
 Pass on! pass on! for this is the path of wisdom:
 God make thee prosper on the way; I leave thee well with solitude!"

Comment is superfluous. On two accounts we are a little qualmish;—distrusting whether our selections have been the best adapted to shew the many-sided merits of our author,—and whether their being so unavoidably broken and miscellaneous may	not prevent the reader relishing them as he would in their original contexts. And one caution is demanded—not to expect to be immediately ravished by Mr. Tupper's style. It will gain in favour with acquaintance. The imagination with which it is so splen-
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didly enamelled and embossed is not of the kind which gives to fiction its popular attractiveness. He is one of those writers who in order to profit from, or be enjoyed, must be read *meditatively*, the half-closed book allowed sometimes to rest upon the knee while the soul fastens its eyes upon the brightening thought or bewitching symbol. It will generally be felt sufficient to read one chapter at a sitting, and the more the ideas are retained and penetrated, the more sweetness will issue from them, and the more lasting will that sweetness

be,—like the fruit of the mangoe-tree, which is reputed to leave on the palate a taste of long-lingering lusciousness.

“Proverbial Philosophy” is not a work of the description indicated by Coleridge, in which “truisms are blown up into lustrous bubbles;” but the reader, ruminating as he reads—though he may see frequent occasion to qualify or question, will have incomparably greater cause to rejoice over meeting with “a wisdom that excelleth folly as far as light excelleth darkness.”

Q. D. S.

A KIND WORD TO THE OUTCAST.

You have but few friends now; you meet with little sympathy or kindness. Society seems to spurn you. You are often chilled by the cold neglect of all around. And although you feel it is your own sin that has brought you to this, your heart sometimes yearns for a word or even a look of kindness. At every step your guilt is brought to mind, and you feel that you have lost your character, and are undone.

You were better off once! You sometimes look back on the sunny days of childhood. You were happy then. Friends cared for you. All around were kind. Your young heart beat quick with joy. O yes! those were happy days when you climbed up a father's knees, and were sung to sleep by a fond mother's cradle hymn. Those were days of innocence. You had not fallen then. You had not taken that one false step which was the beginning of your misery and guilt.

God pities the outcast! In addition to the coldness of friends, and neglect of society, your conscience within adds to your misery. The remembrance of your sins fills you with distress and alarm. You sometimes wish you had never been born; but this wish you feel is useless. Things past cannot be altered. Your sins are already in God's book; and the Judgment is coming, and you know it, and well may you tremble. But oh, poor outcast! your case is not hopeless! *It is not yet too late!* You are not too far gone. You have better days in store, if you will. You may yet be happy. You may yet be restored to society.

You may yet recover a good name, and the esteem and regard of others, and peace of conscience, and the friendship of your God! *IT IS NOT YET TOO LATE!*

Let me tell you, in a few words, how you may get right again. And this I can best do, by telling you how *one just like yourself*, has got right again. He was as bad, perhaps, as you. He was lost to society. By early imprudence and by bad company, he was led on into sin. He lost character. He became a drunkard. He was continually in drink, till he almost drank his reason away. He was the talk of the country for miles around. He only forgot his troubles and disgrace when with a gang of drunkards at the public house. And then, when for a few hours he was sober again, so entirely wretched was he that he often looked at the water, and would have drowned himself, only he feared what might be hereafter. I cannot, nor would I if I could, tell you all he did and suffered. Hear his own words:—“I know what misery is, if there is one on earth that knows; and for two years now, I have known what happiness is, if there is any one on earth that does.”

Now hear his own account of the change. After saying that he left the country he was living in and went to another part of the country, he goes on as follows:—“Just after I came to L—— I began regularly to attend a place of worship. I attended meetings every night in the week for nearly twelve months. I used to pray, as I thought, very earnestly; and I became a staunch teetotaler. I thought of course, then,

the God of love was my enemy, and I thought in time I should, by doing this, that, and the other, get into God's favour. I would have done anything in the world to find rest to my soul. I thought God was very harsh with me, after my becoming sober, and attending all these meetings, and praying so much, that he did not give me rest. Yet, I thought I should sometime get it in this way. Till two years this spring, as I was going along the street, (happy day that for me!) I saw a tract in a window entitled "Sure of Heaven." I went in directly and got it. I went home for my Bible, and, taking it with this tract, I set off into the country. I went into a field and sat down. I seemed out of the world. I read this tract very carefully. It seemed to me very solemn. I thought to myself "It is my life." This tract told me that God loved me, even me, as a sinner. This was fresh news to me. It told me that Jesus Christ had done all that was required for my life—that he had died for my sins. These things seemed strange to me. I turned to the pages of the blessed Bible; there it was, *verse and word*. Then I came to the place where it says, "He that believeth on the Son of God hath the witness in himself: and he that believeth not, maketh God a liar." It told me I made God a liar every moment. I did not believe. I seemed shut up to the truth, that I must believe God or still make him a liar. I did not know what to say to it. Yet I thought there was no difficulty in believing; the point was, what was I to believe? Well, this tract pointed me plainly enough to the *gospel* as contained in the 15th chap. 1st Corinthians. That seemed very plain. Yet this was my view which I had been taught from a child, that Christ only died for some men—and how was I to know I was one? Well, this point was met with, passage after passage, showing that he died for *all*. Just "believing" seemed to me such an easy, simple way to get such a great blessing, I kept reasoning in my mind, "How can these things be, and yet so many preachers saying quite the reverse?" Yet I wanted to know how I could make God a liar if it was not. So this seemed to make me say, "It must be so, if God has said it, though all men might be liars." I came from the field, saying to myself, "I would not make God a liar any longer." I pondered these things deeply in my

mind for nearly two days, night and day; and the second day after, I came to the conclusion it must be so. I thought I would let my former views go to the four winds of heaven, and believe my God. I thought of Abraham believing God; and why did he? *Why? Only* because God had said it; and I said, "It must be the same in me; I must believe, because God has said it." It seemed to me too easy a way, yet I came to the conclusion it must be so; and I went up stairs into my room. I did not feel any secret impulse, as some people talk about, or anything of that sort. I saw the love of the Father: I did believe he was love, although a day or two before I thought he was my enemy. I had changed my opinion on that. I believed when it is said, "God so loved the world," he must love *me* in spite of all my sins; and I went on my knees and I told God I did believe he was "love," and that he so loved me as to give his Son to die for me, for every sin I ever committed; and I said I believed he had risen again for my justification. I said I believed this with all my heart. I had no sooner said those words, than I was obliged to cry out "Abba Father," "My Lord and my God!" I got up off my knees; I began singing. I felt so happy, I did not know what to do or where to go, for joy had filled my heart. My fear was gone; my dread of God was gone. I could not rest night or day, but my heart was up to my Father and Saviour. I seemed in another world. Everything seemed new. The Bible opened new to me. I went everywhere, trying to persuade people what a Saviour I had found; and I seemed as if I wanted to bring all the world to the Saviour. I was not long before I was assaulted by the enemy saying, "Ah, you shall soon fall;" and I then began to look to my peace, instead of looking to the Saviour. Soon I saw Mr. Kirk's book on "Temptation" in the bookseller's window; and I got lasting good from those pieces. O, I am thankful to my God and Saviour, that be ever, in mercy, raised up such champions of the cross. This, I believe, I shall praise him for to all eternity."

Such was the way in which this wretched outcast—this true "prodigal son," was brought home to his God. In this way was he set right again. Now, dear reader, whoever you are, let me tell you, you are as welcome to go back to

God as he was. God loves you, as God loved him. He died for you, as well as for him, and you are welcome this moment to lift up your heart in love to God, to thank him for sending a Saviour for such a guilty outcast as you. O, sinner, return to your God. Thousands like yourself have found mercy, and are now before the throne of glory. "And yet there is room." Jesus says, "Him that

cometh unto me, I will in no wise cast out." "Turn ye, turn ye, why will ye die?" "Behold the Lamb of God, who hath borne away the sin of the world." "Flee from the wrath to come." "Believe and live."

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him.

FAMILY CIRCLE.

A PARABLE FOR LITTLE GIRLS.

NAOMI the young and lovely daughter of Salathiel and Judith, was troubled in spirit, because at the approaching feast of trumpets, she would be compelled to appear in her plain, undyed stole, while some of her young acquaintances would appear in blue and purple and fine linen of the land of Egypt. Her mother saw the gloom that appeared upon the face of the lovely child, and taking her apart related to her this parable. A dove thus made her complaint to the guardian spirit of the feathered tribe:

"King Genius, why is it that the hoarse-voiced strutting peacock spreads its gaudy train to the sun, dazzling the eyes of every beholder with his richly burnished neck and royal crown, to the astonishment of every passer-by, whilst I, in my plain plumage am overlooked and forgotten by all? Thy ways, King Genius, seem not to be equal towards those under thy care and protection."

The Genius listened to her complaint, and thus replied:—

"I will grant thee a train similar in richness to that of the gaudy bird you seem to envy, and shall demand of thee one condition in return."

"What is that?" eagerly inquired the dove, overjoyed at the prospect of possessing what seemed to promise so much happiness.

"It is," said the Genius, "that you consent to surrender all those qualities of meekness, tenderness, constancy, and love for which thy family have been distinguished in all time."

"Let me consider," said the dove. "No, I cannot consent to such an exchange. No, not for all the gaudy plumage, the showy train of that vain bird,

will I surrender those qualities of which you speak, the distinguished features of my family from time immemorial. I must decline, good Genius, the conditions you propose."

"Then why complain, dear bird? Has not Providence bestowed on you the qualities which thou valuest more than all the gaudy adornings you admire? And art thou discontented still?"

A tear started in the eye of the dove, at this mild rebuke of her guardian spirit, and she promised never to complain.

The beautiful girl, who had entered into the story with deep and tender emotion, raised her fine blue eyes to meet her mother's gaze, and as they rolled upwards, suffused with penitential tears, she said in a subdued tone, with a smile like that assumed by all nature, when the bow of God appears in the heavens after a storm,—“My mother, I think I know what that story means. Let me be your dove; let me have that ornament of a meek and quiet spirit, and I am satisfied to see others appear in rich and gaudy apparel.”

A BLIND GIRL AND HER BIBLE.

Would you know the value of the Bible, let me introduce you to a scene of deep and thrilling interest, as related by a minister, an eye witness. A young woman completely blind and deaf was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by a violent pain in the head.

The only method of communicating with her was by tapping her hand, which signified no, and by squeezing it, which signified yes. The surgeons concluded

that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears and wept aloud in all the bitterness of anguish. "What," said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" Had she again been able to see, she might have been pointed to the promises of the Bible, if to hear, they might have been cited for her comfort. At length a friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it and asked, Is this the Bible? Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it up to her bosom and exclaimed: "This is the only comfort I have left, I shall never more be able to look upon its blessed pages, but I can think of the blessed promises I have learnt from it," and then began to repeat some of its promises: "Cast thy burden upon the Lord and he will sustain thee. Call upon me in the day of trouble and I will deliver thee. My grace is sufficient for thee," &c. She dried her tears, became submissive to the will of God, and was happy.

"WILL YOU MEET ME IN HEAVEN?"

It was a bright and beautiful day in the month of August, 18—. The summer sun poured down his genial rays upon the earth, and the perfume of flowers filled the air with fragrant sweetness. The fragile form of a little girl was stretched upon a bed of sickness—soon to become the bed of death. For many long months had she suffered, yet without murmuring. Friends had hoped that she would recover; yet on that day the quivering lip and starting tear told that hope had fled. Her parents were about moving to the great west. She had anticipated much pleasure in the journey, and desired very much to see the broad prairies of Illinois, and to gather the pretty flowers that grow upon them. But now she must give up all these bright hopes. She was told that she must die. She called her only brother to her bed-side. He was a wayward boy of twelve years. She took his hand, and in a faint whisper said, "Bro-

ther, I shall soon die, but I do not fear death, because my Saviour has died. I have put my trust in him, and though my body shall lie in the cold ground, my spirit shall be with him. In his bosom I shall be happy: I shall be free from suffering there. There I shall sing praises. Brother, will you meet me in heaven?" Gently as summer's breeze she passed away; and now a plain white stone in the churchyard of S——(Mass.), with the inscription "S — M——, aged ten years," tells where she lies.

Years rolled by; but wherever that brother went, whether wandering over the wide prairies of Illinois, or the deep groves of North Carolina, or the rugged hills of Vermont, those words, "Will you meet me in heaven?" have sounded in his ears until he has been brought, like her, to trust in the Saviour, and to hope that through his intercession he may meet her in that happy place. And at midnight, when the noise of rolling wheels is hushed, and the little songsters have gone to rest, and the stars look out from their hiding places, he can almost imagine that he hears little Sarah's voice lisping in gentle accents, "Will you meet me in heaven?"

Sabbath-school scholar—would you wish to live and die happy? you may trust in the Lord Jesus Christ as your Saviour, and then *you* will be prepared to meet little Sarah in heaven.

YOUNG MAN! IS YOUR PATH DIFFICULT? LOOK UP.

THINK OF THE BIRD AND THE BARRISTER

There is no virtue which confers greater benefits upon its possessor than that of PERSEVERANCE. It can scale precipices—overtop mountains—encompass seas. Perseverance is a mighty conqueror; it fights against odds, and neither turns its back nor is dismayed. Its progress may be slow, but in the end it is sure. As a snail ascends a perpendicular wall, it may fall or be driven back to the ground, but it will renew the attempt. It suffereth longer than charity, and hence came the old adage, that "They who look for a silk gown always get a sleeve o' it." Now listen to a true tale:—A young man, who was in very perplexing and difficult circumstances, was one day taught a lesson by a little bird. He was resting, tired and weary, and well nigh in des-

pair, beneath a venerable elm tree, in which a goldfinch sang and fed its young, and the little ones seemed ready to take wing. The mother bird fluttered from branch to branch, chirping to them, hoping to allure them from the warm nest. One, bolder than the rest, ventured to follow her, but ignorant of the strength of its wing, it fell to the ground: the parent bird descended and with strange motions mourned over it, anxiously striving again to teach it to ascend and regain its nest. The young man's first impulse was to take up the little flutterer, to climb the tree, and replace it in its downy home; but he remained quiet, and watched its movements. Again and again, by a bold effort, it endeavoured to reach the lofty branch where its parents had poised its nest; but as often it fell upon the ground, and its little breast panted on the earth. At length it perched upon the lowest twig, and from it to others higher and higher, turning round proudly as it ascended, as if conversing with its mother, happy in what it was achieving, until the nest was gained. The young man sprang from the ground, exclaiming—"There is an example for me—a lesson of perseverance is taught me by that bird; it attempted too much at first, and its efforts were unsuccessful; it endeavoured to rise step by step, and it has gained the object it desired,—that bird shall be my monitor." He returned to London, dwelling on the attempts of the little bird the whole way. By sedulous attention to his duties, he began to rise in the esteem of his employer,—thus he gained one branch. He soon obtained a situation of responsibility,—this was scaling another branch. He ultimately became a student of the Inner Temple, and was called to the bar, where he evinced the truth of our observation at the commencement of our short paper, that perseverance is a mighty conqueror. Young man! when you are cast down by the difficulties of your path through life, think of the bird and the barrister.—*Mothers' Friend.*

A WORD TO GIRLS AND BOYS.

Never be rude, mischievous, or boisterous, in the absence of your parents or teachers. Remember the eye of God is upon you. Read the 139th Psalm.

Never take liberties, or manifest undue self importance when visitors or strangers are present. Some very bad children, on such occasions, not only disgrace themselves, but also dishonour their parents.

"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck," Prov. i. 8, 9.

Resolve never to do anything when you are alone, that you would not do if your parents were present.

Never invite any one to visit you, without first consulting your parents or guardians. Children and youth should never assume the high responsibility of selecting either their books or associates; it is fearful! None but parents or guardians have a right to make the selection. "Cursed be he that setteth light by his father or his mother; and all the people shall say, Amen."

Never be offended when corrected for your faults. Some little boys and girls are displeased when their faults are pointed out, and receive it unkindly. This is wrong. They should be humble and thankful for some kind friend to correct their vicious habits, and teach them better manners. "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Prov. xiii. 15.

Again; "*Never be unemployed, never be triflingly employed.*" Sentiments worthy to be written in letters of gold! Are children or youth privileged to idle or trifle? Has God hinted such a thing ever? Time, if possible, is more precious and important in childhood than at any other season. The moments should be grasped, as infinitely more valuable than gold-dust. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall be also reap."

OLD DR. JACOB TOWNSEND'S SARSAPARILLA.—Our readers will have observed the extensive and comprehensive advertisements which have been stitched up with our Repository, respecting the above medicine. As to its purity and intrinsic

value, it is enough to say, that the highest chemical and medical authorities in the United States have given it their strongest recommendation. Read the list the advertisement contains, and not one word more can be necessary.

POETRY.

WELCOME TO SPRING.

BY DR. BURNS.

WELCOME, sweet Spring, with thy balmy air,
And thy rich refreshing showers;
We hail the return of verdant meads,
And the beautiful early flowers.

Welcome, sweet Spring, with thy blossoms
and buds,
The pledge that the summer is near;
The time of the singing of birds is come,
And their gladsome notes we hear.

Welcome, sweet Spring, the symbol of hope:
May sunshining showers be my lot;
May I ever look for the bright worlds above
Where winter and tempests are not.

And welcome, thrice welcome, the glorious
Spring,
When the sleeping in Jesus shall rise,
Ascending with triumph to hail their dear
Lord,
When he shall appear in the skies.
Paddington, April, 1852.

THE CHRISTIAN'S DEATH SONG.

"O death, where is thy sting? O grave, where is
thy victory?" 1 Cor. xv. 55.

Haste my soul, and spread thy pinions
For a swift and joyous flight,
Upward to yon blest dominions!
Where, 'tis said "there is no night;"
Guardian angels
Wait to be thy convoy bright!

Here there is no lasting station,
For the pilgrim when depress'd;
Trouble, mourning or mutation
Cloud its fairest scenes at best;
Hie thou homeward,
Where, "remains for thee a rest!"

Yes! from earth and all its sorrow,
Death to-night shall set thee free;
And thy life, ere break of morrow,
O how blissful will it be;
Storm shall never
Stir its sweet tranquility!

Hark! scaphic choirs are chanting,
While celestial harpers sing;
Soul! for purest pleasures panting,
Come to Love's eternal spring!
'Tis the bosom
Of thy God and Saviour-King!

But no ear hath heard in story,
And no mortal eye hath seen;

Nor hath heart conceived what glory
Brightens where it ne'er hath been;
Soar, then, quickly,
Through the clouds which intervene.

Softly now, by Jordan's river,
Lay thy worn out vesture down;
That is dross, but thou for ever,
Destined art to gem the crown
Of thy Saviour;
Radiant with his own renown!
Glasgow. G. S. L.

THINK OF HEAVEN.

Maiden, of the sunny brow,
Ruby lip and laughing eye,
Bosom white as driven snow,
Voice of witching melody,
Let not all thy thoughts be given
To this world, but think of Heaven.

Mother, with thy beauteous child,
Full of artless, joyous plays,
Whilst upon his sport so wild,
Thou with loving eye dost gaze,
Let not all thy love be given
To thy child, but think of Heaven.

Young man, in gay fashion's throng,
Mingling in the mazy dance,
Listening to the thrilling song,
Gladdened by affection's glance,
Let not all thy hours be given
To such pleasures,—think of Heaven.

Man, intent alone to gain
Transient treasures of this world,
Which, alas, by wind and rain,
May to ruin soon be hurled,
Let not all thine heart be given
To thy wealth, but think of Heaven.

Warrior, of the sturdy arm,
Glistening sword and glittering dart,
Ready e'er to shield from harm
Home and friends dear to thy heart,
Let not all thy strength be given
Unto them, but fight for Heaven.

Sinner, travelling in the path
Leading to the second death,
Drawing on thine head the wrath
Of that God who gives thee breath,
Let not all thy days be given
To thy sins, but turn to Heaven.

Mortal, hastening to the tomb
O'er life's short and rugged way,
Oh! that place of dread and gloom
Draweth nearer day by day;
Let then all thy steps be given
To the road which leads to heaven.

REVIEW.

THE PROVINCIAL LETTERS OF BLAISE PASCAL. *A New Translation, with Historical Introduction and Notes, by THOMAS M'CRIE, D.D., LL.D. Edinburgh; Johnston and Hunter. pp. 348.*

ABOUT the middle of the 17th century arose the celebrated dispute in the Gallican church between the Jansenists and the Jesuits. Both parties professed obedience to the Holy See, and yet both were arrayed in open and bitter hostility to each other. At the beginning of the struggle the Jesuits possessed the greatest advantages both as to numbers and influence. Their morality was acceptable to an irreligious populace and a depraved court, while their society had in its hands the almost exclusive education of the young, and the thousand confessionals in every department of France. Their doctors were supreme in the Sorbonne, and their agents secretly plotted in the vicinity of the throne, and in every family of opulence or renown. Supported by the prostrated talents of Molina and Escobar, they could boast of a code of casuistry adapted for every emergency and palatable to every sinner. The sworn defenders of St. Peter's chair, they merited and obtained the especial favour of the reigning pontiff.

The followers of Jansen, on the other hand, while comprising all the more devout in the Gallican church were but few in number, and possessed but little influence. The adherents of a Belgian bishop, they were suspected by the Romanists, and disowned by the rising body of Reformers. Professedly attached to the doctrine of grace as taught by the celebrated Augustin, and interpreted by Jansen, but for their belief in the infallibility of the papal church and a scrupulous observance of its rites, they might have shaken hands with the disciples of Calvin. Their only school was that of Port Royal, and their two most illustrious advocates, St. Cyran and Arnauld. Both these men were doctors of the Sorbonne; but by the intrigues of the Jesuits, the first was expelled from it and from France; and the second, together with Port Royal des Champs, were soon after threatened,

the one with expulsion, and the other with entire destruction.

Owing to some difference between the pope and Cardinal Mazarin, the persecution of Arnauld and the monastery of Port Royal was for a time impeded. During this respite, Arnauld in company with some friends, met frequently in secret at Port Royal. By this time several men of learning and fortune had avowed themselves Jansenists, and swelled the ranks of their little company. Among their number were Le Sacy, the celebrated translator into French of the Old Testament and of the New, the latter being known as "The New Testament of Mons," which was honoured with the condemnation of Clement IX.; La Fontaine, the prince of fabulists; and Blaise Pascal, who, after acquiring an European reputation by his profound mathematical treatises, had been led, two years before, by a narrow escape from sudden death, to devote his whole energies to religion.

At one of these meetings, some one urged, and the others united in requesting, M. Arnauld to publish to the world a vindication of himself, and thus indirectly of Port Royal. He accordingly drew up a long and serious defence, which was read before his friends. Perceiving that it was received but coldly, he remarked:—"I see you don't think highly of my production, and I believe you are right; but," he added, turning himself round, and addressing Pascal, "you who are young, why cannot *you* produce something?" The appeal was not lost on his friend; and retiring to his room, in a few hours Pascal composed the first Letter to a Provincial. With intuitive sagacity, he pitched on the very key which would secure universal attention. A Parisian was supposed in the letter to transmit to a friend in the provinces a lively account of the disputes of the day, in which the jargon of the schools was translated into the pleasantries of comedy and the familiarities of dialogue. As might be expected, the "Letter" was highly approved, and it was agreed to be printed forthwith. On the 13th of Jan., 1656, the first letter appeared; and the other seventeen

were issued at different intervals, until March of the following year.

The effect produced by their appearance was beyond all expectation. All France was merry with them; and even Cardinal Mazarin himself did not escape the contagion. Everywhere did these "Little Letters" penetrate; and, except among the Society of Jesus, everywhere their effect was the same. Merchants in their counting-houses, lawyers in their offices, scholars in their studies, and ladies at their toilettes, laughed heartily over them. All classes, however little interest they might take in the controversy itself, admired the talent and applauded the society, under whose auspices they were known to be published. But after a while they completely turned the tables against the Jesuits, and the notorious name of Escobar passed into a proverb. The Jesuits scarcely ventured to show themselves in public, and, proving the quaint remark of Fuller, "that they never *owed* any man any ill-will—making present payment thereof," brooded in secret over schemes of revenge. Before, full of great swelling words, they now spoke mincingly, and assumed the querulous tones of injured and oppressed innocence. "The persecution we suffer," said they, "from the buffooneries of Port Royal, is perfectly intolerable. The wheel and the gibbet are nothing to it. It can only be compared to the torture inflicted on the ancient martyrs, who were first rubbed over with honey, and then left to be stung to death by wasps and wild bees."

To avoid being disturbed, after the publication of the third Letter, Pascal removed from Port Royal des Champs to a *hotel gar.é*, in the Rue des Poiriers, Paris, exactly opposite the college of Jesuits.

"Here he was joined by his brother-in-law, Perrier, who passed as the master of the house. One day Perrier received a visit from his relative, Father Fréat, a Jesuit, accompanied by a brother monk. Fréat told him that the Society suspected M. Pascal to be the author of the "Little Letters" which were making such a noise; and advised him as a friend to prevail on his brother-in-law to desist from writing any more of them, as he might otherwise involve himself in much trouble, and even danger. Perrier thanked him for his ad-

vice, but said that he was afraid it would be altogether useless, as Pascal would just reply that he could not hinder people from suspecting him, and that though he should deny it, they would not believe him. The monks took their departure, much to the relief of Perrier, for at that very time several sheets of the seventh or eighth letter, newly come from the printer, were lying on the bed, where they had been placed for the purpose of drying; but fortunately, though the curtains were only partially drawn, and one of the monks sat very close to the bed, they were not observed."—*Intro.*, p. 44.

As the letters were written, Pascal sent them for revision to Arnauld and Nicole, at the Port Royal des Champs, who occasionally suggested the plan or furnished the quotations from the casuistical writers, the latter being carefully verified before publication. At first our author worked with all the ardour of a new-born enthusiasm, but after a time he proceeded with greater care. Twenty days were spent on some letters; others were recommenced seven or eight times; and the thirteenth, on the delicate topic of papal authority, Petitot tells us, was written over not less than eighteen.

While we discover the fruits of this elaboration in every letter, we cannot but admire the art by which all of them, written at different intervals, and often suggested by passing events, still preserve a thread of connection, and blend in one harmonious whole. The first three letters allude to the disputes of the Sorbonne, briefly glance at the doctrine of grace, but strive chiefly to enlist the sympathies of the reader on the side of the Jansenists. Here are brought before us the respective advocates of the Jacobins, the Jesuits, and the Jansenists. The fourth letter leads naturally on to the following six, in which the maxims of the casuists are exposed. Here we make the acquaintance of a casuistical doctor, from whom we obtain the weakest and worst of his maxims. In the remaining eight letters our author deals with the morals of the Jesuits and the doctrines of grace. At the beginning of these, Pascal throws off the disguise, and addresses himself to the whole order of the Jesuits. Like one of the old knights of chivalry, he rushes with a poised lance to the combat; then follows up the attack with the deadly

thrusts of a well-tempered Damascene blade, and ends the conflict by battering in with his massive war axe, the visor of his antagonist.

We can only spare room for one or two quotations. In the fourth, or transition-letter, a Jesuit, in reply to an enquirer, quotes the following words from Father Annat, the confessor of Louis XIV.;—"He that has no thought of God, nor of his sins, nor any apprehension of his obligation to exercise the acts of love to God, nor contrition, has no actual grace for exercising those acts; but it is equally true that he is guilty of no sin in omitting them, and that if he is damned, it will not be for that omission." Pascal then makes the supposed enquirer utter the following biting piece of sarcasm :—

"O, my dear sir, what a blessing this will be to some persons of my acquaintance! You have never, perhaps, in all your life met with people who had fewer sins to account for! In the first place, they never think of God at all; their vices have got the better of their reason; they have not known either their weakness, or the physician that can cure it; they have never thought of 'desiring the health of their soul,' and still less of praying to God to bestow it; so that, according to M. Le Moine, they are still in a state of baptismal innocence. They have never had a thought of loving God, or of being contrite for their sins, so that, according to Father Annat, they have never committed sin through the want of charity and penitence. Their life is spent in a perpetual round of all sorts of pleasures, in the course of which they have not been interrupted by the slightest remorse. These excesses had led me to imagine that their perdition was inevitable; but you, father, inform me that these same excesses secure their salvation. Blessings on you, my good father, for this new way of justifying people! Others prescribe painful austerities for healing the soul; but you show that souls which may be thought desperately diseased are in quite good health. What an excellent device for being happy both in this world and the next! I had always supposed that the less a man thought of God, the more he sinned; but from what I see now, if one could only succeed in bringing himself not to think upon God at all, everything would be pure with him in all time coming. Away with your half-and-half sinners, who retain some sneaking affection for virtue! They will be damned, every soul of them. But commend me to your garrant sinners—hardened, unalloyed, out-

and out, thorough-bred sinners. Hell is no place for them; they have cheated the devil by sheer devotion to his service."—pp. 107—8.

The two postscripts to the sixteenth letter are admirable. In the first he acknowledges that his letters are longer than formerly, and says, "The present letter is a very long one, simply because I had no time to make it shorter." In the second he turns off an apology into a stroke at the unfairness of his opponents.

"I have just come to learn that the person who was generally reported to be the author of your apologies, disclaims them, and is annoyed at their having been ascribed to him. He has good reasons; and I was sorry to have suspected him of any such thing; for in spite of the assurances which I received, I ought to have considered that he was a man of too much good sense to believe your accusations, and of too much honour to publish them, if he did not believe them. There are few people in the world capable of your extravagances. They are peculiar to yourselves, and mark your character too plainly to admit of any excuse for having failed to recognize your hand in their concoction. I was led away by the common report; but this apology, which would be too good for you, is not sufficient for me, who profess to advance nothing without certain truth. In no other instance have I been guilty of departing from this rule. I am sorry for what I said: I retract it; and I only wish that you may profit by my example."—p. 306.

We have only room for another extract. In the two last letters he repudiates the charge of heresy, and maintains rather archly that in questions of fact, (*fait*), we must be guided by our own common sense, and not by the authority even of the pope.

"It was to little purpose," he tells the Jesuits, "that you obtained against Galileo a decree from Rome, condemning his opinion respecting the motion of the earth. It will never be proved by such an argument as this that the earth remains stationary; and if it can be demonstrated by sure observations that it is the earth and not the sun that revolves, the efforts and arguments of all mankind put together will not hinder our own planet from revolving, nor hinder themselves from revolving along with it. Neither must you imagine that the letters of pope Zachary, excommunicating Saint Virgilius for maintaining the existence of the antipodes, have annihilated the New World; nor that,

although he declared that opinion to be a most dangerous heresy, the king of Spain was wrong in giving more credence to Christopher Columbus, who came from the place, than to the judgement of the pope, who had never been there."—p. 346.

Such being Pascal's opinion we cannot wonder that the "Provincial Letters" were condemned by the parliament of Provence, and ordered to be burnt by the common hangman, and that pope Alexander VII. caused the work to be inserted in that *Index Expurgatorius*, or catalogue of proscribed books, which contains the productions of the best and brightest minds of every clime.

The truth must, however, be told about Pascal. Gifted with rare conversational powers, he but seldom ventured into society. Of independent fortune, he performed the most menial offices for himself. Surpassing most men of his age in mathematical acumen, his sudden union with the Jansenists seems to have wedded him to them, while it proclaimed his divorce from all merely scientific pursuits, in which he might have contested for the palm with Descartes. Upholding the doctrine of disinterested love to God, he repressed all other love as sinful. A devout and daily reader of the Scriptures, he was yet blind to Rome. All her sacred mummeries he admired and loved. With a calender of saint-days, and a list of every place that could boast of a relic, or claim any special sanctity, his time was spent in keeping the first, and zealously visiting the second. Friendship and brotherly feeling were regarded with suspicion, and a most painful asceticism practised. Around his body he wore a girdle bristling with iron spikes, which he struck with his elbow on every supposed error in thought or feeling. His continual austerities hastened his death. He died before he had attained his fortieth year.

As to the literary excellence of his "Letters," his own countrymen are the best judges. Bayle, in his comprehensive *Dictionnaire*, begins his notice of Pascal by saying, that he was one of the brightest geniuses the world ever saw, and speaks of his "Letters" in terms of the greatest praise. Pascal's contemporary, Boileau, to whose writ-

ings our own Addison was so much attached, declares that the Provincial Letters "surpass at once the ancients and the moderns:" and in the same strain Perrault observes, "There is more wit in these eighteen letters than in Plato's Dialogues; more delicate and artful raillery than in those of Lucian; and more strength and ingenuity of reasoning than in the orations of Cicero." Bossuet, the eloquent bishop of Meaux, when asked which work he should wish to have been the author of, setting aside his own works, instantly replied, "The Provincial Letters."

To Pascal's Letters, the French language was as much indebted as the German language was to Luther's translation of the Bible. Both, also have stamped their respective images on their native tongues. The French shews in its present polish the classic elegance of Pascal, and the German, the masculine character of Luther.

Pascal's wit, it may be added, is that peculiar to the early French school; and while it has little in common with the broad humour of our early English writers, it can be by turns pleasant or caustic, open or indirect. Hence we can willingly subscribe to the well-known eulogium of Voltaire, that "the best comedies of Molière have not more wit in them than the first letters; and that Bossuet has nothing more sublime than the concluding ones."

The present translation of the "Provincial Letters" is decidedly the best in the English language. The piquancy of the original has been transferred into idiomatic English; and does great credit to the author. Selecting as the basis of his translation the French edition published at Amsterdam in 1767, he has compared it with a Latin version by Nicole, which appeared in 1658, and received the sanction of Pascal himself. We have, therefore, the best translation, from the best French edition of the work.

The present volume is enriched by a *Historical Introduction*, in which the reader will occasionally find the worthy author snatching a furtive glance at Geneva.

A book like the one before us, has somewhat of interest to every Protest-

ant. He may see in it how prejudice warps the mind, even of the best men and the loftiest intellects; and how vainly they may reason on religious matters who cease to make the Scriptures the *only* standard of appeal. He may learn the maxims and manœuvres of the Jesuits, as taught and practised by their own doctors in the 17th century; although now that their deeds are brought to light their apologists may call such tricks and teachings "the extraordinary notions and practices of a few Spanish and Flemish Jesuits, artfully ascribed by Pascal to the whole Society." The more liberal adherents of the papacy, may disown the Society of Jesus, but that Society still exists in the bosom of their church. Nor has it lost anything of its vitality, "notwithstanding the many shrewd brushes it met with in its youth." All-powerful in Prussia, the recent despotic edicts of the ruler of France, have given them greater license in that unfortunate country. In England, though at work, it is silently and in secret; and while we should be sorry to alarm any dyspeptic old lady in her back parlour, or to hound these men from a country, whose hospitality they may abuse, yet we do think that every Protestant, and especially every Baptist, should know well the character of the men with whom he may have to deal. They are often subtle in controversy and generally well-informed. But they shrink at no artifice, and despise no disguise that will favour their ends. The majority of Englishmen, we are proud to say, understand and reject their pretensions. But were the mis-called Society of Jesus once to have free scope, it would sap the foundations of every state, break up the

sacred circle of every hearth, and destroy all confidence between man and man. J.

THE HEAD AND THE HEART ENLISTED AGAINST POPERY, UNDER THE BANNER OF CHRISTIAN TRUTH. *A Prize Essay, designed for Sabbath-school Teachers, and Scholars. Tract Society. 18mo. pp. 148.*

The activity of the papists, and their recent boldness, added to the influence of the Jesuits, renders a corresponding vigilance and exertion on the part of those who love the truth, important and necessary. It is desirable that all our people, and especially the teachers and scholars in our Sabbath-schools, should be provided with an antidote and defence against their insidious foe.

The Tract Society has done well in bringing out this cheap and well-written manual. It is adapted to its end. It shews in a series of well-written sections, that the Church of Rome, as to its foundation is unchristian, as to its rule unscriptural, as to its pretensions, fallible; that it is self-righteous, unholy, blasphemous, deceitful, avaricious, enslaving, and persecuting, and that it is doomed to fall. We cordially recommend this little volume to our Sabbath-schools and families.

JAMES WATT AND THE STEAM ENGINE. THE ANCIENT BRITISH CHURCH. *By the REV. W. L. ALEXANDER, D.D. Monthly Series. Tract Society.*

The first of these we have read with deep interest. It is well worth the perusal of all who wish to know the true origin of our present scale of manufacture, and how the mighty energies of steam were discovered and applied. The second is a careful compilation from the most ancient authorities, and contains facts replete with interest to those who wish to be acquainted with the early dawn and the first progress of christianity in this land.

CORRESPONDENCE.

NOTICE FOR THE NEXT ASSOCIATION.

To the Editor of the G. B. Repository.

DEAR SIR,—As the Association this year will be at Louth, it is urgently requested that the number of ministers and representatives who may be expected, be communicated before the 5th of June to Mr. Ashton, Ironmonger, in order to subsequent arrangements for beds.

I remain, yours truly,
R. INGHAM.

ON LOVE TO GOD.

To the Editor of the General Baptist Repository.

DEAR SIR,—You will no doubt expect I should offer a few words in reply to the paper from Mr. Stanion, in your Repository for this month. I am glad he has taken up the subject, as it will keep the matter before the minds of your readers, and tend, I hope, to disperse the mists of theoretical error, and let in the clear sunlight of divine truth. My brother S's remarks have led me to read my own paper over and over

again very carefully; but I am not prepared to alter a single sentiment therein expressed; nor to modify, in the least degree, any part of it. I believe the whole to be in perfect harmony with reason, experience, and Scripture. If my friend will consider what I have written in the connection in which each part stands, and carefully observe the words used, and not *change* any of them for words which express his views, but not mine, I think he will yet see that what he laments as error is no other than "sound doctrine, which cannot be condemned." If I were to take a body and cut it to pieces, and put a leg here, and a foot yonder, and an arm in another place, I might say, See, here is sad want of union and harmony. What a disjointed thing a human body is! My poor paper has been treated by my good, well-intentioned brother in this friendly way. He has detached a few limbs from the main body, and then says, "See what a want of coherence and consistency!" But I must quote his own words. He says that I maintain "First, that we have a special regard to our own personal advantage in the pursuit of a religious course; then, that love to God is a motive, and as it prevails, this regard is *abandoned* or *subordinate*, (then), that the consideration that operates most powerfully is the hope of getting to heaven." Here, then, I am made first to take up a certain position, then to *abandon* it, and then to take it up again! I beg to remind my good brother that I have not used the word *abandon*, and it is not used because it would not express what I meant to say. The fact is, I set out with saying—I have all along gone on to say, and have closed with saying, that our main object in the pursuit of a religious course is the securing of our own individual and eternal salvation, and that our love to God is enkindled and kept alive in our hearts, not by any abstract view, or notion, or impression, of the surpassing glories or perfections of the Divine character, but by a belief of *God's love to us*, and especially by his love displayed towards us in our redemption by Jesus Christ. I have indeed said that "gratitude and love to God are motive influences to which no christian can be a stranger; and, in proportion as these prevail we shall be constrained to act without any *immediate* consideration of personal advantage." Now here is neither abandonment nor subordination of our special object, viz., the salvation of the soul. There is simply, for the present moment, no *immediate* recognition of it. But the grateful love, under the influence of which we act, at such times, is so essentially connected with deep concern for our soul's salvation, and

with the divine provision for our personal salvation, that were there no such provision we should not love God at all. If this very love to God, therefore, is traced to its source, it will be found to arise, from a special regard to our own personal and eternal advantage. Here brother Stanion thinks that he and I come into collision; and I think I see the stone on which he stumbles. He says, "Love to God must be supreme." So say I. But when we speak of supreme love to God, what do we mean? Am I required to set the love of God above the salvation of my never-dying soul? Everything that stands in the way of my loving God is to be cast aside, be it father or mother, wife or child, houses or lands, &c. But not so my eternal salvation. Nay, I am to love God *in order* to my salvation. Even love to God is not the *end*, but the *means* to an end. "Faith works by love and purifies the heart, and then we receive the *end* of our faith, *even the salvation of our souls*." Faith produces *love*, but love is not the *end*—the *end*, the grand object to be attained is the salvation of the soul. To put this point more strongly, let us suppose the law required that those who love God should be turned into hell, but that those who did not love him should be saved. Will any man in his senses tell me I ought to love God notwithstanding? Ought I to love God, if by doing so I should sink my soul into everlasting ruin? Does not every man see that the very constitution of human nature would render the thing utterly impossible? My own personal and eternal well-being must be, *to me*, of eternal, and therefore of boundless and infinite importance. *To me individually* there is, there can be nothing in the universe so important as my personal salvation. "What shall a man give in exchange for his soul?" And because the soul is thus valuable, and because I feel it to be so, therefore, as God in his boundless love has provided for my salvation by the death of his Son, I am constrained to love Him, to love Him supremely, and to say, "whom have I in heaven but thee? and there is none upon earth that I desire besides thee." But this love, however sincere or ardent, cannot be called disinterested. It does not arise, nor is it kept alive, by any abstract notions of the Divine love, or loveliness, apart from the love of God to my soul. No, I love Him *because* He first loved me. The love which I feel to God ought ever to be an adoring, ardent, grateful love. And when it is so, and only then, will it be of the right sort, and then only will it answer the ends intended and required by our Lord. But the airy, cloud-capped, misty, undefinable thing called, "purely

disinterested love to God," is of so ethereal, unsubstantial a character, that so far from believing it to have power to influence the heart or regulate the life, I still believe, firmly believe, it has no existence beyond what may be in the meaningless meanings of a disordered imagination, and I must confess that this review of the subject, so far from leading me to change my views on this point, has, if possible, afforded me double assurance of their correctness.

Brother Stanion seems to think I have admitted the existence of purely disinterested love to God, because I have said, "Christians often feel ardent love to God, when, at the time, they have no distinct reference to benefits and blessings which they have received, or which they hope to attain." But the question is, what originated the love? and what, after all, keeps it alive? What but the love of God to me called this love into existence? and what but the oft-repeated remembrance of this love, keeps it in exercise? Love, when once so cultivated as to have grown into a habit of the heart, may well be found sometimes in lively exercise without a distinct reference to that which first caused it to glow, or on which its continuance depends. You see a ball in motion on the road; to you it appears to be self-moved; but you know, from the laws of motion, that it must have received an impetus from some quarter, and that the motion, which appears spontaneous, is occasioned by a force which is not yet spent; and that if the motion is to be continued, the power which first impelled the ball to move, must be brought to bear upon it again and again. Just so in reference to our grateful love to God. That which first enkindled it in our hearts, must be brought to act upon them again and again, to keep it alive in our souls. The first gives the true character to this love, and it can no more be called disinterested love, than you can with propriety say the motion of the ball was voluntary motion. As my friend appeals to our readers in favour of the happy tendency of certain views. I think I too may appeal to them and ask, Need we be afraid of being too deeply impressed with the infinite importance of our soul's salvation? Shall we dishonour God thereby, who made the soul, and who above all has redeemed it by a price, all price beyond? Can we over-estimate the value of the soul, or exceed the due measure of earnestness in seeking its eternal blessedness?

"Know'st thou the importance of a soul immortal?
Behold this midnight glory: worlds on worlds!
Amazing pomp! redouble this amazement:
Ten thousand add; and twice ten thousand more;
Then weigh the whole! One soul outweighs them all!

And calls the astonishing magnificence
Of unintelligent creation—poor."

If it is thus with the soul of my neighbour, how shall I feel when the application is made to myself, and when I say,—“What shall it profit me, if I should gain the whole world and lose my own soul?” Alas! Mr. Editor, the danger is not that we should think too much of our personal salvation; the danger is all on the other side. And, hence, if I do not sadly misunderstand divine truth, we may see both the wisdom and goodness of God, in that he teaches us, in his blessed word, that to us *individually*, there is nothing in earth or in heaven so important as our personal salvation. And is not this the awful fact? Let my soul be lost, and to me every thing is lost. Henceforth the wide-spread creation becomes a dark, dead blank; eternity an everlasting gloom and blackness and despair; the Creator himself, in effect, an eternal storm and tempest and terror, for he shall rain snares, fire and brimstone, a horrible tempest, upon the wicked, and this shall be the portion of their cup.

If, then, I would be blessed—if I would be a blessing—if I would glorify God in this world, or live to love and enjoy and glorify Him for ever, I must make the salvation of my soul the special object of life. And will the indulgence, the deep, prayerful cultivation of these views and feelings damp my love to Him who loved me and gave himself for me?—to Him who washed me from my sins in his own blood? Assuredly not. On the contrary, the more high value I set on my soul, the more highly I prize eternal blessedness, the more closely shall I cleave to Him,

“Who saves me by his grace.”

Shall I love God the less, or glorify his name the less by making the salvation of my soul the special object of my prayerful, persevering effort? How can this be possible, when in the arrangement of divine grace, the very same things which promote my salvation, do as certainly and necessarily advance the glory of God? Let me be intent on my soul's salvation, and shall I not, to this end, walk so as to please God? Shall I not deny ungodliness and worldly lust? Shall I not bring forth the fruits of the Spirit? Will not the life which I live be a life of faith on the Son of God, who loved me and gave himself for me? Shall I not be able to say with Paul, “For me to live is Christ, and to die is gain?” The more I make the salvation of my deathless spirit the special object of my care, the more ardently, and thankfully, and sincerely, and lovingly shall I sing,—

“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.

I long to reach the happy place,
Where he unveils his lovely face,
Where all his beauties you behold,
And sing his name to harps of gold.

Were I in heaven without my God,
'T would be no joy to me;
And while this earth is my abode,
I long for none but Thee."

When the ransomed of the Lord shall come to Zion, with songs and everlasting joy upon their heads, when they shall obtain joy and gladness, and sorrow and sighing shall flee away, who, among these countless myriads will be best prepared to ascribe glory and honour, dominion and praise, to him that sitteth on the throne, and to the Lamb for ever and ever? Will it not be the poor sinner, who has been most deeply anxious to be saved, and who, in "the hope of getting to heaven," has laid aside every weight—has overcome besetting sin—has pressed toward the mark for the prize of the high calling of God in

Christ Jesus—has counted all things but loss for Christ, and has cast them away as dung, that he might win Christ, and so be justified not by the law, but by faith; in other words, might be eternally saved? For the very reason why the believer counts all things but loss, and is prepared to suffer the loss of all is, that he may win Christ, and what is this but to win heaven—in other words to secure the salvation of the soul? But enough; I must close, and apologize for thus trespassing on your pages.

I am, dear Sir, cordially yours,
Chalk Hill, Norwich, THOMAS SCOTT.
March, 1852.

Query.

MR. EDITOR.—I should be glad, and I hope it would be generally useful, if some of your able correspondents would set forth in your pages, the nature, evidence, and effects of a religion of *sentiments* and a religion of *principles*.

A CONSTANT READER.

OBITUARY.

MR. WILLIAM BATTERBEE.—We were grieved to hear of the very sudden death of our excellent friend, who was a valuable deacon of the General Baptist church at Wisbech. This melancholy event took place on Friday, March 12th, after four hours only of great suffering, and in the

fifty-fourth year of his age. Truly is it said, "In the midst of life we are in death." Our friend was engaged in his business in the morning in his usual health, and by the evening summoned to his heavenly Father's home.

INTELLIGENCE.

THE MIDLAND CONFERENCE.—This Conference met at Beeston, on Easter Tuesday, April 13th, 1852. The morning service was opened by Mr. T. Stevenson of Leicester, and a very edifying discourse was delivered by Mr. J. C. Pike, (late of Wisbech) on "The conduct of the Saviour as an example of private prayer," from Luke vi. 12. The Conference assembled for business at two o'clock, when prayer for Divine guidance was offered by Mr. Gill of Melbourne. From the reports of the churches it appeared that while peace had been generally enjoyed, the increase scarcely amounted to the average number. It was reported that eighty-five had been

baptized, and eighty-four remained as candidates.

It was resolved,—1. That as the committee for the Birmingham case have given no report, they be requested to continue, and keep their eye upon the matter.

2. That brethren Mallet, West, and G. Trueman, remain as the deputation to Grantham, and are urged to visit the friends there.

3. That the request of the church at Ilkeston, for admission into this Conference, be granted.

4. That the church at New Lenton, formed by Mr. Wood of Mansfield, and numbering fifty-one members, who had

previously been members of the three churches in Nottingham, also be received into this Conference.

5. That the Secretary write to the churches at Hucknall-Torkard and Retford, to remind them of their irregularity in joining other Conferences, without properly withdrawing from this district.

6. That brother Winks, with the Chairman and Secretary, form a committee for the purpose of drawing up a memorial to the legislature of this country, expressive of the regret of the Conference at the efforts which are being made to infuse a military feeling into the minds of the people, and to call out a militia force.

7. That the next Conference be held at Kegworth, on Whit Tuesday, June, 1st, 1852, and that Mr. Preston of Ashby be the preacher.

During the sitting of the Conference, conversation took place respecting the Old and New Hymn Books, and also relative to the Ministers' Fund. It was stated that at least twenty-five churches have signified their intention of uniting with this newly-formed institution.

J. LAWTON, Sec.

THE CHESHIRE CONFERENCE assembled at Stockport, on Good Friday, April 9th, 1852. Mr. Pedley supplicated the throne of grace, and Mr. Wood, minister of the place, presided. The friends at Congleton presented their thanks for the visit of brethren Gaythorpe and Stocks, according to the appointment of the last Conference. They are peaceful; have four enquirers; the Sabbath-school amounts to 100 scholars, being twice as many as it was half a year ago. Their pecuniary circumstances are discouraging.

The church at Macclesfield is peaceable, and appearances are promising. One has been baptized, and two received: there is one candidate; we are hopeful of others. The congregation and Sunday-school are prospering, but they are not without pecuniary difficulties.

At Stoke-upon-Trent there has been no material change; the congregation is steady: but as their place of worship is small, there is no room for increase. The friends are exerting themselves to erect a new place, but find the contributions of sister churches come in slowly. The Sunday-school is in a very interesting state.

Stockport. Since the commencement of the labours of Mr. Wood, the prospect has brightened; and could his labours be continued, there is reason to hope the cause would rise. Three have been baptized, and three received, and others excite hope.

At Tarporley they are still without a

minister, and the cause is low. The school is in as good a state as usual.

The friends at Wheelock Heath are at peace among themselves. The congregations are better. The school is improving, and the prayer meetings are better attended.

It was resolved,—1. That the friends at Congleton be requested to have sermons and public collections, and also to make private systematic efforts to meet the interest for the debt on their chapel; and that Mr. Pedley employ his influence with the trustees to secure their assistance in the matter.

2 That this meeting earnestly entreat the churches in this district to make collections in aid of the ministry at Stockport and to send the proceeds to Mr. Pedley as soon as convenient.

3 The two churches at Macclesfield were advised to appoint three friends each to have a friendly interview, to discuss the propriety and practicability of an amalgamation.

R. Stocks of Macclesfield preached in the morning from Phil. iii. 2, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

The next Conference to meet at Macclesfield, on the first Tuesday in October, 1852. Mr. Pedley to preach in the forenoon.

R. STOCKS.

THE NORTH DERBYSHIRE CONFERENCE assembled at Duffield, April 9th, 1852. Brother Smith presided. A good number of friends were present. It appeared from the reports given, that fourteen had been baptized since last Conference, and twelve remained as candidates.

The church at Hucknall Torkard having expressed a desire to unite with this Conference, it was resolved that they be cordially received.

Respecting the days for holding the Conferences, it was resolved that we make no alteration.

That the order of Conferences submitted to this meeting, be adopted and published with the minutes of this meeting.

That the Ilkeston church be struck off the list of churches in this Conference, according to their own request.

A case from Chesterfield having been laid before the meeting, it was resolved,—That having no funds at our disposal, we do not feel in a position to purchase the furniture of the Baptist chapel at Chesterfield, or take any pecuniary responsibility.

That the next Conference be held at Sutton Ashfield, August 2nd, 1852, at two o'clock, and that brother Stanion preach in the evening of that day.

Order of Conferences for the next two years.

1852.—Sutton Ashfield	.... August 2nd.
Belper	..... Dec. 25th.
1853.—Langley Mill	..... Good Friday.
Hucknall Torkard	.. August 1st.
Crich	..... Dec. 25th.
1854.—Wirksworth	..... Good Friday.
Smalley	..... August 7th.
Ripley	.... Dec. 25th.

A revival meeting was held in the evening, when addresses were delivered by brethren Gray, Sims and Smith. Some other brethren engaged in prayer.

R. A., Sec.

NORTH LINCOLNSHIRE CONFERENCE.—This Conference met at Killingholm, on Tuesday, March 30th.

Statistics—At Epworth, &c., they have commenced preaching at a new station; at the other places they are doing much as usual. Baptized one. At Gamston and Retford the Sabbath-school is encouraging. Killingholm, stationary. Kirton-in-Lindsey, slowly improving. Lincoln, brother Wright has resigned the pastorate, and at the unanimous invitation of the church, brother Crapps has become the Minister. The congregations have very much improved. They have baptized two. Misterton, the minister has left, and the church is anxious to obtain a successor. Tuxford, no report.

Resolved,—1. That the communication which has been read, be signed by the chairman and secretary, and forwarded to Louth in time for the coming Association.

2. That we have heard with feelings of deep regret of the death of our highly esteemed brother, the Rev. Chas. Lacey. And while we bow with submission to the will of our heavenly Father, we devoutly pray that a successor may speedily be found upon whom a double portion of the spirit of our lamented brother may rest.

3. That we have heard with feelings of pleasure of the improvement in the cause at Lincoln, and think it very desirable that the friends there should be encouraged in attempting to obtain a new chapel.

4. That the Conference is not in a position to recommend a minister to the church at Misterton.

5. That we sympathize with the friends at Epworth, and send them assistance for six months.

6. That the Secretary arrange with the friends at Epworth respecting the ministers visiting them.

7. The Treasurer and Secretary were thanked for their past services, and requested to retain their respective offices another year.

8. The next Conference to be at Ep-

worth, Sep. 28th. Brother Wright to preach in the morning; or in case of failure, Brother Crooks of Killingholm.

A well attended and interesting public meeting was held in the evening.

J. C. SMITH Sec.

THE YORKSHIRE CONFERENCE, assembled at Staly-Bridge, April 9th, 1852. At half-past ten Mr. W. Robertshaw opened the public worship by reading the Scriptures and prayer, and Mr. Dawson Burns preached from Col. iv. 11. At two p.m. Mr. John Sutcliffe took the chair, and requested Mr. R. Hardy from Queenshead to open the meeting by prayer.

The meeting was large; and the first business which engaged its attention, for a considerable time, was the circumstances of the Shore church, in connection with those who had seceded from it. After much conversation it was decided to request the church at Shore and the seceders to call to their assistance a few brethren as arbitrators, to settle, if possible, the differences which exist between them.

The church at Burnley Lane has appointed Messrs. R. Hardy and J. Hodgson to arbitrate according to the advice of the last Conference, and they are waiting for the appointment of two brethren by the church in Burnley to adjust the differences respecting the Trust property.

Written reports were received from the churches meeting at Leeds, Bradford, Allerton, Denholm, Birchescliff, Northallerton, Gambleside, Manchester, &c., most of which were encouraging.

It was recommended that the churches, in connection with this Conference, petition Parliament against the Militia Bill, as bearing unfavourably upon the moral and religious state and character of the members of our churches.

Statistics.—Leeds, baptized four, and have five candidates. Bradford, (first church) baptized sixteen, and have paid more than £50 of debt. Ditto, (second church) they have two candidates,—prospects good. Allerton, baptized three, and have a few inquirers. Clayton, congregations good, have a few inquirers. Queenshead, baptized one, in other respects the same. Denholm, the means of grace well attended. Ovenden, baptized one. Birchescliff, two approved candidates, and a prospect of more. Heptonstall Slack, four candidates, and many inquirers. Lineholm, baptized three, and a few inquirers. Burnley Lane, a few inquirers. Manchester, lost three by death, but still labouring for the prosperity of religion. Salford, baptized five, and the aspect encouraging. Gambleside, favourable appearances raise their expectations. Staly Bridge, baptized one, and

have a few inquirers. Northallerton, the congregations are improved, and some of them are in a hopeful state.

The financial committee request the churches in the Yorkshire district to make their public collections and private subscriptions for the Home Mission as soon as possible, and bring the amounts to the next Conference, when the accounts are to be made up; and all applications for relief from this fund must be accompanied with a particular statement of their finances in receipts and disbursements,

All other business, devolving on this committee, was postponed till the next Conference, which will be held at Bethel chapel, Bradford, on Whit Tuesday, June 1st, 1852. Preacher, Mr. H. Astin; in case of failure, Mr. John Midgley.

JAMES HODGSON, Sec.

ANNIVERSARIES.

BURTON-ON-TRENT.—The annual tea festival of the church and congregation at Burton-on-Trent was celebrated on Good Friday. Previous to the day fears were entertained that the meeting would not be so beneficial as in former years on account of another tea-meeting being held on the same day at the Wesleyan Reformers' new chapel, and one that was held a fortnight previous; but, although circumstances appeared unfavourable, considerably more than 250 persons partook of the refreshing beverage, and, to judge from happy and smiling countenances, all were evidently satisfied with the provisions made. The tea, as on former occasions, was furnished gratuitously by the friends, and served in a manner which elicited universal praise. After tea a religious meeting was held, when addresses were delivered by the Revds. R. Kenney, E. Stevenson of Loughborough, Horsecraft, (Indep.) Achilson of Glasgow, and others. The chapel was well filled on the occasion.

KIRTON-LINDSEY. — On Good Friday, the annual tea-meeting was held in the G. B. chapel in this town. After tea, the public meeting was addressed by the minister of the place, Mr. Hollinworth, (P. M.), and Mr. Barley, (Wesleyan.) As usual the different sections of the church of Christ favoured us with their presence.

J. C. S.

SALFORD, *Zion chapel*.—On the evening of the 1st of Jan., a social tea-meeting was held in this chapel, after which addresses were delivered by Rev. Dawson Burns, Messrs Beesley, Lawton, Bailey, Lewis, Charles Howarth and Samuel Hill ton; afterwards Mr. George Hesketh, the superintendent, gave an interesting detail of the Sabbath-school, and in an eloquent

address appealed so forcibly to his hearers in behalf of the school that the remaining debt, amounting to upwards of £7, was cleared off before the meeting separated.

NUNEATON.—Two sermons were preached on Lord's-day, April 18th, by our respected minister, Mr. Stenson, on behalf of our Sabbath-school, when the very liberal sum of £11 10s. 3d. was collected. The congregations were unusually large.

W. H.

SMALLEY.—On Lord's-day, April 11th, 1852, we had our anniversary sermons, preached by Rev. C. Springthorpe of Ilkerton. Collections after both sermons. On the Monday following a public tea-meeting was held, the trays furnished gratuitously, when 110 sat down to tea. The collections, profit of tea, &c., amounted to the very liberal sum of £12 3s. 6d. Five pounds will pay off the remaining debt. Being denied the use of waters which we have used for nearly half a century for baptisms, we are compelled to erect a baptistry. We have several candidates waiting to obey the command of our Lord. At half-past six we held a revival meeting which was well attended, when Mr. Springthorpe and others addressed the meeting.

E., R.

BAPTISMS.

SALFORD, *Zion chapel, Broughton-road*.—On Lord's-day evening, 28th Dec., three persons were baptized in this place of worship; one of the candidates formerly belonged to the Wesleyan body. The sermon for the occasion was preached by the Rev. Dawson Burns, stated pastor, from Gal. iii. 27.

On Lord's-day evening, March 28th, two persons were baptized, one of whom belonged to the Wesleyan Association Methodists for a number of years. An impressive and very appropriate sermon was preached by the pastor, from Acts viii. 36,—“See, here is water; what doth hinder me to be baptized?” We have several earnest and hopeful enquirers on the list of candidates for baptism. Altogether, our interest here, as well as the congregation, is upon the increase.

R. G. B.

LOUTH, *Walkeryate*.—On the evening of what our Roman Catholic and Episcopalian neighbours call *Good Friday*, we had a large congregation; and after a sermon by Mr. Kiddall, two were baptized, one of whom, who had been a Wesleyan thirty years, delivered a short exhortation immediately on “coming up out of the water.”

W. N.

BURTON-ON-TRENT.—On Sunday, the 11th of April, we had another pleasing addition to our number by the baptism of two young

persons. The newly-baptized are the offspring of respected members of our church of the same family, and have been trained up in our Sunday-school, in which they are teachers. The congregation on the occasion was large and attentive, and our esteemed pastor pointedly enforced the duty of christians to obey the Saviour, and to follow New Testament direction as regards the ordinances of divine worship, and relative to the ordinance of christian baptism.

NORTHALLERTON AND BROMPTON.—Lord's-day, April 4th was a good day. Our pastor, Mr. Stubbings, preached in the morning from Matt. iii. 13—17, and baptized one female. This is the first time the ordinance of baptism has been known to be administered at Brompton. Our chapel was crowded with attentive hearers: the best order prevailed; some were affected to tears. In the afternoon Mr. Pearson of Bedale preached a good sermon from John x. 9. In the evening Mr. Stubbings preached at Brompton from Phil. iii. 14, and received the newly-baptized into the church. Grateful for the past, we earnestly pray for greater prosperity. T. H.

PORTSEA, Clarence-street.—On Wednesday evening, March 31st, we had a considerable addition to our church. Mr. Burton preached with his usual earnestness and ability, from 1 Peter iii. 21, and afterwards baptized sixteen candidates, an equal number of each sex, and on the following Sabbath, in the presence of a large number of members and communicants, received them into the church. W. M.

ASHBY AND PAKINGTON.—Four persons were baptized at Paekington in the month of January last, and two at Ashby on the first Lord's-day in April.

STOCKPORT.—On Lord's-day, April 4th, our minister baptized three believers as the first-fruits of his labours amongst us, which, together with three others, were received into the church the same day at the table of the Lord. Others are beginning to enquire their way to Zion with their faces thitherward. J. N.

LONGFORD, Union Place.—On Lord's-day, April 11th, 1852, after a sermon from Matt. ix. 9, Mr. Salisbury baptized seven candidates, six females and one male. Our prospects are encouraging. J. S.

Another correspondent adds, that there was a baptism at the same place on the same day, connected with the other church, which increased the interest of the season.

ILKESSTON.—On Lord's-day, March 7th, three females were baptized on a profession of their faith in Christ, and became identified with us as a christian church.

OPENINGS.

MELBOURNE, New School-rooms.—Beautiful and spacious rooms adjoining the G. B. chapel, Melbourne, were opened on Monday, April 12th, 1852. On the previous day excellent preparatory sermons were preached in the chapel by the Rev. J. Goadby of Loughborough, and collections made. The two large rooms are each 50ft. long, 24ft. wide, and 12 feet high; besides which there are two smaller rooms for the library, minister's vestry, &c. On the Monday 370 persons had tea at 1s. each, and on Tuesday 70 had tea at 6d. The public meeting on Monday evening was held in the chapel, which was filled in every part. The following gentlemen took part in the proceedings.—R. Pezg, Esq., of Derby, in the chair:—J. F. Winks, Leicester; J. Goadby; R. Nightingale, Castle Donington; J. Preston, Ashby; J. Lethbridge, (Indep.) Melbourne; J. Earp; J. H. Wood; M. Scott, and T. Gill. The meeting was highly interesting, and the addresses interspersed with appropriate pieces sung by the choir. It was gratifying to see presiding at the trays or mingling with the delighted multitudes, friends from all the religious denominations in the town, besides many from Derby and other places. The celebrated gardens and pleasure grounds belonging to the Right Hon. Lord Viscount Melbourne were kindly thrown open to the friends and visitors, and we have great pleasure in adding that his lordship, who is a warm friend of education, has forwarded £10 towards the erections. Subscriptions, collections, &c. now amount to nearly £150, a sum which reflects great credit on the contributors, especially when it is remembered that £126 was raised by a special effort for the liquidation of debts on old school-rooms and chapel in September last.

BURNLEY.—The collections connected with the opening services of this most elegant building amounted to the liberal sum of £200 1s. 6½d. The preachers were, on Good Friday, Rev. J. B. Pike—on Easter Sunday, Rev. Dr. Burns—and on the concluding Sabbath, Rev. J. Goadby. Further particulars next month.

REMOVAL.

THE REV. W. UNDERWOOD is about to remove from London to the country. His last Sabbath at Praed-street will be May 2, and his first at Sacheverell-street, Derby, the second Sabbath. As Mr. Underwood is connected with the new Hymn Book, we have been desired to request that all letters respecting it, and orders for the same, may be addressed to him, "Osmaston Road, Derby."

MISSIONARY OBSERVER.

THE CHINA MISSION.

(Continued from page 210.)

CHINA has been opened to the church as well as to the world; and for what purpose has access been given to so many millions of the human family? Only to trade and get money, and render them more worldly? Rather for the gracious purpose of bringing to God one of the most ancient and unbelieving, and most populous nations on the face of the globe; and here, indeed, in Immanuel's own time, will crowds be gathered to call him blessed, and the inhabitants of the land of Sinim shall shew forth the praises of his redeeming love. And shall we who have entered the open door and occupy the field, now retire, and plead the want of funds, which our friends can easily supply, as the reason for giving up the Chinese mission? Never can such a vote be given in the Association of the New Connexion of General Baptists.

Amidst all their folly and sin the Chinese are fond of books and admire literature. Opinions vary as to the proportion of readers; yet, doubtless, multitudes can and do read. In India tracts and scriptures were early prepared and circulated, nor have we been unmindful of this matter. Three sheet tracts, two of which are new, and eleven others, six of which are new, on various religious subjects, have been prepared and circulated. The Gospels of our Lord, the Acts of the Apostles; and this year, James, Romans, Ephesians, Jude, Galatians, and Colossians, have been printed. The six first chapters of the Book of Genesis have been in circulation among the people for some time. Of course we have been aided by Church teachers, to whom all are indebted for help. Dr. Marshman's translation has been the Chinese basis of what we have done in preparing various portions of the Word of God. Thousands have been circulated in the city, neighbourhood, and distant places. At the close of our Chinese services, we circulate these messengers of truth and salvation. I have Chinese prayers and reading in my family twice a day, and have gone through all the tracts and portions of Scriptures in these exercises, which have come from the press. Many have been given to persons who have visited us from various, and some distant, provinces of the empire. Are these means utopian? Will they be used in vain? May we not rather hope that ere long the word of the Lord will have free course and be glorified in the wide extension of scrip-

tural knowledge, and in the salvation of many souls in China? The word of Jehovah will not return void.

There is another view of our labours here, which should be recorded by the church with encouragement and hope, when the influence of evangelical knowledge is widely extended, and the superstructure of paganism begins to yield. Amidst the various views which exist, and forms of error which prevail, there is no well-compacted system to unite the various classes of society against the inroads to be made by gospel truth. Though we have the distinctions of classes, which exercise much influence; yet we have *no caste* as in India, nor any confiscation of property for becoming christians. The priests here are generally ignorant, and destitute of all moral courage; and though they are exceedingly superstitious, and have much influence with woman and the lower orders; yet, they have little power with the literary and intelligent. Though doubtless there does exist much wickedness and immorality among the various orders of society, yet there is a strong sense of the deformity of vice, and the excellence of virtuous conduct, which has been inculcated by their best sages, handed down from the ancients, and now pervades the land from the emperor to the humble peasant. After all that may be truly said of their alienation from God, they have a strong veneration for good men, and those who really do good, amidst the many who are bad. Now my friend, all these features are favourable to the success of the christian missionary; and only give time to prepare the way, to enlighten the mind, to make an impression on the heart of China, and lay a good foundation for the spiritual and moral change; and in the order of providence, and according to all the principles of fair reasoning, we shall have in China, what India has not yet experienced, what she may not indeed have, to the same extent—vast gatherings of converts into the fold of Christ, and numerous flocks to grace the train of our gracious Lord. Now will you recede? Will you go back and close the door, so far as you are concerned, which the Lord in mercy has opened for the churches of Christ to bring so great a nation to own him to be the Lord of all? Have faith in God. Stand in the evil day, and having done all, stand. Put on *the shield of faith*.

But we have met with difficulties; but did we not expect them? though they may

have come in a form which we did not anticipate. Nothing happens by chance; and however painful and mysterious our trials may be, yet where the heart is right, God will overrule all for the good of his cause, and the glory of his name. Mr. Jarrom is gone home. My son, a well-disposed and promising young friend, has left to engage in business at Shanghai. This has been, indeed, a sore, a heart-rending trial to me. These events to me are still involved in darkness, which I must leave in the hands of God. He does all things well, nor will he allow his servants to labour and suffer in vain. I hope my son's conduct will give satisfaction at Shanghai, and that he will live to God and be useful to men.* The Lord preserve him and us.

But must we give up? Must *servants* refuse to help *their Lord's cause* in difficulties? Must *the soldiers* of the cross refuse the *command* of the *Captain* of their salvation? Must *ambassadors* shrink from the *task* committed to their charge? Must we break the bruised reed? Exhort your friends and all to abide by the pledge given for China. Give my love to your family, and all your friends. I remain, my dear brother, yours truly,

THOS. H. HUDSON.

LETTER FROM REV. J. BUCKLEY.

Camp, Kendraparee, Jan. 28, 1852.

MY DEAR BROTHER,—What an afflictive dispensation has befallen us! My heart is very sad, and my tears are ready to flow as I sit down to write; but one thought silences every complaint, and enables us sweetly to acquiesce in this mournful dispensation; the Lord has done it. "I was dumb, I opened not my mouth, because thou didst it." I need not assure you how much I esteemed and loved the dear departed: you know what were my feelings towards him while he was with us; and when the grave has closed on beloved friends, their virtues do not appear to the eye of fond affection in a diminished form, or a less brilliant light. You will feel a mournful interest in knowing that in the last letter which our dear friend wrote, which was addressed to me after he had received the invitation from the Committee, he said, "I suppose you will hear from Mr. Goadhy this mail; let us see it soon." But you had not written; and when the expected letter arrived, (through Br. Stubbins,) the next month, his dust had been committed to the guardianship of the grave till the Lord come. It was Saturday afternoon, and the paper was on my desk on which the outlines of his funeral sermon had been partly written! Oh!

how little you expected this when you spoke of the welcome he would receive from the churches, and anticipated the pleasure of hearing him in the old chapel,—a place that I know was very dear to him.

The 8th of Jan., the day on the morning of which he died, and in the evening of which he was committed to the grave—was one that we can never forget. It was indeed a weeping day at Cuttack—one the like of which none of us had ever seen. When we were about to leave the house of mourning for the burial ground, one of the brethren offered prayer amid cries and tears that might have melted a heart of stone. It was truly "a great and sore lamentation." There were the native christians of Cuttack and Choga weeping as for the loss of a father, and refusing to be comforted, because he who had from the beginning watched over them was no more. There too were the heathen, thoughtless and unfeeling as they are,—weeping is not their wont; but they were melted that day. "Ah!" said the merchants and other respectable inhabitants of Cuttack, "he has lived amongst us all these years, and has not done us the least harm; and now he is gone." There also were all his brethren in the mission (those at Berhampore excepted), and most of the sisters. Every heart was sad, and every eye suffused with tears. More than all, there were the endeared members of the family—our bereaved sister and the three fatherless children: but the depth of *their* grief I may not, cannot describe. Rather would I offer the prayer that the God of all consolation may be the support and comfort of our widowed sister, and her guide even unto death; and that the children may love and serve the God of their father, and at last meet him in heaven, as he expressed his earnest prayer, on his dying day, that they might. Leaving the house of mourning we walked slowly and in sadness to the grave: and here the scene was overwhelming. Standing with his precious dust before me, surrounded by hundreds in tears, and remembering our harmonious and, I trust, useful co-operation in the work of Christ, I could not but say with deep feeling, "I am distressed for thee, my brother: very pleasant hast thou been to me." Br. Sutton referred impressively to the different occasions on which some of them had met on that spot; but no scene like that had ever been presented; no day like that had ever been known.

But mercy mingles with the trial, and it is not fitting that our tears should blind us to the sense of our mercies. We have to be thankful for the grace that made our

brother what he was—that rendered him so useful—that sustained him to the end, and enabled him to finish his course with joy. Twenty eight years of faithful, useful labour in a heathen land is a long term of service. And then, though we must be careful not to “glory in men,” yet we may and ought to “glorify God in him;” for his endowments as a preacher to the heathen were of no common order; and it will be long before, in this respect, “we shall look upon his like again.” The sphere too to which the providence of God conducted him, was one for which he was peculiarly qualified, and in which he was more useful than he could have been in any other. In this the goodness of God is to be thankfully acknowledged. His manner of dealing with the natives was marked by much kindness, gentleness, patience, and forbearance. His kindness was often ungratefully requited; but he bore it, and on the least sign of penitence was ready to forgive; he loved them, and sought their welfare; and the deep sorrow manifested at his interment proved that his enduring affection had produced a powerful effect on the minds of some who had often occasioned him anxiety and grief.

Much mercy marked the close of our dear brother's career. How many interesting and affecting things he said to one and another of us the last few days of his life—some of which we can never forget. It was his “earnest prayer,” expressed in his last letter, to which I have already referred, that if his work was done, “he might not be long detained in a state in which he could do nothing.” God granted him that which he requested. On Lord's-day afternoon, the 30th of Nov. he preached his last sermon in Oriya; it was a plain, solemn, and earnest appeal, from “Ye will not come unto me that ye might have life.” The same evening he listened to a sermon in English, on continuing in the love of Christ, from John xv. 9. This was his last visit to the house of prayer. In less than six weeks he had finished his course and entered into rest. Again, in prospect of death he expressed his desire that he might have a gentle and easy dismission, and in this respect God fulfilled the desire of his servant. As we all watched round his bed, he gently departed, and brother Sutton repeated the appropriate words, “One gentle sigh his fetters broke.” So it was. “We scarce could say he's gone.” But the spirit had departed. Death was swallowed up in victory. Often since his dying day have I thought of the firm and decided manner in which he then said to Mrs. Buckley, “My work is done; if Jesus had more for me to do, would he call me now?” The sentiment is as true as it is seasonable and important. A servant of Christ is never removed to his rest till he has finished the work which the Master gave him to do. He is immortal till he has done his work. The

most precious of all lives was not extended to half the threescore years and ten allotted to frail humanity; but our Lord did not bow his head and give up the ghost till he had said, “I have finished the work which thou gavest me to do.” No more did our brother fall asleep till he had completed the service which the Lord assigned to him for the evangelization of Orissa. In reviewing his course, we feel that he did a great work; we felt in prospect of standing before God that he had been an unprofitable servant, and in thinking of the manner in which he had “fulfilled his course,” he was covered with shame and oppressed with sorrow. We are thankful that he fulfilled it so faithfully and efficiently, and are satisfied that he was better fitted for his peculiar work as a preacher to the heathen, than any other brother in Orissa. But while this is fully admitted, may it not be possible that the rising churches in Orissa may require services which even our honoured brother who is no more would have been incapable of efficiently performing, and for which indeed his peculiar endowments would have disqualified him. God requires the services of Elishas as well as of Elijahs; and the interests of his kingdom require the watering of Apolloses as well as the planting of Pauls. There is a sphere for every servant of Christ, and if he act as in his Master's presence, he is put into it at the right time, and sustained in it as long as will be for the interests of the cause. Let us have faith in God in this day of trial, and the result need not be feared.

I am deeply desirous that this solemn providence should be sanctified, not only to his family, but to us who were associated with him—to the native christians who loved him as a father, and to our churches at home, to whom he was so dear. I felt as I stood at his grave that his death called upon us to renew our ordination vows—to give ourselves afresh to that blessed cause in which he had fallen, and to resolve by the help of God that in that cause we would live, labour, and die; and for myself, I hope I shall never forget the feelings with which I retired from that sad and solemn scene. Let all who love the cause in our churches be stirred up to increased prayer and effort. Let us look to the Lord in this day of sorrow, and he will repair the breach. The residue of the spirit is with him. All fulness of spiritual gifts and graces is in his hands, and I doubt not he will impart those gracious supplies which are necessary to the efficient and prosperous carrying forward of the work. The day of our brother's removal will ever be an epoch in the history of the mission. May it be one from which we shall have in future years to date hearty and well-sustained co-operation in the work of the Lord; and as the cheering result—more copious showers of blessing, and more abundant success than we have yet enjoyed. If it

be so, (O that it may be!) will not the emancipated spirit of Charles Lacey—that surely can never cease to be deeply interested in Orissa's welfare—rejoice with transports of joy far transcending our conceptions who are in the body?

Does not this solemn event call on some zealous and earnest young men in our connexion to hasten to the help of the Lord against his mighty foes in Orissa? Not that they can be Charles Lacey's at once. It will require many years of toil and prayer and intercourse with the people before they can be what he was, in the maturity of his career, even if they should be equally qualified. It required more than a quarter of a century to make him all that he was when, ripe in years and rich in experience, the Lord called him home. The work is great; the difficulties of it are great; the joys of it are great; the promised recompense is great. Who then is willing to consecrate his service this day unto the Lord? Yours affectionately,

J. BUCKLEY.

REPORT OF THE F. W. BAPTIST FOREIGN MISSIONARY SOCIETY, 1851.

(Continued from page 160.)

JELASORE.

Missionaries.—J. Phillips and Wife.

Native Preachers—Mahes and Silas Curtis.

The daily preaching of the gospel, the distribution of tracts and portions of the Scriptures among the people, and the superintendence of a small school, were the chief means employed at this station the past year for the good of the heathen. During most of the dry season, brother Phillips was less in his study and more among the people than in former years. The bazaars, markets, and villages within reach of the station were, as formerly, the scene of the labours of the missionary and native assistants when they were about home.

Native Christian Community.—This community consists of six families, viz.;—1. Mahes, the native preacher, who was originally from Calcutta. Last year his family consisted of a wife, one child, his mother, and two sisters. 2. Silas Curtis, the other native preacher. He is the oldest baptized member of the mission, and has a wife and three children. He is not popular as a preacher, but is very substantial and highly esteemed. Nathaniel Thurston, a poor crippled boy, who is supported by the church, resides in his family, as does Peter, who is mostly employed as a cultivator. 3. Elias Hutchins. He has a wife and child, and it is

hoped he will become useful as a preacher. 4. Gad, his wife and two children. 5. Reuben, the native doctor. He has a wife and two children. 6. Jane, who was deserted by her husband some years since. She has two children, and knits and sews for sister Phillips.

Besides these families, there were at the station last year, Daniel P. Cilley, Shem, Jack, and two Santal boys who had broken caste. There was also one Santal lad who had not broken it.

The Church.—During the past year one was excluded from the church, one was restored, five were dismissed, four were added by letter, and one by baptism. The present number of members is fourteen.

Two women not belonging to the church died in Jelasore, who it is hoped died in the Lord. One was an aged Bengali pilgrim, who had been eighteen months in the family of one of the native christians. She gave good evidence of piety, and would soon have been added to the church had she lived. Her end was peace. The other was a weak-minded, excluded church member, who had often fallen into sin. As her end drew near, she prayed earnestly to Him who came to seek and to save the lost. She became perfectly composed, and her hope sustained her in death.

Abhir, the person who was added to the church by baptism, had been an interesting inquirer for some time. He has a wife, two widowed sisters, and a niece in his family. They have all broken caste, and seem to be of the same mind with himself. He is a jeweller, resides in his own village, about six miles from the station, and is in comfortable circumstances. His baptism, which was an occasion of much interest, took place at his own home, and most of his neighbours witnessed the sacred ordinance in silent wonder. None appeared to bear him the least ill will, while several of his more intimate friends seemed to look on with feelings akin to those of envy. When asked if they would allow Abhir to go alone to heaven, the reply was: "He has escaped, let him go on before, and we will consider the matter." They still lingered around as if loth to depart, and only left the house when *dinner* (which Abhir had taken care to provide for his christian friends) appeared. A few of his heathen friends who had come from a distant village to witness the baptism were provided for *apart*. The female members of the family have learned to read; and the eldest sister, a woman upwards of forty, makes herself useful in the village by reading and conversing with her own sex. It is hoped she will, at no distant period, unite with the church.

Schools.—The only school sustained at Jelasore last year, consisted of nine boarders,

who are all nominal christians, and about a dozen village lads. All the more advanced scholars have left the school, excepting Daniel and Shem, who are members of the church. These two are now teachers of the school, and with the native preachers form a class which is daily taught by brother Phillips.

At the date of a letter lately received, a school house had been built in Abhir's village, in which a school was soon to be commenced. Daniel was to be the teacher, and the people seemed anxious for a school.

Itinerating — During the cold weather, brother Phillips and the native preachers made two considerable tours of about a month each, for the purpose of extending the gospel more widely among the people. The first was made mostly in the neighbourhood of Dantoon and Makadia. During their second tour, they attended the annual fairs at Sarsangka and Olmara, where, for several successive days, they preached and distributed the word of life among persons assembled from remote villages. The missionaries were interested to learn, as one of the signs of the times, that the fairs or jattras were much less profitable to the brahmins. The zeal and devotion of the people had so much abated as scarcely to make it an object to maintain these annual exhibitions were it not for the show of life and vigour they impart to a sinking cause. The missionaries felt assured that a great and salutary change was taking place in the views and feelings of the people generally. Far less opposition was shown than formerly, and many were ready to listen to, and discuss the claims of the gospel, while they freely discarded all confidence in their own absurd shasters. Several interesting enquirers were met who were anxious to receive further instruction, and who appeared to be "not far from the kingdom of heaven."

At Olmara, brother Bachelor and his native preachers joined the missionaries from Jelasore, and remained with them nearly three weeks. This union increased their strength, and the party visited several large markets, performing much labour, which it is hoped will not be in vain in the Lord.

MISSIONARY ANNIVERSARIES.

KEGWORTH AND DISEWORTH.—On Lord's day, March 28th, the Rev. W. Jarrom, late of China, delivered two excellent and effective discourses here on behalf of the mission. On the afternoon of the following day, at Kegworth, the Rev. H. Hunter of Nottingham preached a very impressive sermon to a large congregation; and in the evening the annual meeting was addressed by Revs. H. Hunter, E. Stevenson of Loughborough, and W. Jarrom. On Tuesday evening, the 30th, the

Diseworth meeting was held. After short addresses from the chairmen, Mr. Gayton, deacon, and the pastor, Mr. Jarrom spoke for nearly two hours, rivetting the attention of the people to the last. These meetings were the largest, and perhaps the best, that have been held here for many years. Collections and subscriptions, £14. 15s. 8½d. J. T. K.

DERBY, St. Mary's Gate.—The anniversary services for the mission were held in this place on Lord's day March 28, when two sermons were delivered by Rev. J. C. Pike. The public meeting on the following evening was rendered deeply interesting by the presence and address of Capt. MacVicar, who gave an account of the operations of the British Government in the suppression of the Khond sacrifice. The other speakers were Revds. Messrs. Gawthorne, C. Pike, Goadby, and Mr. R. Pegg.

BIRMINGHAM.—On Lord's day, March 21st, two excellent sermons were preached on behalf of the missions by the Rev. W. Jarrom; and on the following evening an interesting public meeting was held, Mr. W. Morgan in the chair. The Revds. J. Hooper, G. Cheate, W. Evans, J. G. Pike, W. Jarrom, T. Swan, and P. Sibree took part in the proceedings. Contributions and collections nearly £60.

CONINGSBY.—On Sabbath day, April 11th, two sermons were preached for the mission at Coningsby, by brother E. Stevenson. The following afternoon a sermon was preached in the same place, for the same object, by brother T. Yates. A missionary meeting was held in the evening, when addresses were delivered by brethren Judd, Stevenson, Yates, and two Wesleyans. Collections, &c. were considered good.

MARCH.—On Sabbath day, April 11th, two sermons were preached at March, for the mission, by brother Yates. On the following Tuesday evening, a missionary meeting was held at the same place; brethren Jones, Stevenson, Yates, and Abbott were the speakers. Collections, &c., in advance of some former years.

PETERBORO'.—On Wednesday afternoon, brother Stevenson preached in our beautiful new chapel at Peterboro'; and in the evening a missionary meeting was held. Brethren Lee, Stevenson, Yates, and two Wesleyan ministers were the speakers. Congregation and pecuniary proceeds were very gratifying.

MEASHAM AND NETHERSEAL.—Feb. 15th, missionary sermons were preached at Measham and Netherseal by brother Yates. The meetings on Monday and Tuesday evenings were addressed by brethren Staples, Pike, Smith, &c. Congregations were highly encouraging. Collections not known to the writer.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 162.]

JUNE, 1852.

[NEW SERIES.]

OPENING OF ÆNON CHAPEL, BURNLEY, LANCASHIRE.

THE substance of the following remarks, connected with the opening of this handsome edifice, appeared in the "*Burnley Advertiser*," May 1st, 1852. On Good Friday last, April 9th, the above chapel was opened for divine worship. The foundation stone was laid on the 25th of December, 1850, by George Foster, Esq., of Sabden. Since then the edifice has gradually risen, under the superintendance of J. Green, Esq., Architect, and the skilful labour of Mr. R. Smith, mason; Mr. W. Parker, joiner; Messrs. J. Ratcliffe and Son, plasterers; Mr. H. Berry, glazier; and Mr. G. Ashworth, gate-maker—to all of whom great credit is due for the manner in which their respective duties have been fulfilled. The principal front of the building is in White Lion Street, is in the Italian palatial style of architecture, and consists of projecting centre, triple circular-headed windows, pick dressed, frosted, and channelled rustics, moulding string course, central window over, the whole enriched with Corinthian columns, pilasters, and projecting balconies. Each of the front doors is approached by a large broad flight of steps, and is arched with polished channelled rustics and moulded key-stones. The whole front is surmounted with a bold cornice, supported on blocks. In the frieze is cut, in bold Roman characters the name of the chapel—"ÆNON," and the date 1851. The front, altogether, has a light, pleasing effect, to which its polished ashler stone has in a great

measure contributed. The sides of the chapel are built in a plain, but neat style, and correspond exceedingly well with the other portions of the edifice. The columns, to which the front gates, leading to the front steps, are affixed, are surmounted with noble and richly wrought caps, and the palisading is both of an ornamental and substantial character. The interior is spacious, lofty, and well-lighted; a large chandelier with 30 gas-lights being suspended from the ornamental ceiling. The east window is very pretty, the glass being richly stained, and of an elegant design. Under the chapel is a commodious school-room, with vestries or class rooms suited for all the purposes for which the congregation can require them. Whilst every architectural effect has been given to the building, and every convenience studied (under the circumstances), warmth and a plentiful supply of pure air have not been neglected—proving that comfort, beauty, ease, and spaciousness can be combined when the architect possesses the necessary ability to unite them in "one harmonious whole." The cost of the building will be about £2,700. It will accommodate about 1000 persons, and may be said to be the first chapel built in the town by the General Baptists of Burnley, the old one being about half a mile from the "busy haunts of men."

The opening services on the morning of Good Friday were commenced

by the Rev. J. Batey, pastor of the church, giving out that beautiful hymn beginning with:—

“And will the great eternal God,
On earth establish his abode?
And will he from his radiant throne,
Avow our temples for his own?”

The Rev. R. D. Wilson, the Rev. E. Darke, the Rev. D. D. Evans, of Burnley, and the Rev. Mr. Wood, of Padiham, also took part in the devotional services. The Rev. Mr. Pike, of Derby, was expected to deliver the morning and evening sermons, but he was prevented doing so from severe indisposition. His son, Mr. John Baxter Pike, of Bourne, however, ably officiated in his reverend father's stead, preaching two impressive discourses to numerous, respectable, and attentive hearers. The morning sermon was founded on Heb. xii. 22—24. At the conclusion of the service, several ministers and friends partook of dinner, and in the afternoon a large number of persons connected with the chapel, joined by others belonging to kindred religious societies, sat down to tea in the large school room. At half past-six the evening service commenced. Mr. Pike selected his text from Rev. xxii. 17. The opening services were continued on the two following sabbaths, when the Rev. J. Burns, D.D., of London, and the Rev. J. Goadby, of Loughborough, preached sermons which were excellent in spirit, choice in language, and powerful in effect. The proceeds exceeded the most sanguine expectations of the friends, amounting to the very handsome sum of £204 15s. 6½d. (inclusive of £40 at the opening of the school room.)

It may not be unacceptable to the readers of the Repository to add a few remarks connected with the history of the church at Burnley. This church, like those of Queenshead, Halifax, Hoptonstall Slack, and others in this district, owes its existence, under God, to the church planted by the Rev. Dan Taylor, at Birchcliff, a short time before the formation of the New Connexion in

the year 1770. The truly apostolic spirit of that faithful minister of the cross impelled him to sound out the word of the Lord to regions beyond. His church imbibed the same spirit for the diffusion of the gospel, and their zeal, as early as the year 1776, had conducted them to Worsthorn, a small village about two miles distance from Burnley. In the summer of this year they began preaching to its inhabitants in the open air. After they had preached a few times one of the inhabitants opened his door to receive the ministers; and for some time they published the word of life in his house. Mr. Richard Folds, an occasional preacher in the Birchcliff church, removed his residence to Worsthorn, and became the minister. About 1780 it was determined to remove to Burnley, where it was thought the cause was more likely to prosper. Being encouraged by the steady, though small increase of the cause, it was deemed desirable that the friends in Burnley should be organized into a distinct church. Twenty-two of the members of Birchcliff, who resided in that neighbourhood, were, therefore, regularly dismissed, and Mr. Folds accepted their invitation to become their pastor, and was ordained, March 28, by Messrs D. Taylor, J. Taylor, and J. Sutcliffe. Mr. Edmund Whitaker, who subsequently became the minister, and afterwards removed to Melbourne, was baptized with three others, by Mr. D. Taylor, the day before the ordination of Mr. Folds. At this time preaching was conducted in the town in the minister's house, and the cause continuing to increase, it was determined to erect a chapel; but the friends being generally poor, and unable to build in the town, they erected a meeting house in Burnley-Lane, about half a mile from the town. From various causes the prosperity of the church was very small, so much so that the Association Minutes for 1810 records the number of members to be twenty-one, which is one less than when the church was formed

thirty years before! This was often attributed to the unhappy choice of the site of the chapel. In the Association letter for 1817, the church utters the following lamentation, "We lament that so few are converted to God; and that we are not more zealous. It is generally thought, that, were our meeting-house in the town, we should be better situated." This continued to be the conviction of the church for many years, and several attempts were made to remove into the town, but they all proved abortive. During the ministry of the Rev. T. Gill the chapel underwent considerable improvements, and new and commodious school-rooms were erected, which greatly improved the circumstances of the church. But still it was felt that the situation of the chapel militated against the progress of the cause, for notwithstanding the town was rapidly increasing it was in an opposite direction to Burnley-Lane. At the close of the year 1849, the pastor, the Rev. J. Batey, resigned his charge to take the oversight of the first G. B. church, Sheffield.

On his removal a number of members connected with the Burnley-Lane church, anxious to see an interest established in the town, hired a room in a central situation and commenced worship in the place in the month of February 1850. Having received an honourable dismission to be formed into a separate church, they applied to the Yorkshire Conference, assembled at Leeds, April 2, 1850, for its approval of their being organized, by Messrs. J. Batey, E. Bott, and J. Hodgson, Esq., which was agreed to. On May 10th, these brethren met the friends in the "upper room," where they worshipped and formed them into a church state. In this room the church continued to meet until the opening of the new school-room in September last, where they have conducted divine service up to the opening of their beautiful sanctuary on Good Friday. "What hath God wrought!" "Who hath despised the day of small things?" May the "little one become a thousand, and the small one a strong nation." Amen.

RECONCILIATION.

THIS doctrine in the christian system occupies a very prominent position, and it is a subject on which the apostle Paul writes very explicitly. In order to obtain clear and correct views of reconciliation, it is necessary that we should first ascertain the meaning of the word employed. The import of the term, if we are to be guided by the lexicons of the original language, or by the dictionaries of our own, is, in substance, the restoration of parties who had been at enmity, to favour and friendship. But, the highest authority to which we can appeal as to the meaning of the word in an evangelical sense, is the individual who was inspired of the Holy Spirit to employ it—this is Paul. While the correctness of this divinely

inspired writer is unquestionable, we shall see that the way in which he uses the word renders its import obvious and unmistakable. And it is pleasing to observe that our lexicographers, as the following quotation from Ephesians ii. demonstrates, are, in this instance, in exact agreement with Paul.--"But now, in Christ Jesus, ye who were sometimes far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body

by the cross, having slain the enmity thereby; and came and preached peace to you who were afar off, and to them that were nigh." The reconciliation of which this passage speaks, is not the reconciliation of man and his fellow man, but of poor wretched man and the blessed God—that reconciliation of which, in another letter, the 2nd to the Corinthians, chap. v, our inspired author writes in these melting strains:—"Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." All men, while in nature's darkness, by the committal of those wicked works, to the perpetration of which our fallen condition prompts, are constituted the enemies of God. But, blessed truth! God is never the enemy of man. "God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life,"—"the world," the whole family of man, without one exception. "God so loved the world." How? Not in the way of approval, but in tender pity, and in sweet compassion; just as the father loves his prodigal child, and as we should learn to love our enemies. It is not God, then, we humbly conceive, but, as some of our best and wisest men affirm, who has to be reconciled to us, but we awfully guilty offenders, so that we may be delivered from everlasting woe, and may be brought to enjoy peace with God, must be reconciled to the merciful, and gracious, and forbearing, but justly offended Jehovah. In proof, see 2 Cor. v. 18—20. True, God is angry with the wicked every day, but this anger is neither boiling passion nor sullen enmity; it is the Holy One's displeasure at sin. Bound by his own holy law, and by the spotless purity of his own attributes, God must eternally punish the finally impenitent; but, in the riches of his grace he invites poor sinners to repent of sin, and to turn to Him—to

receive at His hands, through the mediation of Christ, pardon and reconciliation, justification and sanctification, and hereafter, eternal glory! It is not unworthy of remark, that, in speaking of reconciliation (in a more general manner than that which is attempted in this paper), the Word of Divine truth proceeds on the principle of the *offender* being the party to be reconciled to the *offended*. Does the Jew of old on coming to the altar to worship remember that his brother "has ought against" him? He is not to offer his gift now, "but," says our Lord, "go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. v. The conduct of the absconding wife, (as a contemplated event,) is to be thus regulated,—“If she depart, let her remain unmarried, or be reconciled to her husband.”—1 Cor. vii. And this course of proceeding was not new, even in the days of our Lord and his apostles. Samson visits his treacherous wife with a kid, clearly that she, notwithstanding her barrenness, might be reconciled to him, her dishonoured husband.—Judges xiv., xv. In this process, while the offended one abhors the sin, he is ever favourably disposed to the sinner, and beseeches him, the offender, to turn from sin in order that he may be restored to the favour of the party whom he has offended. The one full of enmity is to be reconciled; the other, full of grace, is ready to forgive. What a happy state of things would prevail were we in our individual, and in our church capacities, to cultivate a reconciling disposition.

To the devout and reflective mind what a glorious doctrine as at once seen and felt is the doctrine of reconciliation? *We* guilty sinners, who, in our carnal mind are at enmity against God—the God of love; *we*, whose wicked works constitute us the enemies of God; *we*, thus deserving of eternal punishment, can—may, be reconciled!—restored to the favour of

God! And it is an unquestionable fact, that if at this moment we are penitent believers, we are actually in this reconciled condition, and as such, are heirs of the inheritance that is incorruptible, undefiled, and that fadeth not away! For all this, bless the Lord, O our soul! God, in his boundless wisdom and unparalleled grace, "contrived the way;" and Jesus, the glorious Son, one with the Father, beyond all expression rich in grace, becomes the medium. The glorious gospel of the grace of God is the divinely appointed instrumentality, and faith in the gospel is the instituted means of reconciliation; hence, the believer's language is, "We also joy

in God, through our Lord Jesus Christ, by whom we have now received the (atonement), reconciliation."* As ministers, we would not attempt to aggrandize our office, but we would glory in our commission to preach the gospel; and in this preaching, as a part of the work assigned to us, we would, with all the ardour of which we are capable, address ourselves to perishing sinners, crying, "We pray you in Christ's stead, be ye reconciled to God."

J. KIDDALL.

* Atonement here, Rom. v. 11., is the same word in the original, (καταλλαγήν) as reconciliation in 2 Cor. v. 18.

THE GENEVA VERSION OF THE ENGLISH BIBLE.

(Continued from page 504.)

THE reader should be informed that the Geneva version was the first English Bible divided into verses;* and the first that contained brief notes explanatory of the sacred text. The copy in the writer's possession, which is more valued than gold and silver, was printed in 1602. The text is in black letter, and the annotations are in Roman type: in those texts in which a word or two was necessary to complete the sense, it is given in a different character, to apprise the reader that it is not in the original: the translators of our present Bible wisely imitated their Geneva predecessors in this respect. It has marginal readings, and references, which though scanty, must have been very useful to the diligent readers of the Word of God two centuries and-a-half ago. The Apocrypha is bound up with the canonical books, but the reader is explicitly informed that these books were not to be "read and expounded publicly in the church," nor

adduced to "prove any point of christian religion," but to be received "as books proceeding from godly men," and to be read for the "advancement and furtherance of the knowledge of the history, and for the instruction of godly manners." It has also "two right profitable and fruitful concordances," appropriately, I may add, so designated, and a hymn on the excellency of the Holy Scriptures, "with a prayer for the true use of the same,"† and directions to the reader how he may profit by the reading of the Word. "The annotations on all the hard places are described according to the style of our forefathers as most profitable;" and some, not all, the notes are worthy of being thus spoken of. This translation of the Bible passed through probably not less than one hundred and fifty editions in sixty years.‡ This is the more deserving of notice, inasmuch as it was never,

+ This is not, I believe, in the earliest editions.

‡ This estimate includes the editions of the New Testament that were published, as well as of the whole Bible.

* An edition of the New Testament had been previously published, which was thus divided.

like the Bishop's Bible, (a translation made because the Geneva one was offensive to some persons in high places) set forth by authority, but its circulation was much more extensive. It was, for more than half-a-century, the family Bible of British christians. The best men and best women in the land valued it as the companion of their most hallowed moments—the medium of their purest enjoyments—their only guide to immortality. Many a fireside in Old England was cheered in troublous times by the perusal of its precious pages, and many a sufferer for the truth of God, reading its exceeding great and precious promises, took joyfully the spoiling of his goods, knowing that he had in heaven a better and more enduring substance. It was a lamp that irradiated the path of

many through the dark night of life. It was a life-giving stream at which many of Zion's travellers daily drank, and were refreshed on their journey to the heavenly Jerusalem. Scotland, it may be added, as well as England, rejoiced in the light that beamed from the Geneva Bible.

The following is the hymn above referred to on the excellence of the Word of God. The reader will notice that Watts has enriched one of his hymns with imagery borrowed from this earlier attempt at sacred song, and will probably think that he has not, in every instance, improved on the language (See G. B. Hymn Book, p. 167; or, Watts's 2nd Book, hymn 119) of the incomparable treasure of the Holy Scriptures, with a prayer for the true use of the same:

- Isaiah xii. 3; xlix. 10. Here is the spring where waters flow,
 Rev. xxi. 16*; xxii. 17. To quench our heat of sin ;
 Jer. xxxiii. 15. Here is the tree where truth doth grow,
 Psal. cxix. 160. To lead our lives therein.
 Rev. ii. 7, and xxii. 2. Here is the Judge that stints the strife,
 Psal. cxix. 142, 144. When man's devices fail ;
 John vi. 35. Here is the bread that feeds the life,
 That death cannot assail.
 Luke ii. 10. The tidings of salvation dear,
 Comes to our ears from hence :
 Ephes. vi. 16. The fortress of our faith is here,
 And shield of our defence.
 Matt. vii. 6. Then be not like the hog, that hath
 A pearl at his desire,
 2 Peter ii. 22. And takes more pleasure in the trough,
 And wallowing in the mire.
 Matt. vi. 22. Read not this book, in any case,
 But with a single eye ;
 Psal. cxix. 27 and 73. Read not, but first desire God's grace,
 To understand thereby.
 Jude 20. Pray still in faith, with this respect,
 To fructify therein,
 Psalm cxix. 11. That knowledge may bring this effect,
 To mortify thy sin.
 Josh. i. 8; Psal. i. 1, 2. Then happy thou, in all thy life,
 Whatso to thee befalls ;
 Psal. xciv. 12, 13. Yea, double happy shalt thou be,
 When God by death thee calls.

* I have literally copied from my own Bible; but it is a mistake: it should be Rev. xxi. 6.

O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of thy holy Word, assist us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine own image, to build us up, and edify us into the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ's sake.

No intelligent person that has carefully examined the Geneva Bible, can speak lightly of its merits. As an evidence of its excellence, it may be mentioned that at the Hampton Court Conference, when the translation now in use was proposed on account of the alleged errors of the Bishop's Bible, all the texts that were adduced as mistranslated in that version, are faithfully rendered in this; but this fact it was not convenient for bigoted ecclesiastics to mention, or for an arbitrary monarch to appear to know. This version was especially obnoxious to James I. Does the reader inquire on what ground? The answer is at hand. James entertained no low opinion of the royal prerogative. He was one of a family whose besetting sin it was to act as if the king was every thing, and the parliament and the people nothing. He could not bear to be told that under any conceivable circumstances it was lawful to disobey the sovereign. It so happens that the note on Exodus i. 19, respecting the Egyptian midwives, reads as follows:—"Their disobedience was lawful; their dissembling sinful." Very proper, the reader will say; but not so thought that "High and Mighty Prince, that most dread Sovereign," who then disgraced the British throne. To his royal understanding it appeared that if it were admitted to be lawful to disobey king Pharaoh, it might not be deemed wrong to disobey even king James, and therefore the Geneva Bible was pronounced to be the "worst of all" the transla-

tions made into English, instead of being, as at that time it unquestionably was, the best of all. The royal critic added, that "some of the notes were very partial, untrue, seditious, savouring too much of dangerous and traitorous conceits; as for example, the 1st chapter of Exodus, 19 verse, where the marginal note alloweth disobedience unto kings." But if he had been more familiar with the book he despised, he would have had no difficulty in adducing notes in which the same sentiment is much more strongly expressed.

Uncandid critics, (Macknight for example) have sometimes urged that the Calvinism of the translators, modified their translation of divers passages. The best answer to this accusation will be to give their rendering of some of the texts which are most frequently adduced to establish the glorious truth, that the sacrifice of Calvary was a provision for the salvation of the whole human family, "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v. 15. "Who will that all men shall be saved," and come unto the knowledge of the truth. Who gave himself a "ransom for all men, to be a testimony in due time."—1 Tim. ii. 4 and 6. "But we see Jesus, crowned with glory and honour, which was made a little inferior to the angels, through the suffering of death, that by God's grace he might taste death for all men."—Heb. ii. 9, "And he is the reconciliation for our sins, and not for ours only, but also for the sins of the whole world."—1 John ii. 2. The rendering of Titus ii. 11, will be thought by some an improvement on our own version, "For the grace of God that bringeth salvation unto all men hath appeared." But some of the notes are very Calvinistic; and occasionally language is used, which the judicious advocates of Calvinism would now scruple to employ.

The reader may be interested with the rendering of a few texts as a specimen of this excellent version. It would be easy to give many texts, and even whole chapters, to shew how slight is the difference between this translation and that which has been our companion from early years; and to prove that the style, so simple, beautiful and venerable of our loved Bible was derived in no inconsiderable degree from the one now under consideration; but it will be obviously better to give a few renderings which are slightly different from ours; and some, at least, are real improvements. Throughout 1 Cor. xiii. instead of charity there is love. To repent, is in a few places "amend your lives," but more frequently repent is used. In Acts xii. 4, it is "after the passover," instead of "after Easter," which was unwarrantably forced into the text. Our translation of Acts i. 20, conveys the idea that Judas Iscariot was a bishop—"His bishopric let another take."* Well, the advocates of diocesan episcopacy are, so far as I am concerned, welcome to all the support which can be derived from the case of bishop Judas. I fear that too many who contend for apostolic succession, are like him in hypocrisy and covetousness. The Geneva Bible has, "Let another take his charge." Let the reader carefully compare the following renderings with those of the common version, and, if he be able, with the inspired original, and form his own judgment. "For every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment."—Exodus iii. 22. So also Exodus xi. 2 and xii. 35, ex-

* I am aware that *ἐπισκοπήν* is used in the original, but no candid person will affirm that it conveys the same idea as "bishopric" now does to an illiterate English reader. The Acts of the Apostles is, perhaps, less accurately translated than any other part of our invaluable English Bible.

cept that in the former text "require" is used instead of "ask." "Kiss the son, lest he be angry, and ye perish in the way, when his wrath shall suddenly burn: blessed are all that trust in him."—Psa. ii. 12. "Thy people shall come willingly at the time of assembling thine army in holy beauty; the youth of thy womb shall be as the morning dew."—Psa. cx. iii. "The desert and the wilderness shall rejoice; and the waste ground shall be glad and flourish as the rose."—Isa. xxxv. 1. "And there shall be a path and a way, and the way shall be called holy; the polluted shall not pass by it, for he shall be with them, and walk in the way, and the fools shall not err."—Isa. xxxv 8. Behold my servant shall prosper; he shall be exalted and extolled, and be very high."—Isa. lii. 13. Many portions of the Book of Psalms and of the prophecies are translated with great perspicuity and fidelity, but it would swell this paper to an unreasonable length to give the evidence of this in detail. The title of the Gospels is not as in our Bible, "The gospel according to St. Matthew," &c., but "The holy gospel of Jesus Christ according to Matthew," &c.; and the reader may be aware that it is more accordant with the usage of antiquity to prefix the word "holy" to the gospel, than to apply it to the writer; but the practice of saying and writing with naked simplicity, the gospel according to Matthew, or Mark, or Luke, or John, as the case may be, claims a still higher antiquity. Some of the choicest texts in the gospels—the beatitudes, Matt. xi. 28—30, John xiv., xvi. for example—are translated the same as in the present version, with scarcely the variation of a word. The rendering of Luke xxiii. 32, a text which has been sometimes improperly pointed, and still oftener carelessly read, so as to convey the revolting idea that our blessed Lord was a malefactor as well as the others, is doubtless an improved one—"And there were two

others which were evil doers, led with him to be slain." A few renderings from the epistolary parts of the New Testament may not be improperly added. "We together are God's labourers."—1 Cor. iii. 9. After a frequent and careful examination of this text, and its connection in the original, and after studying the argument of the apostle, I cannot but say, that I greatly prefer it to the common reading. Clearly the meaning of the apostle is not, that we are associated in labour with the infinitely blessed God, but that christian ministers are labouring together in the service of God, and therefore the favouritism which the Corinthians manifested was improper, inasmuch as they were all engaged in a common cause, and serving a common Master. 2 Cor. vi. 1, reads, "So we, therefore, as workers together, beseech you that ye receive not the grace of God in vain." 1 Cor. xvi. 22, is as follows: "If any man love not the Lord Jesus Christ, let him be had in execration, yea,

excommunicate to death." 2 Cor. v. 9, conveys a pleasing idea, "Wherefore also we covet that both dwelling at home, and removing from home, we may be acceptable to him." Phil. i. 21, reads, "For Christ is to me both in life and in death advantage." Phil. i. 23, expresses with much force the inspired idea, "For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all." Col. iii. 11, reads, "Christ is all in all things." 2 Tim. ii. 6, is, "The husbandman must labour before he receive the fruits." 2 Tim. iii. 16, is rendered, "For the whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness." Heb. xii. 1, is, "Wherefore let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth down, and the sin that hangeth so fast on; let us run with patience the race that is set before us."

To be concluded in our next.

THE SYMBOLS OF SCRIPTURE ILLUSTRATED.

NO. I. THE SHEPHERD AND HIS FLOCK; OR, THE DUTY OF THOSE WHO LOVE CHRIST MOST.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—JOHN xxi. 15.

It is now the season of Spring, the season which, on many accounts, is the most interesting of all the four. We can now adopt the song of the wise man and sing,—

"See the winter is past,
The rain is over and gone;
The flowers are seen in the ground,
The time of song is come,
The voice of the turtle dove
Is heard in our land;
The fig-tree is sweetening
Her green figs;
The blossoming vine
Sends forth its fragrance."

And when, like Solonon, we can

ascend some elevated spot, and "look from the top of some Amana, from the top of Shenir and Hermon," what an amazing scene is laid out before us; what boundless variety and richness every where! Nature has changed her wintry garb for the enamelled robe of spring. Her clear and gentle voice is now heard on every hand, saying,

"Come forth, O ye children of gladness,
come! [home;
Where the violets lie may now be your
Ye of the rose cheek and dew-bright eye,
And the bounding footstep to meet me fly,

With the lyre and the wreath and the joyous lay!
Come forth to the sunshine, I may not stay."

Spring is a joyous season. It is the youth of the year. Go into the fields, and every thing is full of life and joy and loveliness. As you pass along, you may see the beautiful violet peeping from beneath its broad leaves, and from among the weeds which surround it—emblem alike of the beauty, modesty, and dangers of youth—to catch a glimpse of the sun; the pale primrose, basking in his beams; the crimson-tipp'd daisy, and "blessed childhood's darling, the buttercup;" the pearl-tinted blossom of the hawthorn; in a word a lovely "paradise blooms around." But there is nothing even in spring which excites in the mind more delightful emotions than when

"Young lambs at play
Leap o'er your path with animated pride,
Or gaze in merry clusters by your side."

Every body loves lambs. Colonel Gardiner once groaned in spirit and said, "O that I were that dog." Many a child whose lot is hard, who oftener hears curses than kind words, and receives kicks more frequently than kisses, as he passes through a field at this season of the year might with propriety wish, "O that I were that lamb, that I might be cared for and loved as it is." Should such an one, whose breast is heaving with sorrow, and from whose lips the above wish has sometimes escaped, read these lines, we would remind him or her that there is one, at least, who thinks of you and cares for you with the most affectionate interest. This one is Jesus. Jesus loves you, and his will concerning you is that those who love him most shall act the part of a shepherd to you. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" that is, more than the other disciples; as though he had said, "You seem,

Peter, by throwing yourself into the sea, (7th verse) and by going so readily to draw the net to land, (11th verse), to love me more than the others, is it so, Peter?" He saith unto him, Yea, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my lambs. Jesus not only loved the young himself, but he wished those who *loved him most* to take care of them and instruct them. After this, lest this command should be forgotten, he instructed his beloved apostle John, by the Holy Spirit, to record it in his gospel, that it might be remembered and practised to the end of time.

There are three questions suggested by the verse at the head of this article, which we will attempt to answer. Why are the young compared to lambs? Why should they be especially cared for? What duties are involved in the office of shepherd? Before, however, we proceed to answer these questions, we remark that the reasons we are about to assign, in reference to the first two, are applicable not only to young children, but also to young christians; and that the duties implied in the word "feed," are binding not only on those who love Christ most, but on every pastor and every Sabbath-school teacher. We shall, however, have special reference to young children and the Sabbath-school teacher in the following remarks. In answer to the first question, Why are the young compared to lambs? we reply,—

On account of *their youth and inexperience*. The mind of a child, so far as intelligence is concerned, is almost a perfect blank. The few notions he does possess are exceedingly crude and imperfect. So ignorant are the young, that they often mistake their best friend for their worst enemy, and their worst enemy for their best friend. A lamb will not distinguish a butcher from a shepherd, or the glittering knife from the bright stream gliding through the meadows.

Another reason of the young being compared to lambs is seen in *their simplicity or unsuspectingness*. This is a fruit of their inexperience. Lambs will caper on the edge of a precipice with as much indifference as on a trifling hillock—at the sound of the butcher's knife and steel, with as much glee as at the oaten pipe of the shepherd. Youth is equally unsuspecting. They distinguish not at present between the voice of folly and that of wisdom, between the path to hell and that which leads to heaven.

Again, the young are compared to lambs on account of *their weakness*. What is stronger than a lion? asked the Hebrew Hercules. We ask, on the contrary, what, among animals, is weaker than a lamb? Their power of endurance, or of resistance is extremely small. So it is with the young, whether viewed in relation to body or mind. The mind may soon be corrupted by evil example and instruction, and the body, like a flower, may soon decay. "A little boy was lying pale and thin on his dying bed, and he told his father that he would like him to speak to the Sunday school children after he was gone, and try to do them good. His father consented, and asked if he had thought of anything he would like him to say. He replied, 'I have been thinking that the words, *all flesh is grass*, might be explained to them.' 'And how my dear,' said the father, 'would you like me to explain it?' The dying child replied, 'Tell them that they are not sure of living a moment.'" This is a solemn truth, not only in reference to the man of gray hairs, but is quite as true of the ruby-faced boy or girl. Many a beautiful flower has unfolded itself under the genial warmth of the morning sun, and has withered and died before that sun has set in the evening. Many a frolicsome lamb has gambolled with its meek companions, in the morning, whose limbs have been stiff in death at night. So it is with the young. The only

child of the Shunamite went out to his father to the reapers in the morning; at noon he lay on his mother's knees a corpse.

These, then, are some of the reasons why the young are compared to lambs. The second question we propose to answer is, Why should the young be especially cared for? To this we reply, because their enemies and dangers, are numerous and great. This was the case with lambs in Canaan. To show this we would refer to a few passages of Scripture. When David, the shepherd boy, offered to fight with the giant of Gath, Saul, the Jewish king, thought he was too young, and too weak to engage so formidable an antagonist. David, to remove the king's fears and in proof of his own courage replied;—"Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and when he arose against me, I caught him by his beard, and smote him, and delivered it out of his mouth, and slew him. Thy servant slew both the lion and the bear." In Canaan, then, there were fierce lions and ravenous bears.

Sometimes, too, fierce wolves would with a hideous howl pounce upon the trembling flocks. Jesus refers to this when he says;—"He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

Looking then at the natural simplicity, weakness, and ignorance of lambs, and at the strength, fierceness, cruelty, and cunning of these beasts of prey, it will at once be seen that the lambs were, in such a country, in great danger, and that they stood in the utmost need of the happy care and protection of a shepherd. It was probably to protect the sheep from such wild beasts that the shepherds kept watch over their flocks by

night, as referred to in the Gospels.

The enemies of the young are equally numerous, powerful, cunning, and fierce; their dangers, therefore, are equally great.

First, there is the world with all its allurements and charms. This is a formidable enemy to the young. Multitudes have been ruined by it. It allures only to destroy. It is utterly unproductive of good. Its nature and tendency are only evil.

Then there are the sinful propensities of the heart. "The heart is deceitful above all things, it is desperately wicked; who can know it?" Every child possesses a wicked and deceitful heart. This enemy has slain its thousands and tens of thousands.*

Sin is another enemy. Sin is the Syren of the young. She sings very enticingly, and presents powerful inducements to follow her, but like the world, she allures only to destroy. While the young listen to and follow the voice of sin, she binds chains and fetters around them which the power of Omnipotence alone can break. How many can say of sin,—

"Your streams were floating me along,
Down to the gulph of black despair;
And while I listened to your song,
Your streams had e'en conveyed me there."

Some there are who have been rescued from these treacherous seas, have taken warning, are escaped from the snare, and are now enjoying real happiness. Some advanced in years, and some in the morning of life are thus blessed. Their ears have listened to sweeter music, their eyes have beheld more beautiful sights, and their hearts have exulted in more elevated and durable pleasures. Then there is the devil. "As a roaring lion he goeth about seeking whom he may devour." His power is great, his devices are numerous, craftily executed, and fearfully successful. These are some of the enemies and dangers of the young; they need, therefore, special care, and a wise and powerful protection.

The last question we propose to answer is, What duties are involved in the office of a shepherd? We don't stay to ask on whom these duties devolve, so far as young children are concerned, inasmuch as they have been assumed by the Sabbath-school teacher. All we shall attempt is to specify a few of the duties as here declared,—"Feed my lambs." These duties are included in the word, "feed." Each Sabbath-school teacher should be to his class a shepherd. This part of our subject will be better understood by pointing out a few features in the character and conduct of *eastern shepherds*, for these, doubtless, the Saviour had in view when he said, "Feed my lambs."

We remark, then, that eastern shepherds gave a name to each sheep in the flock. They must therefore have known each sheep. This one feature is indicative of great care and attention on the part of the shepherds. The sheep not only knew the shepherd, but the shepherd knew the sheep. The attention paid to the flock must have been both minute and constant. Now does not this conduct of the shepherd, this minute and constant attention condemn that negligence which characterizes too many Sabbath-school teachers? Are there not many who know nothing of their lambs excepting on the Sabbath? Does not the care and attention of too many cease at half-past two, or half-past four on the Lord's-day? Should a Sabbath-school teacher read this, we say to him, dear friend, make yourself as intimately acquainted with the disposition and wants of your children, as an eastern shepherd does with the dispositions and wants of his flock, and in order to this you must be acquainted with your children during the week as well as on the Sabbath.

An eastern shepherd provided food for his sheep. They led them to the most suitable pastures. In order to this they must have made themselves

intimately acquainted with the surrounding country. A peculiar kind of intelligence was necessary therefore in an eastern shepherd. Ignorance would disqualify a man for such an office. The proper nourishment of a flock would be purely accidental under the care of an ignorant and careless man. He might lead them into green pastures, or into a barren desert; into a fruitful plain like the Jordan, or into a sterile wilderness. On his intelligence and care the support of the flock would mainly depend.

So it is with Sabbath-school teachers and the children committed to their care. The efficient instruction, and mental and moral nourishment of the children depend in a great measure on the care and intelligence of the teacher. He should by all means well understand the peculiar mental and moral wants of his charge, and whither to lead his children that those wants may be supplied. The indifference which some Sabbath-school teachers manifest in this respect is criminal, and cannot be too severely reprobated. Teachers are bound to provide food for their flock, and if they neglect to do so they ought at once to abandon, or be dismissed from their office. We need not say that the proper food for immortal minds is the Word of God. The Scriptures are the pastures into which teachers should lead their flocks. There is food there adapted to every age and every condition. Some of the first truths which should be taught children are repentance towards God and faith toward our Lord Jesus Christ. These constitute the sincere milk of the word. Children may be fed on the historical parts of Scripture, or on the precepts, but of all who are not instructed in the doctrines more immediately relating to the work of Christ, it may be said in the language of Milton,
 "The hungry sheep look up and are not fed."
 These doctrines are the most nutri-

tious. These produce the mightiest and most beneficial effects. These, like Daniel's pulse and water, make those who eat of them "fatter and fairer than all the children who did eat the portion of the king's meat."

Eastern shepherds *led their flocks to pasture*. They went before their sheep. They led the way: they did not drive them. This is a feature in their conduct well worthy the study and adoption of every teacher of the young. There is such a being as the English drover. Most persons know what a kind of man he is. He has very little of the milk of human kindness in his constitution. If there be any difficulty in the progress of his flock, he is all noise and clamour: his stick and dog are in requisition at once. In the instruction of the young it is the *eastern shepherd* the teacher must imitate, not the *English drover*. Every teacher should, if possible, lead his children.

Again, eastern shepherds *watched over their flocks*. At dangerous times and in dangerous places, by night and by day, and when near the resorts of wild beasts, their eyes were especially vigilant, and their care proportionably increased. There are times peculiarly dangerous to the young, when teachers have need to be exceedingly vigilant. A wake, a fair, a ball, places of sinful amusement, frequently have the same effect on the morals of a child as the claws and teeth of a furious wild beast have on the body of a lamb. And yet how few teachers are there like David. Sabbath-school teachers, whenever you see your lambs either in, or foolishly rushing into the devouring jaws of a lion, or a bear, up at once to the rescue. It may require courage. The rapacious beast may growl, you may get a wound in the struggle, but the rescued victim will in after days bless you for your courage and care.

In the heat of the day eastern shepherds led their flock to some cool and shady retreat. There is an allu-

sion to this in the 23rd Psalm; "Thou leadest me beside the still waters," and in Solomon's song.—"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." In seasons of temptation teachers should endeavour to preserve their children from evil, and lead them to places more free from such withering and destructive influence. We believe most heartily that one great reason why the instructions of the Sabbath have so little influence on the minds of children is, because they are almost, if not entirely, deserted by their teachers during the days of the week, and in such seasons of temptation as we have referred to above.

We have thus specified a few of the duties devolving upon teachers of the young, as suggested by the symbols we have been endeavouring to illustrate. And should any Sabbath-school teacher read these remarks, we would entreat him to ask himself the following questions:—How far have I come short of the model left on record for my imitation? Has the quality of the instruction which I have imparted from Sabbath to Sabbath, been what it ought to be? Has my mode of instruction been all that is desirable? Have I not been lamentably deficient in my attention to my children during the Sabbath, through the days of the week, and throughout the year? In right earnest set about imitating the eastern shepherd as a

Sabbath-school teacher, and depend upon it soon the children of your care will, in their moral appearance, be much more fair and beautiful than they are now.

Your employment is not a mean or ignoble one. The office of a literal shepherd was consecrated by the sweet singer of Israel, and that of a spiritual shepherd by the blessed Saviour himself. In times of yore it was considered no inglorious employment to tend the flocks and herds. It is the hollow refinement of modern times which has stamped the impress of meanness and vulgarity on such an office. Kings' daughters have handled the crook, and kings' sons have with their voice and oaten reed cheered the lingering hours of the day, and "chased the loitering sun adown the sky," while their flocks have been grazing around them. Jesus, the great Shepherd of the sheep, when on earth, "gathered the lambs in his arms, and carried them in his bosom."

When some forbade them to approach, he cried, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus loves them still; and not only to every Sabbath-school teacher, but to every one who loves him most, and who possesses therefore most of his affectionate spirit, he says, pointing to the feeble and ignorant children, "Feed my lambs."

Longford.

C.

PRAYER.—The Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the church its duty in reference to the conversion of the world, asks the following significant questions:—"And has not the church almost to learn what is the power of prayer? What conception have we of *believing prayer*, before which mountains depart? What of *persevering prayer*, which causes us to stand continually upon the watch-tower in the day-time, and which sets us in our ward whole nights? What of *important prayer*, which storms heaven

with its "violence and force?" What of *united prayer*, "gathering us together to ask help of the Lord?" What of *consistent prayer*, which regards no iniquity in our hearts? What of *practical prayer*, which fulfils itself? Let but such prayer be understood, let our spirit but "break with such longing," and the expectations of our bosoms shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

STOLEN MOMENTS AT THE LYRE.

BY THOMAS GOADBY.

NO. IV.—A LOOK FROM THE HILLS.

How beautiful is Earth! The loveliest lands
 Seen by the ætherial vision of the bard
 In his wild-winged dreams—the fairest worlds
 Which the star-haunting messengers of God,
 Or the cloud-dwelling spirits of the air,
 Wandering may visit, cannot yield one look
 More sweet, more gentle, more divine than this.
 How beautiful is earth! From this still spot—
 The throne of solitude—how sweet to gaze
 Enamoured on her ever-lovely face
 O'er which the light and shade alternate sweep,
 Like the heart-kindling smiles and playful forms
 That pass by turns o'er Beauty's countenance,
 And woo, and win, and trance the lover's soul.

Musing alone upon this moss-clad hill,
 Green-sloping to the plains, the charmed eye
 Unconscious wanders o'er the varied scene
 And lingers long admiring. Calm, and fair,
 And lovely, as in slumber, lies the world.
 On the still breast of yon bright lake the heavens
 Mirror their azure beauty; no rude blast
 Ruffles that glassy plain, no troubled wave
 Lifts the light skiff that floats beside the shore.
 Around the spreading landscape softly glows
 'Neath the all-viewing sun. The fruitful field,
 Green with up-springing corn, o'er which the lark
 Flutters, and sings, and soars:—the grassy mead
 Sprinkled as with a shower of golden flowers
 Fresh fallen from fair Flora's bounteous hand,
 And cooled by gushing rills whose murmurings,
 Harmonious with the mellow lute-voiced winds,
 Sing only in the listless dreamer's ear;—
 The twilight grove, where 'neath the branching elm
 And the wide-spreading beech the peaceful herd
 In the cool shade repose;—the thick dark wood,
 Whence rises slowly o'er the gloomy pines
 The blue smoke curling from the peasant's cot,
 Seen through the opening glade;—the grey old pile
 Embosomed in the vale 'mid bowering trees.

Which with its grass-grown tower, and ivied walls
 Seems but a piece of Nature's self:—the homes,
 The hamlet-homes, of the rude sons of toil
 Clustering beneath the brow of yon high rock
 Crowned with a sacred fane;—the winding vale,
 Teeming with fleecy flocks and ripening fruits,
 Where peace and plenty in primeval power,
 Twin-sovereigns, reign; and where the still and deep
 And fertilizing river winding rolls,
 Now hid by trees, now gleaming in the sun;—
 And far beyond, lo, the dim hazy hills
 Stretch upward to the bright cerulean sky
 That arch-like spans the world. O'er scenes like this
 Lovely as Eden, or Arcadia,
 Methinks that often wanderers from Heaven,
 Poised on their snow-white wings, must stop and gaze
 And whispering say, "Behold how beautiful."

Oh earth! thou art indeed thrice beautiful.
 Clothed in thy flowing, rich and sun-bright robes,
 Thou seemest to kneel a suppliant at my feet,
 And looking up with thy all-radiant face
 To ask, "Am I not worthy to be loved."
 And who that looks on thee as now thou art,
 Or in thy less enchanting form, would dare
 To say he would not love thee? Who can gaze
 Upon thy changing loveliness, when decked
 In Spring's fresh blossoms, Summer's sunny leaves,
 Autumn's rich robes, or Winter's moonlit snow,
 With heart untouched by thy all-potent charms,
 With soul ungrateful to the living God,
 Who thee hath made so beautiful and fair?
 And yet there are who love thee not—but who
 Pent in the toilful town o'er-canopied
 By a dull smoke-veiled sky, in the loud din
 Of the world's turmoil live a feverish life,
 The votaries of pleasure, or of gold;
 Who never seek thy sweet society,
 Or feel thy healthful, purifying power,
 But steel their hearts to Nature and to God.
 Oh happy golden age when man shall learn
 To yield himself to Nature's influence,
 For she doth sweep as with a poet's hand
 The harp-like heart of man, and doth create
 A soft, melodious music of the soul,
 Holy and hallowing as the harmony
 Which the wind wakes from the Æolian lyre.

OUR MONTHLY BOOK TALK.

No. V.

EIGHT YEARS IN SYRIA, PALESTINE, AND ASIA MINOR,
FROM 1842 TO 1850.

By F. A. NEALE, Esq., late attached to the Consular Service in Syria. Two Vols. 12mo. London: Colburn & Co. 1851.

As to this production—what was personal in the pursuits of the writer, may be briefly dismissed. He appears to have been under a commission to visit the General, Vice, and Petty Consulates belonging to our nation, in various parts of the Holy Land and adjacent provinces of Turkey; and after returning to England, he sent to press these sketches of the scenes and society with which his eight years residence and ramblings had made him conversant. Several of the places of which descriptions are given, were visited more than once, and what is told concerning them is the sum of the knowledge gained, and of the impressions received. Much information is thus condensed, and is conveyed in an easy, off-hand, racy style, which pleasantly transfers to the reader's imagination and memory a collection of facts, the accumulation of which, by the author, was a process of time, and frequently of tiresomeness and trouble not to be envied in the least. Books of eastern travel, have, however, so multiplied of late,—their many-speckled titles alone forming a list almost as long as that of the attendants at a royal levée—that it would not have been easy to vindicate the selection of Mr. Neale's on the score of vivacity or novelty (though it is not a year old) or profundity or originality, or in a word, anything specially and distinctively meritorious as a book of general adventure and description. The sparkling, the deep, the fresh in speculation and in incident, these are common whenever Englishmen write about what they have seen and handled; but in glancing through these volumes, it rejoiced us to observe the writer manifesting a reverence for Scripture and religion, not always apparent (or at any rate transparent) in some recent tourists of

celebrity*; and as his secular office, and still more the gay and untrammelled mode in which he speaks of worldly amusements, guarantee the impartiality of his testimony when subjects of christian interest are introduced—it struck us as that it would not be an unacceptable change of theme if we devoted one "Book-Talk" to a divisional arrangement of passages bearing upon the present territorial and social aspect of the East, biblically and religiously considered. Fleecy notices of this kind, will not, it hardly need be said, supersede such substantial works as Dr. Ed. Robinson's "Researches," or Wylie's "Modern Judea," where the elucidation of Scripture is the avowed and primary purpose; but they have a value of their own as the voluntary contributions of a person having select advan-

* The laborious straining of some travellers to run away from "cant," has met with equivocal success. They have misunderstood the meaning of the word, and have forgotten, too, that the cant of no-cant is the most insufferable of any. Rhapsodic raptures and credulous superstition may be dispensed with; but to survey without pathos the most memorable relics of sacred antiquity—to disown all associational influences in the presence of mouldering greatness—to look at every thing from a modern point of view, and discuss it in a flippant style, dashing the whole with a leer vastly like a sneer, when religion takes her place for a moment in the foreground—this is a Scylla not to be less dreaded than the opposite Charybdis. It may not be "cant," but it is obviously mawkish, to go dancing a jig through countries where every spot has to tell of some wonder performed among its now sleeping multitudes and defaced remains. The author of *Eöthen* [Day-break] is not exempt from some censure on this account, while coruscations of talent play on every page of his narration.

tages of observation, and no wise to be suspected of a professional bias in his memorial picturings of men, morals, manners, and monuments in the East.

And, *first*, Mr. Neale's sketches afford several instances of *Fulfilled prophecy*. This meets the traveller wherever he casts his eye or turns his foot. Mr. N. began his journey northward at *Gaza*, which is not less ruined than when inspected by old Sandys in 1610. The population computed at 15,000 (of whom the "remarkable fact" is, that there are no Jews among them) are domiciled under cover in anything but "a comely and convenient" manner. In two centuries and a-half nearly, the house accommodation has not improved. As Sandys left it, Neale found it. "Its houses are strangely constructed, consisting of a confused mixture of ancient and of the rudest modern architecture: ruins of magnificent palaces dating from the times of the caliphs, rudely patched up with mud and brambles to shelter their present uncouth tenants. In the intervals appear the Bedouin's hut plastered with cowdung, and the well-smoked tents of the Zingari or gypsy tribes." Mr. Neale was the guest of Dr. Esperon, "the medical officer in charge of the quarantine establishment," whose antique residence, which "in its pristine condition had spread itself over nearly half-a-mile of ground, was fast crumbling away to native earth. The whole of the central part had been demolished by an earthquake, and the extremities alone remained, the one being occupied by the Doctor, the other by the Mutzellan, or governor of the town; and these two, though decidedly the best houses in Gaza, came in for an ample share of nauseous exhalations. The room allotted to me had a window that overlooked what was dignified by the appellation of 'The Garden,' which consisted of some fifty square yards of sandy ground, fenced in by an impenetrable prickly-pear hedge, containing half-a-dozen fig and as many palm trees. On the branches of one of these in the immediate vicinity of my window, were nightly perched a couple of discordant hoot-owls, that used to blink and nod and hoot at me in a most appalling

way. Often of a moonlight night, when the rioting of these birds, coupled with the stifling closeness of the atmosphere, had effectually driven sleep from my pillow, have I sat for hours at this window, and meditated on the dreary landscape before me. Heaps upon heaps of crumbling ruins were there, with desolate sand-hills, thinly interspersed with stunted palms, thorn trees and branches, thistles and noxious weeds. All shrubs that flowered sweetly, all trees yielding luscious fruits, birds bright in plumage and rare in song, the brighter and richer gifts of nature were, alas! no longer extant. 'Gaza shall be forsaken,' was the direful denunciation of the prophet Zechariah (ii. 4) [a mistake for Zephaniah] and most fearfully has this prophecy been fulfilled." There is another prediction, (Zechariah ix. 5) "Gaza also shall see it (viz. the fall of Tyre) and be very scornful... and the king shall perish from Gaza." "The once famed stronghold of the Philistines has indeed fallen. But that Gaza was a magnificent and wealthy city (putting aside all other authorities) its ruins and antiquities sufficiently prove. Let us hope that it may soon regain a portion of its greatness, but hitherto the curse of prophecy hangs heavily over it. 'I will send a fire on the wall of Gaza which shall devour the palaces thereof,' (Amos i. 7) and this prediction was at least partly fulfilled when Jonathan went up to Gaza, and the 'people of Gaza shut him out, wherefore he laid siege to it, and burned the suburbs thereof with fire.'"—(1 Maccabees xi. 61, 62.)

An excursion was made to *Ashalon*, of which Zechariah had prophesied, "Askalon shall not be inhabited." The contrast of its past and present state is thus painted,—"The moon was shining brilliantly on the desolation around; not a breath stirred the drooping leaves of the palm-trees, not a sound broke the stillness of the night save the heavy breathing of the deep-slumbering guides that were stretched around us. Even the ocean seemed wrapt in peaceful sleep, and the ripple that broke upon the beach was gentle and noiseless. A fit hour, a fit season, to look upon the wreck that was fast crumbling to earth again.

Men in their health and strength, and with merry hearts had here laboured away the best hours of their manhood, laying stone upon stone of some stately edifice. Many returned to dust before its completion, but they died with the thought that their children should live on to behold and share in the realization of their life's dream. The city was completed—it stood fast, and flourishing for years. 'Twas populous, 'twas rich, 'twas thinned by pestilence, by famine, by war. Time stole on as ever—the same sun that shone brightly upon it in the days of its splendour, shone as brightly at the last hours of its glory. Its children are thick mingled with the dust that is around; so are its halls and its palaces, its domes and its porticos. Its ruins remain yet to point out the spot of its bygone renown, and when these are gone, the same sun may still shine brightly on the straw-hatted antiquaries who may in future generations be digging to discover its hidden foundations. . . . Coffee was soon made and partaken off, and we were speedily cantering along the beach. The goats issuing from their caverns, were at this early hour already mustering opposite their respective folds, bleating loudly for their missing young, and for their breakfasts. Half-naked shepherd boys were shouting and screaming to their respective flocks, whilst their huge dogs were bounding to and fro, and were too much occupied in leading back the straying kids by their ears, to take any notice of our near approach. The whole beach for hours was literally swarming with goats. 'Askalon shall be a desolation, and the sea-coast shall be dwellings and cottages for shepherds and folds for flocks.'—(Zeph. ii. 4, 6.) And so it certainly is."

Every Bible reader is familiar with the denunciations which were pronounced upon the *daughter of Zion* for her persistency in sin; and the woes which were uttered by the lips of divine tenderness seem to reverberate from every hill-side, and to moan from every valley around the once holy city. Is she not "trodden underfoot of the Gentiles," when this is her condition?—"I found it a difficult task, nay, an utter impossibility to reconcile to my mind the astounding fact that

the very ordinary common-place looking Turkish town, filled with soldiers and Jews, Arabs and Greeks, Armenians and Syrians, and merchants, shopkeepers and shorn priests, whose streets and bazaars were so ill constructed, and as crowded with beggars and miserable-looking dogs as ever were the streets of Damascus and Aleppo, or any other town in the Turkish dominions,—could actually be the very Jerusalem, the same majestic holy city of which I had so often, from earliest childhood, read and dreamed. It was difficult to separate the reality from the ideal; yet I know there could be no possible doubt as to my being actually on the very spot where the greatest boon of mercy had been bestowed upon mankind—the great work of redemption completed—though everything about and around me was plainly of a very modern date. I asked for the temple, and the finger of my guide pointed to a minaret (mosque-spire). I thought that at least the holy sepulchre, hewn out of a rock, would be aloof from the busy hum and infidel touch of the Gentile races that thronged the streets; but on the contrary, it was situated in the very centre of the noisiest and most crowded part of the city. . . . The heat of the day, and the clouds of tormenting flies, added to the busy scenes of life, barter, and of uproar, effectually dismantled the place of sacred associations, and made it still more difficult to believe that this spot was, beyond all contradiction, the site of that greatest of all great miracles, the vanquishing of death and its thousand terrors. . . . I saw all that others had so often seen, and what so many writers have but too truly described. I beheld the very tomb of Him that had been led like a lamb to the slaughter, and I stooped down and reverently kissed the stones that encompassed that most hallowed spot on earth. And then I saw how the sepulchre had been defiled by superstition; I looked upon the contrivances of hollow and deceitful priestcraft, designed to impose upon the ignorant credulity of the Greek and the Armenian churches. Crowds of fanatics annually flock hither to light their candles at what they conceive to be a celestial flame, and in the press thousands have been

trodden down and squeezed to death. Yet the impudent imposition, still fully in practice, can be instantly detected!"

Mr Neale errs in stating that there is no contradiction as to the site of the sepulchre. The opinion is gaining ground, that the one now shewn, and regarded as such for 1500 years, is not the true one. Wylie, after an examination of the course taken by the second wall (352—4) asserts, "Of one thing we are certain; this, in the church of the holy sepulchre, is not the grave in which 'the Lord lay.' The monks have been keeping watch for ages around a false tomb. Providence has guarded from pollution the spot where the body of the blessed Jesus reposed. Between the Great Head of the new dispensation, and the great lawgiver of the old, there is this resemblance, that 'no man knoweth of his sepulchre unto this day.'"

Jerusalem is now an Episcopal Protestant bishopric; and of the new cathedral we may, in passing, extract our author's notice: "The cathedral is a beautiful structure, and stands out strikingly amongst the uncouth specimens of Roman architecture that surround it. During the Easter season I was told that the congregation occasionally amounted to nearly 300 souls, protestants by baptism, birth, and inclination. The bishop and his pastors have a hard field to labour in; for Moslem, Greek, Armenian, Maronite, and Fellah (idolater), and especially the Jews, are so difficult of conversion to a creed so palpably differing from their own ideas and traditions, that it would, indeed, apparently be easier for a camel to go through the eye of a needle, than for them to embrace the protestant faith. However, this ministry is one not to be abandoned, and success will be a rich reward for the most toilsome labours." Sacred places are profuse in modern Jerusalem, but the name and the site have generally no authentic connection. "Amongst the many places I visited, as being connected with sacred or ancient history, was the site of Pilate's Hall, pointed out to me with as much assurance, as if my informant spoke from personal recollection. But I shall not stop to describe these places, which, however interesting they may

be to some, I considered as of a very apocryphal character."

The Old Testament predictions in reference to the *sterility of the soil*, and the decay of that natural loveliness which made ancient Canaan a land of desire, have been sternly fulfilled. The vegetation is scanty—the horn of plenty is replaced by the horn of penury, and among the trees of the field, (the vine, the olive, the fig-tree, the pomegranate, and the palm) there is a universal languishment. Mr. Neale in his fitting passages from place to place, saw enough to justify his speaking of the "desolation and ruins of that holy land," and of the "sterile and stony soil in which vegetation seldom attains any perfection, and which in many parts refuses even to nurture the tender blade of grass that springs up with every successive summer shower, and is as regularly withered by the following day's scorching heat." On this account his excursions to the Dead Sea, Jordan, Bethlehem, and the other places noted in Sacred Writ, were full of "miseries and sufferings," having no "bright recollections of pleasant scenes, or happy hours."

Skirting the sea-coast, Mr. Neale conducts us into Northern Syria from Beyrout, the ancient Berytus, to Tripoli, and thence to Latachia, whose situation is picturesquely beautiful, inhabited by the most fanatical set of Turks on the whole sea board, the native christians of which are described as "a very ignorant race, much disheartened and subdued by the oppressive yoke of their Turkish masters." The ancient name of this Syrian town and port was Laodicea, which Mr. Neale, deceived by this identity, has confounded with the Laodicea situated in Asia Minor, near Ephesus and Colosse, by the river Meander. The error is more glaring, as Mr. N. quotes nearly the entire epistle addressed by the Spirit, through John to the Laodicean church, following it up with the remark, "Such was the merciful warning held forth to this church, but the candlestick of Laodicea has long since been removed, and the lukewarmness turned into coldness and neglect. The temple of God no longer exists," &c. But the Laodicea of which John wrote is not like that

of Syria "on the whole a very pretty town," nor are there in it, as in Latachia, professing christians, who, "on Sundays and feast days, when the weather does not permit of rural sports, gather round one more learned than the rest, who is just master of his alphabet, and can manage to read a chapter in the Bible, to which they all listen with devout attention." No, from these we should hope that the candlestick is not entirely removed, ignorant and sunken as they are. But the other Laodicea, which was a city of much distinction, is utterly forlorn, "its temples are desolate; its stately edifices are now peopled with wolves and jackals. Not a single [nominal] christian resides at Laodicea!"—(Horne's Introduction, vol. iii. p. 620.

The *debasement in which the Jews are held* on the soil which their fathers wrested from the warlike tribes of the mountain and the plain, and whence the rays of Solomon's glory radiated to the limits of the civilized world,—was foretold by Moses. They are the despised people—a reproach among the motley assemblage of tongues and tribes that meet in the villages and towns of Palestine. They are not allowed to indulge even their grief where they please. In Hebron "is a mosque now built over the very site of the tomb of Abraham and Sarah, Isaac and Jacob. The Jews, of course, reverence this spot as containing the ashes of their forefathers with whom the covenants of the promise were made; but, alas! for the impious zeal of the Moslem: they dare not even linger near the spot which contains these sacred relics; and their despair and sorrow is strikingly evinced by the manner in which they bewail their fate. Large companies of aged Jews and Jewesses assemble at nightfall around the walls of the mosque, and there in wildest lamentations call upon God to restore to them the sceptre that has passed away. In the height of their tribulation I have seen them dash their heads against the stone walls, tear out their beards by handfuls, beating their breasts with anguish, till the excess of frenzy would gradually abate through sheer exhaustion. The older and more feeble would then creep slowly and

stealthily away, in all probability never again to raise their heads from the pillows on which they rested that night."

Secondly.—Mr. Neale occasionally intersperses illustrations, customs and localities recorded in the Bible. *The wild excitement* into which the pagan priests were accustomed to work themselves, and so stimulate inspiration, is perpetrated in the fanatical antics of their worthy successors, the modern dervishes, the perambulating saints of the Muhammedan church. "I was rather startled to see three or four ferocious looking dervishes enter the room, armed with formidable looking spikes and swords, their long matted hair streaming down their backs, long grisly beards, and such eyes!—eyes that would do credit to the most malignant lunatic. The doctor and myself thought it best to withdraw as a religious ceremony was now about to be performed, and there was no telling to what extent their zeal and fanaticism might carry them, as they would think the act of impaling a christian, or playfully thrusting him through with a spear, highly commendable, if not an imperative duty. From the doctor's apartment we could see all that was going on without being inconveniently near. One dervish danced with a drawn sword in his hand, while the three others chanted some unintelligible stuff to which they kept time by nodding their heads like Chinese mandarins. As the dirge grew more animated, so did the movements of the dancing dervishes, till the shouting of the vocalists and the frenzy of these holy fanatics reached such a pitch of excitement, that they at length lost all command over their voices, and took to foaming and spitting at each other like belligerent cats over a fish's head. All sounds now gradually died away, and the whole party were stretched full length on the floor in a state of utter exhaustion."

In 1850 a caravan of pilgrims left Gaza for Mecca, and "the appointed rendezvous was fixed at Kalid il Haror, a deserted and ruined village at the foot of the district called by the Arabs, *Maon*, and possibly the identical place to which *Nabal* (1 Sam. xxv. 1) used to retreat with his flocks and his

herds during the winter." An escort of cavalry was granted, and Mr. Neale made one of the party. "At length, one bright moonlight evening, we entered the passes of the mountains of Maon. The scene was magnificent; perpendicular rocks seemed as if they had been split asunder by some tremendous commotion or rude convulsion of the earth, while the hand of man, heaven only knows how many centuries gone by, had carved out gigantic arches and caverns which led from one to another in regular succession till you come to tunnels, through which not one ray of daylight had ever penetrated, and whose original use remains a mystery to this day. Benches and seats, rudely carved out of the rock, were plentifully scattered about, and the slightest whisper found its echo in a hundred different vaults. There we bivouaced for the night. . . . And David and his men were in the wilderness of Maon: Saul also and his men went to seek him: and they told David, wherefore he came down into a rock, and abode in the wilderness of Maon.—1 Sam. xxiii. 24, 25. Doubtless one of the caverns I had just visited had given this shelter to David in his troubles."

After his expedition to Jerusalem and the holy villages, Mr. Neale retook himself to Gaza. "We are told in Acts, that the 'angel of the Lord spake unto Philip, saying, 'Arise and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert: and he arose and went.' *I followed in the track of Philip's footsteps*, and the road and the country was still desert. I crossed the stream in which the eunuch from Ethiopia had been baptized, and I, a solitary traveller, stricken with fever and weakness and fatigue, with many a mile betwixt myself and anything approaching to civilization, despite the warnings of my servants and muleteer, and contrary to the small still whispers of prudence, I bathed in this very stream, and most strange to say, suffered no harm by my temerity."

Jaffa, the ancient Joppa, was visited and inspected. "What indescribable emotions I experienced to find myself actually in Joppa!—in Joppa whence Jonah embarked on his prophetic embassy, [rather, fled from it]

and now in this very Joppa was I, poor mortal of the nineteenth century, standing on the ruins of Simon's house, and watching the 'Grand Turk' steamer as she hove in sight, coming possibly from the very spot where Jonah again reached the land." Of Simon the tanner's house it is further said, "I went to the venerated spot, provided with a guide, and instead of having to go round by the same tedious road, he led me by a far nearer way into the town, and we had scarcely scaled the ruined fragment of the fortress when we arrived at our destination. A very ancient stony-looking ruin I found it, with all the stones and plaster run into each other, and cemented into a mass of rock-like substance which it would bother an Arab mason to hack or hew. And there stood the well, strong in old age, and matted round with all kinds of green dampish looking grass. A rope and bucket are left here at all times for the benefit of such as wish to partake of the water. I took a long draught, and then I plunged my face into the water. It was deliciously refreshing and cold as though it had been iced. On tasting it, my mind involuntarily turned back to those remote days when it might in truth have slaked the thirst of the pious tanner, or even of his holy guest, when led by divine inspiration he came here to preach and to teach, and to learn himself that sublime lesson which showed that the Almighty Father of all is no respecter of persons. It was in Jaffa, too, that Dorcas died and was restored to life. We are told in Scripture, that the tanner's house stood near the sea-shore. This corresponds with the situation of the ruins, and I have little doubt that before the erection of the present battlements, it stood much nearer to the sea."

During an excursion to Hebron, Mr. Neale writes that he "was particularly struck with the undeviating resemblance in manners, feelings, and customs of the people of this day in Palestine, to the ideas and descriptions conveyed to us in Holy Writ of their early fathers. Should you *bargain with a Jew or Arab of Hebron for his field or tenement*, rest assured he would, as of old, disdain all thoughts

of a valuable consideration in exchange: great favour and good opinion is all he would covet, at least in the first stages of the compact. But as Abraham finally paid five [four] hundred shekels of silver, which was in all probability ten times its value, for his burial-place,* so surely will your worthy traveller of the nineteenth century pay the modern inhabitant of Palestine over value for his generously proffered possessions. Everything is *Mishna Katarah* (for your pleasure). Syrians, especially those of the northern part, will profess to be ready to sacrifice anything to promote your worldly enjoyment, even their own lives. Trust them if you are credulous, and you will long live to repent the day."

In 1847, our author spent eight months in *Antioch*, a city great in name as the citadel of the Crusaders, and greater as the place where "the disciples of the Redeemer were first called christians." At the period of Mr. Neale's sojourn, he "an old Catholic priest, Peré Baziliö, and an Italian doctor, formed the European society of Antioch!" For £50 a year a person may lodge and live sumptuously, and the circumjacent attractions are almost paradisaic; but there are numerous drawbacks—among which we were glad to see included "the want of society and books, and the total absence of all places of worship, which gradually creates in the mind a morbid indifference to religion, and which feeling frequently degenerates into absolute infidelity. It is better to choose with David in such a case and say, 'I would rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness.'"

"Among the ruins worthy of note may be enumerated the primitive christian church in which Paul and

Barnabas preached, [?] and in which the modern pastors of the Greek and Catholic religions perform grand mass at stated seasons, and on certain holidays of the year. The principal gate, built over the road leading towards Aleppo, is a very ancient building, and is now distinguished as Bab Bulos, or St. Paul's Gate.... There are in the city no less than fifteen mosques, and only one christian church, though it was here that the name of christian was first applied and first assumed." The christian population is reckoned at 1,500, who are characterized as an "humble, unoffending race," and are vouched for as "good-tempered," though their amiability by no means comes shiningly out in the succeeding statement, that "they never cease praying that the minarets of Antioch may fall on the Turk's heads, and that the christian temple may rise and flourish again under the English sway."

Thirdly—Mr. Neale's volumes supply *Incidental information respecting the moral and spiritual condition of the Syrian residents and natives, and the means taken to improve it.* The professors of all religions, whether male or female, and whatever their occupation, do not appear invested with a superfluity of angelic or human virtues. From the Turks we do not expect much, but unless belied, the members of the Greek church are notorious for the most flagrant offences against truth and probity. Of the great mass of the people it may be said "their god is their belly, and they mind earthly things."

On Numbers xi. 5, Mr. Neale remarks, "Such was the murmuring of the Israelites against Moses, when he led them through the wilderness toward this very 'land of promise.' Thousands of years are now past, and such at this very day would be the cry of both the Gentiles and Jews of the East." That part of the nominal christian population devoted to agriculture, seems to promise most fairly.

The harem system and prevalence of polygamy among the Turks, exert a fearful recoiling influence on their religious character. The degradation of woman carries along with it by an inevitable association, the degradation of man; and in another form this is

* The shekel was anciently a weight equal to that of twenty beans or kernels—but *their* weight again is not known. The shekel, however, is generally believed to have weighed half a Roman ounce, which at 5s. an English ounce, would be worth 2s. 3½d. Abraham, therefore, paid £45 12s. 6d. of our money for the field—a large sum indeed for that day, when the precious metals must have been much scarcer than now.

beheld in the christian population, for, "the Syrians consider the practice of beating their wives perfectly allowable and necessary to their peace and comfort!" Of Beyrout it is said:—

"At a little distance from the nunnery of the Sisters of Charity, rises over the trees and foliage that surround it, the belfry of the American Missionary Chapel. Divine service is performed every Sunday morning in English. In the absence of any chaplain of the Church of England, most of the Protestants attend this chapel. The missionaries are a very good set of men, and one or two of them extremely clever. They make very few converts amongst the native population, though their schools have done much to enlighten them, and this, perhaps, is not small success. Strangers are surprised at the numbers of men and boys to be met with in the streets of Beyrout who can speak English as fluently and pronounce it as well as an Englishman himself; and this is all owing to these indefatigable missionaries. The ladies have several girls' schools, and there is one doctor and his wife who have twelve or fourteen orphans, whom they have reared almost from infancy, and who, I believe, are sincere protestants. They are educated, fed, and clothed at the private expense of these excellent people, and it is to be hoped that when the girls marry and settle in life, which they will soon be doing, they will prove very exemplary characters."

In some countries it has been seriously disputed whether Englishmen have any religion: and, alas! the conduct of too many naturally justifies the supposition, which is discreditable even in the eyes of the heathen! What a powerful evangelical sermon must be preached by the sight of a number of English captains "prowling about in blue woollen shirts and braces, and with straw hats and inflamed countenances—usually wearing, as a set-off to the blue Guernsey frock, a pair of very tarry trowsers and a fiery red neckerchief. Their face is solemn, their features composed, and their conversation verges on the sublime. They have been taking a little exercise and a great deal of rum; hence the symbols used to illustrate their arguments are not unfrequently incoherent to casual listeners, and they are invariably attended with that most unfortunate and unhappy specimen of humanity, the cabin-boy." These lads in the sequel get a hearty and heavy cuffing for no impropriety at all, and then "the skippers walk portentously arm-in-arm into town, and are rowed off to their dingy citadels which are rolling and pitching in the harbour." If British seamen were British christians their vessels would be arks of mercy, and with their expanding sails we should see in the immediate prospect the glory of the Lord covering the whole earth, as the waters cover the channels of the great deep!

Q. D. S.

FAMILY CIRCLE.

A MONKEY STORY.

"MANY a comical story might be told of the monkeys who cling and flutter, like uncouth birds round the forest trees in the *tierra calienate* of Mexico. Their sociality is amusing; for they are generally to be seen in compact tribes or gangs; and very good-humouredly they seem to affect each others society. The tricks they play on other animals or on one another—cheating the harmless denizens of the forest of their food and habitations, pilfering the bird's eggs

from their nests, leaping upon the backs of wondering cattle, tenaciously holding on to their elevated seats, and pelting and bespattering one another with nuts and bursting fruits—are extremely droll and cunning; and their grimaces, whether in trickiness or anger, screaming and muttering as though much depended on their eloquence, are irresistibly ludicrous. When hungry, their over-reaching habits and quarrels over a discovery of food, each feeling greater pleasure in abstracting the store of his neighbour than in consuming his own, are incessant.

They are in the habit of shaking fruit or nuts from inaccessible boughs, and hurling at each other when on inaccessible elevations; and their treatment of the sick and incapable is barbarously comical; while their method of settling disputes among themselves is most summary and decisive. They often form themselves into a kind of ladder or chain, and suspended from trees, they sway themselves backwards and forwards till they have crossed a stream by swinging the end of this chain-bridge of monkeys on to a tree on the opposite bank.

“One night a monkey belonging to a large tribe or company, occupying the trees, around had been so teased by the mosquitoes as to be unable for several hours to enjoy his usual repose. Losing his patience at length, he gave up the attempt to sleep in despair, and determined to destroy as many of his enemies as possible, in revenge; yet the mosquitoes continued to buzz about and feed upon him, and the greater number he killed the more was his anger excited. After being employed some hours in this manner, by break of day very few of his adversaries remained: and in exultation over his victory he made a hasty caper, lost his balance, and fell from the tree upon which he had been attempting to sleep.

“When he reached the ground he saw the glittering eyes of a large snake fixed intently upon him, as he lay half coiled round some loose rocks and stones, with the first rays of the coming light shining brightly on his black, white, and crimson scales. The snake had been looking out in a longing manner for his morning meal, and the poor monkey had arrived within his reach most opportunely. He pounced upon him; and though the monkey was almost as large as himself, he quickly crushed him between his folds, anointed him from head to foot with his slime, and finally swallowed him in a leisurely and self-satisfied manner. This process had been observed with great indignation by the monkeys up in the trees, and no sooner had the serpent dispatched his breakfast, than a sputtering consultation appeared to be held amongst them; it ended in their unanimously descending to the ground at a safe distance from the snake, and collecting together as many loose fragments of rock and

branches of trees as possible. Armed with these missiles they approached their enemy as nearly as they dared, and hurled them with great violence and effect at his head and body. The snake, after making an ineffectual attempt to seize upon the foremost, at last turned about quickly and retreated into his hole—a miniature cavern of rocks situated beneath the sleeping apartments of the monkeys. The outraged community appeared determined to avenge the slaughter of their companion, but knew not how it was to be done; their enemy seemed retired beyond reach, and, with the best will in the world to follow him and brave it out, the attempt to enter his den would be certain destruction. After a renewed debate, and much chattering and leaping about, a few of the leaders armed themselves with clubs and sticks of a still larger size, from the loose woods abounding in the forest. With these weapons they once more approached the rocky projection, still keeping a respectful distance from the entrance, and began to heat upon the stones on the surface, with the intention of frightening the serpent from his hiding place. They ran to and fro screeching, making the wood resound with their blows; threw stones into the mouth of the hole; but all would not do; the more energetic the means adopted, the firmer seemed the resolve of the besieged to remain in the garrison. At length with a degree of sagacity almost incredible in the inferior animals but not by any means remarkable in monkeys, their tactics underwent a change. A monkey of large size and peculiarly knowing physiognomy, separated himself from his companions and placed his body in an unconscious and inviting manner in front of the hollow at the space of a few yards from the entrance, his comrades meanwhile retreated to a little distance, and awaited the issue of the manœuvre which was to tempt their adversary from his quarters. The position of the adventurer seemed a perilous one; but despite his apparent unconcern he kept a sharp eye upon the den, and was ready to make a nimble retreat when his purpose should be effected. In this position all parties remained for some time: the monkeys maintained a profound silence, and the hissing noise being kept up incessantly within the cave—yet no forked tongue or shining eye could be tempted to reveal

themselves. Then the venturesome animal rose from his unassuming attitude and came yet nearer to the hollow, shrieking and leaping this time, to attract the attention of the recluse; the hissing continued, but still the retired monster kept close within his lair.

"The determination of the invaders, nevertheless, appeared only more excited by their want of success; and to draw out the despoiler from his den with safety to themselves was a task well suited to their meddlesome and vivacious dispositions; so as a last resource they summoned their whole forces—claiming the assistance of their friends and neighbours, who had by this time assembled from all quarters—to eject him in the most summary manner. They nimbly, but with the utmost caution, removed all the outside stones and pieces of rock one by one, bringing their united strength to lift the more weighty fragments, till all were cleared away. The projecting rock was not a large one, but much remained to be done. They broke away the loose pieces about the entrance so that the avenue was considerably widened; they then collected fragments of rocks to assist them in breaking off others; the aperture grew wider, and at last they began to discern the brilliant coils and shining eyes of the serpent at the extremity of the den. Hurling some stone violently against him, they succeeded in forcing him from his retreat in a rage; and he was no sooner fully exposed to view than a hundred stones and pieces of rock of a large size were dashed at him; he wavered for one moment in the attempt to return, and in the next his head was so crushed and beaten in as to render him utterly helpless and at their mercy; they then dispatched him amid loud screams of exultation, appearing to take great delight in seeing him quiver beneath them, and in imprinting their paws upon his beautiful skin from time to time. 'My only wonder was,' added the narrator of the anecdote, "That they did not carry out the joke by lighting a fire, broiling him over it, and making a joyous repast upon the remains of their recent enemy."—*From Mason's Pictures of Mexico.*

'SEND FOR MORE PHYSICIANS.'

THERE was a quiet gathering, in one of

the warm days of midsummer, around a central house in a distant village. Men were leaning with faces of sober thought against the pillars of the portico, and through the opened windows appeared female forms in black attire. As individuals entered, the crowd fell back; and then might be distinctly seen a coffin, resting upon a table in the large hall, and many—stealing carefully and noiselessly, as if they feared to disturb the sleeping—approached and bending over, took a last view of the form it enclosed. It was the corpse of one in the morning of life, and, although emaciated by sickness, the features retained much of their wonted expression, and those who looked recalled him as he had been a few weeks before, when he had moved among those who were now assembled to convey him to the tomb, and his firm step and gay laugh had echoed through these now bushed and silent rooms. He was now borne from the habitations of men and consigned to the darkness, the silence, the corruption of the grave. Sad were the thoughts which filled the hearts of those who followed him to his early grave, and emotions deeper than those usually excited by the removal of manhood, in the full hope and flush of life, filled many breasts. That young man had died without hope, and had only known that he must die, and felt that he was not prepared to meet his God, when the death-struggle came upon him. "Save me, oh save me," he cried, "I am not prepared to die. Oh, doctor, you are mistaken. Send for more physicians. Oh, I cannot die." These were his last agonizing expressions, as he sank into the arms of death. Fearful was the spectacle which that death-bed presented. The rays of divine truth which fell upon that soul during the last moments of its earthly existence had revealed all the horrors of the doom which awaits the impenitent sinner; and those who witnessed these agonies were constrained to fear that they were but the prelude to the eternal agony which awaits the lost soul.

"O how the soul
Raved round the walls of the clay tenement,
Ran to each avenue, and shrieked for help,
But shrieked in vain."

There was fear, and remorse, and horror,
but no evidence of repentance—no hope

of pardon—no trust in a merciful Saviour. The one thing needful had been neglected in health—had not been sought during sickness—and the hour of death brought the conviction of the need of preparation with the agonizing consciousness that it was too late to seek it. Perhaps some young man who reads this page does not mean to reject, while he dares to neglect the offers of salvation. Are you living without God, in the presumptuous hope of a death-bed repentance? Would you add to the pains of dissolving nature the agonies of an awakened conscience? Will God accept your late repentance? Will he not rather say, 'I have called and ye refused to answer, therefore I will laugh at your calamity, and mock when your fear cometh?' The death-bed often brings horror, remorse, despair,—but seldom, very seldom, repentance. Too often does mistaken charity draw the veil over death-bed scenes, and thus forbid the lessons which God means to teach. Often have the evidences of repentance on a sick-bed proved delusive when the individual has been raised up again; and often have the torpor and insensibility of the dying man been mistaken for the peace of the christian. Young man! it is a fearful thing to die without a Saviour to lead you through the dark valley. Mothers! speak to those young men who are in your husband's employ, and who now surround your table. They have all mothers somewhere, and you may, perchance, water some good seed sown in childhood. Your boy may be among strangers soon. Fathers! think of the many young men who are moving around you, with none to care whether they go to heaven or hell; but many syrens are waiting to tempt them into the paths of sin. Counsel them in kindness, speak to them of their eternal welfare, and remember them in your prayers.—*Mothers' Friend*.

THE LIGHTHOUSE GIRL.

THE keeper of a lighthouse had a little daughter, who frequently saw her father lighting the lamps. One dark evening the man was absent and the lamps not lighted. What was the girl to do? There were a great many stairs to the top of the lighthouse, and even had she reached it, how could she by herself light the lamps? Yet she knew that it

ought to be done, so this dear little girl knelt down, and asked her Heavenly Father for direction. When her prayer was ended, she felt strengthened to mount the long winding staircase, with a faint hope that her father might be at the top, in this she was disappointed. She then thought to herself, I have often seen my father put up the lights, I will try to do it; she succeeded perfectly, came down, and seating herself at the foot of the stairs, fell asleep. At daybreak her father returned. On seeing his little girl he asked, "My dear who put up the lights?" "I, father." "Then you have saved many lives! For the wreckers were watching for the ship which was coming in, and they imprisoned me that I might not put up the lights." Who can tell the joy and gladness of that father's heart? Mark here the overruling providence of Him who neither slumbereth nor sleepeth. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." The praying child had, doubtless, been taught by a praying father, and mercifully were father and child upheld—as signally were the "devices of the crafty disappointed, so that their hands could not perform their enterprise." And thus was the deliverance of perhaps more than one ship's crew effected by the instrumentality of an intelligent, heedful, attentive though feeble child. If she had never noticed her father light the lamps, she could not have done it; if she had not been told why they were lighted, she could not have been aware of their importance; and if she had not been taught the value of prayer, she would have remained terrified and alone in the dark building, and most probably the ship would have been plundered by the heartless wreckers.—*Seaman's Friend*.

A STRANGE WEDDING IN THE FAR WEST.

MINISTERS are often thought to be a kind of solemn, melancholy folks. The uninitiated look at their glossy black coats, white cravats, long visages, and instinctively think they must not laugh in their presence. Many people would be edified and enlightened could they get behind the scenes and see and hear the exuberance of clerical wit and downright good fellowship when the yoke of restraint is thrown off.

The fact is solemnity, like India ink, is capital for the dark shades of life's picture, but there must needs be light shades and white spots, else where is the picture?

Western ministers are far more sociable than their brethren of the east. Starch does not grow out west, and theology is less in analogy with broadcloth. And I must confess that I know of few merrier or happier places than a Presbytery after adjournment. Our missionary agent, H., was one of the cleverest fellows alive, the life of every circle. He had one of those faces whose vivacity was contagious. He never dawned upon a roomful of folks but they instantly felt a strong propensity to laugh. I believe mirthfulness in him must have been second to no organ, except conscientiousness. Witness the following anecdote, the absolute verity of which it were a sin to doubt. We had all been telling our stories after adjournment, as we sat in a good old Dutch farmer's kitchen, when H. entered.

"Come, H., tell us a story. You agents see all sorts of people, and are always accumulating anecdotes. Your sermons are more than half picked up in that way, and you have a style of sermonizing, *sui generis*, which—as the schools have not recognised it—we will baptize the anecdotal style."

H. yielded—settled gracefully in the old arm chair—placed his feet on the top of the stove and began:

"The most solemn wedding I ever attended was at K. You have all doubtless seen singular things in your country experience in that line; but mine is unique—prodigious—appalling. One evening, just at dusk, I was waited on by a cadaverous looking fellow, who mysteriously intimated to me that I was wanted that evening in a bymenial capacity. The fellow's hat was not all a hat—part of the brim was gone. He was a land-holder, evidently, for his *rents* were coming in. His boots were not rights and lefts, they were both *lefts*, having been thrown away by a former wearer, nor was there any vestige of rectitude in them. As to buttons, they were like verbs—"regular, irregular, and defective." His *tout ensemble* was gipsyish, and he was evidently in the preliminary stage of a dumb ague.

"After minute directions as to my

route, I suffered the messenger of Cupid to depart, and prepared myself for a wedding. My toilet was soon made, and I sallied forth.

"It was a pleasant moonlight night, and I soon found myself outside the village, across the canal, in a broad marsh field, filled with bushes. After about three miles walking, I drew nigh to a log house containing a single room and a loft. I found the door open, and entered; there was no bed, no table, no chair, no bench nor the least vestige of a piece of furniture nor a cooking utensil, except the fireplace. I suppose fireplaces are cooking utensils, and this was a large one. There was no fire in it, however, only a couple of smoking brands. I stood looking, waiting, wondering. Could I have missed my way? No; the directions were too precise: Could there be a plot to murder or rob? A deep sense of awe settled upon me; I was about to call aloud, when a noise arrested my attention. I looked to the corner whence the noise proceeded, and there I saw—(I was mistaken in saying there was no *furniture*—there was a ladder with every other round broken out, and a square nailed on,)—a pair of boots coming down, followed by no other than my ague stricken friend. The bride followed in a neat striped calico dress, and a bonnet which was leghorn, (probably,) so called from its resemblance to two familiar objects in nature—a leg of bacon and a horn of whiskey. The pair confronted me; the bridegroom in a blue stage of ague—the bride in blue calico. I saw that they expected me to marry them. I began. I took breath after a short prayer. I do not think the prayer was very lucid. I progressed successfully through the prescribed formula. I pronounced them man and wife, and again entered upon a short concluding prayer.

"As I ceased speaking, and opened my eyes, I was alone. Bride and bridegroom had disappeared, while I with unction had been interceding for them; and where they were, and what doing, I could not tell.

"The frogs and crickets were singing merrily. I walked three miles and a half home, and went to bed. And do you believe it? I never got any fee. Take it all in all, it was the most solemn wedding I ever attended."—*Amer. Paper.*

DO HELP YOUR FELLOW TRAVELLER?

BY DR MALAN, GENEVA.

Returning home from some ruins beautifully situated on the green top of a hill, near the shore of the lake of Brientz, I was musing on ancient ages, and as it is an easy thing for imagination, I was contemplating the allgone generations who had in their turns, inhabited the old walls, and who have parted, indeed, from a transient world, but not with existence; and my soul was blessing that eternal grace which has united for ever my short life of this first stage, with an endless duration of bliss and glory in Jesus.

I was just about to descend the road, not far from the issue of the Aar out of the lake when I perceived a gentleman, dressed in black, and of cultivated exterior, who, sitting a little out of the way-side, and opposite to the lake, was reading in a little book.

"Here is, methought, most likely, a man wise in his generation, and who values more the portion to come of his existence, than the present one!" And I felt a strong desire to approach him, and to address, if I could, not only his ears, but, and especially, his soul.

But I did feel some difficulty. My addressing a perfect stranger was, in my apprehension, a positive intrusion, and indiscretion, and I could not excuse my troubling him with perhaps a serious lecture, and a special course of reflections.

"All that is very well!" said within me a certain voice called duty of love, of interest to a soul: "But if Philip, the Evangelist had done what you plan, the interesting Eunuch of Ethiopia would not have heard the celestial message."

"I know it" did I reply: "but Philip had received, from the Spirit, a positive order, and I have none. My desire, and perhaps after all my self-fancy, is nothing less than a command of God. I will be silent therefore: it is wiser!"

"But it is not, for that, safer!" rejoined the inside voice; "and woe to you, if the real cause of your pleading is selfishness! Before you is a fellow-traveller, going, certainly either with you to Jesus, or without Jesus to an endless misery. Mind, oh, mind the alternative! and since you can do it, ah! do help your fellow-traveller!"

That warning was from the Lord,

since he gave to it a power, and so, drawing near the reader, I said, as I was passing, but very slowly: "What a blessing it is from the Giver of all perfect gifts, to read the words of grace in such a quiet and beautiful spot!"

The reader, a young man of mild countenance, looked at me saying, "It is indeed a blessing, sir, and I thank you for your remarks."

Traveller.—And I trust, sir, that your soul is benefited thereby?

Reader. (very humbly.)—Indeed, I hope it is.

Traveller.—Why, pray, do you say you hope? Is not the blessing, by the promise made of God, to whomsoever reads the Word in the spirit of adoption in Jesus? And you, dear sir, are you not a disciple of the Son of God; you who prefer the reading of his Word, to an evening walk?

Reader.—I trust I am one! At least my desire is to be so: yes, sir, to become, in his grace, one of his sheep.

Traveller.—Why! sir, has not our membership of his flock a higher decision than our unsteady or timorous desire? Has not already the Father led you to his blessed Son, and has not the Spirit of life taught you to call upon the glorious name of Jesus?

Reader.—But, sir, must we not correspond to such a calling: and perhaps you do not know what are backslidings and infidelities?

Traveller.—I know that I could not climb up those hills, were I not sure before anything else, that they are firm, indeed; and that therefore even my stumblings and fallings to the ground, will not pull them down. And consider how much more firm are the promises of our God in Jesus! "The mountains shall depart, says the Lord, and the hills be removed: but my kindness shall not depart from the church, neither shall the covenant of my peace be removed."

Reader.—I understand, sir, that you are a minister of God. Are you not one, pray?

Traveller.—But, pray, sir, do you not understand that since the promise of God in Jesus has reached not only your ear, but really your soul, it is to the very purpose that you may walk upon them as upon a rock firmer than the Alps?

A pretty long conversation was the consequence of my affectionate inquiry; and as the Word of God itself answered

many questions, it dispelled also many doubts: so much, that the young man pointing to some high rocks, still shining above the shadow of the valley, exclaimed, "Praised be the Lord whose truth has irradiated my soul more richly than the sun does those rocky hills. Within a few moments they will be colourless, and as dead; but never, never, the promise of God in Jesus will lose the least beam of its perfect splendour!"

"I thank thee, O gracious God," said I to the Lord, when I was repassing alone the wood-bridge of the Aar, "who has made my soul attentive to my reproach, and taught me how to help one of my fellow travellers here below!"

THE IRISH SCHOOL-BOY.

The following is an account of one of the pupils of the London Hibernian Society. He commenced reading the Testament the winter before his death. For three months, so great was his dread of the priest, that he dared not bring his Testament home. He had been a wicked boy; but, as he advanced in acquaintance with his Testament, he seemed to be changed for the better. Though he had often been threatened by the priest if he should meddle with the Testament, he applied himself closely to commit it to memory, resolving to abide by it, let what would be the consequence. Some time afterwards he was seized with a violent fit of sickness; his master went to see him, and asked him if he was afraid to die. He said he was not. The master asked him what banished the fear of death from his mind. He replied "Jesus—I hope to see Jesus," and being in agony of pain, he added, "The sufferings of this life are not worthy to be compared with the glory which shall be revealed to us." Being asked where he had met that text of Scripture, he said it was part of his task in the 8th of the Romans. He continued, as he had strength, to repeat many other texts of scripture which he had committed to memory.

The conversation was, however, soon stopped by the priest, who entered the house, and demanded seven shillings for anointing him. The parents replied, that they had not the money. He exclaimed, that if not paid, he would go off and leave the departing soul in purgatory,

perhaps until the day of judgement. The poor parents, alarmed at this expression, offered to bind themselves by oath, that they would pay him the seven shillings on the next Sunday: and entreated that he would anoint their son. The master, in the hearing of the people, asked "Is your ointment, sir, an article of traffic? You say it is a gift of God: how then is it to be purchased with money?" The priest was much enraged, and after much altercation went off, declaring that he would neither answer the question, nor remain in the house.

Next day the master again visited the boy, and perceived that his end was fast approaching. His Testament lay near him, and his parents said that, until prevented by increase of pain, he was constantly reading in it. He said he wished not to be separated from it till death. He then asked the master to read the first Epistle of St John, in Irish, which his parents best understood. When it was finished, looking up, he cried with great earnestness, "The blood of Jesus Christ cleanseth from all sin." His mother said, "Do you wish to part with your mother?" He replied, "Jesus has a better right to me than my mother has: he suffered more to redeem me than she did: he suffered much for me, and for all who believe in his name;" and then, with great emphasis added, "He that believeth, entereth into life; he that believeth not, shall be damned." His father begged of him to pray to the Virgin Mary, the holy apostles, and the saints. O, father, said he, "there is no name given under heaven by which we can be saved, but the name of Jesus; therefore, dear father, be not deceived." In a few hours after, he closed his eyes, and departed without a struggle.

AN INCIDENT IN BOSTON.

ABOUT ten months ago Mr. John M. Spear, upon one of his usual visits to the police court, one morning, noticed among the prisoners a youth who was poorly clad, and for some cause was weeping. Mr. S. sat down by his side, and the following conversation ensued:—"Why are you here, my son?" "I am accused of selling newspapers, sir, without a license." "Are you guilty?" "Yes sir." "Have you been arrested before?" "Yes, twice." "Why do you

persist in doing it?" "Because I don't know what else to do to get a living." "Have you a father?" "No sir, my father is dead." "Is your mother living?" "My mother is a drunkard; she does not take any care of me. I don't know where she is now." As he uttered these last words the deep waters of the little fellow's soul burst afresh, and he wept aloud. "Wheredo you lodge?" continued the philanthropist. "Near Union street, sir; I pay a shilling a night for my lodging in advance, and I buy two plates of beans in the course of the day, for which I pay as much more." "How do you spend your evenings?" "I walk about the streets or go into the auction rooms." "Why don't you sit down, in the house where you lodge, by the fire, and read?" "Because the woman of the house is poor. She has no room for me at her fire." "Would you like to go into the country and work, if a place could be obtained for you?" "Yes sir, I would be glad to go and work for my living. I don't want to stay in Boston; but I have nobody to get a place for me. I don't want to go down to the jail again."

Mr. Spear now spoke to the judge respecting the prisoner. Mr. Power, the clerk of the court, said it would be of no use to try to do anything for that boy, because he had been twice sent to the

jail for the same thing before and it did him no good. "That is a good and sufficient reason," was the calm and determined reply of Mr. S. "why he should not be sent there again."

After some conversation the judge reduced the fine to one cent and costs, which the philanthropist paid, and then taking the boy by the hand they both left the court. Now for the sequel; Mr Spear took the boy to his own house and supplied him with food and clothing, and then obtained a good place for him in the country.

Last week, the day before Thanksgiving, the grateful boy, for the first time, came into the city to see his benefactor. He has been steadily at work at the place which Mr. Spear provided for him, and is still at work there, earning nine dollars a month and his board.

Such is the lesson which charity teaches us. We will not moralize upon the evil which would have pursued that boy had he been left to the mercy of the police court, but thank the generosity of him whose wish it is to heal the wounds of woe and who always

* * "Hath a tear for pity and a hand
Open as day for melting charity"

for his noble service in the cause of humanity.

POETRY.

CHILDHOOD.

I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn!
He never came a wink too soon,
Nor brought too long a day,—
But now I often wish the light
Had borne my breath away.

I remember, I remember,
The roses red and white,
The violets and lily-cups,
Those flowers made of light,—
The lilacs where the robins built,
And where my brother set
The laburnum on his birthday,—
The tree is living yet.

I remember, I remember,
Where I was used to swing,
And thought the air would rush as fresh
To swallows on the wing.
My spirit flew in feathers then,
That is so heavy now;
And summer pools could hardly cool
The fever on my brow.

I remember, I remember,
The fir trees dark and high,
I used to think their slender spires
Were close against the sky;
It was a childish ignorance;
But now 'tis little joy,
To know I'm further off from heaven
Than when I was a boy.

T. HOOD.

SONGS OF THE SEASON.—SPRING

A song to the spring, to the balmy spring,
 With its soft and its loving eyes ;
 Success to the sway of the flow'rets gay,
 With their rainbow colour'd dyes.
 From the lonely tower and fairy bower,
 Sunny strangers are daily seen ;
 All more rich and rare, all more bright and fair,
 Than gems on the brow of a Queen.
 Then a song to the spring, the balmy spring,
 That spreadeth its garments gay,
 On the lovely vale and peaceful dale,
 With a friendly hand each day.

The oak feels the cheer of the opening year,
 And his old heart revives again ;
 Now the songsters sing, and the young leaves spring
 From the tombs where they long have lain.
 See the streamlet flow ! hark, the breezes blow,
 With their anthems of rural glee ;
 Every dell and height with acclaim unite
 In their lays of sweet harmony.
 Then a song to the spring, the balmy spring
 That spreadeth its garments gay,
 On the lovely vale and the peaceful dale,
 With a friendly hand each day.

Mild, mild are the gales that now spread their sails
 On the tide of the ambient air ;
 When the morning shines, or the day declines,
 Sun and stars their joys declare.
 Now the solemn wood in a merry mood,
 Waves her banners from side to side ;
 Without cloud or frown the bright sun looks down,
 And embraces the earth with pride.
 Then a song to the spring, the balmy spring,
 That spreadeth its garments gay,
 On the lovely vale and the peaceful dale
 With a friendly hand each day.

"LIVE TO DO GOOD,"

Live to do good ; but not with thought to win
 From man reward for any kindness done,
 Remember Him, who died on cross for sin,
 The merciful, the meek, rejected One ;
 When He was slain, for crime of doing good,
 Canst thou expect return of gratitude ?
 Do good to all ; but, while thou serveest best,
 And at thy greatest cost, nerve thee to bear,
 When thine own heart with anguish is oppress.
 The cruel taunt, the cold averted air,
 From lips which thou hast taught in hope to pray,
 And eyes whose sorrow thou hast wiped away.

Still do thou good, but for His holy sake,
 Who died for thine, fixing thy purpose ever
 High as His throne, no wrath of man may shake ;
 So shall He own thy generous endeavour,
 And take thee to His conqueror's glory up,
 When thou hast shared the Saviour's bitter cup.
 Do nought but good, for such the noble strife
 Of virtue is, 'gainst wrong to venture long,
 And for thy foe devote a brother's life,
 Content to wait the recompense above ;
 Brave for the truth, to fiercest insult meek,
 In mercy strong, in vengeance only weak.

G. W. BETHUNE.

CORRESPONDENCE.

THE NEXT ASSOCIATION.

Louth, May 18th, 1852.

DEAR SIR,—Please to state in the coming Repository that Ministers and Representatives will be informed at the chapel, North Gate, Louth, where they will be located during the Association. Also, information respecting the inns of the town may there be obtained.

I remain, yours truly,

R. INGHAM.

N.B. It has been suggested that as the Association is arranged in future to commence on the Tuesday before the last Lord's-day in June, that the special attention of the churches should be directed to this arrangement. Formerly the last Tuesday in June was the time of our annual meetings. This will bring it mostly a week earlier. This year, the Association commences its sittings on Tuesday morning, June 22nd.

It has moreover been suggested that some reference to the railroads leading to Louth, might be proper. The following directions have been suggested.

1. *Yorkshire*, by Normanton, Selby and Hull, New Holland and Grimsby.
2. *Lancashire*, by Manchester and Lincolnshire, via Sheffield, Gainsboro, Ulceby junction and Grimsby.
3. *Nottingham*, via Lincoln and Market Raisin to Ulceby junction.
4. *Derby*, same as Nottingham, or to Eckington, and thence by Manchester line as the Lancashire above.
5. *Leicester*, to Peterborough and Boston, because of interruptions at Nottingham and Lincoln.
6. *London*, the Great Northern, direct.

We have copied the above, but each traveller will comprehend and choose his own course best by the Railway Guides.—Ed.

THE AGED AND AFFLICTED MINISTER'S FUND.

As the annual Association of the Connexion is approaching, it is of the highest importance that we finally resolve whether there shall, or shall not be a fund for the aid of the sick or worn-out ministers of the denomination. The following have given in their positive adhesion:—brethren Maddeys, Burrows, Cheate, Judd, Knight, Stocks, J. Burns, D.D., D. Burns, Sole, Rofe, W. Bishop, Sutcliffe, Parker, H. Smith, Nightingale, W. R. Stevenson, and Taylor. It is manifest, however, that at

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least three times that number must unite, to make it safe and really effective in its results. It will also be important to observe, that of those brethren who have united, four are above sixty years of age, and two upwards of fifty. Now, unless other brethren, to the extent of sixty or seventy, will unite, so as to cover the risk of such advanced ages, it is manifest that the institution is not likely to live out the claims that the first ten years would make upon it. The income arising from those ministers and churches who have united would, after the second year, be within forty pounds per annum, a sum utterly inadequate to the necessities of the case.

Now it is seriously for the brethren and churches to say, shall the fund be established or not. The writer having long since effected an insurance on his own life, is not personally dependent on such a fund; but still he would greatly rejoice, for the sake of his brother labourers and the churches in general, that the effort should not be abortive. This, however, is the last appeal he will feel it his duty to make; and unless the response at the ensuing Association shall be earnest and unmistakable, then it is obvious that the attempt must be abandoned.

Brethren in the ministry—deacons and officers of the churches, and members in general, will you not all unite in this work? so that in old age, or when incapacitated by sickness, those who have served the church in the Lord shall not be left to suffer in adversity and want, or be dependant on the precarious supplies of impulsive charity.

Paddington, May.

J. BURNS.

THE OBLIGATIONS OF INSOLVENTS

To the Editor of the General Baptist Repository.

DEAR SIR,—I fully concur with the reply given by Mr. Scott as to the duty of a church to exclude as a dishonest man, a person who, sheltered by the insolvency court, retains his goods, to the detriment of his creditors; but I do not, nor have I yet found a single person who does agree with him in the whole of his argument.*

Let me however premise, that I approve of the purpose of the laws relating to insolvents and bankrupts, which protect them from the enforcement of the claims of dissatisfied creditors, as these would not only torment a man, and may be an honest, though unfortunate or imprudent

* Page 196, April.

man, through life, but also present an effectual impediment to his ever again lifting up his head or regaining his social position.

I demur, Mr. Editor, to the idea that there is a proper partnership or mutual risk for the sake of mutual advantage in the case of the borrower and lender. The borrower promises to pay the principal when called for, and interest according to a comparatively low annual per centage. If the borrower is skilful and successful *he* may realize 50, or even 500 per cent.; while the lender obtains only his stipulated 4 or 5. The *mutuality* or partnership of the *act* does not obtain here except in a small degree. The benefit belongs to the borrower. Why then, if he should be an unwise or reckless person, should he claim the idea of mutuality only when he has lost the lender's property? A doctrine like this, if avowed by every one anxious to be a borrower, would make persons who have anything to lend keep it to themselves, and not intrust those with the keeping of their property who were determined to regard the whole as a partnership transaction—and that only in reference to the risk which had to be run. The borrower may be a bold, enterprising person, and may be able after repeated "frightful failures," to go on again, and even obtain wealth; whereas the lender may have advanced his all—his sole dependence, on the debtor's plausible pretences; and it will be a poor consolation to him when in the work-house, or dependent on the charity of others, to be told that when so and so failed, he had his share of the dividend, and that he "ought to be satisfied;" while he sees the man who has thus reduced him to want rolling in affluence. Reason as we may, there is an innate sense of justice in every man's bosom, which tells him "these things ought not to be."

Where then is the right in this matter? As it appears to me, the *debt once contracted remains*, as to the moral claims of the creditor, *until it is paid*. The creditor may "forgive the debt," and thus forego his claim. He may "according to law," take a dividend, and be restrained by the same law from enforcing his claim in future; but whenever the debtor comes into circumstances in which he is able to pay "the uttermost farthing," whatever were once the legal, and are yet, in my opinion, the moral claims of his creditor, he is bound by a law higher than any human code to meet all his former obligations. Anything short of this, as it appears to me, is injustice. Instances are not wanting of honourable men coming up to the very letter of this idea. Impelled by a sense of justice, of self-respect, and of the fear of

God, they have not sheltered themselves and their property behind conventional, and it may be needful laws; but they have taken a just view of their obligations and have paid every one his due; showing that their honesty was based upon principle, and not on mere convenience. Would to God such noble examples were not so rare!

How much suffering among the unfortunate would be removed if this were a common course! How would the profession of religion acquire honour, if all who make that profession determined to act on these high and honourable principles! and when it is known and felt that these are the principles cherished by those who have been compelled to "take the benefit of the act," even though they are unable to act up to them, how much more cordial will be the esteem in which they are held, and the confidence reposed in their integrity and uprightness.

Y.

CHURCH ORDER.

To the Editor of the *G. B. Repository*.

In your No. for May you inserted a letter from Mr. J. Wallis, on "Church Order," especially on the proper administrator of the Lord's-supper; and you remark that you are not *quite sure* that you coincide with *all his conclusions*. With his *main conclusion* I find no fault:—viz., that the elements may be distributed by any one whom the church may appoint to do so. I should have been glad, however, to see his position supported by some more direct argument, of which it seems to my mind, he has left it bare enough. Might he not have added, that any one by appointment may perform this act; because this ordinance above all others exhibits the *entire equality of all the members*. In baptism the administrator confers something on the recipient; in the Lord's-supper, *both* are recipients; in teaching, one brother for the time being, is the preceptor, and the other the pupil; in discipline, the corrector is at least in some degree to be regarded as superior to the corrected; but in the Lord's-supper pre-eminently, all are simply *brethren*, "One bread and one body; all partaking of one bread." All drinking of one cup, as an emblem of the One Spirit pervading all the body.*

* Priestism, (from which may God defend us), has in various forms obliterated from the Lord's-supper this beautiful sentiment of equality. The Romish priest takes the cup all to himself, nor gives one drop to the laity. The Lutheran priest never takes the supper with the same people to whom he administers it; while the Anglican priest maintains his superiority by his sublime power of "consecrating" the elements.

So far, however, I think Mr. W. is right; but at the beginning of page 228 he asserts a principle which should not be passed over with silence lest silence should be interpreted into consent—a principle dangerous, though I do not suppose he meant it so,—and if common, still more dangerous. He defines a christian church to be “*a voluntary society, whose laws are binding only so long as it suits the convenience of the parties connected.*” This mode of describing a christian church is in my judgment very unsatisfactory and unscriptural. Here is room enough for all the self-will ever seen among the most disorderly brethren. It is voluntarism run mad; it is ecclesiastical Antinomianism. Any one may do as he likes. He may if he likes offer himself for membership: if he do not, he may let it alone. If the members find it *convenient*, they may admit him: if not, there is no law binding them. If anything in the church does not quite suit him, he is quite at liberty to go. Very different indeed is my apprehension of Christ's church. In receiving christian baptism, disciples obey their divine Master; they do not consult their own “convenience.” The church is a divine institution to which the great God commands all men to be in heart and soul united. It is not a human society, or club, which persons at their convenience may join or avoid. The invitation of a king, and especially of the King of kings, is a command. It is surely the *duty of all men to repent*, whether or not it suits their *convenience*. Surely it is the duty as well as the privilege of all men to believe in the Lord Jesus Christ, and keep his commandments; not only if it suit their convenience, but for ever. And surely no man can keep Christ's commandments, if he be not a member of that body of which Christ is the Head; if he belong not to that household of which Christ is the Master.

In the truth of these remarks I have no doubt Mr. W. will acquiesce. I presume that he only meant to say that the actions of christians were not to be regulated by *human laws*. But then, whenever we oppose the authority usurped by man over the things of religion, we ought clearly and constantly to assert the sovereignty of God, and not the will and convenience of man. We should carefully avoid doing as we like ourselves, or leaving any one else under the impression that he may be right in consulting his own convenience.

I am, dear Sir, ever truly yours for
Truth's sake, THOS. W. MATHEWS.

DIRECTIONS AS TO MARRIAGE AT DISSENTING CHAPELS.

DEAR SIR,—It has been suggested by several individuals, that a few plain statements in the Repository, would be useful relative to the preparatory steps necessary previous to a marriage in a place of worship amongst dissenters. It is presumed that many, especially in the rural districts, are entirely ignorant on these points; and though they would wish to avail themselves of the privileges in this case afforded to dissenters, yet from some supposed difficulties in the way, which indeed are only imaginary, they are induced to go to the Episcopalians. The steps to be taken before a marriage can be solemnized, are very simple, and easy to be attended to. The first thing is, one of the parties intending to be married, must go to the clerk of the Union in which they reside, or to the Registrar of Marriages for the district, and give notice of the intended marriage; blank forms of notices are kept, which will be filled up with the information required, and the party giving the notice will have to sign. The party must have dwelt in the district not less than seven days before a notice can be given. If both parties have not dwelt in the same district, the like notice must be given in both districts. This notice must be left with the Registrar, who will forthwith copy it into his Marriage Notice Book, and will be entitled to a fee of one shilling, and will give every information further required. If the marriage is intended by certificate, the notice must be on the book twenty-one clear days before the certificate can be obtained from the Superintendent Registrar, for which the party will have to pay one shilling. Parties need not apply for the certificate as soon as the twenty-one days is expired, but the marriage must take place within three calendar months after the notice, otherwise a fresh notice must be given. If the parties reside in different districts, a certificate must be obtained from both districts, and both certificates must state the name of the chapel in which the marriage is to be solemnized, and the marriage must take place in the chapel named in the notices and certificates. Sufficient previous notice of the time and place of the intended marriage should be given to the minister who is to officiate, and the Registrar, to enable them punctually to attend.

If the marriage is intended by license, the same steps must be taken in giving the notice and obtaining the certificate as before stated, the only difference being, that the license may be obtained from the Superintendent Registrar, in seven clear

days from the time of the notice being given. The marriage may be solemnized on the same day the license is obtained, but must take place within three calendar months. The license must be granted by the Superintendent Registrar, in whose district the marriage is to take place, and one of the parties must have had his or her usual place of abode within that district for the space of fifteen days immediately before the grant of the license, that is, seven days before the notice was given, and seven days after. Where the parties have resided in, and notices have been given in different districts, they may choose before notice is given in which of those two districts they will be married. At any time after the expiration of seven days, and within three calendar months from the day the notice is entered, one of the parties intending marriage must appear personally before the Superintendent Registrar of the district in which the marriage is to take place, to make the required declarations, &c., when the license will be granted.

If the parties reside in different districts the certificate from the district where the marriage is not to be solemnized, must be obtained and taken to the Superintendent of the district where the marriage is to take place when application is made for the license, that he may thereby see that notice was duly entered in both districts.

J. P.

OUR METROPOLITAN CHURCHES.

To the Editor of the G. B. Repository.

DEAR SIR,—My attention has been called to an article in the "Banner" of last

week, from which it appears that the Baptist body has been led to follow the splendid example of the Independents, by forming a "Baptist Metropolitan Chapel Building Society."

Now Sir, how much longer are the four G. B. chapels to continue the only ones in which the distinctive principles of our denomination are to be proclaimed in this ever-increasing metropolis. Surely something will occur (and mighty it must be) to awaken the apathy of our London General Baptists. I should like the records of this select *four churches'* books made public, in order that it might be seen what proportion of their members are dismissed to other churches *not* connected with the body, simply from the fact of their being no place of worship within a reasonable distance; and that something approaching an accurate estimate of the annual loss to the denomination from this source alone, might be formed. I feel confident that then this subject would receive that attention its importance demands, from abler heads and longer pockets than I possess.

Believe me to remain, yours truly,
Westminster, 1852. SAMUEL INGOLD.

QUERIES.

1. Is it scriptural for an unbaptized person to baptize?

2. Is it scriptural for a pious, but yet unordained person, to administer the ordinance of the Lord's Supper.

3. Is it on record in the scriptures that Paul was ordained previous to his administering the ordinance of the Lord's Supper? B. P.

OBITUARY.

Rev. John Derry.

We are deeply sorrowful in having to announce the death of our beloved friend and brother, Rev. J. Derry of Barton, who for twenty-eight years has sustained the office of minister and pastor of that ancient church. The following letter from his esteemed colleague will give the particulars. We hope our brother will prepare a more extended memoir.—Ed.

"Barlestone May 7, 1852.

"MY DEAR BROTHER.—My note of the 4th will have prepared you in some measure for the intelligence that our dear brother

Derry is no more. He died yesterday, about four o'clock in the afternoon. We feel it much—very much indeed; and it is felt deeply by all classes in the neighbourhood. He took cold yesterday week, April 29th, and the next day became seriously unwell. Inflammation of the lungs ensued, and all that medical skill could do was unavailing. His sufferings were severe, but his end was peace. His soul magnified the Lord and his spirit rejoiced in God his Saviour. I cannot write more at this time; my heart is sad, very sad indeed. The blow has fallen suddenly and heavily; but it is an unspeakable satisfaction to me to have his dying testimony

that our fellowship in the pastorate of this church, for nearly nine years, has never occasioned him an hour's uneasiness. I am, my dear brother, yours truly in Christ Jesus,
J. COTTON.

MARY BOSTOCK, of Ilkeston, died in Feb. 1851, aged fifty-six. She had been a member of the church of Christ twenty-eight years. Being a person of retiring habits, the virtues of the departed were known only to her intimate friends. She regarded the claims of home and family as second only to those of religion, and therefore proved an industrious, frugal, and excellent wife. Possessed of a superior mind, her spare moments were devoted to reading, meditation, and prayer, and though a step-mother, our sister was very anxious to promote the temporal and spiritual welfare of her adopted children, while they in return were grateful and affectionate. In the early stages of her most painful affliction, our departed friend intimated that her prospects in reference to the future were somewhat beclouded. This was an occasion of much grief to her, and led to deep searching of heart, combined with earnest prayer. When musing upon her spiritual state, and suddenly convulsed with pain, her heavily burdened soul would find relief in such agonizing exclamations as the following: "O Jesus, fetch me to thyself! I must die, and I will die at the foot of the cross!" A friend reminded her of the oath and promise of God. Many precious truths of Scripture were recited. She replied, "I know the promises are sure, but I cannot take hold of them as I could wish." "Lord Jesus, fetch me, fetch me this minute!" Prayer was offered by herself at intervals, when able, and by her friends continually. Increasing light broke in upon her mind; an assurance of her interest in Christ followed; she became perfectly resigned to the will of God, and died breathing forth in faltering accents those delightful words, "Come, Lord Jesus."

HANNAH HARRISON, relict of the late Joseph Harrison, who for forty-four years was a deacon of the G. B. church, Ilkeston, departed this life on the 18th of Feb., 1852, in her 95th year. She was baptized at Smalley, Oct. 8th, 1797; and thus for upwards of 54 years maintained an honourable profession of the christian name. Shortly after her marriage, Mr. Harrison was deprived of his sight, and his beloved consort was accustomed regularly to lead him to the house of prayer. Their place was rarely vacant either on the Lord's-day or on the week night. This ardent love to Zion continued through life, and till within the last year, she was one of

the earliest and most regular worshippers in the sanctuary on the Sabbath morn. The Bible, that "precious book divine," was her constant companion. Its promises did indeed rejoice her heart. Frequently, on entering the room she occupied, I have seen the New Testament with open leaves, lying on the table close by her side. This, she would say, is my comfort and my delight, as I descend the vale of death. Her knowledge of Holy Scripture was extensive: if any friend commenced quoting a passage, she would invariably continue it to the close. Notwithstanding the patriarchal age of the subject of this notice, she could read without spectacles. Not being able to get to chapel for upwards of a year prior to her death, we occasionally held a prayer-meeting at her house. These hallowed seasons she very much enjoyed, and both in singing and prayer would heartily unite. To all present these primitive gatherings were like a little heaven below. Our venerable sister, having thus honoured God during a long and changeable life, enjoyed his presence and benediction at its close. To her, death had no terrors. She longed for the coming of Christ; and at midnight, without a struggle or a groan, the spirit passed from earth to heaven.
C. S.

ELIZABETH WIDNALL, a member of the G. B. Church at Gosberton, departed this life April 23rd, 1852, aged seventy-four. Our departed sister was brought to a knowledge of the truth under the ministry of the late Mr. John Bissil, and was baptized forty-five years ago; since which time she had continued a useful and exemplary member of the G. B. Connexion till called to depart. Our sister was frequently afflicted through life, and for four months previous to her death she was a great sufferer. She was, however, graciously sustained, and experienced neither darkness, nor doubt during her suffering, but enjoyed a bright and blessed prospect of the heavenly rest. Through life she was constant in her attendance on the means of grace, and felt it was her greatest trial when no longer able to walk to the house of God. Not only was her conduct most exemplary, but her sympathy with her Saviour's cause was deep. The welfare of Zion and the salvation of sinners had a place in her conversation, and in her thoughts, and above all in her heart. Her minister has been often encouraged by the thought that the interest of the cause with which she stood connected had a prominent place in her private intercessions at a throne of grace.

A sketch of her conversion and early

experience, with a continued diary to the extent of nearly fifty closely written pages, our sister left behind her, and which discovers the early trials of her faith, and the ultimate triumph of the same. Her loss is felt by all who knew her—by the church especially; and by none more than by him who records this testimony. May we meet her in glory, and then all shall be well.

A. J.

MR. W. T. DEACON.—I have just received the "*Moreton Bay Courier*" from Mr. T. Deacon, in Australia, which contains a notice of his son's death. As my estimable friend and brother, now deceased, was formerly a member of the church in Friar Lane, Leicester; and subsequently for a limited period a candidate for the ministry amongst us; and moreover well known and highly respected in some parts of our Connexion, the thought occurred to me that the following brief record of his demise would be perused with mingled pain and interest by many of your readers. It is copied verbatim from the paper above-mentioned:—"Died at Ipswich, on the 27th of November, 1851, in the 28th year of his age, William Thomas Deacon, saddler, son of Mr. Thomas Deacon, late of Bourne, Lincolnshire, England. Greatly endeared to his family and intimate friends by his social virtues, he was universally respected as an upright tradesman, an independent citizen, a sincere patriot, and a thoroughly consistent christian. His end was peace. He has left a widow with two very young children to mourn his early death." May heaven's best and richest blessings descend upon the surviving widow and fatherless children.

C. SPRINGTHORPE.

MARY EBSEY died March, 1850, aged sixty-two. For many years our sister laboured under a serious physical ailment, which prevented her from coming to the house of God; still her interest in the cause of Christ continued unabated. She was well read in the Scriptures, conversant with the writings of that worthy father of our Connexion, Dan Taylor, and a thorough General Baptist. Cheerful in spirit and

buoyant with hope, she rose above the sorrows of time. On the day of her death she appeared much as usual—ate a hearty supper, but on retiring to rest fell suddenly on the floor and died in a few hours. Happily she was prepared for the unexpected and momentous change.

MARTHA CLOUGH was baptized Sep. 10th, 1837, and became a member of the General Baptist church at Bradford. As a christian she was humble and sincere, regular in her attendance upon the means of grace, uniformly consistent in her walk, and possessed of the ornament of a meek and quiet spirit, which in the sight of God is of great price. In her last affliction, which was heavy and protracted, she was very patient and resigned to the Lord's will. She often said "The Lord has promised that he will never leave me, and I believe that he never will." She had a desire to depart and be with Christ, which is far better. On Feb. 24th, 1852, her peaceful and happy spirit was received up into heaven to be for ever with the Lord. Her death was improved from 2 Tim i. 12. O that surviving relatives may be led to follow her as she followed Christ.

CHARLES ILLINGWORTH, who was for many years a member of the church meeting in Prospect Street, Bradford, calmly fell asleep in Jesus, Sep. 5th, 1851. From childhood he attended the ministry of the General Baptists, and always had a predilection for them, though he did not become decidedly pious till after he had grown up to manhood. He became a member of the church at Bradford soon after the chapel was erected, and has continued ever since a sincere and humble follower of the Lamb. His piety was characterized by great sincerity, especially in prayer. Though not at all fluent, his prayers were much enjoyed. His latter years were embittered by worldly losses, but the Lord was his portion, and he hoped in him. His death was improved from the following words, which he often repeated to his sorrowing partner during his illness,—"*Weep not for me, but weep for yourselves and your children.*"

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Nuneaton, on Tuesday, May 11th, 1852. The morning service was opened with reading and prayer, by Brother Marshall, of Walsall; and W. Chapman of Longford, in the absence of brother Salisbury, through indisposition, preached from

1 Tim. iii. 16. In the afternoon brother Stenson presided, and brother Chapman was appointed Secretary, *pro. tem.*

It was reported that since the last Conference thirty-three persons had been baptized, and that thirteen remained as candidates.

Mr. Marshall reported that he had been waited on by a few persons from Wolverhampton, in reference to the re-establishment of a General Baptist cause in that town, and expressed his decided opinion that could an effort be made a flourishing cause might still be raised there.

The following resolutions were passed:—

1. That it be a standing rule for the future that some brother be appointed to preach in case of failure.

2. That having heard of the decease of our excellent brother Derry, this Conference leaves on record a memorial of the high esteem in which he was held by us, for the simplicity of his piety, his gentle and amiable demeanour toward his brethren, his perfectly catholic spirit, and his earnest endeavours to diffuse the principles of a holy christianity; and as his faithful labours have now terminated, we sorrowfully express through the chairman of the Conference, our deep sympathy with the church, which has thus, in the course of an afflictive providence, been deprived of his presence, example, ministry, and prayers.

3. That the next Conference be held at Austrey, on the second Tuesday in September. That brother Lewitt be the preacher; and in case of failure, brother Marshall.

Brother Knight preached in the evening, from the parable of the wise and foolish virgins.

W. CHAPMAN, *Sec. pro. tem.*

BAPTISMS.

WENDOVER.—On the last Sabbath in April we were favoured with another interesting addition to our number, by the baptism of three dear young friends. In the morning after a sermon upon, "The authority for believers' baptism, arising out of the example of the Apostolic church," founded upon Acts x. 47, 48, the candidates were baptized by the pastor in the presence of an affected audience. In the afternoon the newly-baptized were received into the church, and the Lord's supper administered, the whole congregation, remaining as spectators. It was a pleasing and happy day. May the Lord often repeat its pure delights.

NOTTINGHAM. *Broad Street.*—On Lord's-day, March 7, we had a baptism of nine persons; and at the present time have four or five candidates and several inquirers; and although our congregation at present does not shew a large increase, yet there are clear indications of permanent improvement. Our minister has established classes for the young people, which are highly appreciated and very useful. This has been especially the case in the young

men and youths class, to which brother Stevenson has devoted much attention. We have just given brother Stevenson an invitation to become our settled pastor, which he has accepted, and arrangements have been made to have his ordination on Whit-Monday.

T. H.

NOTTINGHAM, *Stoney Street.*—On Lord's-day morning, May 2nd, after a sermon from John viii. 56, by our respected pastor eight persons were baptized; and in the afternoon, at the table of our Lord, were, with two others, received into the fellowship of the church. May they all be kept faithful.

B. W. Y.

BRADFORD, *Prospect Street.*—March 6th, six persons were baptized in the presence of a large congregation. Two of the candidates were young men. On April 4th, five others put on Christ by baptism; one an aged sister who has but recently been brought to Jesus.

LONDON, *Commercial Road.*—Our pastor baptized thirteen persons, on Thursday, April 29th, who with one other from a sister church, were received to the Lord's table, on May 3rd, in the usual manner. Our prayer, is that they may keep the faith, and thus obtain the crown of glory.

W. B.

LOUTH, *Walkergate.*—We had another baptism on April 26. Three friends were then immersed. Mr. Kiddall preached from Jer. xvi. 16.

AUDLEM, *Cheshire.*—Our congregation has much increased since Mr. Needham came amongst us; the Lord appears to be blessing his labours in the conversion of souls to God. On the first Lord's-day in March, the ordinance of believers' baptism was publicly administered by our pastor; six believers were baptized on a profession of their faith in the Redeemer, and were the same day added to the church. On Lord's-day, May 9th, six more were publicly baptized and added to the church. One of the candidates is a daughter of our deacon, aged thirteen years, who thus early dedicated herself to the Lord. R. T.

CASTLE-ACRE, *Norfolk.*—We have had several pleasing additions lately. A worthy friend at the commencement, who we hope will be a blessing to us, was added by baptism. On the last Sabbath in April the eldest daughter of Mr. J. Wherry, and on Lord's-day evening, May 16, three others followed their Lord in baptism. We are happy to report that New Testament principles are gaining ground in this neighbourhood.

J. E.

LEEDS, Call Lane.—On Tuesday evening, April 26, thirteen persons were baptized by Mr. Tunnicliffe, our esteemed pastor; the chapel in George's street was kindly lent for the occasion. Mr Brewer, the minister of the place, opened the service, and Mr. Tunnicliffe preached. We have had recently a number of special services, which we trust have had a good effect. G. R.

WISBECH.—On Monday evening, May 17, the Rev. J. Jones of March baptized three friends; one of them, we are pleased to be able to say, was a daughter of Mr. Robert Clarke, a deacon in the G. Baptist church at Wisbech.

ANNIVERSARIES.

COVENTRY.—The sermons in connexion with the re-opening of White Friars Lane chapel, Coventry, were preached on Easter Tuesday, by the Rev. J. A. Baynes, of Nottingham; and on the Lord's-day following, by the Rev. J. C. Pike, of Leicester, when the sum of twenty one pounds was collected towards defraying the expense incurred in the erection of side galleries, and repairs of the chapel. The collections and subscriptions make a total of about one hundred pounds; and we hope to clear the remaining £30 by a tea-meeting. Thus we have arrived at a most happy epoch in the history of our church. The necessity of providing additional accommodation induced us to make the alterations mentioned. We have now a neat and commodious house of prayer; our congregations are very encouraging; and the labours of our minister made useful in the prosperity of the cause. We have been preserved through many trials and difficulties, by the hand of a faithful God; and our prayer is, that the same power and grace may be manifested on our behalf now we have become an independent and self-sustaining people. J. WRIGHT.

LEICESTER, Dover Street.—On Lord's-day, April 11th, 1852, the Rev. J. C. Pike, our minister, preached the anniversary sermons, morning and evening. On the Monday and Tuesday afternoons, tea was provided in the School Rooms, Vestry, &c.; and the spacious upper School Room was opened in the morning as a Bazaar, being well supplied with useful, ornamental, and fancy articles, oil paintings, engravings, &c., &c. The amount realized at this anniversary is more than ONE HUNDRED POUNDS. Within the last twelve months £130 of the chapel debt has been paid off. We have several candidates; and are expecting baptisms at our branch church at Whetstone and at Dover Street, in the course of a few weeks. J. B.

KIRTON-IN-LINDSEY.—On Friday, April 9th, we had our annual tea party, held in our place of worship, when several of the Primitive and Wesleyan Methodist friends came and partook of the refreshing beverage. After the trays were removed a public meeting was held. An overflowing audience gave their strict attention to the addresses delivered, by Mr. J. C. Smith, the minister, Mr. E. Barley, (Wesleyan,) and Mr. J. Hollingsworth (P. M.) The evening passed off extremely well, several lively tunes being played between the addresses. At the close a vote of thanks was given to the friends who presided at the tables and their assistants, and the meeting broke up at nine o'clock.

On the previous Lord's-day evening a funeral sermon was preached by the Rev. J. C. Smith, to improve the death of the much regretted Rev. C. Lacey, missionary in India, from Acts xxii. 21, "And he said unto me, depart, for I will send thee far hence unto the Gentiles." The congregation was large and attentive.

T. D. C.

LOUGHBOROUGH, Baxter-gate.—The annual sermons were delivered in behalf of the Sabbath School, on Lord's-day, May 9, by Rev. G. A. Syme of Nottingham. Collections £35 10s.

NORTHALLERTON, Yorkshire.—On May 9th and 10th we held our half-yearly services for the liquidation of our Brompton chapel debt. On Lord's-day our pastor, Mr. Stubbings, introduced the services of the day by reading the Scriptures, and implored the divine blessing, after which the Rev. G. Preston, of Sunderland, preached from Psa. lxxxix. 15, 16; in the afternoon at Northallerton, from Acts ix. 20; and at Brompton in the evening, from Luke xvi. 19—31. On Monday, the 10th, a tea meeting was held at Northallerton, which was well attended, and addresses were delivered by the Revs. W. Stubbings, who presided; W. Richardson, Wesleyan Methodist; T. Oliver, Primitive Methodist; J. B. Lister, G. Dowson, J. Brown, Independents; G. Preston, of Sunderland; J. Lewis of Darlington, and G. Atta, of Bedale, Particular Baptists. On Tuesday Evening, May 11th, the Rev. J. Lewis, of Darlington, preached at Brompton, from Titus ii. 11—13. The subscriptions, collections, and profits of the tea, amounted to £13. Thus has this infant church been hitherto prospered by the Head of the church. May his smiles continue to rest upon us. J. HUNTON.

SALFORD, Zion Chapel, Broughton Road.—The annual sermons were preached May 16th; in the morning and evening by

the pastor, and in the afternoon by the Rev. R. Chenery (Particular Baptist) of York Street, Manchester. Both the congregations and collections were an improvement on those of last year.

R. G. B.

ISLEHAM.—Two sermons were preached at this place, Lord's-day, May 16th, by Rev. W. Jarrom, to unusually large congregations, in behalf of the Sabbath-school. Collections good.

NEW LENTON.—On Lord's-day, April 25th, the anniversary sermons for the benefit of our Sabbath-school, were preached by Mr. Lawton, of Wimeswold, when the liberal sum of £9 2s. 5½d. was collected.

J. R.

SHEEPSHEAD.—On Lord's-day, May 16, two sermons were delivered at the G. B. chapel for the benefit of the Sabbath-school. The collections were £7. 6s.

PORTSEA.—The General Baptist chapel in this place having been repaired and painted, sermons in aid of the expense were preached on Sunday and Wednesday evenings, April 11th and 14th; the former by the Rev. E. H. Burton, and the latter by the Rev. W. Isaac, the beloved and popular minister of the Independent church Petersfield. The Wednesday evening service was somewhat unfortunate as happening at the same time with a public meeting in the Town Hall, presided over by the Mayor, in reference to the loss of H. M. Steam Frigate, "Birkenhead," an event which at that time was absorbing an immense amount of public attention and sympathy. The congregation notwithstanding was very excellent, and the collection amounted to nearly £13.

LEICESTER, *Friar Lane*.—The annual sermons on behalf of the Sabbath-school were preached on Lord's-day, May 23, by the Rev. J. Goadby of Loughborough. The congregations were large and overflowing, and the collections amounted to upwards of £24.

LEICESTER, *Archdeacon Lane*.—The school sermons in this chapel were preached by Rev. G. Legge, LL. D., on the second Sabbath in May, when the collections were liberal.

HEPTONSTALL SLACK.—The Rev. G. A., Syme, M. A., of Nottingham, delivered the annual sermons on behalf of the Sabbath-schools connected with this church, on Lord's-day, May 16th, when the liberal sum of £40 was collected.

REMOVALS, &c.

LONDON, *Praed street*. Rev. W. Underwood.—On Monday, the 3rd of May, a

meeting was held in the school room of the Praed street meeting-house, to bid farewell to the Rev. W. Underwood, late pastor of the church assembling there. Besides the members of the church and congregation, there were present the Rev. J. Stratton, the Rev. Dr. Burns, Mr. Baines, Mr. Oakey, and other members of neighbouring churches; the number of those who thus came from other bodies to testify their respect and esteem for the removing pastor, it is said, would have been much greater if the intention to hold such a meeting had been generally known. Mr. Wileman, one of the deacons, occupied the chair. Addresses full of brotherly regard for Mr. Underwood, and of kind exhortation to the church, were delivered by both the ministers and other visiting friends present, as well as by the chairman; and the late pastor took leave of the church, in an address replete with deep christian affection and weighty counsel, of which he was unanimously requested to prepare a copy to be preserved amongst the records of the church. A substantial testimonial was added by the friends, to their other expressions of esteem. The great and affectionate regret felt by nearly all the church at the departure of a pastor who had served them faithfully for nearly eleven years, and had seen the bringing in of the bulk of the present members, will only be allayed by the welfare of the friend removed from amongst them, and the future prosperity of both the churches concerned in the transaction.

DERBY, *Sacheverel Street*. Rev. W. Underwood.—It was with no ordinary feelings of joy and gratitude to the great Shepherd of Israel, that on Lord's day, May 9th, the General Baptist church, Sacheverel St. Derby, welcomed the Rev. W. Underwood, late of Praed Street, London, as their pastor. The congregations on that day were highly encouraging; and on Tuesday evening following, about 250 friends took tea in the school-room, after which most animated and interesting addresses were delivered by the pastor and several ministers of the town.

We sincerely hope that a very long course of successful labour has been entered on by Mr. Underwood, among an affectionate, united, and faithful people, who will be his joy here, and his cause of rejoicing hereafter. M. S.

THE REV. ISAAC HAYCROFT, B.A., of Stepney College, has received a most cordial invitation to be the minister, with the intention of the pastorate of the Baptist church, Ely Place, Wisbech. His labours

commenced May 30. May the Great Head of the church continue to own and bless this little one of the "many thousands of Israel."

REV. JOS. HEATHCOTE, having resigned his pastorate over the church at Great Berkhamstead, is open to a call.

MISCELLANEOUS.

THE ACADEMY.—At a meeting of the Committee, held May 13, it was agreed that the two senior students continue in the Institution another year.

It was also reported that Mr. S. C. Sarjant had taken the degree of Bachelor of Arts with the highest distinctions; and that he had engaged to serve the church at Praed Street, Paddington, for a season.

It was also stated that as several students had left during the past year, there was now a vacancy that would warrant the Committee to entertain three or four suitable applications. This latter fact will arrest the attention of the friends of an educated ministry, and induce them to encourage such persons to apply to the Secretary, before the annual Association. Mr. C. T. Bishop, who retired from the Institution last year, on account of ill health, has been pursuing his studies at a Scottish University.

LOUGHBOROUGH, *Wood-gate. Recognition of Deacons.*—The lamented decease of Mr. Thomas Chapman, senior deacon of this church, who has sustained the office of deacon for twenty-five years, and the advancing years of some of the survivors, induced the church to elect two respected brethren, Mr. H. Godkin, and J. Lacey, to this office. A public service was held for their recognition on Wednesday evening, May 19, when after reading and prayer, Mr. William Dexter, one of the elders, offered special prayer on their behalf, and an address was delivered on the duties of their office by Rev. J. Goadby, the pastor of the church, and the solemn services were concluded by brother T. W. Marshall. The recent death of Mr. R. Ball, and the declining strength of other aged and respected members, lead us to look more earnestly for the protection and blessing of him who is "the same yesterday, to day, and for ever."

LEAKE, &c. *Ordination of Deacons.*—The church in this place having elected three brethren to serve in this office, a service was held on the occasion, in the new chapel at Rempstone, on Tuesday evening, May 4. The pastor of the church commenced by singing and prayer; brother E. Stevenson, of Loughborough, offered a few appropriate remarks, and proposed questions

to the church and the elected deacons, and then offered prayer on their behalf, and was accompanied by Mr. Lawton in the imposition of hands. Brother Goadby then delivered a discourse on the deacon's office, and urged on the deacons and the church the various and important duties connected with the proceedings on that occasion. The chapel was full, and the whole service impressive, interesting, and instructive.

ASHBY-DE-LA-ZOUCH.—The G. B. chapel in this place is now undergoing an enlargement. It is expected to be re-opened on the third Lord's-day in June, when Rev. J. Goadby of Loughborough, and Rev. I. Preston, the pastor of the church, will preach.

UNION OF PLANTERS AND THEIR LABOURERS IN JAMAICA.—We regard it as a very interesting sign of the times, and as an omen of future good, that the masters and the men, (free blacks), in Jamaica, feel their common interest sufficiently to meet together and consult for their mutual advantage.

On the 15th of last April a large meeting of labourers and employers was convened at Mount Carey for this purpose. About 1500 labourers were present, and the platform was crowded by the leading gentlemen of the planting interest in the neighbourhood. Both parties spoke for the common good, were cordial, and respectful. What will America say to this?

BAPTIST UNION.

"THE annual meeting of this Union was held at the Mission House, April 23. The following resolutions adopted at the meeting, will disclose the chief topics of interest.

On the Introductory Discourse.—That the hearty thanks of the Session be given to their honoured brother, Dr. Cox, for the appropriate and impressive address with which he has favoured them; and that, in giving utterance to their feelings, the Session desire to declare their attachment to the great principles which have been explained and enforced, and their hope that when, at length, "instead of the fathers shall be the children," the same principles may be maintained, not only unimpaired, but with even greater fidelity, simplicity, and power.

On the Denominational Statistics.—That the Session look with a devout and affectionate interest on the partial yet extended view of the Denomination which is presented by the returns now laid before

them. They cherish lively gratitude to God, that he has vouchsafed to that part of the body from which information has been received, a clear increase of 6,444 members,—a pleasing evidence that the Denomination is, as a whole, progressive, and not bereft of that divine blessing which has so long been granted to it. They feel nevertheless, with serious pain and humiliation, the facts, that it is scarcely by more than one-half of the reporting churches that any clear increase has been enjoyed and that no inconsiderable number have suffered an actual diminution. They desire anew to engage themselves, and their beloved brethren throughout the country, to a solemn consecration to the work of the Lord, and to fervent prayer for the outpouring of his Holy Spirit upon their flocks, and all the labours of their hands.

Persecution of Baptists in Europe.—That the Union contemplate with growing anxiety the almost universal attitude of the European Governments in relation to religious liberty. Not only are the rights of conscience generally trampled on without scruple by the Roman Catholic powers, but they are also scarcely less flagrantly violated by Protestant governments. Especially have severe restrictions been imposed upon, and numerous hardships been suffered by, the Baptist congregations in various parts of Germany; as in Hanover, Mecklenburg, and Prussia.

That the Union cannot but make common cause with their beloved brethren who thus unjustly suffer, for whom they feel the warmest affection and the deepest sympathy; and that memorials be presented in their name to the respective Governments of Prussia, Mecklenburg, and Hanover, earnestly soliciting for the Baptist congregations an uninterrupted liberty of worship.

Popular Education.—That the session, regarding with unabated interest the great subject of popular education, feel it their duty to express their sentiments in relation to the two schemes to which birth has lately been given in the city of Manchester, and to which the attention of Parliament has been drawn—viz., The Manchester and Salford School Bill, and the Bill for enabling local districts to provide free schools.

Concurring with the advocates of both these Bills in the desire to promote the education of the people to the utmost possible extent, the Session can by no means concur with them in the assumption that the resources of voluntary action are exhausted; they believe, on the contrary, that these resources are capable of a much larger development, and that aided by a

wise application of the lights supplied by experience, they are fully adequate to afford all the assistance which the advancement of national education requires.

With this conviction, the Session contemplate the proposed imposition of a school-rate with strong and unmitigated repugnance. Resting upon the practical fallacy, that it will be an advantage to the working classes to have a gratuitous education for their children; assuming the communistic principle, that the people are entitled to education at the public cost; tending to destroy the entire system of voluntary scholastic effort, and violating the rights of conscience;—thus highly objectionable in itself, a School-rate is also unnecessary, and therefore without any show of reason or apology.

The Session wish to do full justice to the attempts which have been made to relieve the proposition of a school-rate of what has been called the religious difficulty, on the one hand by including, and on the other by excluding, religious instruction of every kind; but they cannot be satisfied with either of these methods. To compel—as a rate on the former principle would compel—every man to support every creed, not only those most opposite to his own, but also those most opposite to one another, cannot but be unrighteous in itself, and intolerable to a conscientious mind; while to exhaust education at large of the religious element—which would be the result of a school-rate on the latter plan—would be to deprive it of a vital and plastic power, not only important but essential to its utility.

Upon these grounds the Session would have felt it their duty to oppose both the Bills referred to, had their position and progress in parliament required it. Under present circumstances, they have only to commend this subject to the attention of the churches, and to engage their earnest co-operation in promoting, by the most enlightened and zealous efforts in their power, popular education on the voluntary principle.

The Maynooth Endowment Act.—That the Union having, upon many occasions, and with uniform consistency, recorded its disapproval of the appropriation of public money to religious objects of every kind, and having also protested in particular against the endowment by Parliament of the Roman Catholic Seminary at Maynooth, they feel it their duty, at the present time to make a fresh declaration of their sentiments, and thus to co-operate with the efforts now in progress, for obtaining the repeal of the Act of Parliament by which that endowment is conferred.

MISSIONARY OBSERVER.

G. B. MISSIONARY SOCIETY.

A Committee Meeting of the above Society was held at Leicester, May 13. At this meeting it was decided that Mr. Buckley remain at Cuttack, as joint pastor with brother Sutton.

The "pottahs," or deeds of property belonging to the Society at Cuttack and the neighbourhood, were appointed to be in the joint custody of brethren Sutton and Buckley, who are to hold them for the society. Those at Berhampore to be held in like manner by brother Stubbins.

Letters about China were read; and as the state of brother Hudson's mind is such as to awaken apprehension, the Secretary was directed to correspond with persons in China as to the course to be pursued in future.

REV. C. LACEY.

The following notice of our dear brother appears in the "Friend of India," a respectable and influential newspaper, under the Editorship of J. C. Marshman, Esq., son of the late Dr. Marshman, of Serampore. It was written, we believe, by Mr. Buckley.

The late Rev. C. Lacey.— With deep regret we recorded in our last issue, the removal from this transitory scene of the Rev. Charles Lacey, of Cuttack, for twenty-eight years Missionary in Orissa; and as he was well-known to many of our readers, we proceed to furnish a few particulars of his life and labours. He was born at Honton, an inconsiderable village in Leicestershire; and was accustomed in early youth to attend the ministry of the late Rev. T. Stevenson, an eloquent and distinguished minister of the General Baptist denomination at Loughborough, in that county. By this excellent minister, who was honoured to admit the late Dr. Yates of Calcutta to the fellowship of the church, Mr. Lacey was baptized on a personal profession of faith in Christ, at the early age of sixteen; and eight years later, on the 7th of May, 1823, he was set apart with the accustomed solemnities to the work of a missionary to the heathen. On this occasion, the Rev. J. G. Pike, of Derby, author of the "Persuasives to Early Piety," delivered an impres-

sive charge to him from Revelation ii. 1: "These things saith he that holdeth the seven stars in his right hand." He arrived in this country in Sep. 1823, and with his now bereaved partner, passed three months very agreeably with the missionaries at Calcutta and Serampore. On leaving Serampore, a prayer-meeting was held on their account; and the venerable Dr. Carey, who had not been able, on account of illness, to unite in the service, afterwards took him by the hand, and affectionately said, "My dear brother Lacey, though I cannot pray publicly for you, yet I have the same warm desires for you, and I give you my advice. Remember three things.—1. That it is your duty to preach the gospel to every creature.—2. Remember that God has declared that his word shall accomplish that for which it is sent.—3. That, when he pleases, he can as easily remove the present seemingly formidable obstacles, as we can move the smallest particle of dust. Be not discouraged, but look constantly to the great recompense of reward. Farewell; may the Lord bless you, and give you many souls in Orissa for your hire." He arrived at Cuttack, on the 19th of December of that year, and with the exception of a visit to England after twelve year's service, laboured assiduously amongst the heathen till the close of his useful life.

Mr. Lacey was peculiarly qualified for the work of a missionary. Few missionaries ever acquire so thorough a mastery of the tones and idioms of a foreign tongue as he did; this, in connection with his powerful voice and athletic form, secured for him an amount of attention from the natives beyond what is usually paid to missionary addresses. He was remarkably affable and familiar in his intercourse with the people, more so than any one whom the writer has known. He could readily adapt himself to the different classes with whom he came into contact, and seemed equally at home in talking with a learned brahmin, or a low caste, illiterate native. His knowledge of Hindoo mythology was very extensive and accurate: and he was successful in his work to a very encouraging extent. When he came to Orissa, twenty eight years since, there was not a single native christian; he was honoured to baptize the first Oriya convert to christianity; and now there are in the different churches in Orissa—not including the Northern Orissa Mission, under the care of the American mis-

sionaries—more than 260 communicants; and in addition to these, there are several hundreds who have renounced idolatry, and are under christian instruction. These pleasing results are not of course, to be attributed to his individual labours, but to the Divine blessing on the united efforts of many. Nor should the seed previously prepared and scattered be forgotten; but it is only an act of simple justice to state that in the work of preaching the gospel to the heathen, he laboured more abundantly than all, and that his addresses were often to a remarkable extent, powerful and impressive, sometimes melting his idolatrous auditors into tears. The important doctrine of the atonement of Christ was the great theme of his ministry, whether exercised among the heathen, or in the christian community.

While Mr. Lacey ever regarded the preaching of the gospel in the native tongue as his principal work, he fully appreciated the importance of preparing a christian literature for those who are delivered from the polluting associations of Paganism; and, with this view, he aided in the preparation or revision of several tracts. He also translated into Oriya, Barth's "Church History," and shortly before his death had completed the translation of Bunyan's "Holy War," a work in which he felt great interest, and which may be regarded as his legacy to the churches of Christ in Orissa.

For a year or two past, he had been occasionally ailing, but nothing serious was apprehended, till a few weeks before his re-

gretted decease: In his last letter, which was written a month before his death to one of his colleagues, who was absent from the station on a missionary journey, he expressed his earnest desire that if it were the will of God he might not be removed by a lingering sickness, but that if his work was done, he might be speedily taken to his rest; he added, however, "I wish to have no will at all." The many pleasing and affecting remarks he made in his last sickness in reference to his hope in Christ, will ever be remembered with deep interest by his attached family and friends. His last words were, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." The intelligence of his death excited the deepest concern and sorrow not only among the native christians, but among the heathen; and the scene witnessed at his funeral was an unexampled one at Cuttack; the sighs and tears of hundreds attested the estimation in which he was universally held, and furnished a most impressive comment on the words of holy writ; "The memory of the just is blessed." It is doubtful whether any missionary in India was ever more sincerely and deeply lamented. The remembrance of his piety, virtues, and talents, will ever be cherished with ardent affection by his colleagues, one of whom has penned, with sorrowful emotions, this sincere but imperfect tribute of attached friendship.

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.—The forty-eighth anniversary was celebrated on Wednesday, May 5th, at Exeter Hall. The Earl of Shaftsbury occupied the chair, supported by the Chevalier Bunsen, the Marquis of Cholmondeley, the Earls of Chichester and Roden, the Bishop of Winchester, the Bishop of Cashel, the Earl of Harrowby, Lord C. Russell, Sir R. H. Inglis, Lord Teignmouth, Lord Calthorpe, and Dr. Dyer of the United States. The entire receipts of the year amounted to £108,449, being an increase of £5,119 on the receipts of 1851, and of £16,000 over those of 1850. Of this sum, £51,765 had been realized by the sale of Bibles and Testaments. The issues of the Scriptures amounted in the year to 1,154,642 copies, being 805,181 from the depôts at home and 349,461 from depôts abroad. The total issues of the society amounted to the extraordinary number of 25,402,309 copies. The expenditure of the year amounted to £103,930, and the society

is under engagements to the extent of £52,341. Its operations have been promoted in Europe, Asia, Africa, and America, by more than eight thousand kindred institutions. It has promoted the distribution, printing or translation of the Sacred Volume in 148 languages or dialects. The number of versions in whole or in part hitherto completed is 175, of which 121 are translations never before printed.

RELIGIOUS TRACT SOCIETY.—The fifty-third annual meeting was held on Friday evening, May 7th, at Exeter Hall. The Earl of Chichester presided. The report stated that the libraries granted during the year, for destitute districts, were 258; for Sunday-schools, 489; for Union Houses, 13—making, in all, 760, at reduced prices, exclusive of books to ministers and Schoolmasters. The new publications amounted to 174. The issues of the society had been 22,546,747, being an increase of 1,659,683,

The total constituted income was £7,975 7s. 8d., exclusive of the Jubilee Fund, being an increase, on the preceding year, of £973. The grants of money, paper, and publications, amounted to £9,525. Additional grants had also been made for the Jubilee Fund, amounting to £1,309 17s. The sales had been 50,337, being an increase of £2,837. The total receipts in hand in 1851, amounted to £68,126, being an increase, on the past year, of £5,957. The Revs. T. R. Birks, G. Smith, Baptist Noel, Dr. Johns (of Baltimore,) J. Weir, and C. Prest, were the speakers.

WESLEYAN MISSIONARY SOCIETY.—The annual general meeting of the Wesleyan Missionary Society was held on Monday, May 3, at Exeter Hall. John Henderson, Esq., in the chair. The Secretary read the Report, from which it appeared that the receipts had exceeded the expenditure. The total receipts were £111,730 19s. 9d. The expenditure was £111,555 14s. 4d. The income from ordinary sources was 75,810 13s. 7d; contributions from foreign societies, grants, legacies, &c., making up the difference.

The Society has 356 stations—476 missionaries and assistants,—8,477 catechists, teachers, &c.—108,078 accredited members, and 79,941 scholars. Details were given of the successes of the Society's operations in Ceylon, Australia, Western Africa, West Indies, Newfoundland, &c. Dr. Hannah; C. Cowan, Esq., M. P.; Dr. Spencer; Dr. Newton; S. D. Waddy, &c., addressed the meeting.

BAPTIST MISSIONARY SOCIETY.—The annual meeting of this society was held on Thursday morning, April 29, in Exeter Hall. S. M. Peto, Esq., M. P., presided, and delivered a comprehensive and appropriate address. The Report detailed the operations in Africa, the West Indies, the East Indies, and stated, that the fabric of Hindooism was being rapidly undermined. The total receipts of the society were £19,146 11s. 9d.

The Revds. C. Stanford, Dr. Tidman, J. Leechman, G. Gould, H. Dunkley, T. Rattenbury and others pleaded the cause of missions.

THE BAPTIST IRISH SOCIETY held its annual meeting in Finsbury chapel, on Tuesday, May 3. J. Tritton, Esq., presided. The balance against the society, the Report stated, is now reduced below £450.

Rev. B. Bowes, S. Manning, B. C. Young, and others, moved and seconded appropriate resolutions.

THE BAPTIST HOME MISSIONARY SOCIETY held its annual meeting in Finsbury chapel on Monday, April 26. S. Leonard, Esq., of Bristol, was in the chair. Very appropriate and powerful speeches were delivered by Revds. E. Griffith, J. Landells, C. Stovel,

Baptist Noel, &c. We purpose to give some extracts from these addresses in future numbers.

SUNDAY SCHOOL UNION.—The forty-ninth annual meeting was held on Thursday evening, May 6th, in Exeter Hall. Mr. A. Rooker, Mayor of Plymouth, in the chair. The hall was densely crowded. A hymn was sung in chorus, and a prayer offered by the Rev. J. Washington Richardson, after which the Rev. W. H. Watson, Secretary, read the Report. Within a circle of five miles round the Post-office there were 345 schools, in which 7,257 teachers engaged in the instruction of 75,057 scholars. The efforts of the society had also been carried on in Denmark, in France, and in South Africa. At the Cape of Good Hope there was a school, attended by 170 children of colour. In the East Indies the society had instituted a school at Cuddapah, in which were educated 1,111 native children. In Melbourne the advantages of Sunday school education were dispensed to 240 scholars, and in Adelaide to as many. The total number of grants for building was 306, in which the sum of £6,819 had been expended in building purposes. The number of libraries formed by the society was 209, and the value of the books in them was £1,298 6s. 8d. In London there were now 345 schools, in which were 75,057 scholars, receiving instruction from 7,259 teachers. Resolutions were proposed and supported by the Rev. Luke Wiseman, of Lambeth; Dr. Dyer of the United States; the Rev. G. Rose; the Rev. W. Brock, and Mr. Thomas Thompson. Dr. Dyer was spoken of by Mr. Rose as a "thorough Abolitionist, and did not repudiate the epithet."

BRITISH AND FOREIGN SCHOOL SOCIETY.—The annual examination and meeting were held on Monday, May 10th, in the large school-room, Borough Road. Lord John Russell, accompanied by Lady John Russell, presided over both the examination and the public meeting. With the former, his lordship expressed much satisfaction. The following is an abstract of the Report read by Mr. H. Dunn:—

The funds have improved, and the schools have increased. Mr Crossley has retired with many honours from the mastership of the Model School, and Mr. Langton has been appointed. The average number of children in daily attendance in the Model School has been 1,030; 29 pupil teachers are serving their apprenticeship. The normal schools for teachers are full; 60 candidates are preparing for certificates. These will remain as students from a year to a year and a half; 123 teachers have obtained certificates of merit from the Committee of Council; 181 students have been during the year in the normal school

for young men, and 143 in that for young women; 168 have been appointed to schools; viz, 85 to boys' schools, and 78 to girls' schools. The schools throughout the country are prospering. Teachers' associations are forming for mutual improvement, and many pleasing instances of success are recorded. Six inspectors have been engaged by the society in visiting and reporting on schools, 119 public meetings have been held by the society, in addition to the various school examinations at which the agents have assisted; 45 new schools have been opened; 110 grants of school materials have been made. The aid rendered by the Government and its inspectors has been very valuable. No interference has been attempted. The schools which have accepted Government aid continue to speak of it as an unmixed benefit. The foreign operations of the society have been extensive, embracing the colonies and almost every part of the world. The Report concluded by an animated appeal for enlarged contributions. The receipts of the year (excluding a loan of £1,000, subsequently repaid) have been £13,966 13s. and the payments £13,012 10s. 7d. The balance in hand arises from the payment of legacies.

The Earl of Carlisle, Viscount Ebrington, the Rev. S. Martin, Sir J. Boileau, the Rev. J. Russel, and Sir W. Stirling, were the speakers.

THE VOLUNTARY SCHOOL ASSOCIATION held its fourth anniversary at the London Tavern, on Monday evening, May 2. G. W. Alexander in the chair. Rev. J. B. Brown, S. Green, J. H. Hinton, W. Brock, &c., were the speakers.

LONDON CITY MISSION.—The seventeenth anniversary meeting was held on Thursday morning, May 6th, at Exeter Hall. J. P. Plumtre Esq., late member for East Kent, presiding. £23,216 had been contributed towards the purposes of the association in the past year—a surplus of £161 on the surplus of the preceding year. The number of missionary visits within the same period amounted to 1,176,655; 100,713 visits had been paid to the sick and dying; and 21,303 meetings had been held for the purpose of prayer and Scripture reading. The society had distributed 1,750,000 tracts; 384 drunkards, and 138 abandoned women had been reformed; and 551 communicants been received by the society in its various districts. The prevailing vice of Sunday traffic, too, had engaged the attention of the missionaries, and some success had attended their labours for its prevention. Still Sunday traffic was, and was likely to remain, a crying evil, especially in the poorer quarters of the town. Among the speakers was the Prussian Minister, Chevalier Bunsen, who said he came to listen and not

to speak, but being there he was glad to expound his views on the society, which to him appeared in a threefold capacity—namely, as an association for the distribution of Bibles, for the preaching of the gospel, and for the incorporation and exemplification of practical Christianity among the lowly, the erring, and the socially degraded. He (Chevalier Bunsen) had long had the greatest respect for the society, and the manner in which it worked out its ends, and his respect had been increased by a countryman of his, who was indeed a man of God, and the founder of almost all similar associations in Germany. This really good man came to London, followed the society's missionaries, and watched their labours, and expressed his deliberate opinion that the working of the London missionaries was highly creditable to those gentlemen. His Excellency concluded by adverting to the change which had been wrought among the Irish population of the empire, who left their own isle by tens of thousands and flocked to England, there to be freed and enlightened. There were 80,000 of them at Liverpool; there were at least quite as many in London.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The annual general meeting was held on Friday, May 7th, in the large room of Exeter Hall. The Earl of Shaftsbury presided. The Rev. Mr. Ayrest read the Report, which stated that forty years ago there was not a single clergyman of the house of Israel; but that, since that time, fifty have been ordained in the Church of England, besides those who have been appointed to the ministerial office in other churches; and in London, at least 2,000 of the descendants of Abraham are now united with Christian churches. The resolutions were spoken to by the Rev. W. Walters, Mr. E. Paxton Hood, the Rev. F. Ewall, the Rev. W. W. Pym, the Rev. Dr. M'Neil, the Rev. F. R. Freemantle, and the Rev. J. H. Stewart.

WEEKLY TRACT SOCIETY.—The Annual Meeting was held at Freemasons' Tavern, on Friday, April 30th. In the absence of Mr. Ald. Kershaw, M.P., President, Mr. Garlick, the Treasurer, took the chair. The society had made considerable progress during the past year; the demand for tracts, both in town and country, had induced an issue of 5,000 weekly, exclusive of those published on special occasions. The total number published and circulated during the past year was 199,000. During the time the Exhibition was open, 40,000 eight page tracts were published and circulated by the society in the English and Continental languages. The receipts during the past year had been £339 16s. 4d.; the expenditure, £277 15s. 3d.; other liabilities reduced the balance in hand

to £26 2s. 7d. The Rev. J. B. Brown, W. Kirkus, J. Leechman, J. Pigg, Lieut. Blackmore, and Mr. Palliser, were the speakers.

EVANGELICAL ALLIANCE.—The annual soirée was held at Freemasons' Hall, May 4th. R. L. Bevan, Esq. presided. Devotional services were conducted by Rev. T. R. Brooke, Rector of Avening, Rev. J. Weir, and Rev. G. W. Fishbourne, of Bow. Addresses were delivered by Rev. G. Smith, of Poplar; Rev. C. Jackson, of Bentley, Hants; Pasteur J. A. Bost; Rev. W. Bevan, of Wolverhampton; Rev. Dr. Hoby; and Rev. Dr. Steane.

THE BRITISH AND FOREIGN SAILORS' SOCIETY had its annual meeting on Tuesday, May 4, at the Hall of Commerce, Threadneedle-street. T. Hankey, Esq., in the chair. The Report gave an interesting detail of the operations of the society in the various parts of England, by means of missionaries, tracts, &c. Revds. Messrs. Hollis, Blood, Harbutt, Suffield, Legge, Burnet, &c., pleaded for the society.

THE LONDON MISSIONARY SOCIETY assembled on Thursday, May 13, at Exeter Hall. The Lord Mayor presided. The report stated that the deficiency, which ten years ago was £9,000, was now reduced to £900. That the total income was £1,000 more than last year, and was near £70,000. Four missionaries had been added to the Polynesian Mission, three to India, and one to China. The total number of European agents employed was 170. Revds. Dr. Halley, Dr. Cox, J. A. James, J. Stratten, Dr. Beaumont, J. Gawthorne, &c., delivered addresses.

BRITISH MISSIONS.—Under this general head our Congregational friends include their Home mission, the Irish Society, and the Colonial Missions. The Annual meeting was held at Exeter Hall, on Tuesday May 11. C. Hindley, Esq., M.P. presided. The report stated that there are in England 47 agents, and 122 places receiving grants. Income of this society £5,646. The Irish society income £2,217. And the colonial £3,275. Revds. Dr. Massie, Dr. Morrison, J. G. Miall, A. Reed, J. Henson, E. Morley, &c., took part in the proceedings.

MISSIONARY ANNIVERSARIES.

SUTTON ST. JAMES.—A very interesting and useful Missionary meeting was held at this place, April 21. Brother Maddeys, our esteemed minister, who has lately settled among us under encouraging prospects, occupied the chair. Brethren Derry and Steven-

son, (the deputation,) and Billings addressed the meeting; brethren Ashby and Barrass opened and concluded by prayer.

JOHN CLIFTON.

WISBECH.—On Sunday, April 18, two sermons were preached in the General Baptist chapel, Ely Place, Wisbech, on behalf of the G. B. Missionary Society, by the Rev. T. Stevenson of Leicester. On the following evening a public meeting was held; the chair was taken by John Lilly, Esq., who delivered a very appropriate speech, and introduced the Rev. W. Trigg, (Independent), who in a forcible speech addressed the meeting on the greatness of the work they had before them—the conversion of the world. The Chairman then introduced the Rev. T. Stevenson, as one of the deputation of the parent society, who communicated some highly interesting facts respecting the progress of the good cause; he also read some pleasing letters from children educated in the Mission school. The Rev. I. Haycroft, B.A., minister of the place, then followed, and in eloquent strains depicted the state of the heathen, and appealed to those present for continued and yet greater support of the Foreign Mission, by a consideration of the advantages they themselves would derive. The Rev. J. Derry, of Barton, the other representative from the parent society, elicited great sympathy, from the fact of his being the father of one of the missionaries, and from the interesting accounts he had himself received from the field of operations.

On Tuesday evening a public meeting was held in the Baptist chapel, Walton, on behalf of the Foreign Mission, when stirring addresses were delivered by Messrs. Thomas Dawbarn, John Lilly, and the Rev. I. Haycroft, all of Wisbech. The last named gentleman appeared as the deputation from the parent society, and gave much interesting information respecting the progress of Christianity among the heathen. The collections, considering Walton chapel is a branch of the Ely Place chapel, Wisbech, was very encouraging. T. S.

SUTTEE.—We had been hoping that this cruel and murderous rite was forever abolished in India; the British government having put it down in the territories directly under their sway; and very powerfully exerted their influence for its suppression in the dominions of all the rajahs who are in alliance with them. So inveterate is the force of superstition, however, that in January last the wife of a rajah was burned with the body of her deceased husband? This occurred at Pachete, not far from the seat of the British Government? Will it be allowed to pass without rebuke? We hope not.

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JULY, 1852.

[NEW SERIES.

BRIEF MEMOIR OF THE LATE MR. RICHARD BALL, OF
LOUGHBOROUGH.

"THE memory of the just is blessed." This is a truth which the experience and heart of every good man abundantly confirms. It is a happy exercise of our thoughts to recall to our minds the excellencies, the virtues, the zeal, and labours of departed friends; and it affords a sacred pleasure to remember the seasons of delightful intercourse we have enjoyed with them, when "we took sweet counsel together, and walked unto the house of God in company," or when in the social circle there was the fellowship of kindred minds. In this exercise we live our former life over again, are refreshed and stimulated by the recollections of the past, and led with renewed vigour to resolve to be "followers of them who through faith and patience inherit the promises."

There are some characters who can be remembered only with pain; and as an admonition to avoid their errors, and abhor their sins. In them, it may be, talents the most splendid have been prostituted to the worst of purposes, and the favours of an indulgent providence, abused to the dishonour of God, and the debasement of man. But the just are remembered with satisfaction; their words and their ways, their labours and their usefulness, afford a strong incentive to holy emulation. Hence the Holy Scriptures contain so large an amount of

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what may be termed biographical writing; and hence the church of God in all time has called for some written memorial of the worthies who have been cherished in her bosom, and whose toils and example have been for the good of mankind.

The subject of the following brief sketch, Mr. Richard Ball, was well-known to most of our churches in the Midland district, and was deservedly esteemed. Though his talents were not of a high order, and his attainments were but slender, yet his zeal and earnestness, his very frequent and unwearied labours, have given him a claim to be remembered as one who, according to his ability, "served his generation by the will of God."

Mr. Richard Ball was born at Normanton-on-Soar, Jan. 12th, 1776. His mother died when he was quite young, and his father, though a pious person, was in such humble circumstances as not to be able to give him the advantages of a common day-school. As there were no Sabbath-schools then, which now afford the means of elementary instruction to every poor child in every village of our favoured land, the boy was left in ignorance even of his letters, and was employed, as soon as he was able, in those services which fall to the lot of the poorest of our peasantry. How great was his loss in being deprived of a mother's care, those may only

conjecture who have been tended with maternal affection from their early years, and who are sensible of its exhaustless kindness, and of the many blessings connected with its cheerful exercise.

When about fifteen years of age, Richard was engaged as a farm servant by the late Mr. William Blount, of Costock, a few miles from his native place. There he remained four years, and performed the heavy work belonging to that station. Here, however, the favours of providence were conferred on him, and he was wont to refer with gratitude to a good old lady, the mother of his employer, a christian woman, who kindly interested herself in his welfare. She detained him at home during the winter evenings, that she might teach him to read, and that thus he might be preserved from evil communications, and obtain the means of acquiring religious and other information, as well as rational and improving enjoyment. Her kind attentions were rewarded with success, for her pupil soon became competent to read the holy scriptures, and thus the foundation was laid for future attainment and usefulness.

At this period the earnings of a framework-knitter were considerably more than those of a day labourer, and Richard, on his leaving the service of Mr. Blount, anxious to improve his condition, engaged himself in the service of Mr. Hall, of the same village, where he was to be taught the art of making stockings. In this he succeeded, and after this period he continued for several years to pursue that employment.

He was for some years without any real regard to religion, and he went with the thoughtless and vain in the ways of transgression. He had been accustomed to attend the G. B. chapel at East Leake, from his boyhood; and at length, in his nineteenth year, the word came with power to his heart. He was awakened to a sorrowful sense

of his lost condition as a sinner against God, when hearing a sermon delivered by the late Mr. Thurman, at this place, from 2 Thess. i. 7—9. "The Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God," &c. This solemn discourse deeply affected him, and for some twelve months he was the subject of intense anxiety and solicitude as to his state as a sinner, and how he might be delivered from "the wrath to come." He often heard with attention, prayed earnestly, and read his Bible, but all seemed to give him little comfort, and even to aggravate his distress. He overheard some persons on one occasion talking about salvation, and one of them remarked, that he who would obtain this great blessing, must "run for it;" meaning that he must be in right good earnest in his endeavours to secure it; but he, in the simplicity of his heart, interpreted the words literally, and therefore on the next sabbath, when going to Wimeswold, (another branch of this church, some three or four miles away,) to hear the word, he set out running and praying all the way, that he might if possible "lay hold on eternal life." Though "his bodily exercise" might "profit little," yet the earnestness of his spirit prepared him to hear the word with deep attention, and to apply it to his own case; and God heard his prayers, and diffused light into his bewildered and troubled mind; for on that occasion, while Mr. Thurman in his sermon was expatiating on the efficacy of the atoning sacrifice of Christ, and on free salvation "through faith in his blood," the trembling penitent was enabled to rest his confidence on the great Redeemer, "who loved him, and gave himself for him." He thus obtained "joy and peace in believing, through the power of the Holy Ghost." He returned from the house of prayer in the happy possession of the hopes of the Gospel, and from that time to the

close of his long life, he rested on the atoning sacrifice of the Lord Jesus Christ for his acceptance with God.

With the ardour and promptitude which were his characteristics, he very soon proposed himself for fellowship with the church, that he might profess his faith in, and consecration to, the Son of God. He was received, and during that same year, he, in company with nineteen others, was baptized and added to the church. At this service Mr. Truman of Quorndon preached, and Mr. Thurman baptized. He remained connected with the church at Leake and Wimeswold for eight years; and in the year 1805, he removed with his family to Loughborough, and was received, with Catherine his wife, into fellowship with the church in Loughborough on recommendation of the church from which he had come.

Soon after Mr. Ball had removed to Loughborough, he began to exhort occasionally at prayer meetings, as he had previously done at Leake, and being approved, he was encouraged to preach in the surrounding villages; and from this time until the close of his life, he was generally known as an earnest and warm-hearted gospel preacher. He has occupied, at one time or other, most of the G. B. pulpits in the Midland district; nor was he unknown in other and more distant parts of the Connexion. The early attempts of our friend in these exercises have been aptly described as remarkable for their earnestness, and for the numerous provincialisms and errors with which his diction abounded. But the great evidence of fervour and sincerity which was apparent in his addresses, compensated for all other deficiencies. He is described by an intimate friend as at this period setting himself a regular task every day, that he might provide for his small family, and be able with a good conscience to attend the evening services, from which he was rarely absent; and, that he might secure an

increased knowledge of the sacred volume, the New or Old Testament was hung open on his frame before him, so that he was ever reading, as well as diligently working. By these means, he became in time possessed of a very competent acquaintance with the texts of the inspired volume; and so apt and facile was he in his quotations, that it was even remarked he must have "eaten the Bible," as any part of it could be so freely quoted on all occasions. It must however be observed, that various anachronisms, and misnomers, would occasionally provoke a smile from his more intelligent and educated auditors.

Mr. Ball was chosen to assist the church in the office of deacon, and some years after, he was called to act as an elder, which latter office he retained until his death.

The lace trade becoming active and remunerative in Loughborough, our friend, about the year 1812, turned his attention to this employment, and wrought in a machine until the period when "the Luddites," hired, as is supposed, by disaffected persons belonging to other factories, broke the machines belonging to Messrs. Heathcote & Co., for which several suffered capital punishment. When that gentleman removed his manufactory into Devonshire, friend Ball, and a number of other persons, some ten or a dozen, with their families, who were connected with the General Baptists as members or hearers, as well as other work-people, removed also to follow their employment at Tiverton, where he remained for more than two years, or from the autumn of 1816, until the end of 1818. When he arrived at Tiverton, he, with his companions, felt dissatisfied with the doctrine preached in most of the places of worship they visited, the higher tone of Calvinism being its general staple. They, consequently, determined to have a place for themselves, and they hired a room, and commenced preaching in it, Mr. Ball

being the principal speaker. The numbers that attended increasing, our friends were under the necessity of hiring another and larger place, which they fitted up at an expense of about £40, and this also was often inconveniently full. They very much desired to be formed into a church state, and invited our late friend, Rev. J. Derry, who was then working in a lace machine at Loughborough, to go down and become their minister, and work with them at this place. This proposal not being accepted, and our friend and others being about to leave Tiverton, they very reluctantly, and with sad hearts, attended a closing service; and thus a pleasing opening for a flourishing G. B. church was closed unto this day! Had it been followed up; or, had our brother Derry gone thither, in all probability an interesting church would have existed there at this time that might have been the parent of many others.

The return of Mr. Ball to Loughborough was pleasing to his former religious associates, and he was at once invited to resume his former position in the church, and to engage in occasional preaching. In the course of a few years he engaged in the purchase or sale of lace by commission, and for many years was in the habit of visiting Nottingham every week in the prosecution of his employment. He shared somewhat in the prosperity of the lace trade, and was affected also by its reverse and changes, but neither prosperity nor adversity, nor any change in his mode of life, produced any alteration in his course and labours as a christian professor, or a preacher of the gospel of Jesus Christ. He still continued, "instant in season, and out of season," to "do the work of an evangelist."

The connection of brother Ball with the church was continued during the years which saw the building of the new meeting house in Baxtergate, and the decease of its respected pastor, Rev. T. Stevenson, and until

some years after the settlement of his son, Rev. E. Stevenson. In 1846, some misunderstandings having arisen, mainly in consequence of the pastor engaging in business, Mr. Ball, with the section of the church that retired, united and constituted the church which was formed in the old chapel in Wood-gate, with which he continued until the time of his death. Though he had thus been one of a party, mainly of seniors, who seceded from their brethren, he ever maintained a friendly feeling towards all, and continued his various labours with unabated zeal.

It was evident, in 1848, that the powers, both physical and mental, of our aged friend, were declining, and his hurried step, and feebler faculties, were remarked by many who wished his life to be prolonged. But now, being considerably more than seventy years of age, there could be little hope that his active career would not soon come to an end. He continued his labours in the villages round Loughborough, and though sometimes admonished that his toils were too severe for his years, he could not be induced to relinquish or diminish them. He had but little business of a worldly kind after this period, and he spent a considerable portion of his time in visiting the friends, and endeavouring in this way to do good. Periodical attacks of disease, a kind of obstruction of the liver, became more frequent and severe; and though he so far recovered as to engage again in preaching and visiting, the increasing infirmity of his mind, and feebleness of his body, together with that kind of morbidness of temper, which are but the symptoms of the malady under which he laboured, betokened that the strong man would, ere long, fall under the shaft of "the king of terrors." He himself felt this, and in several places preached a farewell sermon. These, however, were repeated as he found he had strength enough once again to visit the same places.

In November last, it became apparent that his work was done, and he himself felt that his end was near. He became confined to his room. There, as he had many intervals in which he was comparatively free from pain, he read through the whole of the New Testament, and the greater portion of the Old, and remarked how many things he saw and observed from this mode of consecutive reading which had never struck him before. He was disappointed in being kept so long in a state of sickness, and often longed for the period to come which should terminate his sufferings. He was permitted to linger on until the early part of May, 1852, and as his end approached, there were in him, partly perceived by himself, various symptoms of mental infirmity. Sometimes he did not recognise his own relatives, and at others he would say, "my mind wanders so, I cannot think on any one subject for five minutes together." In the main, he was tranquil and hopeful, and his dying experience may be expressed in the lines he would frequently repeat:—

"Jesus, my all to thee I trust;
And if thou call me down to dust,
I know thy voice, I bless thy hand,
And die in smiles at thy command."

He breathed his last on Lord's-day, May 9th, in the seventy-seventh year of his age. The event of his death was publicly noticed on the following Lord's-day morning, to an overflowing congregation, from Jude v. 21.—"Looking for the mercy of our Lord Jesus Christ unto eternal life." These words were chosen by him as expressive of his own feelings and hopes; and the large congregation assembled without any public Sabbath notice being given, evinced how much he was esteemed and beloved by all who knew him.

Our friend's main characteristics were earnestness and sincerity. These

were so obvious as to have attracted universal attention. If, at times, there had been a larger measure of gentleness and suavity, and more of that grace which is sometimes the characteristic of a well educated person, there would have been in him little to wish improved. But, considering the circumstances in which he was brought up, and the peculiar frankness of his temper, there was much in him that secured the esteem and confidence of his brethren.

As a christian professor, he was exemplary, especially in his attention to the public means of grace. As a preacher, he was one of his own order. Christ and his cross, the love of God, the need of salvation, justification by faith, and the hope of glory, were the great subjects on which he ever delighted to expatiate; and these were found in his sermons whatever might be his text. He was often very warm and earnest; would sometimes exert his full power of voice and strength in preaching, until his whole nature seemed to be absorbed in his theme. His talents were not of a high order. He would never, probably, have attained to eminence in any mere intellectual pursuit, whatever might have been his opportunities; but his heart was warm, and out of its abundance his mouth spoke. Many who heard him were benefitted, and all esteemed him as one who was ever anxious to bring sinners to Christ.

He had a numerous family. Some of them, with his wife, an exemplary person, have preceded him to the world unseen, and some still survive. May they all know and serve their father's God; may they, and every reader of these lines, follow him so far as he followed Christ; and may they live and die like him, "looking for the mercy of our Lord Jesus Christ unto eternal life." J. G. L.

ON RECONCILIATION.

THE doctrine of evangelical reconciliation, as taught in the Bible, relates to the restoration of friendship between God and sinful man. That such reconciliation is possible, while man is in this probationary state, it is the great design of the gospel ministry to declare. Ample provision is made for this purpose, so that, however great and numerous his sins, no one is beyond the bounds of reconciliation; and every one is entreated to listen to the terms proposed, and enjoy this restoration to divine favour. It strongly evinces the hardening, blinding nature of sin, that any one can be indifferent to this gospel, and not accept it with the utmost cordiality and delight.

There are two general aspects of viewing this subject, as taught in the Scriptures, and though, perhaps, the result may not be materially different, whichever view we take, yet, as the correct one is, doubtless, most in harmony with other truths, and least encumbered with difficulties, it is important to consider it in the right aspect. It is sometimes represented that the only party to be reconciled is sinful man,—that God is reconciled, and as a proof of this, has directed the gospel to be published to beseech sinners to be reconciled to himself. This, it must be allowed, is a plausible representation, and has the appearance of literal support from one remarkable portion of Scripture, and is, perhaps, the view that is generally taken. Still, when considered in connection with some other doctrines and representations of Scripture, one can hardly help suspecting that there must be some fallacy in it.

Reconciliation is said to be "the restoration of parties who had been at enmity, to favour and friendship." Very good: but it is said, God does not require to be reconciled to sinful man. Is he then in a state of favour and friendship with the sinner? Is

not the carnal mind enmity against God? does not the sinner hate God? Nay, but this is not what is meant. Is not this what the terms of the definition imply, if God is indeed reconciled to man? But it is meant that God has no enmity against the sinner, he is in a state of friendship with the sinner, and wishes the sinner to be restored to a friendly feeling towards him. Indeed, is it so? What then can be the meaning of the following Scriptures?—"God is angry with the wicked every day. If he turn not he will whet his sword; he hath bent his bow and made it ready. Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. He that believeth not is condemned already."* It is true, but it avails nothing in this controversy to say, "this anger is neither boiling passion nor sullen enmity," it is something that is dreadful beyond conception, and indicates a state of mind and determination of purpose very different from reconciliation.

Again, if God is reconciled, what remains in the way of the sinner's final salvation? I see not but the conclusion inevitably follows, that all will be saved if God is reconciled to all; nor with what consistency any one that maintains the premises can deny the conclusion, and say, "Bound by his own holy law, and by the spotless purity of his own attributes, God must eternally punish the finally impenitent." How can he punish those with whom he is reconciled, and in a state of friendship? This must be an incorrect view of the doctrine of reconciliation.

* Psa. vii. 11, 12; Psa. v. 4, 5; Rom. i. 18; John iii. 18.

But it is easy to assume this as unexceptionable, from the first view of some passages of Scripture, and from the impression that *to love* implies all that is included in the idea of reconciliation. Hence, from our Lord's assurance that God so loved the world, as to give his only begotten Son, &c., it is hastily concluded that God is reconciled with the sinful world, and appears as a humble suppliant that men would be reconciled to him. It is, indeed, true that he has evinced the greatest love by providing, at the most costly sacrifice, the only possible means by which reconciliation can be effected between himself and sinful man. If his love had not induced him to make this provision, the enmity must have been unalterable and eternal, and it must be so now, in the experience of all that neglect this great salvation. Well, then, the love of God induced him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The effect of this sacrifice we allow is great on the mind of the enlightened sinner, to subdue his enmity, and enkindle love to him who first loved us. But is this its only design? Is it its main design? Is it not intended to look rather towards God and have respect to him as the moral governor of the world? Is it not the means presented to the sinner, the sacrifice for sin, which, if he brings in the arms of faith and pleads before God, will be efficacious to reconcile himself to God, by its influence on the moral government of the Most High? In regard to this, God *can* be just, and yet the justifier of the sinner; but if guilty man neglect this means of reconciling himself to God, he must remain at enmity, and God can never be reconciled to him. It will, perhaps, be objected, that this is not Scripture language. I reply by asking, is it not, evidently, the doctrine taught by the language of Scripture?

Let us see. In Scripture phraseology a person seeks to reconcile himself to one that is against him, by using means to induce his enemy to become friendly, by appeasing his anger, or reconciling him.—See Matt. v. 23, 24. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Here, obviously the person going is supposed to be influenced by a friendly feeling, and he goes to effect this spirit in his offended brother, to appease his anger and reconcile him. This is still more evident by a remarkable passage in reference to David and Saul—1 Sam. xxix. 4. David and his men were going out to battle against Saul, under the patronage of Achish, king of Gath. And like prudent men the princes of the Philistines said to him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us; for wherewith should he reconcile himself to his master? should it not be with the heads of these men?" Here the reasoning evidently goes on the probability that David would be treacherous to the Philistines, and by a great act of kindness to Saul, his master, appease his anger, and reconcile his mind to him, and thus reconcile himself to his king. Now, in the light acquired from these passages as to the true idea of becoming reconciled, let us look at that celebrated and ever-to-be-admired passage in 2 Cor. v. 18—21. To save space I request the reader to turn to the passage. Here the apostle most appropriately denominates, the gospel, the ministry of reconciliation. This ministry is founded on the fact, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; but im-

putting them to Christ, for he hath made him to be sin for us, who knew no sin. Is all, then, done? is the world saved? No; but here is a sacrifice offered for the sins of men, that divine Justice looks upon with complacency, and accepts as sufficient for the guilty race of man; and Christ's ambassadors beseech sinful men, yea, more, God himself beseeches them, by means of his ambassadors, to be reconciled to God. But how is this to be effected? Clearly by the sinner's gladly accepting this sacrifice that is provided for him by the paternal love of God, and hastening with it, by faith, to the throne of grace, and, with his hand firmly laid on the head of the victim, looking up to God as the moral governor of the world, and imploring reconciliation. In this way the sinner becomes reconciled to God by trusting in that sacrifice of atonement which makes expiation for sin, and renders it possible for God to be just and yet justify the sinner. Through this medium, and this only, as it has respect to the justice of God, can peace be restored. By this means the sinner lays hold on the strength of Jehovah, who before, necessarily beheld him as a rebel condemned to die, but who is now favourable towards him, and raises him to friendship and dignity. But does this imply no change of relation in the Divine Being towards the sinner, that may be properly called God's being reconciled to him? For a mere word it is not worth

while to contend, but in the two different representations of the doctrine of reconciliation much more than the word is involved. The one view represents God as in friendship with the world lying in wickedness; and as a proof of this, as sending his Son for their redemption from sin and hell. The view here contended for, represents the Divine Being not only as the compassionate father pitying his frail children, but also as the moral governor of the universe, necessarily opposed to all the workers of iniquity, yet in love to them, providing, at the most costly sacrifice, for their restoration to his favour. This view does not imply any change in "Him that is without variableness or the least shadow of turning," but it represents the rebel creature as turning to God, or as necessarily remaining under his anger for ever. How great is the inducement for the sinner to return unto the Lord who will have mercy upon him, and to our God who will abundantly pardon.*

March, June 5th. J. JONES.

* The reader will doubtless observe that in the above there is reference to a piece in the Repository for May, on Reconciliation, by Mr. Kiddall, whom I am happy to esteem as a friend and brother. It was judged better to give another distinct essay on the subject than to refer more particularly to that production in the way of controversy. My friend takes the view which is very commonly received and illustrates it in a very useful manner. Whether the doctrine is unexceptionable our readers must judge.

THE GENEVA VERSION OF THE ENGLISH BIBLE.

(Concluded from page 267.)

The reader will bear in mind that this was the first English Bible with notes; and many of the annotations on the prophetic and practical portions of Scripture are very excellent. It is, on the whole, well worthy of

being designated a "condensed Commentary." The authors were plain speaking men; they had a heart-hatred of Popery, and they spoke and wrote concerning this wicked system from the fulness of the heart. Some

of the notes on the book of Revelation were exceedingly offensive to the time-serving prelates of the age; for instance, Rev. ix. 3,—“There came out of the smoke locusts.” “Locusts are false teachers, heretics, and worldly, subtle prelates; with monks, friars, cardinals, patriarchs, archbishops, bishops, doctors, bachelors, and masters which forsake Christ to maintain false doctrine.” To “kiss the toe of his holiness” was, in the language of these honest men, to “kiss the villain’s foot.” The pope was “the king of hypocrites, and Satan’s ambassador: he had his power out of hell, and cometh thence.” The pope’s clergy were “proud, ambitious, bold, stout, rash, rebellious, stubborn, lecherous; the authors of war and destruction of the simple children of God.” “Albeit, they call themselves spiritual and holy fathers. They pretend great gentleness and love: they are wise, politic, subtle, eloquent, and in worldly craftiness pass all in their doings.” Rome was, in their judgement, “the sink of all abomination and devilishness, and a kind of hell;” but they were strong in the persuasion that though the world might be deceived for a time by “the harlot’s flatteries and brags,” that her ruin would be without mercy, and that the heavenly company would sing continued praises to God on the happy overthrow of a system which had occasioned the eternal undoing of myriads. Some persons will object to this language as too strong, and will denounce it as uncharitable; but charity, an inspired pen tells us, “rejoiceth in the truth,” and of the truth and fidelity of the description it is presumed no real Protestant can doubt. Surely, to speak in soft and silvery phrase of a system which is described in Scripture as the very personification of the wicked principle—“that man of sin, that Wicked—the son of perdition,” is to incur the woe pronounced on those “who call evil good, and good evil, who put darkness for light, and light for darkness.”—Isa. v. 20.

Prelacy was not in favour either with these plain-speaking annotators. On “the bishops and deacons” mentioned Philip. i. 1., it is said, “By bishops here he meaneth them that had charge of the Word, and governing as pastors, doctors, elders: by deacons, such as had charge of the distribution, and of the poor and sick.” These bishops were to be chosen by the suffrages of the people. Acts xiv. 23, is rendered, “And when they had ordained them elders by election in every church, and prayed and fasted, they commended them to the Lord in whom they believed.” And the note in the margin is, “The word signifieth to elect by putting up the hands, which declareth that ministers were not made without the consent of the people.” They were to be supported only on the ground of their labouring for the spiritual good of the people.—1 Thess. v. 13. “That ye have them in singular love for their works’ sake,”—so it reads. It is observed, “Where this cause ceaseth, that they work not, the honour (maintenance) also ceaseth, and they must be expelled as wolves out of the flock.” Candour, however, requires the admission, and it is made with frankness and regret, that these excellent men did not concede to others the liberty which they justly claimed for themselves. Persecuted themselves by the adherents of Popery, they would have persecuted all others who did not acknowledge what they deemed to be “the faith of God’s elect.” Adversity had not taught these church-reformers that the civil magistrate has no authority in the church of the living God, and that man is only responsible in religious matters to the Author of his existence. The note on Titus iii. 10, will express their mischievous views on this point: “The magistrate, whose chief office is to maintain God’s glory in his church, ought to cut off all such rotten and infectious members from the body.” This is a dark stain on the escutcheon of the Puritans, and

one which cannot be blotted from the page of impartial history. The honour of first maintaining sound and scriptural sentiments on the important subject of religious freedom, belongs, as our readers well know, to the early General Baptists.

The doctrine of baptism is rarely adverted to by our annotators, and when it is so, ambiguous language is sometimes employed. It is true, "that wicked opinion of the Anabaptists"—is marked with censure, but the connection makes it certain that the reference is not to the denial of infant baptism, but only to the notion that "the government of the kingdoms of the earth is committed to the saints. I can find no defence of infant baptism in any of their notes. On the households a profound silence is maintained. On Christ taking little children in his arms, and blessing them, they tell us that "Christ did by a solemn kind of prayer offer up and consecrate the babes to God." On another text, which, according to Dr. Adam Clarke, and "his learned and judicious friend," even if it stood alone would be sufficient to set this tedious and troublesome controversy for ever at rest, our annotators are again silent; but perhaps the reader may wish to be informed more particularly of this last text—a text which is assumed by a learned and distinguished writer to be so clear and convincing that it ought to silence all the impugners of infant baptism to the end of time: he may find it by referring to Ephes. vi. 1, "Children obey your parents in the Lord, for this is right." Passing from this brief digression, and leaving the reader to the reflections which it suggests, I may add that our annotators judiciously remark, on Acts x. 47, "We ought not to debar them of baptism whom God testifieth to be his, for seeing they have the principal, that which is less ought not to be denied them."

The Geneva version continued to be extensively used forty years after

the authorized translation was made. It was highly and deservedly appreciated by British christians; and from its acknowledged excellence it can hardly be doubted that but for the notes, which besides increasing the expense, were deemed objectionable by some, it would have been used for a much longer period. It is fair to infer from its extended circulation that an overwhelming majority of the Bible readers of those days were men who hated Popery, and had no fondness for Prelacy.

In closing this account I would ask the attention of my readers to the pre-eminent importance of maintaining the sufficiency and sole authority of the Word of God. The Geneva exiles were excellent men, and we are all to this day indirectly benefitted by the labour of love in which they engaged; but they did not fully and firmly plant foot on the immoveable rock of God's eternal truth. Let us learn wisdom from their errors. The times that are passing over us require us to be faithful to great principles. Others are referring to fathers and councils—to the Book of Common Prayer—to the standards of the Church, or to the teaching of John Wesley. All this is inconsistent with the acknowledged principles of Protestantism, and is unworthy of christian men. It is dishonouring to God. It is setting light by his word. It is incompatible with whole-hearted fidelity to Christ. The church is subject unto Christ, is subject to him only, is subject to him in all things, and the will of Christ is fully revealed in his word. To this therefore, and to this only, let us appeal as the standard of faith. "What is the chaff to the wheat, saith the Lord." Let the historian who shall centuries hence write the history of the nineteenth century have to say that the Baptists of those times excelled all others in the earnestness with which they contended for the supreme authority of the Bible—in the reverential spirit with

which they studied its teaching, and in the willing and universal obedience which they yielded to its dictates. In the early annals of the Bible in Scotland, mention is made of a sect which is described by its adversaries as most detestable and pernicious, the crime alleged against these innocent and maligned sectaries was, that of reading the word of God in their native tongue, and contending for the right of others to do so: and the name which the malignity of their enemies fastened upon them was, in truth, though they meant not so, one of the most honourable ever applied to the servants of the Lord: they were called, New Testamenters. Let us all be solicitous to be worthy of this honoured name. Let us be Bible christians—thorough-paced New Testamenters. Let the word of Christ

dwelt in us richly. And while contending for the supremacy and sufficiency of the Bible, and for the right of every man to read it and judge of its meaning, let us not forget that to derive saving knowledge from its inspired pages we must study it with meek humility and with earnest prayer for divine teaching. "Open thou mine eyes that I may behold wondrous things out of thy law"—is a prayer that becomes us all when we read the record of heaven. Reader, value the Bible. Make it your only rule. Study it in the spirit of prayer. Meditate therein day and night; and you shall find in the lively oracles all that you need to guide you to immortal blessedness.

"The Book shall teach you—read, believe, and live."

Cutlack.

J. BUCKLEY.

POPERY A PERSECUTING SYSTEM.*

To adduce formal proof that popery is a system which has avowed and practised persecuting principles in religion, seems to be almost superfluous. We know of none of her standard writings in which the persecution of heretics is not enjoined. There is not a country into which she has found an entrance, which has not experienced in the persons of some of its inhabitants, the violence of sacerdotal tyranny. No generation has been numbered with its fathers till some of its best blood has been shed on the altar of the Roman Moloch. Though intolerance, like other evils, be not peculiar to popery, it is to be observed, that its development in the papacy has been altogether unparalleled. This extraordinary development may be seen, not only in the extent to which it has been carried, but in the manner in which it has been defended. *Other churches have tasted the bewitching cup of*

blood; *she has drunk of its contents to intoxication. They have seized the sword of persecution in fits of pride and irritation; she has never relaxed her grasp, and has taught her children the art of wielding it. They have renounced the right to persecute, and been ashamed of the unrighteous cruelties of their ancestors; she still glories in all the atrocities of the past, and manifests a disposition, whenever she may have the power, to renew them.*

The persecutions of which popery has been the author and agent, are *more numerous and more tragical* than those ever perpetrated by any other party. If we examine the archives of past time, and become acquainted with the condition of the nations of the world, we shall invariably find, travel where we may,—among the peaceful villages of remote India, east or west; among the oppressed serfs of feudal states; or among the freemen of commercial cities,—that the church of Rome has everywhere left the indelible marks of her never-to-be-mistaken

* Extracted from "The Gospel and the Great Apostacy."—(Prize Essay.)

footsteps; her robes have always been dripping with human gore. Against no school in philosophy, against no political dynasty, against no other sect in religion, against no other party whatsoever, can the same heavy and painful charge be, with any show of justice, brought forward. When we open the pages of revelation, and peruse their contents, we find a certain power, and one only such, described under the prophetic symbol of a woman, *drunken* with the blood of the saints, and with the blood of the martyrs of Jesus; Rev. xvii. 6. Let those who can, doubt the identity of the two parties.

Popery has reduced the practice of persecution to an art. We refer to the history of the Inquisition. It were out of place here to attempt a sketch of this partially unknown, because concealed institution, or labour to describe its indescribable horrors. Not one of its victims has been liberated till he took a solemn oath never to reveal what he witnessed within its walls. Suspicion of guilt has been always regarded as a sufficient ground to justify imprisonment. Self-accusation, whether elicited by delusive promises or extorted by force, is ample evidence to warrant a verdict of "guilty." The accused is never confronted with his accusers; and the confession of a sufferer, maddened by agonizing torture, becomes a charge against his dearest friends. The man who confesses guilt escapes the stake, but is relieved of his property. Hence confession is urgently pressed upon every prisoner; for in sparing his life, Rome's mercy is displayed; while in seizing the wealth of a self-convicted criminal, her justice cannot be impeached. Accordingly multitudes have confessed offences which they never committed nor meditated. We have no desire to form too intimate acquaintance with the loathsome cells of the holy office, with the varied, ingenious, and fiendish instruments of its torture, or with the insanity produced by protracted solitary confinement. As

an example of the smooth and charitable language in which popery can sanction her most atrocious proceeding, we insert the conclusion of the sentence by which heretics are condemned to the stake;—"That the mercy of the holy office being prevented by their relapse or contumacy, and being indispensably obliged to punish them according to the rigour of the law, it gave them up to the secular power and civil justice, *which it nevertheless entreated to regard with mercy and clemency these miserable creatures*; and if they were liable to capital punishment, that it should be inflicted without effusion of blood." The magistrate, far from having a discretionary power, as seems to be here implied, is by the canon laws esteemed and treated as a heretic, if he decline to execute the sentence of the inquisition.

Popery has uniformly claimed the right, and asserted her obligation, to persecute heretics. These pretensions have been kept in abeyance only when the priesthood have been in depressed circumstances, and unable to carry them out with practical effect. The direct proof of these statements can be found of course only in the numerous pages of history, and in the authorized standards of the church. As an illustration of the latter, we refer to the persecuting clause in the Episcopal oath, which is as follows:—"Heretics, schismatics, and rebels to our said lord (the pope), or his foresaid successors, I will to my power, persecute and oppose." There is no ambiguity in this language; and it is sworn to by every bishop (with an exception to be presently noticed,) in the Romish church. As another manifestation of the same intolerant spirit, we find in a folio edition of the Douay Bible, published some time ago in Manchester, the following note on Deut. xvii. 8—13, setting forth the authorized interpretation of the passage, "Here we see what authority God was pleased to give to the church

guides of the old Testament, in deciding without appeal all controversies relating to the law, and punishing with death such as proudly refuse to obey their decisions. *And surely he has not done less for the church guides of the New Testament.*"

As an illustration of actual persecution, we might notice at length, did our limits permit, the case of the Huguenots, whose slaughter commenced on St. Bartholomew's day, in the year 1572, and was continued for seven days in Paris, and for two months in the provinces of France. During this time fifty thousand persons were put to a cruel death. That this tragedy is to be charged as a crime against the papacy, cannot be doubted; among other proofs, may be mentioned the fact, that the tidings of its accomplishment were received in Rome with acclamations of triumph, and a medal was struck to commemorate the dread calamity. Protestants felt that it was a blow aimed at their cause, for the messenger who announced the tidings in England was received by Queen Elizabeth and her court in deep mourning. Or we might refer to the earlier case of the Albigenses, to exterminate whom the inquisition was originated; and against whom a crusade was preached, which summoned to arms thirty thousand men. This storm of persecution continued for half a century, and swept away no less than a million lives. Popery cannot escape from the responsibility of this enormity. Though there were no other evidence, the preaching of the crusade under papal authority is sufficient to bring home the charge.

"Oh, weep for the martyrs! Oh weep for the hour
When the children of darkness and evil had power;
When crusaders from Rome triumphantly trod
On the heroes that bled for their rights and their God.

Oh, weep for the martyrs! Oh, weep for the slain,
Who for faith and for freedom lay slaughtered
in vain;
Oh, weep for the living, who lingered to hear
The renegade's shame, or the exile's despair."

The tears of sympathy will begin to dry up when we reflect, that the faithful sufferers, having passed through great tribulation, are now before the throne of God, and serving him "day and night in his temple," and that the rage of their heartless murderers only served to "chase them up to heaven."

Another reflection will fill us with gratitude and confidence. The calm and happy deaths of the martyred saints are at once the surest proof of the truth of christianity, and the best pledge of its ultimate triumph. "They that sow in tears shall reap in joy;" how much more they that sow in blood! "The blood of the martyrs is the seed of the church." "Sire," said Beza to the king of France, "it does indeed belong to the church of God to *suffer* blows, rather than to *inflict* them, but let it be remembered that the church is an anvil which has worn out many a hammer."

But waiving entirely this consideration, we proceed to observe that it seems a matter of indifference, so far as the character of the church of Rome is concerned, whether the Bishops of that church in Great Britain are bound by the persecuting clause or not. If we give full credit to the statement that they are not, we thereby attain additional certainty, in the shape of a new acknowledgment, that their brethren in other countries *are bound* by its intolerant terms. Hence we cannot but infer that it is not used in this land, because its discontinuance in these circumstances may tend to allay suspicion and to disarm hostility. How can we avoid this inference, when we know that in other lands it is used, and the cruelties which it breathes are realized in actual penalties? The admission which Romanists make in this matter is a most serious blunder; they grant that their bishops throughout the world are sworn both to believe the extravagance and practice the enormities of religious persecution: from

which oaths the bishops appointed to serve in this country are alone excepted. This single admission is enough to destroy the charm of Rome's boasted unity and infallibility, and to brand upon her indelibly the charge of persecution. In this charge are included not only the cruelty of inflicting temporal punishment upon men, for holding opinions different from hers, but the guilt of avowing the resolution, and defending the propriety of so acting. Those, therefore, who, overlooking such obvious facts and considerations, believe that Popery abstains from asserting her intolerent maxims in this country at the present time in sincerity and good faith, and not simply because it is reckoned expedient to do so, manifest no part of the prudence of the christian, nor of the spirit of the patriot, nor of the sagacity of the statesman.

Does the church of Rome *still* persecute? There is very much evidence that she does. Reference might be made to the case of Dr. Kally, of Madeira, or to the injustice done to the queen of Tahiti, or to the recent proceedings of the Inquisition in the case of Dr. Achilli; as the details of these events are easily accessible, it is unnecessary to dwell upon them here.

In the countries of Europe which are under papal influence, *the native*

inhabitants do not enjoy freedom of conscience. * * * *

The treatment which protestants meet with in papal states is highly illiberal. An English sculptor, Mr. Hely, was last year expelled from the Roman States, and his solitary English Bible taken from him. The police told him that the pope was determined to destroy Bibles "where and however found." * * * *

Far from allowing a single protestant missionary to settle within her boundary, she will not even grant permission to English residents to worship God according to their conscience within the walls of the city.*

* The Chaplain of the English congregation in Rome thus describes their condition some years ago,—“In the year 1826, the English congregation emigrated to a granary outside the Flaminian gate. In the upper part of this huge building a space large enough for a congregation was hired. The rats and mice ran races over the canvass above the heads of the worshippers; the pigs, in great numbers, squealed in concert in the story below; and sometimes the donkeys, laden with sacks of corn, disputed the common staircase with the congregation. On one occasion the competition was more serious. The first story of the building was hired for a menagerie, and on a Sunday morning we found the wild beasts in previous possession.”—*Blackwood's Mag.*

APOSTOLICAL PREACHING.

PLAIN OBSERVATIONS BY AN OLD DISCIPLE.

WHAT is apostolic preaching? It is preaching the same doctrines which Christ and his apostles preached. apostolic preaching must include the great essential truths his apostles inculcated, viz., Repentance, Faith, Justification, Regeneration, and Holiness of heart and life, &c.

A distinction must be kept up in preaching, shewing the great difference there is between the converted and unconverted; between the godly and the ungodly; the precious and the vile; saints and sinners, &c. To be sure that preaching is apostolic, we must be sure that we not only employ the same truths they employed, but

that we employ them in the same manner, and for the same great object they employed them—the divine glory and the salvation of immortal souls. The great apostles preached faithfully the great essentials of true godliness. These are the great tellers of right religion. In the New Testament are to be found these rules for all faithful ministers, &c. The New Testament is the temple of truth. In this sacred book right religion is taught. Every faithful minister of Christ's gospel, having his heart right with God, should with unremitting effort disseminate far and wide the holy truths of godliness. How important to be right! vigilant watchmen

rightly watching for souls, as those that must give an account, &c.

If ministers preach as the apostles did, they will be resolved simply to receive everything as taught in the unerring standard of New Testament truth. If this be not done, can any expect to see any considerable revival of pure and undefiled religion? What was done in the apostolic age must be done and repeated in every age. Every age needs to be stirred up afresh. A revival of the power of true godliness is needed in this age. Often read and "hear what the spirit saith unto the churches." Faithful, and truly converted ministers ought to feel the value of souls. Do ministers feel as the ministers of Christ should do? Have not many ministers of the present day sunk too much into the creature, into selfishness, into human wisdom, into the world? Have they all followed the holy model of Christ's true apostles? God knows how many have preached themselves. What human inventions. God knows what sins have been committed. Has Christ the Divine Master seen all ministers following his footsteps, and those of his genuine apostles. Think often what should be the office of a genuine minister of Christ. Think again, of the vast importance, and what the case demands. Study and pray much, with the Bible in your hands, and in your hearts. Consult more your New Testament than commentators. Be not led by science; but get the religion of the New Testament wrought into your hearts. Then discourses will not be so lifeless, so uninteresting to hearers; but like the inspired examples of the holy apostles. Faithful ministers are to be wholesome examples of Christ to the people. Separate from the spirit and fashions of the world. How important for ministers to preach right doctrines; to live right as well as preach right; to shew sincerity in all things; having their conversation in heaven; leading others into the right way by humility, self-denial, and spiritual affections. Not regarding the allurements of the ungodly world. Not courting the world: not trying to serve God and Mammon. Why is it that true religion is at so low an ebb among so many churches? Is it not because of spurious professors, who are guilty

of some great sins, which though known to few, yet is constantly known to the Lord our God. Oh! the fearful errors and heresies which prevail among professors in some churches. Regeneration is too little preached up—the new creation by the Holy Spirit. Can we wonder that the Holy Spirit is grieved, and withdrawn from churches and congregations, when the great work of regeneration is explained away, and denied and opposed by unscriptural statements. Have not statements been made, verging on one hand, towards antinomian licentiousness, or to socinian legalism on the other? It is time, in this age of spurious professors, for ministers to regard strictly the doctrines which are according to New Testament godliness. If there be any general awakening among the people about their immortal souls, ministers must be faithful, like the apostles; live above the fashions of the world, and walk and live closely with God. What vast numbers of professors fall into temptation, and a snare, and many foolish and hurtful lusts. They grieve the Holy Spirit: and manifest they are not truly converted from sin to holiness of heart and life.

How vastly important is apostolic preaching! "Watching for souls," "Warning every man," &c. If sinners must be converted, holy threatenings must be preached. The apostles said, "knowing the terrors of the Lord, we persuade men." Pride and carnality are to be subdued, and a right spirit inculcated. Frequent reflection on apostolic preaching will shew how the apostles were actuated on this sacred subject. Men, who were eminently useful to souls, and who were instruments under the great Shepherd and Bishop of souls, of doing much good. Look at a few of modern ministers who have been like the apostles. Were they afraid of difficulties? They had to encounter much opposition, and to struggle on, and to regard their divine master, the Lord Jesus Christ, and his faithful apostles. They had a sacred fitness for the important work to which their divine Lord had called them, and they were successful in the work of the Lord. They placed their dependence upon the Lord their God, for advances in scriptural holiness, and true godliness. They did not say

"peace," to the ungodly and the unconverted; they, like Zion's true watchmen, warned the wicked, and comforted the saints. I could mention a number of faithful ministers who are gone to heaven, who were truly apostolic.

Finally.—The value of souls is a topic which should be always deeply felt by all apostolic ministers, as an all-powerful motive to be faithful. Deathless and immortal souls should rank higher in the esteem of watchmen of Zion than any other object.

Think often of the destiny of souls in eternity: the boundless capabilities of joys or woes. Their fearful but high destinies, should always be made

the subject of reflecting study and effort. Set awful eternity before your hearers, when you address them. Watch for souls, as you must have to give an account. Look at them, and preach faithfully to them. Some of them perhaps may die before they hear another sermon. Thousands of souls are passing daily into eternity. Preach as Christ and his apostles preached. Tell them to break off their sins, and repent; and by faith to get a lively sense of justification and regeneration if they intend to enter heaven. Tell sinners again and again, that without a change of heart and life, they cannot enter heaven. EVAN.

THE FUTURE OF THE BAPTISTS.

REV. DR. STEANE and Rev. J. H. Hinton, while on a visit to Germany a short time since, called upon Dr. Krümmacher. Among other questions, he asked them their denominational position; upon learning that they were Baptists, he exclaimed, "Ah! there is a future for the Baptists!" True, there is a future for our denomination, if we shall be found worthy of our principles. Whoever looks at the religious aspect of our times, must see that it is becoming more and more evident that there is no resting-place for a logical mind between the position of the Baptists and that of the Church of Rome.

We recollect hearing a distinguished Romanist remark, some years ago, that Baptists were the only real Protestants, all other sects retaining more or less of doctrine or practice, depending on tradition for its authority. There is a pregnant truth in the remark of Dr. Arnold to a friend, when discussing the dangers of the Tractarian movement in its earliest stages. Said he, "If we admit but the little finger of tradition, we shall soon have the whole devil, horns, tail, and all." By the constant testimony which the Baptists have borne against tradition in doctrine and polity, they have secured, without aiming at it, all the most valuable testimony of the past in their favor. And perhaps no body, not even the Roman Catholic church, have so much reason to preserve and defend the testimony of antiquity. While the Baptists are

called the only true Protestants by the Catholics, they are in reality not so much Protestants against corruption as defenders of the ancient doctrine and practice of the church. An intelligent Baptist is the greatest stickler on earth for antiquity, and with good reason. Just in the proportion that careful investigations are made into the history of the early church, do we find accumulating proofs of the apostolical character of our democratic and independent church polity.

As defenders of apostolic baptism, whose authority we derive from the Bible, we find in the past an accumulation of evidence in our favor, which defies all sophistry or skill to invalidate it. The history of the Greek, the Roman, the English churches gives us, everywhere, evidence that our mode of administering the initiatory rite of Christianity is sustained by the concurrent voice of antiquity. The history of the word *Baptizo*, as it appears in the Latin literature of the early and mediæval church, and in the languages of Europe, whose mother tongue was the Latin, furnishes an argument for Baptist views of the strongest character.

Every advance in the study of sacred philology, ecclesiastical antiquities, and history, which has been made since the revival of learning, has contributed, either directly or indirectly, to strengthen the Baptist arguments and the Baptist cause.—*N. Y. Recorder.*

OUR MONTHLY BOOK TALK.

No. VI.

MEMOIR OF THE LIFE OF RICH^d. WINTER HAMILTON, LL.D., D.D.

BY WILLIAM HENDRY STOWELL, D.D.

London: Jackson & Walford, St. Paul's Church-yard, 1850. Octavo, pp. 498.

TEN years, all but nine days, after his friend McAll had "entered into rest," and four years ago, on the 18th of this month, the gloriously gifted Hamilton was "gathered to his fathers." The announcement of his decease met our eye the next day, and the troubled emotions to which it instantly gave birth were very inaccordant with the serenity of that lovely summer's evening, when

"The air hung silent in its joy."

Many hearts besides ours were thrilled and fevered with the news. A giant warrior falls—who hears not the clash of his armour? A colossal pillar is upheaved and overthrown—is not the shock communicated to thousands that are ranged around it? The tongue and the press were immediately busy in diffusing the mournful tidings, and though no requiems were pompously rehearsed, no dirges professionally chanted, no masses offered for the repose of the departed soul, the tributes of honour and affection could not be few nor cold when claimed by the death of so great a man—a prince and father in Israel. Before the expiration of that year two valuable papers, critical and descriptive, were contributed to this magazine by one who had long been an admirer of his genius and who had come to love him much for the profound friendship and affection exhibited in the funeral discourse he preached on the death of Mr. Ely. From notes taken on that occasion the most copious specimen which had then appeared of that sermon, especially the pathetic peroration, was supplied to the readers of this periodical. But as might be expected, demands were urgent that a "Life" should be given to the world, in which, what he was as a man and christian man, in private and public, as preacher, pastor, writer and platform speaker, should be delineated in their progressive differences

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but personal identity; that the same *being* should be seen but viewed in the changes of his external life, and developments of his internal life, until the earthly house of his tabernacle was taken down and he went to inhabit "a building of God not made with hands, eternal in the heavens." For biography, (like poetry of the seasons, such as Thomson's), should bring its subject before us in the successional phases of his existence, and according to its power of producing within us clear and truthful images of what he was, in all the periods of his life, does it perform its office and sustain its part.

Dr. Raffles and Dr. Harris having each signified his inability from "want of leisure" to become Hamilton's biographer, Dr. Stowell, (formerly tutor of Rotherham College, and now of Cheshunt—likewise, co-editor with Dr. Price of the *Eclectic Review*,) having had the "materials for a memoir" committed to him, "addressed himself as soon as he could command time" to its composition in that shape which it now bears. We have been informed on credible authority that it has not satisfied some of the nearest friends of Dr. H.; and in the preface, Dr. Stowell frankly observes: "The views of biographical composition which I deliberately entertain may have given an almost frigid appearance to what I have written": and an "almost frigid appearance" is undoubtedly not that which can ever answer to the *beau ideal* of ardently attached relatives and friends. Justly may they allege that a description of *life* must be living or it is unfaithful, and no more shows the living man than the picture of a fossil tree with every vein of every leaf preserved, would convey a correct impression to one who had never seen a living tree, of what it is in all its pomp of verdant foliage. But in mediating on this point, our opinion

V

is, that Dr. Stowell's biography has not an "almost frigid appearance"—and culpable would he have been had he suffered it to be so; and yet the small amount of original writing which the work contains,* engenders a suspicion that the pains taken with it were more those of the builder than the sculptor—of one who was content to square the stones already made to his hands and put them together with cement of his own, trusting to the effect of the combination, rather than of one who out of the material at his disposal had commanded his zeal and skill to bring out the breathing, animated statue. But this comparison must not be pressed too far, since Dr. Stowell's deficiency is, after all, *comparative*; and in the last and 8th chap., entitled, "Characteristics," there is an elaborate and minute discrimination shewn, and an amount of eloquent description employed, which give the reader an enlarged apprehension, and elevated appreciation of Dr. Hamilton's qualities of mind and soul. The "Recollections," too, which compose the 7th chapter are varied and vivid—"Rev. R. Pritchett; Rev. E. Jukes, Edward Baines, Esq.; Rev. Dr. Harris; Rev. A. McMillan,"—suspending their separate memorials before the reader's eye. Still, when due abatement is made for the absence of adventure in Dr. Hamilton's history, it remains confessed that in these memoirs the inspiration of narrative is too weak—the panoramic interest too small, and that the *Life* of Dr. Hamilton has yet to be written—by Dr. Stowell, or another. There is no question but that if he were to undertake it he could execute a memoir which should in all essential features

* This is so remarkable, that Wardlaw's "Sketch" of McAll may, at a venture, be said to have in it twice as much author's matter, and is rich in those thoughtful and illustrative descantations which are a charm seldom seen in Dr. Stowell's work. How comes it, we would, *en passant*, enquire, that this biographic flower has never been detached from the spot where it was originally planted? That was its proper place then—at the entrance to Dr. McAll's aromatic grove of sermons: but might not some who cannot afford to purchase the grove be allowed to possess the flower?

be truly bio-GRAPHIC,—a lively representation of the living character through life. And who would begrudge the book canvass requisite to this, which would at least be double that already used? Dr. Hanna has displayed the Boanerges of the North in four volumes: might not Hamilton well occupy two?—and the rather as in this single volume the course followed resembles Dr. Hanna's in the insertion entire or in part, of letters, journals, and other memoranda; which, in Foster's case, have obtained the benefit of two volumes. But Hamilton, who was so eminently a public man, which Foster hardly was at all, except as an author, ought not in common fairness to have fewer. And a natural supplement to this would then be that "large collection of speeches and occasional compositions, together with several interesting manuscripts" which Dr. Stowell mentions in his Preface as "prepared for the press," but which have not yet been issued, two years and a half after the promise is dated.

Born July 6th, 1794, in the parish of St. James, Clerkenwell, London,—fifty-four years and twelve days comprehended Dr. Hamilton's mortal career. His paternal grandfather was a Scottish Baptist, whose wife, a Miss Hesketh, was one of John Wesley's early followers, and has a niche in his multifarious Journal. On his mother's side he had as grandparents, Rev. Richard Winter, D.D., and Sarah Williams, a daughter of the model christian merchant of his day, Joseph Williams of Kidderminster. Their second daughter, Martha, married Rev. Frederick Hamilton, who was at this time Dr. Winter's colleague in the ministry at New Court, London. Of five children Richard Winter was the third and last son, "the cherished child of the family"—sprightly, ingenious, open as noonday, with a radiant temper, yet streaked with that taste for satire which did not disappear with growth. He was, however, backward at his books, not having "conquered the alphabet at an age when younger, and less brilliant children read with fluency."

On 18th. Nov. 1805, his mother died, who was "a wise and patient teacher, but frequently wept over him

for very weariness" at his scholastic dullness; yet she was not taken away until in his own grateful words, spoken at his ordination in 1815, "the attractive modes of tuition which she adopted—her tender expostulations, her pathetic advices and her earnest prayers had induced an impression, which, as I can never cease to remember, I hope I may never cease to obey."

Towards the close of 1809, being fifteen years and a quarter old, and a resident at Mill Hill Grammar School—he drew up and signed a covenant, couched in language so masculine, and pervaded by a spirit so devotional as to prove that he had then "put away childish things," in thought, speech, and understanding. Indeed, in the summer of next year, (1810), he entered as a student at Hoxton College, where he made a triple-corded friendship with Spencer and Ely: and in 1813 "he delivered an oration at the College chapel, Hoxton, on the anniversary of the institution"—which is among the deferred papers, but is pronounced by Dr. S. to be "a discourse of rare and dazzling splendour:" and in the August of the same year, at the formation of a Bible Association in the Academy chapel, he poured forth in grand Johnsonian cadence a stream of that platform eloquence which Dr. Stowell declares "was then a comparative novelty."

In the spring of 1814 he acceded to what he thought would be a mere temporary engagement for supplying Albion chapel, Leeds; but the "conversion of some, the perceptible improvement of others, and the importunate request of all, induced him to waive his prior intentions, and to consider Leeds as the station to which he was assigned."

In the following March (1815) when four months short of his majority, he was publicly ordained to the pastorate of the new-formed church. The late Dr. Fletcher of Stepney—his own father—and his second cousin, Dr. Winter, were the principal officiators, and it was the last of these who gave him the charge from the words, "Let no man despise thy youth." The body of his own statement of experience and views then delivered is quoted by his biographer, and it is impossible, remembering his youth, to observe

without unaffected astonishment, the compass and acuteness of idea joined with the affluence and felicity of language of which nearly every paragraph is an illustration. He now appeared to be in full sail for the fair haven of popularity, but with the suddenness of a Mediterranean squall a reverse broke upon him. He had been induced to visit in prison Mr. Joseph Blackburn, a Leeds attorney, who was convicted of forgery, and executed at York in April, 1815. These visits began on March 22nd, and were unremittingly continued to the last, after which, to satisfy and sanctify the public curiosity, Mr. Hamilton preached a sermon in the Cloth Hall Yard, Leeds, on April 15; and yielding to the earnest requests for its publication he allowed it to pass through the press without giving it that finish and softening which a calm review would have been sure to prompt. He revised no proof-sheet, and when it came forth in May the critics in a pack made a rush upon it, and rent it as the hounds do a captured stag. He afterwards wrote of it himself as a "farrago which no one could peruse without equal contempt and indignation"—but this it was only in style—as the finest marble might by bad taste be made to look grotesque. Knowing, however, that the quarry was rich, though the architect had been unskilful, he did not lose heart—did not even quarrel with his tormentors, but with a diminished reputation and congregation held bravely on; and on 21st of May, 1816, was sufficiently composed and hopeful to enter upon the marriage life with "Rachel, daughter of Michael Thackrey, Esq., of Leeds, a lady of considerable personal attractions," who, having given birth to two daughters and one son, died in her last confinement.

In 1819 he engaged with the present Dr. Hutton, in a controversy on some points of the Unitarian doctrine, which he conducted, as his opponent confessed, "without asperity." The Leeds Philosophical and Literary Society was established in 1821. He was one of its first members, and had in the second year a seat in the Council—was thrice Vice-president, and for three years President; and "the associations which he formed in Leeds,

including most of the scientific and literary persons of the town, were such as to bring him into pleasant intercourse with men of all political and religious parties." Thus he continued abundant in labours, and gradually regaining what his "condemned sermon" had lost him, till in 1826 he made an excursion into Scotland with two friends, Rev. W. H. Bathurst, an Episcopal rector, (the same, if we mistake not, whose secession from the Established Church was lately bruited), and Mr. E. S. George of Leeds. He tuned himself for this journey by an essay on the lyre, which is quoted *in extenso*, together with the journal he kept of the stages taken and the scenes beheld. Two of the stanzas may be transferred:—

"Land of my fathers, hail!
I roam thy lineal child
Where'er the hill-mists sail,
Or leap the cataracts wild:
My fathers fought beside
Thy noblest chivalry,
Nor fails the patriot-tide,
Nor shall till fails the sea!

But dearest to my heart,
That firm heroic band,
Of truth who took the part,—
For conscience made the stand.
Your mouldering tombs I seek,
Where the bleak thistle nods;
Ye 'being dead yet speak,
And prove your cause was God's."

The whole poem is a brilliant invocation of "Caledonia stern and wild"; and the latter of the verses we have quoted takes a loftier moral flight than the "Last Minstrel," in his celebrated lay, has aspired to make.

The travellers entered Scotland through Greta Green, by Lanark, and so on to Edinburgh, where their number was increased to five. Having had every sense and sensibility regaled, they took steam for Stirling, and then made for the Highlands, where their first station was "a spot which must ever be remembered for its name—Arakeneocan." Lake and mountain scenery, Lochs and Bens, gathered thick and splendidly around them. "It would seem," writes Hamilton with Ben Lomond before him, "that the tribe of Benjamin is here—already have I passed Ben-Awe, Ben Ledi, Ben-Venue, Ben-

Chon, Ben-Chocon." At a place named Oban, they enjoyed a sacramental Sabbath, which, says Hamilton, "of all things I had most desired." The "wondrous isles" were also visited, Staffa and Iona; and returning to the mainland, the travellers made acquaintance with the vast ravine of Glencoe, and paid their reverence to Ben Nevis, and having stood upon Culloden field, they proceeded to Blair Athol, up part of the valley of Glen Tilt, on to Perth, Dumblane, Dumbarton, and Glasgow, where Chalmers was seen and heard twice. "There were some things he said, I did not believe; some paradoxes he advanced that I could not understand, but the forcible, masculine eloquence was worthy of himself. His appeals were often thunderstriking. Again, in the afternoon I heard him. This was still more excellent. Admirably did he cut away the props of the self-righteous sinner. It is very affecting to see so great a mind thoroughly imbued with the savour of the gospel. He is a pattern I should be glad most distantly to follow." Leeds was re-entered on the 11th of August, after an absence of a month and eight days.

In the summer of 1828, he discharged, in company with Dr. Philip of Africa, "a series of engagements in connection with the Hibernian Auxiliary to the London Missionary Society." Dublin and the north of Ireland were the chief places of visitation and labour. Of Armagh it is said, "The cathedral is most beggarly; it is interesting merely from Usher, who was archbishop." Seven weeks were thus consumed, and shortly after his return to Leeds he became mixed up with the agitation relating to the Catholic question. He took the side of the emancipationists; and the success of the liberal party, "at one of the largest public meetings ever held in Leeds," is ascribed to a long letter which he composed. But soon he resumed his travels. On the 10th of July, 1829, he set himself in motion for Hamburgh. In his "notes" of this continental trip, he begins in an amusing mock-heroic strain,— "Now an event was arriving 'big with fate.' One has a vast notion of going abroad! Then how

great is it—not to pass St. George's Channel, but the German Ocean! to sail between Hanover and Denmark! It shall not go for a little... I shall never feel the *nouvelle* or marvellous more! I shall decide upon every thing! I have seen the world. Woe to any watering-place *anylist* or *annalist* who may come in my way!" He had to make the passage in a sailing vessel, "stout enough, but the accommodations were wretched." In sailing out of the Humber, a breeze from Parnassus met him, and he indited under its influence a "Farewell to England," in which poetry and patriotism are sweetly linked. The wish breathed in one verse has been fulfilled,—

"Fain would I mix my dust with thine,
And ask within thy ground my tomb!
On it may *kindred* eyes decline!
O'er it may *native* flowers bloom!"

His particular mission was to assist at the anniversary services of the English Independent congregation at Hamburgh, the name of whose then resident minister, Mr. Mathews, (now pastor of the General Baptist church, Boston) consequently recurs more than once in the course of these notes. At Hamburgh, Lubeck, Hanover, Cassel, Frankfort-on-the-Maine, ("where the first Independents fled from the bloody rage of Mary")—down the Rhine—in Belgium, when the field of Waterloo was visited, where a "cheap salvation for Europe was effected"—he saw an abundance to interest and gratify: the ancient edifices, especially the churches, and the famous pictures, to which access was open, engaged much of his critical and captivated attention; the sobriety and good manners of the populace obtained his favourable notice; but taking his own country for "all in all" he could not see its like and equal, and with all its faults he was prepared on his return to "love it still"—and better than the countries he had surveyed. Though not emulous of the sorry reputation of a "political parson," Hamilton knew well what it behoved a christian minister to do when the fundamental rights of man were involved; and therefore, when Brougham was invited into Yorkshire as a parliamentary candidate, the Dissenters'

Anti-slavery Society determined to support him on the ground of his eminent services to the cause of Negro emancipation, and an address was circulated by that society, "every sentence of which indicated the mind and phraseology of Hamilton."

In 1832 some controversial pamphlets passed between him and his old Unitarian opponent, Dr. Hutton; and in 1833 one of the happiest events of his life took place in the removal from Rochdale to Leeds of his early companion, Mr. Ely, when they became more bosom-friends than ever. It was in 1833 also that Hamilton published his First Series of Discourses, which were "received in a manner that far exceeded his expectations." In the autumn of the next year he gave to the church "Pastoral Appeals," to the delivery and publication of which he was urged by an impression that he was shortly to die. But he did not; and on the 1st of May, 1835, the foundation stone of a new chapel, "Belgrave," was laid by himself amidst the hopes and congratulations of his people and brethren in the ministry. This was opened for public worship on the 6th of January, 1836. The preachers were Dr. McAll, Dr. Newton, and Dr. Raffles, who also preached on the following Sunday. "The collections at these opening services amounted to £800. The total cost of the erection was £5513 4s. 6d, and the debt was finally paid off in 1845."

On the 16th of December, 1836, he again entered upon the "honourable" estate of matrimony,—after being a widower sixteen years—with "Harriet, daughter of John Robson, Esq., of Sutton Hall, Yorkshire," who is now keeping the days of her lonely widowhood. Several of his letters are printed which were addressed to her during his temporary absences from home at public services, north and south; and these are profuse in those graphic touches and thrice-honed phrases which he could educe without effort from the redundant stores of a descriptive imagination and a tender heart.

In 1841 he published his clever "Nugæ Literariæ," (literary trifles), and received the prize of £50 for the second best Essay on Christian Mis

sions. After seventeen years he and Scotland again met face to face in the spring of 1843. But he was now in harness on behalf of the London Missionary Society, and with "meetings every day, sometimes two; and three sermons on each Sabbath," he could not renew, except faintly, his acquaintance with the country as the

"Land of brown heath and shaggy wood,
Land of the mountain and the flood."

Yet his health "kept up very well;" and in strength and safety he arrived in Leeds on the 1st of July, four days after which a presentation of plate to the value of £170 took place.

The next year, (1844), was distinguished by a fall of literary garlands. The chief of these were two diplomas. That of LL.D. was bestowed Feb, 1st, by the Senate of the University of Glasgow; and writing to his sister about this, he remarked:—"I hope it in no wise elates me. All I boast of is, that not a man in the world less expected it than I did the morning of its arrival. Had I even looked towards Glasgow for it I should have despised it, and still more myself." On the 19th of June he visited Mill Hill, and gave an address to the pupils by appointment. "It is impossible to represent to you the beauty of the scene," were his words next day—"parents and children grouped in the grounds which are surpassingly lovely. The banquet was almost a fairy spectacle." Before the month was over he was announced as the successful competitor for a hundred guinea prize on Popular Education, offered by a "patriotic churchman of Manchester"—and on the 2nd of July the Council of the Senate of the city of New York conferred upon him the diploma of D.D. But the scene was not all brightness. Symptoms of declining health were evident to himself and others, and these grew so alarming in the spring of 1845 that he consented to take a journey on the continent, accompanied by Mrs. Hamilton. "The sum of a hundred pounds was delicately presented to him by the Trustees of the chapel towards defraying the expenses of the journey." Three long letters were addressed to his church and congregation during this separation, which lasted from

May to August, and which was spent in France, Germany, and Switzerland. No notes of this longest of all his tours are printed. After his return he was, for a short time, an inmate of a hydropathic establishment, and before the year was out sent from the press a second volume of Sermons, dedicated to his former tutor, Dr. H. F. Burder. At the anniversary London meetings in the following May, (1846), he was "welcomed with deep affection," and in Autumn, delivered his lectures on the Revealed Doctrine of Rewards and Punishments, the preparation for which had been laboriously minute and intense. The Congregational Union held its Spring Session of 1847 in Crosby Hall, and on that occasion Dr. Hamilton, as chairman, read an address which was so admired that by "an immediate, unanimous vote" its publication was requested and obtained. During the early part of this year he was assiduous in his public opposition to the "Minutes of the Committee of Council on Education;" which he viewed as perilous to the interests of voluntary education on the one hand, and to those of anti-state religion on the other. The autumn of the year found him in the house of mourning. The swellings of Jordan were round him, up to, and over his heart. Mr. Ely died; Dr. Hamilton delivered the funeral sermon; and Massillon before the bier of Louis XIV. pouring into the ears of awe-struck courtiers the words, "My brethren, God alone is great!" does not so affect and melt us as the spectacle of a breathless congregation with all their feelings enchain'd by the man who must not share the relief which is afforded them. Were he to weep, it would be a cataract of tears—and though his tears have fallen, and must fall again, he restrains them now, or he will not be able to say how he loved and laments the "friend of his soul—the brother of his heart!" That scene, and its unseen concomitants passed; and he addressed himself to the composition of a "Memoir of Mr. Ely," prior to whose publication, however, he sent forth a small volume, "Horæ et Vindicæ Sabbaticæ; or, Familiar Disquisitions on the Revealed Sabbath." Next year,—his last on earth—he delivered in the month of

February one of a series of lectures on Voluntary Education; in April he expressed himself as "quite well," and on the 7th of May preached his final sermon in Belgrave chapel, from Heb. xiii. 14.—"For here we have no continuing city, but we seek one to come." "It was remarked," says Dr. Stowell, "that he never exerted himself with more success in expatiating on the blessedness of the continuing city which is to come; and few who heard him will forget how touchingly he closed this, his last sermon to his own people, in the well known words of Bunyan:—'which, when I had seen, I wished myself among them.'" On Saturday, 17th of May, while in London, "he perceived on his left wrist a small spot"—and having gone to Leamington his wrist became "much inflamed and exceedingly painful," but he would not be dissuaded from preaching for the Wesleyan Missionary Society in Roth-erham, and like Dr. McAll, the last sermon he delivered was one on behalf of Wesleyan Missions.

He returned to Leeds on the 26th of May—wrote a condoling letter on 20th June to Dr. Stowell, who was then severely ill,—and appeared to be recovering strength and appetite; but the powers of nature were too weak to bear up—"the silver cord was loosed, the golden bowl was broken"—and continuing to sink, his spirit left the body in soft and solemn silence, at a minute past one o'clock on Tuesday morning, the 18th of July, 1848. About a week before his decease he was visited by Rev. S. Goodall of Durham, to whom he said:—"I have sometimes enjoyed so much of heaven that I have thought I should scarcely enjoy more if I were there"—"I would gladly endure the whole again to experience such rich enjoyment." Could a martyr by fire or the rack say more? When informed by his medical men, after their consultation on Sunday-night that all hope was extinguished, and that his end was near, he exclaimed:—"That is the best tidings you could have brought me." About two hours before his death his friend, Mr. Edward Baines, asked

him, "You hold all your great principles clear and firm to the last?" "The question seemed to revive some of the deepest feelings of his mind; his eye kindled and opened wide, and a smile of triumphant confidence played upon his lips while he said with extraordinary animation and emphasis—"O, yes, my principles! If those principles fail everything fails. I have always relied on principle!" "It was a look," says Mr. Baines, "so extraordinary that I can never forget it; whilst his tone in exclaiming, 'my principles!' was just like that I have so often heard from him in speaking on the platform on great and exciting occasions."

"On Monday, July 24th, the interment took place amidst a sorrow as deep and general as had ever been manifested in Leeds." Belgrave chapel was crowded at the preliminary services which consisted of reading the Scriptures and prayer, an address by Rev. Thomas Scales—singing a hymn, and an oration by Rev. Walter Scott, President of Airedale College, near Bradford. "The procession from the chapel to the cemetery [in which about a hundred ministers took part,] was headed by more than two hundred children from the Belgrave Sunday-schools, who sang in a most pleasing and solemn manner the last hymn which Dr. H. had read after his last sermon in his own pulpit:—

'We've no abiding city here :

This may distress the worldling's mind,

But should not cost the saint a tear,

Who hopes a better rest to find.'

On the following Sunday morning the numbers assembled to hear the funeral sermon were so great that Rev. C. H. Bateman preached a sermon outside the chapel on 2 Sam. iii. 38.—"Know ye not that there is a prince and a great man fallen this day in Israel?" and the crowded assembly within, was addressed by Dr. Raffles, in a discourse from Matt. xxv. 23.—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

(To be Continued.)

ON THE INFLUENCE OF SABBATH SCHOOLS.

BY THE REV. F. MUIR, OF LEITH.

PRIOR to the establishment and spread of Sabbath schools, it is notorious that vast numbers of children, particularly in England and Ireland, could neither read nor write. They grew up to manhood and womanhood, unable to spell or sign their own name; but the case is widely different now, and thousands have acquired in these seminaries no small portion of all the learning they are most likely to receive. One report states, that "in the course of one year 500 scholars were brought from the alphabet to read the Bible;" and another declares, that "great numbers of poor children would be entirely destitute of education but for Sunday schools." A taste has thus been engendered for this very necessary qualification; those who have experienced its benefits have risen in society above their ignorant companions; parents have been aroused to send their children to be taught, lest they should be behind their neighbours; and this, I am inclined to think, has been one of the causes of that anxiety now so generally felt for a more extended education to every portion of the community throughout the land. So intense was the desire to be able to read, that grown up persons were not ashamed to attend these schools, to enjoy their benefits—(hence arose "adult schools," which form not one of the least interesting features in the system) Thus, in one instance, "a poor cripple is said to have crawled on his hands and feet near a mile, praying to be admitted to learn to read. He was admitted. He continued thus to come, and soon became able to teach his mother and grandmother." "A venerable man, nearly 100 years old, was found not long ago in a village in Ireland, sitting on a stool with a Bible in his hand, and two grandchildren at his knee teaching him; and as he went on reading in a faltering manner, they would occasionally correct him, saying, "Stop, grandfather, that is not the right word, this is the word." Many other equally pleasing instances of their influence in this respect might be mentioned.

I may refer to their effect in producing quietness and decorum in those localities where they have been established. Mr.

Raikes himself, in the early part of their commencement, thus writes, "A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was like a heaven upon Sundays compared with what it used to be." And the same may be said of other places; for although we cannot altogether repress the vivacity and playfulness of children, yet undoubtedly a happy change for the better, a change from rude and vicious behaviour to orderly and respectful conduct, has been the result.

Nor should we overlook their influence in creating cleanly and externally decent habits. The importance of this, in reference to the bodily health of children, cannot be too highly estimated; and if by attending Sabbath schools, children are taught to strip themselves of their filthy and tattered week-day raiment, and to get a taste for appearing, at least once a-week, in neat and clean clothing, I am sure that neither morals nor religion will loose by the change. The testimonies that have been given in regard to this point are very gratifying. In one report it is said, "the sense of decency and propriety which the children thus acquire is spread through the little circle at home—it influences their parents—it is communicated to their weekly associates—it regulates their conduct on Sabbaths, and, instead of that holy day being almost characterised by scenes of variance with the design of its institution, many villages now present the pleasing spectacle of numbers of clean and neatly though poorly dressed children, proceeding peaceably, first to the Sunday school, and afterwards to public worship." A gentleman of London stated before a committee of the House of Commons, that in one school alone there were "not less than 20 chimney-sweep boys, who, in consequence of their coming there, had their persons well cleaned every week, and their apparel kept in decent order;" and he added, "Some of their employers were so well pleased with the school, that they would take no child but what regularly attended it." It was mentioned by another, as a fact of unusual observation, that in the course of even a few weeks after the admission of

children to a Sunday school, there is often a visible improvement in their personal appearance; their persons are cleaner, and they are dressed in a more tidy and decent manner. Trivial as these circumstances may appear," he remarked, "it has a salutary influence, both on the individuals themselves, and upon the families to which they belong."

I might illustrate their influence in diminishing juvenile crimes. The petty delinquencies of the young are well known to be a source of very great annoyance to the community, and the very hot-bed where are ripened and matured those characters which become the pest of society,—where are hatched those daring thefts, burglaries, and even murders, which ultimately lead to banishment or the scaffold. The spread of Sabbath schools, and the more general diffusion of the elements of education by their means, have, at least in many instances, created a more wholesome state of things. Ignorance is, in too many cases, the parent of crime; and of the numerous prisoners that have been tried, a large proportion has been found never to have received any instruction whatever. A jailor in Newgate declared that "all the time he held his office, not one in a hundred of the felons could read or write. Many of the women who apply for admission into the London Female Penitentiaries cannot read, and some have declared that till they came to that house they had never seen a Bible, nor been in a place of worship, nor heard the name of God, but when it was blasphemed." Contrast these painful statements with the following well-authenticated facts, emitted before a Committee of the House of Commons. "Of 3000 boys who were educated in the Sunday schools of Gloucester, but one has been convicted of a public crime." The secretary of another school declared "that they had never discovered any of the children that had been in their school (and they amounted to 500) ever committing any act of delinquency." And Mr. Lloyd, the secretary of the Union, averred, "that owing to the general establishment of Sunday schools in Wales, in one or two counties the prison doors had been thrown open, and he attributed it to education, because nearly every individual throughout these counties attended the schools." Other equally gratifying instances might be added: so that if we would see crime

nipped in the bud, and the tendencies of youthful depravity effectually checked, and society freed of thieves and robbers, and other lawless individuals, it should be the prayer of every well-disposed citizen, "Let sabbath schools flourish." "O Lord, we beseech thee, send now prosperity."

I should now proceed to illustrate their spiritual influences, but I fear I am trespassing upon your time, and therefore, I shall be as brief in my remarks as possible. And observe their salutary influences upon children and the young themselves. It is no question with me, whether children can be the subjects of conversion,—I firmly believe it, and therefore, I am of opinion, that the sooner they are brought under religious training the better. If, as our Lord says, "of such is the kingdom of heaven," can we bring them too early to his arms, to seek his blessing, to learn the way of salvation? No, surely. If they are spared through life, they will be all the better for the lessons they were taught in the Sabbath school; and if they are removed while yet young, we shall not regret that means were used to impart to them that knowledge which makes wise unto salvation. Did time permit, we could lay before you many delightful instances, in which very young children have felt the power of those truths which have been communicated by their teachers—they have learned to praise and pray, with a full and flowing heart, and they have gone from a Sabbath school to a sick-bed, where they have borne their youthful testimony to the love of Jesus, and thence have ascended to heaven to sing the glories of his name.

Observe their blessed influence upon parents and relations. Benevolent effort in many cases has never been able to reach parents but through the medium of their children. It cannot get at the aged roots, but by watering the young plants. Careless about religion themselves, they take no pains to speak of it to their offspring; and thus many of the latter have never known anything of God and the Saviour, of heaven and of hell, till they entered the Sabbath school; but mark the result; the children have there learned the Scriptures,—the parents have been made ashamed of their own ignorance and inferiority,—thence they have become inclined to learn them too, they have been drawn by degrees to the school,

then to the house of God, and in not a few instances, to embrace the Saviour, and feel a happiness they never knew before. Mr. Tod relates a very affecting instance of this kind, the substance of which is this:—A very dissipated wicked father, was laid by disease almost upon his death-bed. One of his daughters had entered a Sabbath school, and had there learned to pray. She came one day to the bed-side of her supposed dying father, and humbly and gently asked if he would allow her to pray for his sinful soul. He granted her request. God was pleased to melt his hard heart into contrition;—he became a new man; “he is now,” says the author, “an active teacher, in the 58th year of his age, in the Sunday school. The mother soon became serious; the brothers and one sister were also anxious for the salvation of their souls, and to make their peace with God.

“In a few months from the time that Jane entered the school, she came forward with her father, mother, four brothers, and a sister, who all joined the church of God. Thus she was instrumental in one short summer, in the conversion of seven immortal souls, and all of her own family. Where formerly oaths were daily heard, now morning and evening prayer is offered, and the blessing of God supplicated to rest upon Sunday schools, to which, through the goodness of God, eight undying souls ascribe their conversion. It were easy to multiply instances of this kind.”

The following also may be related; it is communicated by a Director of the Liverpool Sabbath School Union. “In conversation with a respectable middle-aged seaman, at one of the prayer-meetings of the Liverpool Seamen’s Friend Society, one of our members asked him, what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:—

“I have been a sailor from a very early age, and never thought about religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but the people who go to this chapel being called by the neighbours, Methodists, I never would venture inside the door, nor suffer my family, if

I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us, during my absence last summer, my wife, endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home, being of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

“I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl, until the following day. At dinner time, when we sat down, I began, beast-like, to eat what was before me, without thinking of my heavenly Father, that provided my daily bread: but glancing my eye towards this girl, of whom I was dotingly fond, I observed her to look at me with astonishment. After a moment’s pause, she asked me in a solemn manner, ‘Father, do you never ask a blessing before eating?’ Her mother observed me to look hard at her, and bold my knife and fork motionless (it was not in anger,—it was a rush of conviction which struck me like lightning;) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, ‘Do you say grace, Nanny.’ My eyes were still rivetted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears.” Here a pause ensued,—he appeared much affected. On recovering himself, he continued, “I inquired who had thus instructed the child. The mother informed me, the good people at the chapel next door; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself nor my children. I entered the chapel in the evening, for the first time, and continued to attend

the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can I say, I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief." After some further conversation, we parted, but with a hope to meet again.

But observe, next, their influence upon churches. I believe all my brethren in the ministry will agree with me in saying, that Sabbath schools are a kind of right arm to us—our best help—an excellent means of raising up an efficient support in carrying out all schemes of Christian usefulness. It is from among the young trained up there that our ranks, thinned by death, are again filled up,—taught themselves in the first principles of the oracles of God, they become teachers in their turn,—as they grow up you find them willing and cheerful collectors of the contributions of the faithful,—you see them wending their silent and unobtrusive rounds in the distribution of tracts,—they are the most constant attenders upon our religious meetings: and in a word, it is no disparagement to more advanced Christians to say, that the youth trained up in our Sabbath schools exercise a powerful and beneficial management in the diversified concerns of the church.

We might here lead you to think of their effect in raising up individuals eminently qualified for the work of the ministry itself, and for going abroad into the wide field of missionary enterprise. We think there can be no doubt that a large proportion of the most faithful and devoted servants of the Lord were first inspired in the Sabbath school, with the desire of dedicating their energies and talents to the cause of the Saviour. And if Timothy, who afterwards became so eminent an evangelist, first learned from the lips of his mother and grandmother those truths which he afterwards proclaimed as a minister of the gospel, thousands of those who now fill the pulpits of the land first learned in the Sabbath school those precious doctrines which they now preach for the salvation of men. And as to those heralds of the cross who go forth to heathen lands, the most distinguished among them, such as Morrison, and Williams, and Moffat, and many others, now forming a large

band of most excellent, and disinterested, and devoted persons;—ask, we say, these truly noble men, and they will tell you, that they first learned the rudiments of their faith in the Sabbath school, or that there they attained scriptural knowledge, to spread which they have willingly gone into all the world.

Let me just notice further, their influence upon teachers. Though the labours of these estimable individuals are given gratuitously, and this in one sense is the soul of the system, yet they themselves are not altogether without profit. The truths they communicate are more firmly fixed in their own minds—the plant of knowledge strikes its roots the deeper by the very act of spreading out itself upon the surface—a strong incentive is furnished for the improvement of their own minds. The dread of being surpassed by their pupils quickens their own efforts at self-instruction. Their pleasure is often great in seeing so many children "trained up in the way they should go:" and theirs is the high satisfaction of being the instruments, however humble, of laying the foundation of that structure—that spiritual temple—that will last through eternity.

If such, then, be Sabbath schools, and such their influence, (and I have but very imperfectly illustrated the subject) there are few who will not admit, that where they are well conducted, and carried on in the spirit of Him who said, "Feed my lambs," and that it was not "the will of his Father that one of these little ones should perish;" they cannot but merit the liberal support and prayerful encouragement of all who are interested in the progress of society, and especially the advancement of truth and godliness throughout the world; more especially at the present time, when error is rife, and heresy is extending among many in the land—heresy too that would supplant the Bible, and give us only the visionary traditions of men—heresy, in short, that would, if it could, extinguish the light of the reformation, and immerse us in the darkness and wretchedness of popery or Puseyism:—when this is the case, and the signs of the times are not to be mistaken, and when the commingling elements of political and ecclesiastical strife betoken great and important changes—in these circumstances, I say, let us stand by these excellent institutions, where the Scriptures are learned

from childhood, and where, with God's blessing, principles will be laid deep and strong, that will ably endure the shock when it comes. And should error, Goliath-like, "defy the armies of the living God," let us be encouraged by the hope that the Bible, wielded even by our Sabbath school children, will, like the pebble in the sling of the stripling David, smite the giant in all his mailed panoply to the dust.

Let parents, then, give these schools their aid, and they will find them an excellent help to their own domestic instructions. Let ministers give them all their countenance, and they will find them the most prolific nurseries of the church. Let magistrates support them and they will find them the best police for repressing youthful delinquency; yes, and let statesmen afford them their patronage, for it is "righteousness which exalteth a nation, but sin is the ruin of any people."

One word to teachers and I have done; for to their faithful, laborious, yet unpaid tasks, will the cause, under God, owe much of its success. That the great Head of the church has smiled upon your labours, its beneficial results warrant us to conclude. Hold fast, then, and hold on; let no man take your crown. And now I address you in the sentiments of one who has studied the subject well—who has written in "thoughts that breathe, and words that burn"—whose book ought to be read by you, and read again. I mean Mr. Tod. "Teachers, your day will soon be over. The night cometh when no man can work. You will soon be called away to pass beyond the shores of time. That which will then press your conscience will be, not how much of this world you have got in any shape, but how much you have been a co-worker with God! If faithful in your sphere, however humble, you will be acknowledged as a co-worker. You will go into eternity conscious that you have served Jesus Christ, and that you have been labouring to bring souls to his cross. He will own you as his dear friends, on the day when he shall come in the glory of the Father.

"On the hill of Zion above you will see a glorious sight. That bright One who shall accompany your wearied spirit, even from the bed of death, who shall lead you up to the regions of ever-

lasting blessedness, may be the redeemed spirit of that dear scholar, whom you taught in the school, whose soul you led to Jesus, and whose body you followed to the grave. You had almost forgotten his name, but you had not been forgotten, and he was the sweet messenger sent down to guide your soul from earth to heaven. As you see that glorious spirit, as you hear his song of redeeming love, will you ever regret your labours, prayers, and tears? And when your feet have become familiar with the golden streets of the New Jerusalem, you may hereafter hail one and another whom you instructed in the Sunday school, but whom you left on earth completing their day of probation. They will come, and with you for ever become learners in that glorious school of Christ above. There will be gathered converts of a great multitude, ministers who have been most faithful, and laborious, and successful, and churches who have been lights in the world, all of which may be traced back to the little class which you once taught; and to ages untold you will see the result of your sacred labours here below." Amen and amen.

EXCUSES CONDEMN GOD.

(Extracted from a sermon by Prof. Finney, on Job xi 8.)

Inability.—No excuse is more common. It is echoed and re-echoed over every Christian land, and handed down age after age, never to be forgotten. With unblushing face it is proclaimed that men *cannot do* what God requires of them.

Far be it from God to do any such thing as this! Shall God require natural impossibilities, and denounce eternal death upon men for not doing what they have no natural power to do? Never! Yet good men and bad men agree together to charge God with doing this very thing, and with doing it not once or twice but uniformly, through all ages: with all the race, from the beginning to the end of time! Horrible! Nothing in all the government of God ever so insulted and abused Jehovah! Nothing was ever more blasphemous and false! God says "his commandments are not grievous!" but you, by this excuse of inability, proclaim that

God's words are false. You declare that his commands are not only grievous, but are even *naturally impossible!* Hark! what does the Lord Jesus say? "My yoke is easy, and my burden is light." And do you deny this! Do you rise up in the very face of his words, and say—"Lord, thy yoke is so very hard that no man can possibly endure it; thy burden is so heavy that no man can bear it!" Is not this gainsaying and blaspheming Him who cannot lie?

Want of time.—Suppose I say to my son—"Do this now, my son;" and he replies, "I can't, father, for I must do that other thing which you told me to do." Does God do so? No. God only requires the duty of each moment in its time. This is all. He only asks us to use faithfully just all the power he has given us—nothing more. He only requires that we do the best we can. When he prescribes the amount of love which will please him, he does not say—"Thou shalt love the Lord thy God with the powers of an angel—with the burning heart of seraph—no, but only "with all *thy heart*;" this is all. An infinitely ridiculous plea is this of the sinner's that he cannot do as well as he can—cannot love God with all his own heart, and soul, and mind and strength. Thou shalt do the best that thou art able to do, says God to the sinner. Ah, says the sinner, I am not able to do that. Oh, what stupid nonsense!

The farmer pleads—"I can't be religious, I can't serve God—I must sow my wheat." Well sow your wheat; but do it *for the Lord*. O but you have *so much* to do! Then do it all for the Lord. Another can't be religious, for he must get his lesson. Well, get your lesson, but get it *for the Lord*, and this will be religious. The man who should neglect to sow his wheat, or neglect to get his lesson because he wants to be religious is crazy. He perverts the plainest things in the worst way. If you are to be religious, you must be industrious. The farmer must sow his wheat, and the student must get his lesson. An idle man can no more be religious than the devil can be. This notion that men can't be religious because they have some business to do, is the merest nonsense. It utterly overlooks the great truth that God never forbids our doing the appropriate business of life, but only requires that we should do all for Himself.

Sinners, how many of you in this house have made this very plea—"My heart is so hard, I can't repent, I can't love and serve God?" Go, write it down; publish it to the universe—make your boast of being so hard-hearted that no claims of God can ever move you. Methinks if you were to make such a plea, you would not be half through before the whole universe would hiss you from their presence, and chase you from the face of these heavens till you would cry out for some rocks or mountains to hide you from their scathing rebukes! Their voice of indignation would rise up and ring along the arch of heaven like the roar of ten thousand tornadoes, and whelm you with unutterable confusion and shame! What! do you insult and abuse the Great Jehovah! Oh, do you condemn that very God who has watched over you in unspeakable love—fanned you with his gentlest zephyrs in your sickness—feasted you at his own table, and you would not thank him, or even notice his providing hand! And then, when the sympathy of your Christian friends has pressed you with entreaties to repent, and they have made you a special subject of their prayers—when angels have wept over you, and unseen spirits have lifted their warning voices in your pathway to hell, you turn up your face of brass towards Jehovah and tell Him your heart is so hard you can't repent, and don't care whether you ever do or not! You seize a spear and plunge it into the heart of the crucified One, and then cry out—"I can't be sorry, not I;—my heart is hard as a stone! I don't care; and I will not repent!" What a wretch you are, sinner, if this is your plea!

But what does your plea amount to? Only this—that your heart is fully set to do evil. The sacred writer has revealed your case most clearly—"Because vengeance against an evil work is not executed speedily, therefore the heart of the sons of men *is fully set* in them to do evil." You stand before the Lord just in this daring, blasphemous attitude—fully set in your heart *to do evil*.

Now what use do you calculate to make of this sermon? Are you ready to say, "I will henceforth desist from all my excuses, now and forever; and God shall have my whole heart?" What do you say? Will you set about to hunt up some new excuse? Do you at least say, "Let me go home first—don't

press me to yield to God here on the spot;—let me go home and then I will? Do you say this? And are you aware how tender is this moment—how critical this passing hour! Remember it is not I who press this claim upon you, but it is God. God himself commands you to repent to-day—*this hour*. You know your duty—you know what religion is—what

it is to give God your heart. And now I come to the final question—*Will you do it?* Will you abandon all your excuses, and fall a self-condemned sinner before a God of love, and yield to Him yourself—your heart and your whole being henceforth and forever? WILL YOU COME?

BIBLICAL CRITIC AND ILLUSTRATOR.

THE CUP OF BLESSING

"AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it unto them, saying, Drink ye all, of it."—MATT. xxvi. 26, 27.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 COR. x. 16.

"And when they had sung an hymn, they went into the Mount of Olives."—MARK, xiv. 26.

THE following, from an article in "*Kitto's Cyclopadia*" will, we have no doubt, be highly interesting to our readers, and will give increased interest to the delightful ordinance which many of them observe from week to week. It is from the pen of Dr. F. R. Lees. It describes the ceremonies which are at present observed by the Jews, on the Passover night.

"The ceremonies practised at the eating of the Paschal Supper, as described in the Jewish ritual *Sepher haggadah 'al pesach*, and other books, will illustrate many circumstances alluded to by the Evangelists in their account of the last Passover kept by the Saviour. Since the destruction of Jerusalem the Jews can sacrifice no paschal lamb, and only observe the parts of the feast which relate to the bread, herbs, and wine. Assuming that the Mishna pretty correctly details the customs of the Hebrews in the days of Christ, the following summary will exhibit such parts of the ceremonies observed by the ancient Jews as appear to throw light upon the Gospel narratives.

After the paschal Supper had been prepared, and the washings or purifications usual at the feasts performed, the

master of the family (or most eminent guest) proceeded to give thanks. Sitting down with the company, he took a cupful of wine in his right hand, with which he began the consecration, saying, "Blessed be Thou, O Lord our God, the King of the universe, who hast created 'the fruit of the vine.'" He then drank the first cup of wine, and his example was followed by each person present. This thanksgiving was called *bircath hayyayin*, "the blessing of the wine." (Luke xxii. 17.) He then blessed for the washing of the bands, and washed. A table was next brought in furnished, having upon it bitter herbs, unleavened bread, and the sauce called charoseth, (or rather a sort of wine or fruit cake composed of raisins, dates, figs, &c., stamped or "pressed" together, a species of *matsoth* (unfermented bread), so as to resemble clay, the Rabbin deeming it a memorial of the Jews having wrought therein) also the paschal lamb, and the flesh of the *chagigah*, or feast offering, which is for the 14th day of Nisan (Deut. xvi. 2.) Then he began to bless God who created the "fruit of the earth," taking an herb, and first dipping it in the sauce or paste, eating it, with all who lay at table around him, none eating less than the size of an olive. The table was now removed from before "him only" who made the declaration, *haggadah*, or showing forth (1 Cor. xi. 26) of their deliverance out of Egypt, as commanded in Exod. xii. 17, xiii. 8. Then the second cup of wine was filled, and the son, or other young person asked, according to Exod. xii. 26, "What mean ye by this service?" He who presided would then respond, according to a prescribed form or liturgy, "How different is this night from all other nights! For all other nights we wash but once, but this night twice. All other nights

wheat leavened bread, or unleavened, but this unleavened only. All other nights we eat flesh, roasted, baked, or boiled, but this night roasted only. All other nights we eat of any other herbs, but this night only of bitter herbs. All other nights we eat either sitting or lying, but this night lying only." Then the table was again placed before him, and he said, "This Passover which we eat is in respect that the Lord passed over the houses of our fathers in Egypt." Then holding up the bitter herbs, he would say, "These bitter herbs that we eat are in respect that the Egyptians made the lives of our fathers bitter in Egypt." Then holding up the unleavened bread in his hand, he saith, "This unleavened bread which we eat is in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy: and they baked unleavened cakes of dough, which they brought out of Egypt." (Exod. xii. 39) Then he said, "Therefore are we bound to confess to, to praise, to laud, to glorify, to honour, to extol, to magnify, and to ascribe victory to him who did unto our fathers and unto us all these signs, and who brought us forth from servitude to freedom, from sorrow to joy, from darkness to marvellous light, and we say before Him, Halleluyah! &c." Ps. cxiii. and cxiv. were then repeated. Then they blessed the Lord who had redeemed them and their fathers out of Egypt, and preserved them unto that night, to eat unleavened bread and bitter herbs. The second cup of wine, after the usual blessing, was then drunk. He next blessed for the washing of hands, and washed a second time. (John xiii. 4, 5, 12.) Then he took two cakes, and "brake" one of them, using both hands, and pronouncing the consecration in these words, "Blessed be Thou, O Lord our God, the King of the universe, who bringest forth food out of the earth," (Ps. civ. 14.) This was called *beracah hallechem*, "the blessings of the bread;" and he who pronounced the blessing, *habitsa*, "the breaker." (Luke xxii. 19.) He then distributed a piece of bread to each person around him, blessing God who commanded to eat unleavened bread and bitter herbs, and saying, "This is the bread of affliction which

our fathers did eat in the land of Egypt." [This form of speech was followed by the Saviour (Luke xxii. 19) when he gave to the bread a new reference, saying, "This is my body," i. e., a sign of it.] Then all ate, such of them as chose dipping their portion into the *charoseth*. (John xiii. 26.) The master next blessed God who commanded the eating of the sacrifice, and he ate of the flesh of the feast-offering: then he blessed God who commanded the eating of the Passover, and he ate of the body of the paschal lamb. After this, the company sat long at supper, each person eating and drinking as much as he required, religious discourse being generally carried on during the meal. Afterwards they ate of the flesh of the Passover, if only a piece of the size of an olive, but tasted no food afterwards, so that it might be the end of their supper, and the taste of it remain in the mouth. After this, he lifted up his hands, and blessed the "third cup" of wine in the usual form, and the wine was drunk, each person, in these ceremonies, repeating the words of the master, and following his example in eating and drinking. This cup was properly "the cup of benediction," *cis habberacah*, (Matt. xxvi. 27; 1 Cor. x. 16), with which the Saviour commended the mysteries of his blood to his disciples. After this third cup was drunk, thanksgiving was continued for the food of which they had partaken, for the deliverance of their fathers from Egyptian servitude, for the covenant of circumcision, and for the law given to Moses. Hence the propriety of the Saviour selecting this cup as the sign of "the new covenant in his blood," (Luke xxii. 20) A fourth cup was then filled, the praise of the song pronounced, which is, "All thy works praise thee, O Lord," &c. (Ps. cxlv. 10), and the usual blessing on the wine. After the fourth cup the Jews tasted nothing that night, save water, unless they chose to fill a fifth cup, for which they must say the "Great Hallel" (Ps. cxxxvi), "Confess ye to the Lord, for he is good, for his mercy endureth for ever," and other hymns. No fourth cup seems to have been drunk by our Lord or his disciples, though hymns were sung at the close of the repast. (Matt. xxvi. 30, Mark xiv. 26.)"

WELCOME SUMMER.

By DR. BURNS.

Welcome Summer, with thy genial rays,
With thy sunny scenes, and outstretched
days,
With thy fertile meads, and social herds,
Thy busy Bees, and thy singing Birds.

Welcome Summer, so cheerful and bright,
When all living things seem fill'd with de-
light,
When children and matrons are out on the
lawn,
Mid evening sunset, and early dawn.

Welcome Summer to the invalid's heart;
With thy sunlit scenes he would not part;
For a while he forgets his griefs and care,
While breathing thy sweet and fragrant air.

Welcome the summer of Grace to the soul,
When the sin-sick seeks by faith to be whole,
And waiting for Jesus, the Orb of day,
To scatter his winter of night away.

How welcome the summer of glory on high,
Where clouds ne'er oercast the heavenly sky,
Where Autumn and winter are banish'd
away,
And bright summer reigns through an end-
less day.

Paddington, June, 1852.

THE CHRISTIAN'S DEATH-SONG.

HASTE, my soul, and spread thy pinions
For a swift and joyous flight,
Upward to yon blest dominions!
Where 'tis said "there is no night;"
Guardian angels
Wait to be thy convoy bright!

Here there is no lasting station,
For the pilgrim when depress'd;
Trouble, mourning, or mutation,
Cloud its fairest scenes at best;
Hie thou homeward,
Where "remains for thee a rest!"

Yes! from earth and all its sorrow,
Death, to-night, shall set thee free;
And thy life, ere break of morrow,
O how blissful will it be;
Storm shall never
Stir its sweet tranquility!

But no ear hath heard in story,
And no mortal eye hath seen;
Nor hath heart conceived what glory
Brightens where it ne'er hath been;
Soar, then, quickly,
Through the clouds which intervene

Softly now, by Jordan's river,
Lay thy worn-out vesture down;
That is dross, but thou for ever,
Destined art to gem the crown
Of thy Saviour,
Radiant with his own renown!

I AM WEARY.

I am weary of straying—oh fain would I rest
In that far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fleeting, as morning's bright dew,
I long for that land whose blest promise alone,
Is changeless and sure as Eternity's throne.

I am weary of sighing, o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth;
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving what passes away—
The sweetest, the dearest, alas, may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Saviour! of grieving thy love!
Oh! when shall I rest in thy presence above?
I am weary—but oh, let me never repine,
While thy word, and thy love, and thy promise are mine.

REVIEW.

THE GOSPEL AND THE GREAT APOSTACY; or *Popery Contrasted with pure Christianity, in the light of History and Scripture: especially with reference to its present character and pretensions. Prize Essay. Tract Society. 12mo. pp. 270.*

We regard this as the best publication of the Tract Society against popery. It is written by one who has had many opportunities of seeing the working of this infernal system, and whose mind, while it is imbued with pure evangelical truth, is filled with just and sacred abhorrence of the extreme hatefulness of popery in all its forms.

In preparing this work for the adjudication of the committee, and for publication, the writer evidently worked *con amore*, and its circulation will, we doubt not, afford an additional barrier to the ever-active encroachments of "the man of sin."

The work is divided into nine chapters. The first is introductory; the second, analyzes and defines popery; the third, shews its historical original; the fourth, points out the conditions of the argument between popery and pure christianity; the fifth, shews that the claim of infallibility is opposed to the word of God; the sixth, that papal power is opposed to the authority of Christ—that "the mass" is opposed to the atonement of Christ; the seventh, that the sacraments, &c., are opposed to the scripture doctrines of justification and sanctification; the eighth, that the maxims and practices of popery are opposed to the moral law; and the last, that popery was predicted and portrayed by the pen of inspiration.

The work is written in a plain and forcible style, and bears on every page marks of considerable learning and of a vigorous and healthy mind. It is well worthy of the Society by whom it is ushered into public notice.

UNCLE TOM'S CABIN; or *Negro Life in the Slave States of America. By HARRIET BEECHER STOWE. London: Clarke and Co.*

Vol. 14.—N. S.

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This is a wonderful book. It is the most graphic and living portraiture of slavery in the Southern States of America, both in its lightest and saddest forms which has yet appeared. It has had, we are delighted to report, a most extensive sale in the United States! Ten editions in a fortnight! It has all the witchery of romance, all the interest of real life, and all the deep-souled charms of the profoundest christian feeling and principle. Founded on facts, and composed with all the skill and delicacy that high female talent only can display, its several parts are exquisite pictures, and its whole, while it alternately excites every noble and holy emotion of the soul, leaves it with a full, strong, earnest, and devout abhorrence of a system by which man becomes a chattel, and the image of God a piece of merchandise. Procure and read it, is our advice to all.

ONE HUNDRED TUNES, selected from the *Psalmist*, and adapted to hymns in every variety of metre used in public worship.

THE VOCAL SCORE.

DITTO, the treble part, or air.

HYMNS, adapted to all the different metres, and all the varieties of accent and expression of the tunes in the *Psalmist*, with an index of reference. B. L. Green, Paternoster Row.

These are some of the more popular tunes selected from the *Psalmist*; and they are well printed, and in a convenient pocket size; the different metres are all placed together, so that there will be little difficulty in finding one at any time.

THE LIFE AND TIMES OF CHARLEMAGNE.

THE PALM TRIBES AND THEIR VARIETIES. (Monthly Volume.) Tract Society.

The brief but well condensed notice of the life and times of the great instrument of modern civilization, Charlemagne, will be read by the student of history with great interest;

and the sketch of the palm and its varieties by the student of nature with equal pleasure. We have read the former, and dipped into the latter. They well sustain the deserved reputation of this sixpenny series.

THE WANDERINGS OF THE EVIL ONE.

By S. WIGG. *Long, Leicester.*

Here are a few cautions against the great tempter, put forth in verse, which is both readable and pleasant. The book is a small one of sixteen pages, and will probably be sold for a penny. We recommend it for circulation, that the young and tender mind may be impressed in early

life with the fact, that Satanic agency is a reality, and that it may be resisted and overcome. Those scriptural and wholesome truths need to be presented to the minds of all, as it seems to have become one of Satan's last devices to delude men into the belief that he has no existence.

BOYS OF THE BIBLE. *The Boy that killed a Giant. Part VI. Winks, Leicester.*

This sixth part, with supplemental number, will complete the volume; a volume, we hesitate not to predict, that will live as a book for children for many years. It is worthy of those which have preceded it.

OBITUARY.

JOHN TURNER, late of Shakerstone, was born at Cloudesly Bush, in the parish of Monk's Kirby, in the county of Warwick. There was no Baptist chapel at Kirby at that period; but as he grew up, he was led to attend our own chapels at Hinckley and Wolvey. Messrs Freeston and Yates were the preachers, and under their ministry he was soon brought, by the grace of God, to feel a deep interest in the truths of the gospel. Mr. Freeston's ministry, especially, was made useful to him; and whenever he spoke of him in after life, it was very manifest that he was the cherished object of his esteem and veneration. He was convinced of his lost and guilty condition as a sinner about the same time as two of his companions, and as their convictions were deep and lasting, they agreed to meet together for prayer, and to cry earnestly unto God, as one of them says, "for deliverance and the manifestation of his saving power." He heard them, as he ever does hear the cry of the humble and the contrite. Light broke in upon their minds, and they felt the peace and joy of believing. Shortly afterwards, Mr. Turner offered himself to the church at Hinckley as a candidate for baptism and fellowship; and on the first Sabbath in June, 1808, he made a public profession of his faith in Christ. Let his conduct in this respect be noticed and imitated by those who are hesitating to follow Christ in his ordinances. He did not act rashly, neither was he guilty of delay. He gave himself first unto the Lord, and then unto his people according to the will of God. His connection with the church at Hinckley was short. Circumstances occurred which led him, in Jan. 1813, to remove to a farm at Shakerstone, and, subsequently to unite with the church at Barton. His connection with this church was long

and honourable. Many professors promise well at the beginning, who do not go on well: we rejoice over their apparent conversion, and before long we have to grieve over their flagrant inconsistencies, their backsliding, or their apostacy. The blossoms that we look upon with so much pleasure and hope in the spring, fall off, and there is no fruit either in the summer or autumn. Our departed friend was not one of this class. He had received Christ Jesus the Lord, and he walked in him, steadily and consistently, for the long period of forty-three years. Decided in his profession and attachments as a Baptist dissenter, he was, at the same time, so quiet and unobtrusive, so uniformly and unaffectedly kind, and so thoroughly and manifestly upright and sincere, that all parties esteemed him, and spoke of him as a good man. He loved the cause of Christ, and was ever ready to unite with his brethren in their works of faith and mercy; and though he did not, for some years, attend the church meetings, and was not so regular as he had been in his attendance on public worship, his conduct, in these respects, was not the result of indifference and worldly-mindedness, but partly of impaired health, and partly of self denial. The house and premises could not be left without protection, and he very frequently preferred staying at home himself that his family might go to the house of God. Referring to this subject in a conversation with the writer, he observed, "that, when thus left alone, he had had many sweet seasons of communion with God, and ample recompense for all the sacrifices he had made for his family, by seeing all his children walking in the truth. He was not a man of many words respecting himself, but he would occasionally make remarks which revealed

the state of his mind, and made it pleasingly evident that he was no stranger to the most delightful spiritual exercises. Returning home from the fields one day, much later than usual, his affectionate wife enquired where he had been. "I can hardly tell you," was the reply, "I have had such sweet foretastes of heaven, that I scarcely knew whether I was in the body or out of the body." His house was always open to christian friends and ministers, and they were sure of a hearty welcome. It was at home, indeed, in the bosom of his family, and in the society of christian friends, that he appeared to the greatest advantage. He loved to unite with them in singing the praises of the Redeemer, in reading the Word of God, and in prayer; and his good example in these respects will, I trust, be followed by the different branches of his family wherever their lot may be cast. The way to prosper in the world, is, to seek first the kingdom of God and his righteousness. The disease, which ultimately terminated in death, came on gradually, and his sufferings, at times, were very severe: still he was patient and resigned to the will of God. In answer to some enquiries which the writer made at the commencement of his illness, as to the state of his mind, he said, "I feel tolerably comfortable. I sought the Lord in my youth, and *He* who has led me all my life long, will not forsake me now." And in reply to a remark made by his faithful wife, he said, "Well, if I am saved, I shall be a sinner saved by grace." And so, we believe, he is. No one can be saved in any other way. And when grace reigns through righteousness, it is to eternal life by Jesus Christ our Lord. The closing scene was somewhat sudden and unexpected. The family thought him worse, but they did not apprehend his immediate departure. Mrs. Turner and one of his sons were with him, and were in the act of removing him from the bed to an easy chair, when, without a sigh or a struggle, his head dropped upon his chest,—and he was gone.

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore.

Life's duty done, as sinks the day,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous whom he dies."

Thus died John Turner, on the 2nd of Dec. 1851, aged sixty-three. His mortal remains were interred at Barton, on the Friday following his death, by the side of those of his beloved and sainted daughter;

and the next Sabbath but one a funeral sermon was preached by brother Derry. His aged widow and his family know in whom they trust, and to whom they must look for consolation and help in this season of bereavement and trial. The death of the husband and the father has, indeed, been followed and embittered by painful circumstances, but "all things work together for good to them that love God." "Light is sown for the righteous, and gladness for the upright in heart." And though we feel and deplore their removal from this neighbourhood as a loss, our prayer is, that God may be with them, and keep them in the way which they go, that his favour may be their portion, and that we may meet them at length an unbroken family in heaven.

Barlestone.

J. COTTON.

CATHARINE ROBINSON, of Sibley, departed this life Feb. 22, 1852, in the 59th year of her age, having been a member of the G. B. church Rothley and Sibley, for thirty-three years. In her childhood she had several narrow escapes from drowning, but was mercifully preserved from death at that period. In after life she became strongly attached to what are generally termed, innocent amusements, until the Baptists came to preach at Sibley, when she attended their ministry; and soon after became concerned for the welfare of her immortal soul; no longer finding pleasure in the world, she sought it where alone true happiness is to be found—in Jesus, the Friend and Saviour of sinners; and found it to the joy of her soul. He was the sure foundation on which she built her hopes of never ending happiness; and through his death and resurrection she did indeed rejoice in hope of the glory of God. Having offered herself to the church at Rothley, she was received, and baptized near Sibley mill, in 1818. The Rev. John Deacon, pastor of Friar-lane church, Leicester, preached on that occasion, to a large number of people. After her union with the church, she saw that she was thereby laid under increased obligation to walk circumspectly, lest through her the name of Christ should be blasphemed, and the way of truth be evil spoken of. She was regular in her attendance on the preaching of the word, and fond of the prayer meeting, and enjoyed religious conversation, especially towards the close of her earthly career. Loss of rest, and fatigue endured in waiting upon her sister, who died in 1843, after a lingering illness, seem to have broken her constitution; so that although previously in the enjoyment of excellent health, she never appeared to be well afterwards. In 1846 a stroke took

away the use of one of her arms; about six months after she had another; and then a third at a similar interval, when she dropped down senseless on the house floor, and appeared as though she was dying; but in about twenty minutes after recovered. From then, to the time of her death, she was subject to these attacks, which at one period were very frequent, so that her faculties were affected, and her strength reduced, until at length nature sank exhausted in the unequal struggle. On the night before she died she ate and drank as usual; this was about ten o'clock; and soon after fell asleep. She continued asleep until half-past seven the next morning, when she was awakened by a stroke, which lasted about ten minutes. She had but time to speak one word, when another stroke came on, that continued more than two hours: after which she breathed hard for about an hour, and then we trust,

Her spirit left its cumbrous clay
To soar to realms of endless day.

Her remains were interred, Feb 25th, in the G. B. burying ground behind the Chapel, Sibley, by Mr. Riley of Mountsorrel, who preached her funeral sermon, March 7th, to a large congregation, from John ix 4. How important under such circumstances is the possession of true religion, and how necessary it is to attend to the one thing needful, the care of the soul, while in the enjoyment of health and strength, before the evil days come, and the years draw nigh, in which they shall say they have no pleasure in them.

R. R. S.

ELIZABETH CHAMBERLAIN departed this life at Thrussington, Jan. 12th, 1852, in the sixty-fourth year of her age. Our sister was brought to a throne of grace in 1822, by reading the 10th chapter of Jere-

miah, 19th verse, and in a few weeks she was enabled to cast herself on the Lord Jesus; but owing to circumstances, did not join a church till living at Leicester, where she was baptized the first Sabbath in June, 1831, and became united with the G. B. church in Friar-lane. She removed to Rothley in 1837, and was received with pleasure into the church there. She removed to Thrussington, her native place, in 1847. She was kind and hospitable, and was happy to receive into her house the friends of Christ. During the autumn of 1851, she was afflicted with a kind of sore throat fever, and was unable to swallow any food for the six last weeks of her life. Her last words were,—

"Ever keep me near to Thee,
Till I'm call'd thy face to see."

ELIZABETH JOHNSON, of Rothley, aged seventy-six, departed, we believe, to be with Christ, on Feb. 12th, 1852. She was the daughter of Thomas and Elizabeth Wade, who were members of the church at Rothley when the cause commenced at that place. It cannot be ascertained when she first embraced the truth. She was baptized Oct. 2. 1815, a short time after Mr. Austin came amongst us. Since that period she has manifested a warm attachment to the cause of the Redeemer. When health permitted, she was seldom absent from the means of grace. Nothing can be said about her experience in her dying hours—she was unexpectedly taken by a stroke, and though she continued a few days, she was never able to have any conversation with her friends. She had been a widow fifty-two years, and has left two daughters, whom we hope are in the narrow way to eternal happiness. "Blessed is that servant who, when his Lord cometh, he shall find watching."

CORRESPONDENCE.

THE NATURE AND IMPORTANCE OF LOVE TO GOD.

To the Editor of the G. B. Repository.

DEAR SIR,—I must beg your permission to say a few more words upon, what I feel to be, the very important subjects in dispute between myself and brother Scott. It may not be in the recollection of some of your readers, that in your last November number, the following query appeared, signed C. L.,—"Is it scriptural or not to present the joys of heaven, or the terrors of hell as *motives* to a religious life,—and

how far is it compatible to introduce them as *persuasives* to religion, while we regard supreme and purely disinterested love to God as its first and most essential element?" In your December number brother Scott's reply to this query appeared, in which our brother maintained that, by the law of self-preservation, we are bound first of all to seek to promote our own well being, where it can be done without trenching on the welfare of others; that gratitude and love to God, are motives to which no christian can be a stranger; but that there is no such thing as pure

and disinterested love ; and that " the consideration that operates most powerfully in keeping us in the way to heaven is *the hope of getting to heaven.*" Being much grieved, Mr. Editor, at the state of mind of which I thought the query was the expression, and thinking my worthy brother Scott had not *fully* met the querist in a scriptural way, I wrote a communication on the subject, which appeared in the March number.

In this letter I affirmed that love to God is the very soul and essence of real religion. I then showed by scriptural assertions, and illustrations, what the nature of this love is ; and finally, that the hopes of heaven and fears of hell, so far from " incompatible " with this view of love to God, both aid it and are its necessary fruits. Brother Scott complains of the manner in which I extracted from his letter, and of the sense I attached to some parts of it. If he will consider the words only which I marked with inverted commas, they will be found to convey a candid view of what he meant, except in the matter of self-contradiction, in seeming to deny and then hold the existence of pure disinterested love. The words *subordinated* and *abandoned* were not marked with the commas, but were used to convey what our brother seemed to mean ; but of this in its proper place.

Now, Mr. Editor, I will by Divine aid, point out precisely the points of dispute between myself and my beloved brother ; showing also why I think he is wrong, and I am right. The difference between us is on the nature and importance of love to God. Here, Sir, I cannot but complain of the very evasive manner brother Scott has adopted, in regard to my former communication. He must see that my letter expresses views on love to God widely different from his own. Why then, has he betaken himself to mere complaint ; and a reiteration of what he affirms he has " all along gone on to say," without even so much as plainly expressing dissent to my definitions of love, and without the shadow of an attempt to grapple with the arguments by which I supported my views. I will not yield to the suspicion that my brother contends merely for the triumph of the " last word ;" yet if he does not attempt to invalidate my arguments, and continues merely to reiterate his own assertions, my merely besetting suspicion will give place to conviction.

Brother Scott makes love to God merely gratitude. He often uses the term love in conjunction with gratitude as though he meant it to convey something else ; but his representations, often repeated, of the source of love, the means by which it is maintained, and of the affection itself, demonstrate that he is determined to advocate no other love

to the adorable Jehovah except gratitude, or the feeling arising from a view and belief of what he is *to us*, and what we hope for from him. I might quote one half of his last letter in support of this exposition of his view of love. " If, he says, this very love to God is traced to its source, it will be found to arise from a special regard to our own personal and eternal advantage." " It does not arise, nor is it kept alive by any abstract notions of the Divine love, or loveliness, apart from the love of God to my soul." " What but the love of God *to me* called this love into existence? and what but the often repeated remembrance of this love keeps it in exercise?"

The feeling of gratitude arising solely from a view of God's love *to us*, does not, I conceive, Mr. Editor, constitute that love to God required both by the Law and the Gospel, and which is the sum and substance of real religion. This will be obvious by a consideration of the Scriptural statements of the love we are required to show towards God's people and our fellow creatures in general. When we are commanded to love one another with a pure heart fervently, and to shew it if needful, in washing one another's feet, and in laying down our life for the brethren, is mere gratitude for the favours received from the brethren meant? Was this Jonathan's love to David?—described in 1 Samuel xviii. 1.—xix. 2, and 2 Sam. i. 26. Was this Paul's love to the Corinthians?—2 Cor. xii. 15. " If ye love them that love you, what reward have ye?" Matt. v. 46. Then there is such a thing as pure love of holy character in man, and disinterested love towards man ; must there not therefore be pure delight in the character of God, *as God*? Is not love of the brethren love of the image of God in them? See 1. John iv. 20, 21 ; v. 1, 2. Besides, there is nothing *necessarily* gracious in mere gratitude. The unrenewed heart is capable of feelings of ardent gratitude towards both God and man. I have seen people's eyes swimming with tears of gratitude to God for deliverance from some temporal calamity, while at the same time they swore and lived in other sins, and therefore had not God's love in them. This was exactly the case often with the Israelites in the wilderness. Gratitude is limited and governed by the sense of favours received from its object, but love is not. Love is necessarily and solely the fruit of the regenerating influence of the Holy Spirit. The man who is justified by faith in Jesus *must* feel ardent gratitude to God for all his benefits ; but his love is more than this feeling, and distinct from it. His whole heart delights in God, *as God*. I wish not, Mr. Editor, to trespass upon

your space, or I might in confirmation of the above exposition of God's word on love, quote largely from the greatest and holiest uninspired divines that have ever lived. I will only earnestly refer your readers to "Hove on the Love of God and our Brother;" "Edwards on the Religious Affections;" and Andrew Fuller's Exposition of the Sermon on the Mount, Sec. VI, "On Love to Enemies."

My brother Scott not only falls into the error of making love mere gratitude, but also of making it less powerful as a principle of action than some other affections; hope of heaven for example. He says, "hope of getting to heaven operates most powerfully in keeping us in the way." Hope then, must be greater than love. Paul, however, says the contrary; 1. Cor. xiii. 13; "And now abideth faith, hope, charity; [or love] these three; but the greatest of these is charity." I am sorry to say still, that the parts of both my brother's epistles that bear on this point exhibit much confusion and obscurity. When, for instance, he inquires, "Am I required to set the love of God above the salvation of my never-dying soul? and observes; "every thing that stands in the way of my loving God is to be cast aside, be it father or mother, wife or child, houses or lands, &c. But not so my eternal salvation." This is the stone on which brother Scott thinks I stumble, evidently intimating that my view of supreme love to God is extravagant and inconsistent with the solicitude I am required to feel for the salvation of my soul. I stated plainly, and by scriptural illustrations, what I meant by supreme love; why therefore, did not my friend attempt to show in a straight forward manner that this view is erroneous. Now, Mr. Editor, in affirming that the love to God which he requires is not mere gratitude, but the delight of the heart in his holiness, and that it is in degree above that we feel to all other objects and creatures, not *self* excluded; and in affirming also this love to be the soul of religion, I am not only expressing the mind of God, but, as I have already shown, nothing unfavourable to the highest hopes of heaven, and fears of hell. In Luke xiv. 26. our Lord says, "If any man come to me, and hate not his

father, and mother, and wife, and children, and brethren, and sisters, *yea and his own life also*, he cannot be my disciple." I suppose our brother Scott will admit, with the generality of commentators, that the word hatred in the above passage, means "to love less." Our own life then must be loved less than Christ. Of a higher love we are incapable. It is loving him with all our strength. Now to inquire about "loving God above the salvation of my never-dying soul," and to say wife and child, &c, "are to be cast aside, but not so my eternal salvation," is clearly to teach that there is something that must have a stronger affection in my heart than God; or, that if God is to have the whole heart a proper interest in the salvation of my soul will be absent. Nothing can be more erroneous. We have seen, from the words of Christ, nothing must have so strong an affection in our heart as himself. So far from this love being inimical to our salvation, or hopes and desires of heaven, it both comprehends and promotes them. Salvation, so far as enjoyed in this world, means deliverance from sin and its effects, and the earnest of heaven. What then are a state of salvation and a state of supreme love to God, but convertible phrases? "God is love; and he that dwelleth in love dwelleth in God, and God in him." Only as the heart is under the influence of this feeling have we a relish, a capacity for, and a genuine hope of the holy joys of heaven. Brother Scott says love is not the *end*, but the *means* to an end. It is both. As it is realized, and only as it is realized, is the end of the Saviour's sacrifice realized, the end of the operations of the Holy Spirit; of the Holy Scriptures; yea, and as we have seen, are the blessings of salvation realized. Useless, and worse, is all faith not springing from it, and not producing it. Utterly vile in the sight of God are all affections and acts that are not its fruits. Want of space permits me not to enlarge.

I remain yours affectionately,

R. STANTON.

[As two papers have appeared from each of our brethren on this subject it may be presumed they have fully expressed their ideas, and the subject may be left to the judgment of our readers.—Ed.]

INTELLIGENCE.

MIDLAND CONFERENCE.—The Whitsuntide Conference of the Midland district was held at Kegworth, on Tuesday, June 1st, 1852. The morning service was well

attended. Mr. Lawton of Wimeswold read the Scriptures and prayed, after which an excellent sermon was delivered by Mr. Preston of Ashby, on, the good of

the church: in what it consists and how it is promoted, from *Psa. cxxii. 9*—"Because of the house of the Lord our God I will seek thy good."

The meeting for business commenced at a quarter-past two. Mr. Smith of Coalville prayed, and Mr. Taylor presided. About two-thirds of the churches reported. Twenty-nine were stated to have been baptized, and ninety-eight to remain as candidates. Some surprise was expressed at the smallness of the number added, but in explanation it was remarked that there had been only one "first Lord's day" in the month since the last Conference, and consequently, according to the rule of most churches, only one opportunity of baptizing. The churches appeared to have enjoyed a good measure of peace.

An interesting letter was read from Mr. Cheate of Birmingham, relative to the proposed new interest in that large and rapidly increasing town. It was resolved,—

1. That we receive with pleasure the letter of brother Cheate, and that the business be left in the hands of the committee, with the request that they lay the matter before the next Association in the name of the Conference.

2. The deputation to Grantham reported that they had visited the friends there; that the chapel proposed to be purchased from the Wesleyans is in an eligible situation, and might be purchased for £250; that the cost of fitting up the place for worship would be about £50 or £60; that the property is freehold, and that a satisfactory title can be given. Resolved,—

That the thanks of the Conference be given to the deputation for their able report now presented.

That it appears to this Conference desirable that the chapel and land referred to in the report should be purchased, and that the committee, with the addition of Mr. Booker, advise with the Grantham church in reference to the completion of the business.

3. That the request of the church at Hucknall Torkard, to be allowed to withdraw from this Conference, be granted.

During the day several affectionate references were made to the death of our dearly beloved brother Derry of Barton, and as the next Conference will be held at Barton, on the third Tuesday in Sept, it was also resolved,—

4. That Mr. Pike of Derby, be the preacher on the occasion; or in case of failure, Mr. Goadly of Loughborough.

In relation to the Academy, the financial Secretary stated that the Treasurer of the above institution had been put to much inconvenience by having, almost

through the year, to advance a considerable sum, and urged the Churches to send their contributions before the time of the Association, and also in general to transmit as soon as made. In the evening a revival service was held.

J. LAWTON, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Gedney Hill, on the 3rd of June, 1852. Brother Haycroft of Wisbech, preached in the morning, in the absence of brother Lyon, from *Hosea ii. 14, 15.*

The following additions by baptism were reported:—Castleacre and Barney, four; Coningsby, two; Fleet and Holbeach, five; Gosberton, one; Long Sutton, three; Louth, one; Magdalen, &c., one; March, one; Peterborough, two; Spalding, eleven; Wisbech, three; total, thirty-four.

Brethren White and Clarke were requested to audit the accounts of the Home Mission, after which the annual cash statement was read, which shewed a considerable balance due to the Treasurer. The following sums were voted for the ensuing year:—Castleacre, £15; Gedney Hill, £10; Peterborough, £20.

A letter having been read from the friends at Peterborough, it was resolved,—That the thanks of the Conference be presented to brother R. Wherry, for his services in obtaining supplies for Peterborough, during the last three months, and that he be requested to continue them, in the hope that the trustees, in connection with the church, will obtain a suitable minister as quickly as possible.

The next Conference to be held at Boston, Sep. 23rd, 1852; brother J. B. Pike of Bourne, to preach in the morning.

An interesting and profitable conversation was held on a question which was proposed at the Spalding Conference, viz., "What are the best means which can be used for the reviving of true religion in our churches?"

Brother Maddeys, of St. James, preached in the evening.

THOMAS BARRASS, *Sec.*

BAPTISMS.

ROTHLEY AND SILEBY.—After a long and gloomy season of depression, we trust the G. B. church at Rothley and Sileby is favoured with pleasing indications of the return of brighter days. On Lord's-day, May 23rd, 1852, three young men of considerable promise were baptized and added to the church. The services were conducted by Mr. Cholerton, of Vine Street, Leicester, and the candidates were baptized by Mr. Riley of Mountsorrell. The interest of the morning service was en-

hanced by one of candidates, who had been an acceptable preacher amongst the Primitive Methodists, assigning his reasons, at the water side, for dissolving his connection with his former friends (many of whom were present) and following "the good old way." "O Lord, we beseech thee, send now prosperity."

SMALLEY.—On Lord's-day, May 16th, 1852, after a suitable and excellent sermon by Mr. Springthorpe, seven persons, two males and three females, were baptized in our new baptistry, six of whom were young, and have been scholars in our Sabbath school. In the afternoon Mr. Springthorpe delivered a very faithful and affectionate address, and received the newly baptized into the church, when the Lord's-supper was administered. The attendance was very good, and many were melted to tears. May the Lord preserve these lambs in the path of duty and blessedness, and send us many more such happy days.

E. R.

FLEET AND HOLBEACH.—On Lord's-day, April 4th, two candidates (males) were baptized at Fleet, and were afterwards added to the church. On May 23rd, three candidates, two males and one female, were baptized in our chapel at Holbeach, after a very interesting sermon by Mr. Chamberlain. As the ordinance of baptism had not before been administered there, the attendance was very large, many not being able to gain admittance. May the seed sown produce abundant and lasting fruit.

T. BARRASS.

MARKET-HARBOROUGH.—On Lord's-day, May 2, two females were baptized on a profession of their faith in Christ, and became identified with us as a christian church. They had both been scholars in the Sabbath school.

S. S. F.

CASTLE DONINGTON.—On Lord's-day morning, May 30th, 1852, six individuals, five females and one male, were baptized in the G. B. chapel, after an appropriate, though not a baptism sermon, by Rev. R. Nibblingale, from Luke xiv. 28—30. In the evening the newly-baptized were publicly received to the fellowship of the church; and it is hoped good impressions were produced. One of our candidates was from our branch at Weston-on-Trent.

T. P.

CONINGSBY.—On Lord's-day evening, May 30th, after a thorough baptism sermon by our minister, from Gal. iii. 29, two believers, husband and wife, (who was the child of a member,) were baptized in the presence of a large congregation. The male candidate had been more than 28 years in the Royal Artillery, as Bombardier Corporal, and pay Sergeant, in which capa-

cities he served in the different campaigns from 1812 to 1818. He was at the battles of Vittoria, Orthes and Toulouse, under His Grace the Duke of Wellington, for which he has a medal. He was in America during the last war, and was at the battle of Bladnesburg, the sacking of Washington, and the attempts on Baltimore and New Orleans. He was employed in France during the army of occupation, and afterwards in Canada. He served under three Kings and a Queen, for which he enjoys a pension of £38 per year. We hope he will now faithfully serve the King of kings, and fight manfully the battles of the Captain of his salvation. On the following Sabbath they were received into the Church at the Lord's table, with considerable interest, in the presence of many spectators.

C. R. J.

WIMESWOLD.—On Lord's day, June 6th, three persons were added to us by baptism. One of these had for twelve years been a member amongst the Independents.

PETERBOROUGH.—On Sabbath morning, May 24th, another small addition was made to our interesting little church at Peterboro'. Brother Yates preached and baptized, and administered the ordinance of the Lord's-supper. May the little one become a thousand.

STOCKPORT.—On Lord's-day morning, June 6th, the ordinance of baptism was administered to two believers, both of whom had been Wesleyans for some time. After the ordinance one of them said her conscience was clearer than it had been for fifteen years. In the evening our pastor delivered a sermon on the subject of baptism, after which the ordinance of the Lord's-supper was administered, and the two candidates were received into the fellowship of the church.

J. N.

DERBY, St. Mary's Gate.—On Sunday morning, June 13, four females were added to the church by baptism. The ordinance was administered by our respected pastor, the Rev. J. G. Pike. In the evening the newly-baptized assembled with our friends at the table of the Lord, and received from our minister the right hand of fellowship.

G. T. K. D.

SALFORD, Zion Chapel, Broughton Road. On Whit-Sunday the ordinance of believers' baptism was administered by our pastor, Rev. Dawson Burns, to three candidates, two sisters and a brother, when a very impressive and appropriate discourse was preached to a large and attentive congregation. On the following Sabbath the newly-baptized were received into the church, with the right hand of fellowship, previous to partaking of the Lord's-supper.

R. G. B.

ANNIVERSARIES.

LOUGHBOROUGH, *Wood-gate*.—On Lord's-day, June 13, two excellent sermons were preached in the G. B. chapel, by the Rev. W. Underwood, of Derby, to large congregations, after which the liberal sum of £28 11s. was collected for the Sabbath school.

LEICESTER, *Vine-street*.—The annual sermons on behalf of our Sabbath-schools were preached on Lord's-day, March 14th, 1852, by the Rev. J. Preston, of Ashby-de-la-Zouch. The congregations were large; the collections about £10, being in advance of several former years.

ALLERTON.—On Whit-Sunday, our school sermons were preached, by the Rev. H. Ashbury, of Sheffield, when collections were made, amounting to £45. 16s. 6d. The surplus remaining, after supplying the wants of the school, is devoted to the liquidation of the chapel debt.

COALVILLE.—On Sabbath-day, April 18, two sermons were preached at Coalville, by brother Gill of Melbourne, and collections were made for the reduction of the chapel debt. The following evening there was a tea-meeting in the Coalville chapel; addresses were delivered by brethren Gill, Preston, Smith and Yates. Mr. Stenson was in the chair. The proceeds of this anniversary were highly encouraging; and it was strongly urged upon the friends to make a special effort this next year for the material reduction, if not the entire removal, of the remaining incumbrance.

BROUGHTON.—On Sabbath-day, April 25, two sermons were preached in the G. B. chapel, Upper Broughton, for the benefit of the Sabbath-school, by brother T. Yates. The following afternoon there was a large gathering of friends for tea. The chapel was beautifully decorated; and addresses were delivered in the evening by brethren Lockwood, Yates, Hoe, and others. Brother Hoc presided. Collections were considered very good.

ILKESTONE.—On Sabbath-day, May 9th, the anniversary services on behalf of the G. B. Sabbath school at Ilkeston took place. In the morning there was a public examination of the scholars, which was highly interesting and well conducted, after which brother T. Yates gave an address. In the afternoon and evening two sermons were preached by brother Yates. The congregations and collections were excellent.

WIRKSWORTH.—On Whit Sunday, May 30th, two sermons were preached at

Wirksworth, on behalf of the Sabbath school there, by brother Yates. Congregations and collections were admirable.

WENDOVER.—On Lord's-day, June 3rd, the anniversary sermons for the reduction of the chapel debt at Wendover, were preached by brother Yates, in the morning and evening; and by brother G. Pegg in the afternoon. About seventy friends dined together, and a much larger number took tea in the chapel. Though the weather was unfavourable, yet the congregations were all encouraging. The evening one was very good.

HUGGLESCOTE.—On Sabbath day, May 30th, two sermons were preached at Hugglescote on behalf of Sabbath and Day-school instruction, by brother F. Stevenson, Surgeon, of Loughborough. Congregations very good; collections more than £20.

IBSTOCK.—On Sabbath-day, June 13th, two sermons were preached for the Sabbath school at Ibstock, by brother Preston of Ashby. Congregations very good; collections not known to the writer.

DERBY, *St. Mary's Gate*.—The anniversary services in connection with this place of worship, were held on Sunday and Monday, the 23rd and 24th May last. On Lord's-day two eloquent and impressive sermons were preached by the Rev. Thomas Swan, of Birmingham; that in the morning from Gen. xviii. 14,—“Is anything too hard for the Lord?” and the one in the evening from 1 Cor. iii. 11,—“For other foundation can no man lay than that is laid, which is Jesus Christ.” On the following Monday evening a public tea-meeting was held, when the spacious school-room underneath the chapel was crowded. The Rev. J. G. Pike presided, and addresses were delivered by the Revds. Thomas Swan, W. Underwood, R. Pritchett, J. Gawthorne and J. Merwood, after which the Rev. Dr. Perry concluded with prayer. The proceeds amounted to upwards of £50. G. T. K. D.

REMOVAL.

REV. JAMES SHAW having ceased to be the minister of the G. B. church, Cradley Heath, is at liberty for a time to supply for any minister or church, if peaceful and united. Reference can be made to the Rev. Sneath, Baptist minister, Cradley, and to the Rev. Marshall, Baptist minister, Walsall.

ORDINATION.

NOTTINGHAM, *Broad Street*.—Rev. W. R. Stevenson, M.A. was publicly recognized as the pastor of this church, on Monday,

May 31. The Rev. T. Stevenson of Leicester commenced the service by reading the Scriptures and prayer. Rev. J. Goadby of Loughborough, delivered a brief introductory address, in which he vindicated the propriety of ordination to the pastoral office, from apostolic and early precedent—from the nature of the union between pastor and people, and from the denominational fraternity expected to exist among pastors, and from its utility as a salutary check on popular election. The questions to the church and pastor were proposed by Rev. W. Underwood of Derby, who also offered the designating prayer, with the imposition of hands. The Rev. J. Wallis delivered a very useful, impressive, and appropriate charge. The Rev. Dr. Burns of London, preached to the people in the evening. The services were interesting, and the attendance was large. May the Lord send prosperity.

MISCELLANEOUS.

BARTON. *Day-school Anniversary.*—The Annual examination of the Scholars in the Barton Day-school took place on Whit-Thursdays, May 27th, 1852, and afforded pleasing evidence of the continued efficiency and success of the Institution. The children went through a series of exercises in mental Arithmetic, English Grammar, Geography, French and Scripture History, Reading and singing, with much credit both to themselves and their teachers. Immediately afterwards there was a public Tea-meeting. The trays were provided gratuitously; and we are pleased to add, they produced nearly £15 for the school.

A Public Meeting, of a subdued and serious character, was held in the evening. The speakers were brethren Smith, Lewit, Staples, Goadby and Preston. It was the first time that brother Goadby had visited Barton since the death of our dear brother Derry, with whom he had been intimately acquainted for many years. He spoke under the influence of deep feeling, and bore a pleasing testimony to the esteem and love which was felt for our departed friend wherever he was known. It was stated in the course of the meeting, that a circular having been sent to Lady Byron, her Ladyship had very promptly and kindly sent a donation of £3, which, with the collection and the profits of the Tea, made up a total of nearly £27.

A very gratifying incident connected with this anniversary was the presentation to the schoolmaster, by the scholars, of a handsome mahogany writing desk. They had collected—they said in a brief address—the money among themselves, and presented the desk as an expression of their gratitude and esteem for his kind-

ness to them, and for the care and interest taken in their Education.

Barlestone.

J. C.

SMALLEY.—Our new baptistry being completed, at a cost a little under £15, our young friends proposed a tea meeting, on Whit-Monday, the trays to be furnished by bachelors and spinsters. The proposition was carried out; and surpassed our expectations. About 100 sat down to tea. At the close we had the whole amount required, and a few shillings over. At half-past-six, we held a revival meeting, which was well attended, when several friends addressed the meeting. We bless God and take courage.

AMERICA.

THE NEW POPULATION.

The Home Mission Record of our American brethren contains the following important observations:—

"Of nearly every nation God is winnowing out, as through a large and coarse sieve, the choicest families, and, perhaps, the most impressive and available, and scattering them all over our country, especially in the mighty valleys of the West. They come to us, not only from Ireland, but from France, and Hungary, and Italy, and all the States of the German confederacy. They come to our shores, as flies the dust of a summer's threshing-floor. Their arrivals are reported at a thousand a day. Already we have nearly five millions of Germans in this country, one and a half million of Irish, more than three thousand French people, and almost half a million from other nations. Of all these, probably, five millions are more or less controlled by papal priests, and have no correct knowledge of the plan of salvation by Jesus Christ; or say in their hearts, if not in so many words, "There is no God."

"This class of immigrants bring with them their ignorance, their superstitions, their prejudices, and their vices. They are not barbarians, it is true, but they are idolators, haters of God, and children of wrath. Here, they profane the name of Jesus, desecrate the Lord's day, introduce laxity of morals and corrupting customs, and spread far and wide, the upas miasma of infidelity. If this tide of foreign influence continues to flow in upon us a few years more, and the character of its waters is not changed, like the spring of Jericho, or the well of Marah, "death and a barren land" will be the only portion of our American Zion, and then no life-giving stream will go forth to bless the multitudes of the Eastern world.

MISSIONARY OBSERVER.

LETTER FROM MR. BUCKLEY.

*Camp Chatiya, North of Cuttack,
Feb. 26, 1852.*

MY DEAR BROTHER,—I have just been thinking of the order of the words in Joshua i. 2, as suggesting the thought, that the death of the servants of God should induce those who enter into their labours to devote themselves to their Master's service with increased diligence. "Moses my servant is dead, *now therefore arise.*" The hosts of Israel had been weeping for the man of God who had instructed them, and borne with them as no one besides him could do; often they had grieved him while living; but all, as has been the case with us, sorrowed at his death; and now the divine command is addressed to their leader, and through him to them all, to gird themselves for fresh conflicts, and to go forth "strong and very courageous" to do the Lord's work. Such seems to be the voice of God to us at the present important period in the history of the Mission. I have several times lately thought of a story which Mr. Pike mentions in his valuable work on the Ministry, of an officer who saw one of his brother officers fall on the field of war, and he said with a sigh, "Ah! poor captain, he is dead; but come, we must march on." So our beloved and honoured brother Lacey is dead, and we may perhaps die soon, but while life and health are continued we must march on, deriving from our brother's removal an argument for being more zealous and courageous in the work of Christ. The solemn bereavement we have sustained will not, I am persuaded, lead any to feel less interest in the good cause, or to give less to its funds, or to pray less for its prosperity. All its sound hearted friends, and they are not few, will feel that it is a time to abound in prayer for those who survive, and on whom weightier and more important responsibilities devolve.

I was much interested in reading our brother's letter in the December Repository, and which, so far as I am aware, was his last letter to England. It was written at a time of unexampled anxiety, which will not soon be forgotten by any of us. Well might he say, writing amidst such scenes, "We go about our work with our lives in our hands;" but how little it was then supposed that when this letter reached

England he would have entered into his rest. The closing request was not granted, "May the Lord preserve us often again to write to you, and to hear from you." Other sentiments are eminently worthy of attention, "Living, I live unto the Lord; dying, I wish to die unto the Lord; so that whether living or dying I would be the Lord's. This the best the only end of life." And we may now meditate with deep interest on the words, "We take consolation from the persuasion that God does and will infallibly dispose of us, our work and all our interests, so as to subserve his own glory; and than this we have no greater, no other desire." Assuredly it will be so. Christ will be magnified by his death as he was by his life. Or if this solemn event should in any way be injurious to the cause he so much loved, it will be through our own negligence and unbelief. God designs that the work should be furthered by it.

For several weeks after our brother's removal the texts and sermons at Cuttack had necessarily a relation to this afflictive dispensation. On the first Lord's-day after it occurred, the morning service commenced by singing an Oriya translation of a hymn that was a great favourite with him:—

"Hark 'tis our heavenly Leader's voice,
From his triumphal seat," &c.

And brother Miller preached from "Devout men carried Stephen to his burial," &c.—a sort of preparatory discourse; the funeral sermons, as formerly reported, being delivered in the afternoon and evening, by brother Sutton and myself. In the course of the week I left home on a missionary tour and was absent more than three weeks, so that I can only speak of the other services from report. The first Lord's-day after my departure brother Sutton preached to the Oriya flock on the sources of christian consolation, from "Comfort one another with these words;" and to the English congregation on a kindred topic. The Lord's day following the same brother preached from the promise of God to Joshua, and the charge given to him after the death of Moses; Josh. i. 5-9. The subject was very happily chosen. "As I was with Moses so I will be with thee," and was so treated as to present for their imitation the conduct of the people who said, "All that thou commandest us we will do, and whithersoever thou sendest us we will go. According as

we hearkened unto Moses in all things, so will we hearken unto thee,"—xvi. 17. Then came the Lord's supper day; and this, I understood, was a time of deep feeling and much seriousness. On the first Lord's day after reaching home, my mind was directed, for the Oriya discourse, to words which our dear brother again and again repeated in his last illness, and which many besides him have uttered in similar circumstances, "I know whom I have believed," &c.; and in English I spoke from the song of triumph recorded in 1 Cor. xv. 57. "Thanks be unto God which giveth us the victory," &c. Let us hope that subjects so rich in consolation have done all our hearts good; and as the Lord has comforted us from his holy hill, and as the design of christian consolation is to fit for renewed service, may we now be ready for action, and prepared to receive an abundant blessing from the God of all grace.

Mrs. Lacey expects to sail for England with two of the children in the "Sutlej," which is advertised to leave Calcutta about the middle of March. We bade her farewell on the 18th inst., trusting that the Lord would guide and bless her and those dear to her, in every future scene of life.

Ever yours,

J. BUCKLEY.

Correction.—We have been requested by the writer of the article on Mr. Lacey's death, extracted from the "Friend of India," to correct a slight inaccuracy in that account. It is there stated that the late Dr. Yates of Calcutta, the celebrated biblical translator, was baptized by the late Mr. Stevenson. This statement requires qualification. It appears that he was admitted to the church by Mr. Brand, then minister at Wood gate; though it is believed that Mr. Stevenson's ministry was afterwards very useful to him in stimulating and enlarging his mind.

LETTER FROM REV. W. MILLER.

*Camp, Gob Kunda, 14 miles
S.E. of Piplee, Feb. 25th, 1852.*

MY DEAR BROTHER GOADBY,—I left home with brother Bailey and the two native preachers on the 24th inst., for the purpose of proclaiming the gospel in the markets and numerous villages which are to be met with in this populous and beautiful part of the province. Our course hitherto has been marked by a nice river, whose banks are profusely covered with the sugar cane, tobacco and egg plants, with various kinds of pulse, also the plainain, and mangoe trees, laden with fruit. We have had on the whole large congregations, though some of them have been noisy; and we have met and conversed with many who had received and read our tracts. We

purpose, D.V., working our way down to Pooree, to attend a large festival which commences on the 4th of March, and closes on the 6th. The decease of dear brother Lacey, and the duties which devolved on me in consequence of this mournful event, have made a sad breach in my cold season labours of this year; as I was not able to get away from Cuttack (saving on two occasions for a few days,) before the evening of the 18th inst. Poor Mrs. Lacey left a few hours before me for Calcutta; it proved a severe trial to her to snap asunder all the ties and associations which bound her to Cuttack. The time of her departure was a deeply sorrowful season; all felt it most keenly—Europeans, native christians, and heathen. She will be much missed, and her loss much lamented, especially by the native christian females, and many of the heathen who looked up to her as a friend and mother; and for whose temporal and spiritual good she has done more than will ever come to light in this world. No individual however, will feel her removal more keenly than I do; having resided so long beneath her roof; having received so many acts of kindness from her, and seen so much in her to respect and admire, I cannot but bitterly lament her leaving Orissa. Her passage has been taken in the "Sutlej," one of Messrs Greens' ships, which is to leave Calcutta on the 15th of March. May the Lord graciously support the mind of our beloved sister under her severe bereavement and affliction—grant her a pleasant and speedy voyage to her native land; and dispose all the friends of the Orissa mission to do what they can to mitigate her grief, and render her brief sojourn among them conducive to her present and eternal well-being.

The first Lord's day of last month was to me a very pleasant and interesting season. Having after much difficulty obtained the consent of dear brother Lacey to leave him for two or three days, I left for Piplee on the morn of Saturday the 3rd, in company with a detachment of the "30th regiment M. N. I." under the command of a pious and devoted young officer, a member of the Cuttack church, who was then leaving Cuttack after a residence of three years and a half. On reaching the end of our first stage, I was obliged, in the absence of my horse, which had not come up, to enter and be carried in one of the palkees reserved for the sick, and which invariably accompany the regiment when marching. Immediately after arriving at Piplee, it was my happiness to learn that an enquirer of the "weaver caste," from a village named Bonnamaleepore, about fourteen miles distant, had come over to see us, and seek our advice in reference to a storm of persecution that had been raised against him and his friends, on account of reading christian books, and acting like christians. I should

state that he received the first tract five years ago, when brother Lacey and the preachers were proclaiming the gospel in a market near his village; and we first heard of him in December last, when I and brother Bailey, then on a tour through the district, encamped a short distance from his bouse. I had a great deal of conversation with him, and was truly refreshed and encouraged by hearing how much christian knowledge he had obtained. He, apparently with much penitence, confessed himself to be a hell-deserving sinner, and trusting solely in the Lord Jesus Christ for pardon and salvation; and though anxious, if possible, to remain at his own village and in his own house, expressed his determination to cleave to Christ, whatever might be the consequences.

On inquiry I ascertained that the Sarbarakar, or principal man of the village, had forbidden the Barber and Dbober, as well as his neighbours, from having any communication with him, and had attempted to prevent his family drawing water from the public well. At his suggestion a letter addressed to the opposers, reminding them of the penalty to which they were liable for insulting and persecuting him; and entreating their forbearance on the ground of the good they would realize from such persons residing amongst them; and also one addressed to his friends exhorting them to remain steadfast and persevere, were written out, and conveyed by him when he returned. He manifested no timidity or scruples about associating and eating with the christians; he attended and seemed to enjoy the services of the Lord's-day. In the morning, after preaching from John iii. 16, more especially on his account, we assembled around the table of our adorable Redeemer, and spoke of his dying love, and the blessings to us, and the glory to him, which would result therefrom. Our friend, though merely a spectator, appeared much interested and affected by the ordinance, and at the close made enquiries about it. I may add that he is the head of a large family—is in respectable circumstances—has a good house and trade. He appears to be between thirty and forty years of age, is a great reader, and of a thoughtful and unassuming disposition. He has been three times to Piplee, and we expect that he will on his next visit put on Christ by baptism.

In the afternoon we had an English service; and our congregation was of a mixed and novel character, at least for Piplee, on one side of the preacher was seen a number of Oreeh native christians, in their neat and simple attire, and on the other was seen a line of drummers in their red and warlike coats, together with the Commandant, two officers, and two ladies of the regiment. The scene in front of the chapel, at a distance of three or four hundred yards, was not devoid of

interest. Here were seen the white and pretty tents of the detachment, with the sepoy or native soldiers variously engaged, some stretched on the grass asleep, some sitting in groups conversing, and some making ready for their evening meal, and others on duty as sentinels, slowly pacing to and fro.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" was the portion of Divine truth spoken from on this occasion. May the Lord bless the remarks made, at least to the conversion of one soul. On the following day the detachment moved on, and I with much regret bade our dear friends, Lieutenant and Mrs. S——, farewell, probably to see them no more until we meet in heaven. Happy indeed are they who amidst the partings, trials, and bereavements to which all are subject here, can take up the grateful and consoling language of the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abounding mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away."

P.S. 29th.—I have just received a note from brother Bailey, who went into Piplee for the Lord's-day, stating that the enquirer to whom reference is made in the letter, has arrived at Piplee for baptism, and wishing myself and the preachers to hasten home; hence we have decided, after preaching in the market which will be held here to-morrow, to go to Piplee, and have the baptism on Tuesday afternoon. Feeling indescribably grateful to the Lord for the conversion of this soul, I remain affectionately yours,
W. MILLER.

LETTER FROM REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—My last communication to you contained the very painful intelligence of the affliction and death of our much-beloved and justly-revered brother Lacey; and though more than two months have passed away since he was consigned, amid the many sighs and tears of his brethren and flock, to the house appointed for all living, yet I cannot even now fully realize the thought that he is gone; it is however a solemn fact that his labours on earth have terminated—that he is absent from the body and present with the Lord. Yes, he has, as the Hindoos say, "passed over the sea of sorrow," and entered the vast port of eternal bliss. He has met before the throne of God many of his spiritual children, in whose conversion to Jesus he took the deepest interest, and whose growth in grace he watched with unbounded anxiety. They and he, and many others from many nations and kindreds and people and tongues, form a holy, happy company in

heaven. In my travels during the cold season in the interior of the country, in almost every place, the earnest inquiry has been made by the people, "Where is the Budha (old) Sahib? Year after year he has come preaching Jesus Christ, and distributed books; and why did he not come this year?" And when told that he was dead, they have invariably manifested *much* regret. Wherever he went he obtained such an influence amongst the Oriyas as no other European has or perhaps ever will obtain. I trust I shall never forget the noble example which he set before us as a minister of Christ to the heathen: he often gave me advice in reference to the acquisition of the language and other subjects; but if he laboured to impress upon my mind one thing more than another, it was the *unspeakable importance* of making the preaching of the gospel to the heathen the chief object of my life, he would say, "*Never! no, never! for a moment, allow anything to interfere with this,*" Preaching the Gospel to the heathen was the principal labour of his life,—and behold the results!

About four years ago, only a few paces from the spot where our tent is now pitched, I heard him deliver one of his most powerful addresses to the heathen, on "sin being a debt." Yes! there is the wide spreading banyan under whose shady branches he has often stood and proclaimed the wonders of redeeming love. This was a place in which our dear departed brother felt a peculiar interest; it was here I believe that he commenced his first missionary tour in the country; and though he was not privileged to reap much fruit from this neighbourhood, yet we have abundant evidence that he did not labour in vain; in fact we have just baptized a hopeful convert, of the weaver caste, who first received a tract from him about six years ago. We have been here three times within the last three months. On our first visit we attended the market on two succeeding days, and enjoyed some good opportunities for making known the "way of salvation" to the people. We met with several that were reading our books, and at the close of our preaching engagements some tracts were asked for by name, and in a way which led us to conclude that the applicants were acquainted with their contents. One morning we went to a village, and at the close of our addresses we were asked for, "The Epitome of true Religion;" and the party, unsolicited, repeated from memory several of the verses at the commencement of the tract. We were also asked for the "Divine Alphabet," a most beautiful poem written by our old friend Gunga Dhor. On our way to the tent, we had to cross a river, in the midst of which my horse stayed to drink; but alas! for me, my horse-keeper had put on the saddle so indifferently that while the horse was in the act of drinking the saddle suddenly slipped on to his

neck; in this predicament there was no possible help for me, so over I went head first into the water, to my own great annoyance, but to the wonderful amusement of all the old women and children of the village, who ran to see the Sabib in the rivet. I had then some distance to journey to our tent, and with a cold northerly wind blowing upon me you will easily imagine that I was not in a very agreeable condition. Our second visit was to the Trebani festival. Brother Brooks came over from Cuttack to accompany us on this excursion. At the time appointed for leaving Piplee the rain was falling very fast, and as the heavens on every hand looked altogether unpropitious, we resolved to go in palanquins and a Tongou. "We procured sets of bearers, and left home about three p.m., on Tuesday. About midnight brother Brooks' and my hearers lost their way, and after wandering about for some time they came to a dead stand, not knowing what road to take; soon after however we heard the barking of a dog; three men at once set off in this direction, and they found a village, and by threats and entreaties they succeeded in rousing up an unfortunate barber, whom they brought to us, and after much persuasion and many promises that I would reward him if he would show us the way, he concluded to accompany us. Wornied indeed, we arrived at our destination, about two a.m., on Wednesday, having been eleven hours journeying eleven or twelve miles. On our reaching the tent door brother Miller, who had arrived four hours before us, met us saying, "Well, brethren, I am glad you are come; but I may as well tell you the worst of it; our beds and bedding are all saturated with the rain, and I am at a loss to know how and where we are to sleep." After partaking of a little refreshment brethren Miller and Brooks crept into the former's palanquin. I believe they slept a little; but you will wonder how, when I tell you that the palanquin was only six feet in length by two and a-half in width, and three feet in height. When the morning dawned we were glad enough to spread out all our garments to dry in the sun. About mid-day we went to the festival, which compared with former years, was but very thinly attended; still there were several thousands collected together to pay their homage to a senseless idol of stone; and when asked what advantage they expected to derive from bathing in the Trebani (or meeting of three streams) and offering a few flowers or a little rice and fruit and sweatmeats to a stone image, they would reply, "O everything we wish; either sons, or wealth, or power, or victory over our enemies, or religious merit, or whatever we desire; that we shall obtain." But you have come year after year, and bathed in the Trebani, and presented your offerings, and have obtained nothing whatever: what is the reason? Is the fault with you or your god?" "O with us to be sure; our god is the

almighty seeb; but without faith in his power we can obtain nothing." And this is the answer which is invariably given by the Brahmins to the devotees of idolatry, "You have no faith"! The Pooree Pundah, in order to induce pilgrims to visit that shrine, tells them that Lakshmi (the goddess of fortune) herself cooks all the rice for the worshippers in one vessel; but on their arrival their eyes are soon opened to the deception that has been practised upon them. They say Where is Lakshmi? I cannot see her. I see many cooks, but they are men! and a number of earthen vessels; but where is Lakshmi with her one vessel?" when their attendant, with all the audaciousness imaginable, turns round, saying, "*You sinful wretch! with your vile eyes see Lakshmi.* There she stands; I can see her, but you are full of sin and have no faith, and that is the reason you do not see her; walk on and look at the great juggernath, whose glory exceeds ten thousand suns!"

After speaking in two or three different places the rain came pouring down in torrents. We took refuge for a time under the covering of a native merchant's stall, but we were soon compelled to hasten to our tent. Our servant had commenced cooking our dinner at the foot of a tree, and he was very ingenious in the schemes he invented to keep the rain out of the fire, but to no purpose, so he came with a very sorrowful countenance to the tent door saying, "I can not help it, but the rain has put out the fire, and you must please go without your dinner to day." This was rather cold comfort certainly after exposure to the rain and labours in the festival. As the night came on the rain and wind increased; and as our "tent pitcher" had neglected to raise the earth round the outer part of the tent, the water soon found its way in until it was ankle deep. What could be done? we could not move, so we resolved to sit still upon our cots. Early on the following morning we were indeed thankful to find that the storm had subsided, and we lost no time in hastening to our homes, grateful I trust to the God of providence for his watchful care over us.

We are now on our third visit to this place; we have come to settle any disputes that may arise between our new Christian brother Bhagaban (the weaver above referred to) and his heathen neighbours, in consequence of his embracing christianity. On his return to his home the town was instantly in an uproar, and we were called to witness, as we have repeatedly done in Orissa, the truth of the Saviour's statement, "I came not to send peace, but a sword . . . and a man's foes shall be they of his own household." His aged mother was on fire with rage, and gave him and us endless abuse. I tried all I could to reconcile the poor old woman, but she retorted, saying, "What? what? you want me

to lose my caste, do you, and become a christian?" Sebo Patra went to her and spoke many kind words, but she refused to be comforted. She said to Sebo Patra, "Dont repeat your christian mantra (charm) over me; I won't be a christian, I won't be a christian; I will die a heathen, I will die a heathen."

Bhagaban is very anxious to remain in his own village, and pursue his own calling as usual. He has obtained a good degree of christian knowledge from his intercourse with us and the perusal of our books; he can also sing our christian hymns and poems very nicely; and this is considered a very great acquisition by the natives. There are eight inquirers in his village with whom he formerly associated, and we feel persuaded that he will be very useful to them. We shall send over a christian brother occasionally to inquire after his state, and shall go as often ourselves as circumstances will permit I trust the Lord is at work in that district, and that we shall soon have the joy of welcoming other wanderers to the fold of Jesus. O that the Spirit of God may teach the people the evil of sin, and the excellency of Christ, and then their idols and caste and every species of superstition will be accounted as nothing. O then let us be more earnest in seeking the mighty aid of the Divine Spirit.

I am more than ever convinced of the propriety of our being located in connection with our dear brother Miller at Piplee; the district we are called to occupy is immensely large, containing more than half a million of souls, not including the Hill Estate, which contains many thousands more. Let the readers of the Observer bear in mind that brother Miller and myself, and two native preachers, are the only religious guides that they have. We visit many villages and markets and festivals, and travel many, many miles, but it is utterly impossible for us to preach the gospel to all. "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." O let the cause of Christ in Orissa have its full claim upon your sympathies and prayers. Every species of worldly emolument, however solicitous we may be to secure it, will, like the evanescent shadows of the morning, soon pass away; but if through any sacrifice your readers may make they should directly or indirectly be found instrumental in the salvation of one soul, they will then have just cause for undying satisfaction and joy. But what is done must be done without delay, for the day of life will soon be gone. Let us each and all say then, "I must work the works of Him that sent me while it is day; the night cometh when no man can work."

Very affectionately yours,
W. BAILEY.

BAPTISMS AT CUTTACK, &c.

We copy the following from the "*Oriental Baptist*," assured that it will be read by our friends with melancholy interest, as being the last communication from our beloved brother Tracey to a periodical that was written about a fortnight before the attack that issued in his lamented death.

Baptism at Cuttack.—On Lord's-day, Nov. 2nd, two native women, and two European ladies of the station, came forward and put on Christ in the scriptural way. The former were from the boarding school, and so far as we have been able to judge, have experienced that change of mind which is the best qualification for becoming a member of the kingdom of heaven. The latter have been members of the Scotch Kirk and Free Church, but the truth on the subjects and modes of baptism having occurred to their minds, the more they sought for satisfaction from a perusal and study of Pædobaptist works, the less they obtained any, when they wisely resolved to study and follow the New Testament, which resolve they followed out, and were not long ere "they determined to take up the cross and follow their Exemplar and their Lord."

Choga.—"A little good appears to be doing at the favoured spot, Udayapur Choga. Two young people have proposed their names as candidates for baptism. Three nominal christians, who some months since went away, have returned. They had remained long enough to find that kindness and sympathy, that interest in both their present and eternal well-being which they, on again returning to idolatry, perceived they did not obtain; though they met with loud reproaches for yielding up their caste, and renouncing the customs of their fathers. Their departure has been useful to them, and they now declare with emphasis, "We will not leave the Lord's people again." Two persons have recently joined the community; who go on well; working hard for their subsistence; while we hear rumours of others being thoughtful on the subject of their eternal salvation.

Last Lord's day was, on the whole, a season of much sacred pleasure, amidst the mountains and jungles of Athgur. In the early morning the people came together, and heard our brother Bailey preach from "For he hath prepared for them a city." The attendance was very good. At half past ten the chapel was filled, and more than filled, when brother Miller explained the unspeakable gift of God, and the gratitude we should manifest for it. It really is the case that among the heathen a word for gratitude does not exist. I have searched and compounded, but as the sentiment has not existed, it is in vain to expect the

word; but the gospel has originated the sentiment. I saw it clearly depicted in the countenances of the Choga people, as with fixed eyes they looked at brother Miller while he related to them the unspeakable gift of God.

In the afternoon all the members collected around the Lord's table, and remembered his love, and his sufferings for them. Much holy joy pervaded the little house on the hill."

THE USE OF ROMAN LETTERS, &c.

To the Editor of the *G. B. Repository*.

DEAR SIR,—It would probably be interesting to many, if you quoted in the coming *Repository* the following, from the "*Journal of Sacred Literature*," by Dr. Kitto:—

"Mr. Talmage, of the American Mission, Amoy, mentions an experiment which is now making by the use of the Roman alphabet, to reduce the colloquial to a written language. The first book printed was a small tract, containing the first part of the History of Joseph; an elementary Spelling-book, and the remainder of the History of Joseph, have since been completed. It is hoped to have shortly three of the Gospels prepared for the press." Mr. Talmage adds, "The plan is yet only an experiment, but it seems to be perfectly feasible. We trust that in some such way much may be done to elevate the great mass of this people," &c.

Also, there is an extract from the "*Missionary Register*" for March, of which the following is a part:—

"The missionaries belonging to the Church Missionary Society, like the American missionaries, in consequence of the difficulties connected with the acquisition of the Chinese written characters, not only by foreigners, but by natives, have become impressed with the necessity of introducing a new mode of orthography. They have been engaged, therefore, in writing down in Roman characters, the colloquial language of Ningpo. Mr. Cobbold says, Dec. 31st, 'I am writing out a Dictionary of Ningpo colloquial, arranged under the various sounds. This has been some time in operation, and is now a book of some substance,'" &c.

I remain, dear Sir, yours truly,
Louth. R. INGHAM.

MISSIONARY INTELLIGENCE.

On Lord's day, May 23rd, 1852, the Rev. Mr. Orton of Barrowden, preached once at Malthy, and twice in Walker Gate chapel, Louth, on behalf of the Foreign Missions. Collections £12. 10s. 6d.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 164.]

AUGUST, 1852.

[NEW SERIES.

THE ANNUAL ASSOCIATION.

THE eighty-third annual meeting of the ministers and representatives of the General Baptist churches of the New Connexion, assembled at Louth, in Lincolnshire, on Tuesday, June 22, 1852.

Louth, being situated toward the northern extremity of the county of Lincoln, and there being few of our churches in its immediate locality, has never before been the place where any public meeting of the body, nor even the Lincolnshire Conference, has assembled. Railways, which almost annihilate distance, having been constructed to this place, it was thought by many, at our meeting at Derby, in 1851, that the experiment might be made of holding the annual Association in this place, and this experiment has succeeded beyond expectation. Though the brethren assembled and visitors were not so numerous as when the Association is held in the midland counties, yet more than a hundred ministers and representatives were present, and there were few important sections of our body that were totally unrepresented.

On Monday noon, or soon after, a considerable number of brethren arrived by the trains; they were hospitably received by the friends in this town, both of our own and other christian denominations. In the evening of Monday, a devotional meeting was held, brother Hunter of Notting-

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ham presided. At the same period the committee for the arrangement of the business of the Association, attended to their duties, so that the proper proceedings of the Association were ready for Tuesday morning. At seven o'clock, a.m., the reading of States and Cases commenced, and, with the interval of breakfast, continued until twelve; during which period the committee and the supporters of the Academy held their annual meeting, and heard and confirmed the minutes of the previous year, and adopted the report prepared by the Secretary; received an application for admission from one candidate, and attended to various other business.

At twelve o'clock, the chairman, the Rev. J. G. Pike, took his place, and brethren F. Chamberlain of Fleet, and R. Wherry of Wisbech, were appointed moderators. The venerable chairman then read a lengthened and an exceedingly impressive address, which occupied a full hour. In this address, there was a review of the past forty-three years, from 1809, the time when Mr. Pike first attended the G. B. Association at Quorndon. Since that time, not only have those ministers who were then the chief labourers in our body, passed to their long home, but the whole of the brethren who were their juniors have also finished their course, so that there was not one minister now pre-

sent who was in the ministry at that meeting.* Besides the review of the past, there were, in the address, counsels for the future. The progress of the denomination,—the importance of maintaining a denominational interest,—of preserving our distinctive principles,—and of preserving the pure doctrines of the gospel in opposition to the various forms of error which are rife amongst professing christians, were amongst the topics discussed at some length. It is hoped that permanency will be given to the leading parts of this important address in the pages of our periodical. The sittings continued until five, p.m., during which time several churches were admitted into the union, when they were suspended for public worship.

In the evening brother Bott of Heptonstall Slack conducted the devotional exercises, and brother Goadby of Loughborough, preached on the progress of the cause and kingdom of Christ. This service was well attended by the ministers and brethren, and concluded about nine.

The customary business proceeded until breakfast on Wednesday; and at 10.30 the friends assembled again for public worship. Brother S. C. Sarjant of Paddington prayed, and brother W. R. Stevenson of Nottingham preached, on the chief features of a true revival. In the afternoon a Home Missionary meeting was held in the chapel, and at the same time the annual Foreign Missionary committee was convened in the school-room. Representatives from the principal churches were present at this meeting, and, after the minutes of the previous year had been read and confirmed, a free conversation took place on the China Mission, and the feeling of the churches in its favour

or otherwise. It was agreed to invite the return of brother Hudson, in accordance with the advice of his physician, but no vote was taken as to the further continuance or not of the mission itself. The annual public missionary meeting was held in the evening. Brother Wallis of Leicester presided. Parts of the report were read by the Secretary, and resolutions relative to the printing of the report, the bereavements and mercies the mission had experienced during the past year, and the filling up of the committee for the ensuing year, were moved or seconded by brethren T. Stevenson, W. Underwood, J. Goadby, J. B. Pike, W. Jarrom, (who gave ten reasons for maintaining the China Mission,) and J. Lewitt. The addresses delivered by these brethren were animated and appropriate, and were listened to with interest by the congregation, which did not break up until 9-30.

The Association business commenced on Thursday morning at seven, a.m., and proceeded, with the usual interruptions, until 7.30 p.m., when, after a prayer by the chairman, the assembly broke up.

The Academy occupied the attention of the brethren during the chief part of the morning. The report of the committee was received and ordered to be printed in the usual manner. The reports of the examiners were received with thanks. The treasurer's accounts were not quite made up, but shewed a small deficiency. He informed the Association that not more than half the churches contributed to this important Institution regularly, and urged on all to do something annually, if it was even only a public collection, however small, as this would very materially increase the efficiency of the Institution. A contribution averaging one pound per annum from fifty churches, at present doing nothing, would nearly free us from all embarrassment in our pecuniary state. He, moreover, expressed his willingness

* Brother Cheatele of Birmingham was present, but as he was not then in the regular ministry, he is scarcely an exception from that statement.—ED.

to be one of a small party to raise funds to sustain a scholarship in one of our universities, for the benefit of any student who might be considered worthy of such a mark of favour by the committee. Having taken the office during the past year, in consequence of the indisposition of Mr. W. Bennett of Sawley, Mr. Mallett of Nottingham then resigned his office, and Mr. Bennett, whose health is happily restored, consented, at the request of the brethren, to resume his post. Considerable conversation took place as to the propriety of selling the academy property, and erecting a building which might serve for the uses of the Institution. This subject was referred to the committee; and they were fully authorized to dispose of the property providing they can meet with a suitable and adequate offer.

The reports of the Home Missionary districts were called for and read; they were, on the whole, encouraging. It was stated that the church at Coventry had become self-sustaining and independent of the support of the Home Mission.

The financial statement relating to the Repository shewing a slight decrease in the sale, and a balance on the year against the treasurer, a committee was appointed to consult; who recommended the appointment of a business committee for the periodical, and also invited a number of ministers to furnish at least one original article per annum to its pages. Several brethren were nominated, and all who were present agreed to the proposal. Others not present, or even nominated there, it is earnestly hoped will do the same, that our own periodical may be a fair representation of the talent and energy of the whole body, and may maintain its interest in all our churches. The Association letter, prepared by brother R. Ingham, on the best means of promoting the spirituality of our churches, was read, approved, and ordered to be inserted

in the minutes. It is a document displaying much vigour of thought and language, and will be pondered over with profit by the churches.

A communication from a person belonging to a General Baptist body in Rhode island, was heard with interest, but as the printed documents relating to the society had not arrived, no resolution could be adopted by the Association; and the chairman, to whom it was sent, was directed in his individual capacity, to send a note in reply.

The Aged Minister's Fund underwent some little modification, and several additional ministers gave their adhesion to it, so that now it is hoped the fund will be sustained.

A resolution was passed expressing the confidence of the brethren in the integrity and truthfulness of brother Burns of London, and their sympathy with him in his late trials. Several resolutions on subjects of importance were adopted. The Militia Bill was condemned—the fund for the relief of the widows of protestant dissenting ministers, was recommended,—the Baptist Union, &c., &c.

The reports from the churches were of a mixed character, but generally peace and harmony prevailed; though the aggregate increase was not, perhaps, equal to some former years.

The next Association is to be held at Lombard Street, Birmingham. The chairman is brother Wallis of Leicester, and the preachers, brethren H. Hunter, and J. C. Jones; in case of failure, R. Nightingale and J. Symons.

The thanks of the Association were passed to the friends at Louth for their kindness and hospitality shewn to our brethren during the sittings of the present meeting. The Minutes will contain full particulars of the statistical and general state of the churches, and of the resolutions adopted by the brethren.

THE MARTYRS OF PATAGONIA,*

Being a portion of a Sermon preached at Praed-street, Paddington, on the morning of Lord's-day, June 13, 1852.

"For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind."—2 Tim. i. 7.

IN the month of September, 1850, a party of Englishmen left the shores of their native land in the barque *Ocean Queen*. America was their destination. But they were not bound to those gold-bearing regions of the north, which have been of late so irresistibly attractive to fortune-hunters and traders from all parts of the world. They were going to the extreme south to carry—as adventurers in the cause of humanity and Christ—the gospel to the savage and benighted Patagonians, who inhabit the extremity of that continent. It is the glory of Britain that many an individual, and many a party have, within the last century, quitted her shores for the same purposes, and that many a ship has been rendered by their presence, an "ark of mercy." But connected with the aims, the resources and the spirit of this party, there was more than is usual of daring, of dauntlessness, and of precariousness. They were about to attempt an aggression on heathenism in one of its lowest forms—in one of its darkest haunts, and fullest of the habitations of cruelty. They were not sent by any great public society—but by a small committee of private individuals. Few knew of their undertaking, and fewer approved. But under the guidance of their leader, Captain Allen Gardiner, who had himself gleaned the money for the undertaking, and communicated somewhat of his own ardour to those who formed the committee, on they went. That leader was no ordinary man nor christian

either. He had already devoted much of his fortune, and often hazarded his life in attempting to plant the cross in the interior of South America. Its eastern and western coasts have, for three centuries, been occupied by Spaniards and Portugese, who have established their superstitions by driving out, and extirpating the original inhabitants. But there are yet a few remnants of the Aborigines, among whom the Jesuits have not been able to find a settlement, and this devoted man resolved to make known to them the glad tidings of salvation. But again and again he was met by the emissaries of Romanism, who managed to raise the suspicions of the heathen and turn their ferocious jealousy against him. Thus baffled, he resolved to direct his energies towards the Patagonians, or some of their kindred savages northward, and accordingly, landing at Valparaiso in the year 1845, he penetrated, at the cost of incredible toil and hardships, far into the interior wilderness. Often did he and his single companion, (a Wesleyan Methodist), lie exhausted in the mountain passes, or leaving his fellow-traveller on the banks of a river, Captain Gardiner would swim across to hold a parley with the Indians, less ferocious than the Patagonians, but not less uncivilized. Being unable, however, to obtain a grant of land from the Government of Chili, he resolved to try a marine mission on the rugged and inhospitable shores of Terra-del-Fuego. No terror of those regions, from the desolateness of nature, or the ferocity of the inhabitants, could deter him, and accordingly, returning to England, he travelled over our island and begged from town to town assistance in carrying out his

* For many of these particulars we are indebted to an article in the "Watchman," (Wesleyan), and in some instances the phraseology also has been retained.

purpose. The Missionary Society of the Established Church could not be persuaded to adopt his enterprize, but he succeeded in forming the small committee of which we have spoken, and in inducing six devoted men to share with himself the trials and dangers of the work. Such was the leader, and such the formation of the party to whose movements we now return.

On December 5th, 1850, they landed on the shore of Picton Island, the southern extremity of America. From the first, misfortune attended them. Some part of their stores, including among other necessaries nearly all their powder, could not be got out of the ship, and they were left on the day after their landing to contend with ferocious savages who continually assailed them.

We cannot now give with minuteness the melancholy detail of their hardships and privations through the next nine months, during which time all were cut off by disease and famine. It was one protracted struggle with *death* in the form of wild elements—wilder men, and inhospitable shores, which denied them the scantiest means of subsistence. From the implacable disposition of the natives, they could not settle anywhere, but were compelled to coast from island to island, around shores which rocks and gales and violent surf render extremely dangerous. After many vicissitudes, one of their boats was wrecked, and the other so damaged as no longer to be sea-worthy.

On the 18th of Feb. a flood-tide inundates the cavern in which they had taken their quarters, and robs them of many articles of use and comfort. On the 13th of March their tent is burnt down by an incendiary fire, and they find it necessary to send to Picton Island to dig up the small supply of food which they had buried there, to escape the hands of the savages. In the beginning of April we find the scurvy, that dreadful attend-

ant of insufficient and unwholesome diet, more or less affecting all the party, and towards its end some of them are extremely low—whilst their stock of provisions is sufficient but for *two* months. They now attempt by great self-denial and ingenuity to increase and eke out to the utmost their scanty supplies. Disease, however, continues to prey upon them, and famine begins to look them in the face. Gradually it fastens upon them in all its horrors. They have no powder—their fishing-net is swept away—their meat exhausted—and even the garden seeds which they had used for broth are consumed. On June 28th, one dies. Towards the end of July they are becoming emaciated and helpless. Their only food is muscles, and a jelly made from rock weed. On the 23rd and 26th of August two more of the party die. The last notice found is from Captain Gardiner, dated September 6th, and was evidently written in the most extreme weakness.

The few records found near their bodies, with the journal of Captain Gardiner, are very interesting and affecting, not only as containing a harrowing recital of the most intense sufferings, but also evidence of the reality of their piety, and its wonderfully sustaining power throughout that terrible struggle. Their faith never seems to fail them. They frequently derive hope and solace from prayer. Not a syllable of repining or regret is expressed that they had left the pleasures and plenty of home on this errand of mercy. "I would not," wrote Mr. Williams, when he had barely strength to do so, "I would not exchange my situation for, or with any one in life. I am happy beyond expression." And thus with Captain Gardiner. As he approaches his end his record becomes, if possible, more full and clear—his testimony to the grace of God his Saviour more distinct, his love to his family and to his brethren in the church on earth more

fervent. Thus he writes on Sep. 3, a few days probably before his death :—"Blessed be my Heavenly Father for the many mercies I enjoy—a comfortable bed, no pain, or even cravings of hunger. Though excessively weak, scarcely able to turn in my bed, at least it is a very great exertion ; but I am, by his abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing which it is doubtless designed to bestow ; my care is all cast upon God, and I am only waiting his time and his good pleasure to dispose of me as he shall see fit ; whether I live or die, may it be in him. I commend my body and soul to His keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings—comfort, guard, strengthen and sanctify them wholly, that we may together in a brighter and eternal world praise and adore His goodness and grace in redeeming us with his precious blood, and plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of his heavenly kingdom. Amen."

And now let us see if the deeds and sufferings of these christian martyrs will not furnish us with a comment, and that a very striking one, on the words of our text—whether its import and these transactions will not throw a mutually helpful light upon each other.

"Paul the aged" is here exhorting his young fellow labourer, Timothy, to "stir up the gift of God which was in him." He goes on to explain his meaning—to state what that gift was :—"For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind."

And this is a gift which was not bestowed on apostles and evangelists alone, but which is given to all christians. It may be regarded as a very beautiful description of what,

under one aspect, true piety is. As such, I would now ask your consideration of it.

What is piety—religion? This is a question for which one need only seek an answer in the shape of a definition, to find that it does not well admit of formal definition. Neither does it need it. But there are approaches made by the inspired writers in the way of description, and if we put all of these together, our ideas will not be much wanting in comprehensiveness or correctness. "Pure religion and undefiled before God and the Father is this ; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—This is one : our text is another approach,—“For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.”

These, and many other views which are given us in the Scriptures, enable us to say what religion is *not*. It is not a form of belief. It is not an ecclesiastical relationship. It is not a growth of habits. The proof of it is found in that alone which evolves the spirit of a man, viz., the sum total of his actions and doings. "He that doeth righteousness is righteous." This will manifest what "manner of spirit he is of." For just as every kind of scented flower breathes its own fragrance, so does every action breathe somewhat of the spirit which is pervading within, and inspiring action. And religion is not a form, but a spirit. It is not a weakness, but a spirit of power. It is not a spirit of servility, but of love. It is not a spirit of folly or fanaticism, but of a sound mind.

It is quite distinctive of christian truth, in other words, of the gospel, that when received believingly into the soul it generates such a spirit of power as no other portion of truth or system ever did, or does. In this respect it stands alone and asserts its divinity.

It generates a *wonderful power of self-denial in regard to all that is sinful.*

Men will, under the influence of other truth and other principles, often exhibit great self-denial in certain directions. They exhibit so much as to surprise us. But we often find that this is in reality but a change in the mode of self-indulgence—that though one propensity is checked, another has found a larger outlet. We see, for instance, the puerilities of vanity laid aside for the more dignified garb and gait of pride. Or we see a man stop short in a career of ruinous intemperance, and applaud—but find afterwards that he has become the slave of covetousness—socially more reputable, but equally soul-destroying. Or we find the sensualist mortifying his pampered appetite, but giving a free rein to the lusts of the mind.

But the religion of Christ imparts a wonderful power of self-denial in regard to *every thing* sinful. It not only restrains from one indulgence, but at the same time, also, from that counter-indulgence to which in its absence the individual is most liable to resort. It restrains with the same impartial hand of power, the social and the selfish affections—the appetites of the body and the lusts of the mind, the “ungodliness” which has respect to heaven, and the “worldly lust” which has respect to earth. It will not spare the cutting off of the right hand because the right eye has been already plucked out.

It generates a *wonderful power of Self-sacrifice with regard to what is lawful and right for the sake of higher ends.*

We need not deny that inferior principles have often stimulated men to remarkable acts and courses of self-sacrifice. Ambition has had its martyrs, and knowledge and science have had theirs. But of such men we affirm that their numbers are comparatively few—that the ends aimed at were inferior, and in some cases, bad,

and that often there were many adventitious circumstances to serve as a present and incidental recompense. Nor need we stay to remark upon the self-sacrifice which the devotees of superstition have often manifested, since it admits, in most cases, of an easy explanation.

Nothing can be adduced in this respect which at all warrants comparison with what we find in the church of Christ, throughout every period of its history. Starting from its earliest days—think of what the apostles and the first preachers sacrificed and endured, and how often they gave up life itself. In order to raise others they were willing to be trampled upon as the “filth and offscouring” of the world. Then think of the earlier christians. The pages of classical history are darkened with the record of their sufferings in the cause of God and humanity. They “took joyfully the spoiling of their goods,” and “many were tortured, not accepting deliverance, that they might obtain a better resurrection.” And even in the days of degeneracy and Papal corruption which followed, there were all along individuals in whose hearts the “spirit of power” moved mightily. At the Reformation we see a remarkable revival of the early spirit of the church, and men again counting neither home nor friends, property nor reputation, nor life dear unto them in comparison with the interests of truth.

And I do rejoice unfeignedly that, whatever defects there may be attaching to the piety of our days, in general, there is still evidence enough that it has as yet this attribute, that it is still a “spirit of power.” Among many other proofs we point to christian missions. The same grace that made Paul feel that he was a debtor to all men—the same powerful impulses which led him to traverse the Mediterranean, the Ægean, and the Adriatic seas—which made him familiar as a missionary of the cross, with Italy and Greece, and Asia Minor,

and the circumjacent islands, work mightily in many still. *Our* missionary brethren still make *great sacrifices*, in some instances (I apprehend) scarcely, if at all, inferior to those of the first preachers. Considering the advanced civilization of our land, the love of home, and of home comforts and habits which are so characteristic of our countrymen—the strength of our social ties, and the privation, often for a long time, or entirely, of the well-ordered and refreshing means of grace to which they have been accustomed—considering all these things, the sacrifices which our brethren make are great. Yet how many make them cheerfully and prosecute through life their labours with fervour and steadfast devotedness.

Look at this Patagonian band! Surely here was the “spirit of power.” Probably this earth does not present a region more utterly repulsive, both physically and morally than that on which they fixed; a dreary and desolate surface, peopled with the ignorant, the besotted, and the cruel. Supposing their most sanguine wishes could have been realized, and success ultimately gained, yet what years of toil, of discouragement, and of hardship they must have foreseen would certainly precede this. They could not be unaware of the ordeal through which they must pass. Nor did they act in ignorance, or under the spur of a momentary impulse, for, as we have seen, their leader knew something of the part and the people. He had deliberately formed the plan—travelled through England to provide the means for carrying it out, and when all things were ready, sundered himself from all the endearments and privileges of our happyland! A spirit of power indeed—a Divine gift.

In the face, then, of facts such as these and approximative ones, of which the history of missions is full, we ask worldliness and scepticism to stand abashed, and no longer to caricature what they cannot deny. If this be

not disinterestedness and self-sacrifice, I know not what is. It may be very easy for scepticism, amid the plaudits of the lecture-room, or the fumes of the tavern, to have a graceful fling, or a coarse hit at the “paid parsons,” as they are termed. But where are its unpaid missionaries, we ask—those who have given themselves and all their own, to the welfare of humanity? What seas have they crossed?—what hardships endured?—*where* laid down their lives? They have ideas which could do wonders for the advancement of society; truths, the recognition of which would hasten on a social millennium, and that speedily! Alas! we shall wait long for it, if it depends upon their exertions. Men may, and will calumniate the religion of Jesus, but it remains the source of a pure spirit of self-denial and self-sacrifice altogether its own.

It is declared to be the spirit of love.

It is the spirit of *love towards God*. In this respect it stands opposed to the feelings which men naturally cherish. Men naturally feel that they are but imperfectly acquainted with God, but that so far as he is known there is alienation in their hearts towards him, and the servile fear which flows from it. Men do fear God, but not as he requires, for in the truest and best sense there is “no fear of God before their eyes.”

Now the design of all that God has done and does for us is to win back the affections—to reclaim us to a true and filial fear by reclaiming us to the love of himself; and when the manifestation which He has made of Himself in Christ is fully apprehended and received, when it is believed and felt that He is Love, this is the effect: Fear is banished from the heart with all its chilling and paralyzing influences; it is filled with grateful affection. Obedience becomes spontaneous and easy, the law of the soul—and a “perfect law of liberty” also, because the voluntary homage of love to perfect loveliness.

Here, brethren, is one reason why piety is a spirit of power, because it is a spirit of love. Here is the secret of all self-denial and exertion, and self-sacrifice for Christ. "The love of Christ constraineth us." "We love Him because He first loved us."

Further, it is a spirit of *love to man* as well as love to God. Just in proportion as it is the one it is the other also. We may in thought separate between the two objects, but the principle is one. Hence the New Testament in so many places makes the evidence of our love to the Father to consist in our love to man—to man as our brother, and makes the degree of our love to our brother, the precise measure of our love to God.

This christian love is distinct from natural affection. It is true that it flows first and chiefly into its channels—that it heightens, purifies, and intensifies it. But it is too ample and diffusive to be contained within these channels, and it flows out toward man everywhere. It rises from considerations and feelings peculiar to the "new man." Religion teaches us to regard every fellow being as possessed of a soul of priceless value, as one for whom our Saviour bled and died—as one whom it is our duty and privilege, so far as in us lies, to bring to an acquaintance with the blessings which we ourselves enjoy.

Accordingly we find that although men can be philanthropic without piety, yet that piety exalts philanthropy—lifts it into a higher sphere, and begets philanthropy in the hearts of thousands who would otherwise have been strangers to it. Every christian, because he loves his Lord, is constrained to love his fellow men as his Lord loved them, and to shew it in the same way. From the commencement of the christian era the names foremost among the benefactors of mankind are the names of christians. Often they are the only names. If we look at the unlimited and unflagging labours of the apostles

and first christians for the good of their race, we see proof that religion was with them a spirit of love. And the names of many of our own day, such as Howard, and Clarke, and Buxton, and Williams, and Knibb, who differ from thousands only in being more conspicuous in the same vocation, attest, that what religion was at first it is still.

And what a beautiful illustration of the "spirit of love" was the conduct of these devoted men. "Greater love hath no man than this, that a man lay down his life" for his fellow men. They must have felt that in going to such a region it was far from impossible that they should be called to lay down their lives. They were actuated solely by love to the souls of men. There was nothing but the spiritual condition of the inhabitants that could possibly have attracted them. It was not that they were insensible to the endearments of home, to the claims of parents, and wives, and children, and friends, or that they loved them too little, but that they were actuated by a love yet more divine. They felt the force of these ties—the remembrance of the loved ones left behind was, as we have seen, most vivid among the latest thoughts of their dying leader, and his committal of them to God, has the utmost pathos of tenderness. There was then, in addition to sanctified natural affection, a far higher and more disinterested love. Both were a part of the "gift of God" that was in them.

It is declared to be *the spirit of a sound mind*. The word literally means a sober mind, that is of prudence and discretion. It denotes a mind rightly balanced and under right influences, which sees things in their true proportions and relations, and acts, not from feverish excitability, but calmly and healthfully. And this third element in the spirit of piety is a very important one. Without it christian character would be

defective, and the christian a man who could not be relied upon. Just because religion is such a powerful principle, because it lays hold of *all* the strongest feelings and emotions of our nature, because it impels to action so energetic and decided, is it the more needful that it should furnish some counterpoise, and supply a power of self-guidance and restraint. And it does this. Whenever religion exerts its legitimate influence, it teaches men not only to feel deeply and act energetically, but to act prudently. It is the "spirit of a sound mind." It does not teach to expect ends without means, or the right kind of means. It does not warrant, in the acts and enterprizes to which it impels, a disregard of the provisions and precautions which are ordinarily needful. It does not foster a presumptuous reliance on supernatural aid, where natural help would suffice, or the expectation that the natural course of events will be broken.

When christians are really rash and imprudent (for it is not every such censure which is deserved) they owe it to temperament or wilful heedlessness, not to religion. Indeed, so far it is a proof that grace has not had its "perfect work." If we again look at the history of the church, we shall find that such men as Paul, who have been the most striking examples of the power of piety, have not been inattentive to little things—have not disregarded necessary precautions—have never made faith a cloak for the presumption of idleness. On the contrary their power has been owing in part to the fact that they were pre-eminently men of prudence.

We will not admit, therefore, the representations of those who, while they allow the tendency of piety to produce a certain kind of goodness, ally it nevertheless with weakness. It is not feeling merely, nor enthusiasm, nor fanaticism. It is the "spirit of a sound mind." There is not a book in the world, and we might

safely defy man to make one, more replete with practical wisdom, the wisdom needed for this sphere of things, than the Bible.

But it will be asked, Do you consider this disastrous expedition a full and fair illustration of this spirit also? I wish distinctly to reply to this, and to say in candour that I do not. While I cannot sufficiently admire the moral heroism of the men, I regret that they perished, and the more that they perished in such a way. The blame lies somewhere, either of inefficient arrangements, or remissness in carrying them out, or of both, but what it is, or where it must lie, I cannot undertake to say. It may not, possibly, have been more than an ignorance of the commercial considerations involved in the forwarding of the supplies, and, consequently, of a very serious difficulty which lay in the way. But however this may be, we cannot suppose that the party set out without the belief that the arrangements made would prove fully adequate and efficient, and with this belief there was nothing Utopian or chimerical in the attempt. The opinion of Captain Moorshead, who was sent by Government to investigate, and who has furnished the official report, is, that "there could not be a doubt as to the ultimate success of a mission there, if liberally supported." And speaking of Captain Gardiner simply as a brother officer, he adduces proof sufficient that he was far from destitute of strength of mind or of professional knowledge and skill,—“I beg,” he says, “to record my admiration of his conduct in the moment of peril and danger, and his energy and resources entitle him to high professional credit. At one time I find him surrounded by hostile natives, and dreading an attack, yet forbearing to fire, and the savages awed and subdued by the solemnity of his party kneeling down in prayer. At another, having failed to heave off

his boat when on the rocks, he digs a channel under her, and diverts a fresh water stream into it, and I find him making an anchor by filling an old bread cask with stones, heading it up and securing wooden crosses over the head with chains."

Let the imprudence, then, which existed be admitted, and the blame bestowed wherever it was deserved. Religion cannot fairly be made to bear the blame. It always asks as much for an exemplification of the spirit of a sound mind, as for the spirit of love and of power. It does not warrant the expectation that the consequences of imprudence or malarrangement, will be supernaturally averted. In this case they were not. But at the same time we must not give in to the heartless and flippant comments, which can see nothing in this transaction but the want of prudence. Faith and pru-

dence must be united. Faith must not overleap the boundary lines of prudence ; but on the other hand prudence must not so circumscribe faith that it cannot move. Many can see in this instance the want of prudence, and censure gravely or sarcastically, as the mood may be, who know little indeed, and little appreciate the faith and love which prompted these noble men. But noble they were, though in this point there was error and consequent failure. We will allow the caveat, but this shall not be the whole epitaph. They belong to earth's band of true heroes. They merit a loftier tomb and have earned a more undying fame than Alexander or Napoleon. Because they were *wise*, they "shall shine hereafter as the brightness of the firmament, and as the stars for ever and ever."

S. C. S.

TO THE GENERAL BAPTIST CHURCHES, ENGLAND.

FROM THE ORISSA MISSIONARIES.

BELOVED BRETHREN AND FRIENDS IN CHRIST JESUS,—At our last annual conference I was appointed to address a fraternal epistle to you, briefly noting the state and prospects of the Mission in Orissa. In discharging this duty, I cannot suppress the grateful conviction that though trackless oceans roll between you and us, yet you still maintain a lively interest in us and the work in which we are engaged. Indeed, the various epistles and other tokens it is our privilege to receive from one and another of you, furnish indisputable evidence of this fact, and we rejoice to believe that your interest will continue undiminished till we unite with you in the song of redeemed myriads before the throne of God and the Lamb. Be assured, beloved friends, that your every sentiment of affection is most fully reciprocated by us ; and we ever desire to feel ourselves so

identified with you, as to be affected by all that affects you, whether of a pleasing or painful character. We would rejoice where you rejoice, and weep where you weep, and unite, at least in spirit, in your every prayer that the work of the Redeemer may abundantly prosper among you.

We learn much of your state from the different Reports, Minutes, Repository, Reporter, &c., not to mention the many precious epistles with which some of you favour us, which not unfrequently lift the curtain, and give us an interesting view of things, both of a personal and domestic character, as well as others of a more general nature. From the same sources, most of you are doubtless pretty well acquainted with us and our affairs ; still as a collected view of recent matters bearing upon the interests of your Mission, may not be uninteresting, I shall briefly glance

at some of them under their leading features—the painful and the pleasing.

During the past few months, more of a painful character has transpired, than during any similar period in the history of the Orissa Mission. Till towards the middle of last year, I am not aware that any thing of a special nature occurred; but in June the cholera broke out and spread through almost the whole province, removing thousands from time to eternity, and among them several under the charge and guidance of your missionaries. In July we were called to mourn the removal of our dear sister Miller from her sphere of labour on earth. She was deeply interested in her work of teaching the young, and of visiting the degraded Hindoo female, and seemed to bid fair for many years of future usefulness, but he who not unfrequently leads his people by a way they know not, early removed the devoted wife, mother, and missionary from the labours and trials of earth to the rest and enjoyments of heaven.

In August, brother Wilkinson's health was so much impaired, that he was obliged to take a voyage to Madras, and thus his station was deprived of his valuable labours and co-operation for near six months.

Early in Jan. of the present year, a scene of almost unexampled sorrow was witnessed in the unexpected and apparently premature close of our beloved brother Lacey's devoted career. He had been honoured to labour more extensively, and so far at least as preaching to the heathen is concerned, more efficiently than any missionary who has ever been in the field; and we were fondly hoping that he would yet be spared for many years to this benighted province; but his Master beheld all his work and labour of love, and said, "Well done, good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Thus have we been bereaved of Oriya's most active and enduring missionary, and thus a void has been created which, humanly speaking, can never, in every respect, be filled. His mourning widow, the companion of all his missionary toil and care, is now on her way to her native land with two of her dear fatherless children. Beloved friends, we earnestly commend these sorrowing ones to your tenderest sympathy and care. It is for you, under God, to wipe away their falling tears, to soothe the anguish of their hearts, and to be to them, so far as can be, in the place of the husband and father they have lost.

About the same time, our highly esteemed friends, Mr. and Mrs. Bachelor, of the American mission, were obliged, in consequence of the ill health of the latter, to leave their station, Balasore, to re-visit America. They go *via* England, and will, we doubt not, be cordially received and assisted by you. Our sincere prayer is, that they may be graciously permitted to return to the scene of their valuable labours in this land. Our brother, you will remember, is a physician to the body as well as the soul, and as such has not only preached the gospel, but ministered to the diseases of thousands of your suffering fellow-creatures.

Turning our thoughts to our native ministers, I am grieved to have to inform you of the long and continued indisposition of our dear native brother, Dena Bundhu. He became unwell while out on a tour in Feb. last year, and has not been able to resume his labours; and we are not without apprehensions that he never may. In Feb. of the present year, while out on a missionary tour, our useful fellow-labourer, Balajee, returned to his home in a state of great mental aberration. We sincerely trust the malady may only prove temporary, though at present I am

sorry to say there appear no signs of improvement.

In addition to all the above painful events, death has removed seven of our native members. But for these we sorrow not as those who have no hope. We believe that they have escaped the corruption that is in the world, and are now for ever with the Lord—that they have only exchanged the church below for the church above. Ten others who had dishonoured their profession have been excluded, and eleven more have removed, some of them to England, and others to other stations, where they cease to hold communion with us. It should, however, be understood that most, if not the whole of the latter number, hold on in their christian course, and are as much related to Christ as if still numbered among us.

Before leaving this part of the subject, there is another matter to which I ought to advert, but only so far as it shows a reduction in the number of your agents in Orissa. I allude to the removal of our dear and valued sister, Miss Collins, now Mrs. Süpper. For six years she perseveringly devoted herself with zeal and efficiency to the instruction of the young in the female asylum at Cuttack, first in aiding sister Sutton, and afterwards sister Buckley. Her marriage with a very estimable missionary brother in connection with the Baptist mission in Bengal, has led to her removal to another sphere, where we trust her labours will be eminently blest by the great Head of the church.

I fear, beloved friends, as you have passed from one paragraph to another of the above generally gloomy catalogue, you have been ready to exclaim, "Surely God has forgotten to be gracious to Orissa!" Still, you will not forget that this is but one aspect, and that there is yet another which may, at least to some extent,

relieve this dark picture, and furnish some reason to thank God and take courage.

We would, then, refer to the consoling fact with which, brethren, you are well acquainted,—that however great may be the interest which you and we feel in the prosperity of the mission, the Lord of the harvest feels an infinitely greater. We cannot, therefore, but infer that all his dispensations, both of providence and grace, are designed and adapted to promote its interests. True, indeed, we may not be able to see how these things can be, but this does not alter the fact. It is but little that finite beings are allowed to comprehend of the dealings and ways of the infinite Jehovah, and, therefore, it frequently happens that the very things which we pronounce, with the excited sorrow and anguish of Jacob, to be against us, are combining and working together to effect our greatest good. It not unfrequently happens, too, that like the children of Israel, we experience the greatest oppression and affliction when our deliverance is nearest at hand. This great fact, brethren, cannot be too strongly impressed on your mind and on ours, that as children of faith, we have to "walk by faith and not by sight." Hence, then, we would bow with adoring reverence and submission to the providence that calls for a season our beloved fellow-labourers from their work, and that removes for ever from this scene of care and toil a dear sister, just prepared to enter with increased efficiency upon her duties among her degraded sex, and a devoted brother, who, with the exception of one short visit to his native land, ceased not for twenty-eight years to proclaim among the heathen, Christ crucified for sinners. Let us not be so swallowed up of grief at his removal as to forget to adore the goodness of our God in sparing him in the field so long, and

so abundantly crowning his labours with success, both in the conversion of sinners and in bringing out an efficient band of native ministers to proclaim the Saviour whom they love. Neither should it be forgotten that God has permitted two of our brethren, Sutton and Wilkinson, with their beloved companions, to return in renewed health and strength to their former spheres of labour, from which sickness had removed them for a season, the former to England, the latter to Madras.

It may be interesting also to state, that our American friends in northern Orissa have been cheered and encouraged by the arrival of a devoted young lady, Miss Crawford, who is now diligently employed in the acquisition of the language, and in instructing the young.

Another encouraging fact which we would bring to your notice, is that notwithstanding the sickness, death, and removals which have taken place, the gospel was, perhaps, never more widely diffused in Orissa than during the past year. Whenever circumstances permitted, the brethren, European and native, were all abroad in the wide field of their labour. Their journeys amounted, in the aggregate to thousands of miles, and hundreds of thousands of immortal beings heard from their lips the word of everlasting life, while tracts and Scriptures were extensively distributed. It is not, perhaps, also, too much to state, that there never was a year when a greater amount of feeling and serious enquiry was exhibited. It is true, indeed, that much of the result remains yet to be seen; but it cannot be that the good seed of the kingdom shall be scattered abroad in vain,—that they who go forth weeping and bearing precious seed, shall return and not bring their sheaves with them. We may also refer to the fact, that during the year nine who had dishonoured their profession were brought to a right mind, and were restored to the church, while twenty-one others were admitted by baptism. Several others are desirous of being united with the Lord's people, and others are asking what they must do to be saved. Each of the churches in Orissa could furnish pleasing instances of this kind.

It may not be improper, also, to advert to certain acts of Government, which have an important bearing on the interests of the mission. Thus, for instance, the liberty of conscience act gives a convert a legal right to his family and property, which before the passing of this act, he could not claim, so that a Hindoo is now no longer liable to be disinherited by becoming a christian. The endowment to Jaganath is also, we trust, in a fair way for being abolished. During the past year the Draft of an Act on this subject was published; and though it has not yet been passed, we cannot but hope that it soon will be, and thus the foulest blot on the British Government in India, and one of the greatest obstacles to the spread of the gospel in Orissa, be removed. And lastly, by a tardy piece of justice, the Government has passed the Marriage Act, which enables Dissenters to perform their own marriages as in England. We hail these public deeds as tending to the furtherance of the Redeemer's kingdom among us.

Other subjects might seem to demand a passing glance, but I fear I shall have sadly wearied your patience already. Especially will it be observed that I have said but little on the prospects of the mission. I have done so because prospect implies futurity, and futurity, uncertainty. We can, therefore, but hope and pray that the day will dawn when Orissa's millions shall prostrate themselves at the feet of Jesus.

I feel that I cannot close this epistle without especially urging upon you the importance of so identifying yourselves with us as to feel that whatever affects us, of necessity affects you. This will lead to the desire to become more intimately acquainted with all our operations—to feel more intensely in all that distresses or encourages us, to pray more ardently to the God of all grace to bless and prosper us. It is a fact which few will be disposed to controvert, that the principal object of *some*, in reading the Observer, and other missionary publications, is to gratify a kind of morbid curiosity about something foreign, rather than to enter with the missionary into his peculiar trials and difficulties, his joys

and consolations. Hence, with such persons, communications which are destitute of the marvellous—some strange incident, or ludicrous anecdote, are carelessly perused and quickly forgotten. Only let them feel that they are one with us, and our joys will inspire them with gladness and thanksgiving, and our trials and afflictions will lead them with tears to a throne of grace; they will feel, at least in measure, as we feel, and pray as we pray.

Another subject which I wish to urge upon you, beloved friends, is, that of strengthening our hands by sending us additional help. Near seven years have elapsed since you sent us one additional missionary: some are dead, and others you cannot expect to live long, or at all events to remain long without seeking the invigorating influence of their native clime, so that without more help you can be at no loss to foresee what in a few years will be the inevitable result. God has committed to you, my brethren, the occupancy of this wide and deeply interesting field. You have received it at His hands, and given Him your solemn pledge and vow to cultivate it; but this you cannot do unless you, at least, repair the breaches which sickness and death are making. God has given you the means. You have the men, and the money to support them, if you will only use it. You cannot invest your capital more securely, nor insure better returns. Other speculations may fail and leave you destitute, but this can never fail. God, the eternal God, insures its safety and success.

Lastly, let me add a word to our young ministers. Do you, my dear brethren, feel quite satisfied that you are where you ought to be?—that you are doing right in staying at home? I believe not a few of you are really in doubt on this point, and often feel unhappy in your own minds. You know you do. The thought that you ought to preach the gospel to the heathen,

often haunts you in your walks, in your study, in your closet, in your pulpit, and even in your bed. You are obliged to do violence to your own feelings and to your solemn convictions of duty, by putting from you these heaven-born emotions, and yet you are unhappy—you will, you must be so, and I pray God you may be more so, till with your whole soul you say, "*Lord, here am I, send me.*" I know you try to palliate your conduct in this matter. You don't know if you are qualified—whether the committee would send you if you were to offer yourself—whether it would not injure your prospects at home, if you were to offer yourself and not be accepted—you would feel ashamed if you were refused after presenting your name to the committee—and a thousand other thoughts whose origin is from beneath, force themselves upon you. Brethren, seek strength from the Lord. Study his will and leave all consequences, and then and not till then will you be happy men. If you offer yourselves with sincere desire and prayer to go where your divine Master would have you go, you will feel, whether accepted, or otherwise, you have discharged your duty, and you will experience the blessing of God in that it was in your heart.

To ministers, to members, to friends, to all, we say, help us; help us by your sympathies and prayers; help us by your more generous contributions; and help us, those of you who can, by coming to share in our labours, and to carry on the work when we are in the grave. Our time is short. You and we must soon give an account of our stewardship. Soon will the "soft peace-march beat. Home, brothers, home." The Lord give you and us grace to be faithful unto death, and then grant us the crown of life! I remain, beloved friends, in behalf of the conference, your ever-affectionate brother in Christ,
I. STUBBINS.

THE LONELY COTTAGER.—A pious cottager residing in the centre of a long and dreary heath, being asked by a christian visitor, "Aro you not sometimes afraid in your lonely situa-

tion, especially in the winter?" replied, "O no, sir, for faith shuts the door at night, and mercy opens it in the morning."

THE CHRISTIAN'S MISSION AND GLORY.

A CHRISTIAN is one who is a follower and believer of Christ; who receives the holy Word as a book of inspiration, coming from Jehovah; who trusts in its promises, respects its laws, and conforms his character, habits, and actions, to its principles. His lot is one of trial and suffering, happiness and joy. It is the duty of every christian to exhibit, not only in his conversation and character, but in the daily actions of his life, some apology for his existence. His life is one of continual battle against infidelity, superstition and error: an everlasting combat against the world, its pleasures, sensualities, vices and corruptions. It is part of his mission to extol the praise of Almighty Grace, who sent his own Son to bleed and die an atoning death, that we poor sinful creatures might obtain salvation; to point the trembling and languid eye of the sinner to the bloody tree; to pray with him, and for him, and to let his light so shine among men, that they, seeing his good works, may glorify his Heavenly Father, and also, to teach men by his example how they ought to live, and how to die, and how to surrender themselves up to the guidance of the Almighty, and to make it appear evident that renewed souls only can breathe the pure atmosphere of eternal life, and here on earth foretaste the bliss of heaven; by his faithfulness in the exercise of prayer to show that it is the only safeguard against the machinations of sin and Satan, to teach all men the power of ardent prayer:—

“Prayer ardent opens heaven, lets down a stream

Of glory on the consecrated home
Of man, in audience with the Deity!
Who worship the great God, that instant
joins
The first in heaven, and sets his foot on
hell.”

A christian should also be a worthy pattern of godliness, and of abstinence from all sinful pleasures—of temperance, meekness, and patience under injuries; and brotherly-kindness, charity, parental and fraternal regard should characterize his whole conduct.

Oh! what is the christian's glory? What are his triumphs? The earthly

triumphs of Cæsar, Alexander and Napoleon, in comparison with his heavenly one, are as nothing! Let us glance awhile at the warrior's glory. Let us list a moment to the firm tread of the war-horse. See!—The hostile armies drawn up in glittering array, ready at the command of their chiefs to advance to battle. Hark!—The shrill echoing blast of trumpets rings out the battle's note. The thundering charge of cavalry is made. The cannons vomit from their iron mouths thunder, fire and smoke, spreading desolation around as a whirlwind. By some happy military manœuvre on the part of one of the commanders, the other is overpowered and defeated. Thus ends this scene of carnage! The victors, elated by their triumph, hasten home laden with spoil, to receive the congratulations of their countrymen. The triumphal arch is erected for them, and a bronzed monument is erected in commemoration of their deeds of valour and heroism. They are greeted with applause wherever they go, and the sovereign hastens to bestow on the commander the order of knighthood. But let us look a little further. We will visit this scene of carnage and desolation the day after the battle. Let us listen to the groans of the wounded and the dying, or the pangs of some poor wretch who has spent his life in cursing his Maker, and who now bitterly laments his folly, exclaiming, “Alas! it is too late.” We will penetrate still farther. Let us enter yon smiling cottage, made desolate by the death of a husband. Oh! what heart-rending shrieks of grief fall upon our ears, and truly we can exclaim with the poet,

“Ah! monarchs, could ye taste the mirth
ye mar,
Not in toils of glory would ye fret,
The hoarse dull drum would sleep, and
man be happy yet.”

This is the warrior's glory! It passes away like a phantom, and is forgotten. The halo of glory that encircled his path is buried with him in “death's cold tomb.”

Now let us turn to some healthier element for which our souls have so

intensely panted and throbbed. The christian glory is before us, clothed in the snow-white robes of immortality. We have seen the ephemeral glory of the warrior, now let us turn from such deadly scenes. Let us behold the christian's glory—the warrior of the cross, who fights the battles of the Lord, repulses the advancement of sin and Satan, and invites all men to enlist under the banners of the cross to combat with the legions of hell. His glory consists in his righteousness. It is not of earth, but of heaven. It is not of the good-will of his earthly king, but the everlasting favour and blessing of God. Though he may live and die in poverty, and be mocked and scorned of all men, yet his glory ascends with him, and plays with a halo of light round his brow, when the warrior's glory is buried in oblivion. His glory is not the ephemeron of a day—the passing sunshine of human favour, but the smile of God, and an eternal emanation of never-ending joy. The plea-

ures of sitting in those blissful regions and singing symphonious anthems to the Eternally Blessed One. But, if this is the christian's glory, what must be the glory of the Messiah? What are his triumphs? His glory is the "full blaze of Divine perfection." Death and hell are chained to the shining wheels of his golden car—the triumphs of his glorious victory. He ascends his crystal throne, and receives accessions of holy spirits, while myriads of blood-bought and blood-washed sons of men hasten to do him homage, and lay their crowns at his feet. How all the "blest sons of light" celebrate his triumphs in a universal song of joy! If such, then, is the glory of the Messiah, and of the christian, let us all strive to serve our Maker here on earth, that we may join the myriads of angels in their homage, and swell the praise of Jesu's name in those ethereal regions.

Loughborough.

E. G.

"WATCHMAN, WHAT OF THE NIGHT?"

ISAIAH XXI. 11.

The sky is black with many a cloud,
The earth is wrapped in gloom,
And distant thunders mutter loud
Dire prophecies of doom;
Strange spectral forms around me glide
Of sin and darkness born;
They haunt me through these midnight
Oh when will it be morn? [hours;
These mournful, wandering, midnight
In murmurs sad and low, [winds,
Are whispering to my weary soul,
Of crime, and want, and wo.
Dread secrets of the fearful night
Their ghostly tones unfold—
How long, O watchman, ere the morn
Will ope her gates of gold?
This darkness presses on my soul.
It is so dread and deep;
And through the long and weary hours
A sleepless watch I keep.

With aching eyes, I wait to see
The first faint dawning ray.
O watchman, tell us of the night,
And when will it be day?
Hark! hark! I hear the watchman cry,
"E'en now the shadows flee,
And flashing up the starless sky,
The rising sun I see."
I hear a voice whose trumpet tones
Have pealed creation through—
"Rejoice, O ransomed earth, rejoice!
For I make all things new!
Full long, the land and waves have groaned
Beneath a weight of wo,
Full long have death and darkness reigned,
No more shall it be so.
Thy deserts dressed in Eden bloom,
And bathed in fragrant dew,
Shall smile beneath the morning Sun,
For I make all things new!"

LITERARY SELECTIONS.

CHRISTIANITY AND MEN
OF GENIUS.

VOLTAIRE.

THE history of popular delusions would be an interesting and instructive book. It would, however, be little else than a history of priestcraft, for which, in our day, a new name has been found—Puseyism. It is truly astonishing how the human mind has been willingly imposed upon by mere shams; and the more so to us who can see their absurdities without being fully able to estimate the power of the varied influences that prepared men for being deceived. The bold impudence of the authors and advocates of these delusions almost passes credence. Yet there have ever been found men of genius, of piercing thought, of daring spirit, to do battle with them; and although their weapons may not have been drawn from the armoury of truth, they have done some service in shaking the confidence of the popular mind in current fallacies.

The enormities of the Papal religion in France in the early part of the last century, and the childishly superstitious bigotry of the imbecile Bourbons, had prepared the popular mind for some great demonstration of the hatred and contempt which had arisen against them. Of all great shams, perhaps none was greater than that of the deification of Reason, in the midst of the turmoil and anarchy of the first French revolution. Not that this high attribute of mind deserved not exaltation, and at that particular juncture most of all; but because the thing deified was the feeble, faulty production of men who had spurned from them the very quality or thing they boastedly professed to worship.

D'Alembert, Diderot, Voltaire, and others of their kind had lived and died; but their writings remained, and slowly but surely leavened the people into a mass of contemptuous infidelity of the Roman Catholic religion; and lured them on to the perpetration of that grand masterpiece of infatuated conduct. Perhaps no man did more to bring it about than Voltaire. Such occurrences are

usually the fruit of long, tedious growth. Like our own "glorious revolution," that sent the faithless, imbecile Stuarts to reap the reward of their doings in exile and infamy, and which had its origin in the good seed of liberty sown in the days of the Commonwealth, the enshrinement of the new goddess of the French revolution was the legitimate fruit of principles which had silently, yet surely, taken hold of society, and against the development of which the prevalent religion afforded no sufficient obstacle.

The true stamp of genius is upon all Voltaire's writings. He occupies a middle position among the infidel philosophers of the last century. Faith and trust in anything, human or Divine, was to him a mark of dull-headed weakness, and only deserving of ridicule and contempt. He had none of Rousseau's conservatism, none of his deep-toned feeling, none of his devout aspirations after the beautiful and the good. He had not the depth of malignity and bitter hate of all things great and good as had Diderot, and less confidence in his own avowed principles than that bold, superficial disbeliever in everything superhuman. He ridiculed, on the one hand, the coward, half credulousness of the disciples of Rousseau; and on the other, the pretended earnestness and fanaticism of Diderot, and avowed atheism. His want of earnestness left him very partially informed on many of the subjects on which he wrote. It has been said of him, that "he half knew everything, from the cedar of Lebanon, to the hyssop on the wall; and he wrote of them all, and he laughed at them all."

His personal history is curious and interesting, and fraught with instruction to the mind taught to distinguish between the real and the apparent, and to estimate moral questions in the light thrown around them from the cross of Christ. Whilst yet a child, he could repeat from memory the whole of J. B. Rousseau's "Moisade." This irreligious poem must have warped the tender mind of its almost unconscious repeater, then only five years of age. If, instead of such a

production he had learned the story of the Cross, and been taught to sing some of those sweet little songs of Zion that are entwining around the hearts of our children, like cords of love binding them to heaven, most probably the world would have been spared the insult inflicted upon it by his contemptuous history of the delusion styled Christianity; more correctly, the history of its abuse; nor would he have uttered the vain boast, that in half a century the author of Christianity would be put upon the shelf of the antiquary with Jove, Mercury, Mars, and Mahomet. "I am tired," he writes, "of hearing it said that twelve men were sufficient to found Christianity. I will show the world that one is sufficient to destroy it."

When a boy, Voltaire lived with his godfather, a priest of loose morals and sceptical opinions. He there saw much of the secret workings of a system that denounced as infidel any one who doubted the dogma of transubstantiation, or dared to question the power of absolution; of a system that held it to be service rendered to God when the Protestants of his country were exterminated in 1572; of a system that approved of the conduct of its priests when they cast a boy of eighteen years of age into the flames, charged with laughing at their childish mummeries as they passed in a street procession; of a system that almost wholly obscured the gospel, and could therefore present no satisfactory answer to the universal question, "What shall I do to be saved?" It produced its natural effect upon his young, acute, thoughtful mind, ruled as it was by an ardent, unconquerable love of liberty of thought and action, and wholly destitute of that cringing imbecility that receives popular systems and opinions in the lump, asking no questions for conscience' sake. He was one of the thousands who, ever since the origin of that mystery of iniquity in the fourth century, have been reckoned "infidels," and who have remained such, through the gross errors of the Papal Church. It is a remarkable circumstance in Voltaire's history, that his first published work was "a religious poem," written to commemorate the decoration of the

altar of Notre Dame by the superstitious King Louis XIV.

At the age of nineteen he issued his first declaration of war against the priesthood in the "Edipe,"

"Our priests are not what a vain people think—Their science springs from our credulity."

At that day the Bible was, as it is now, a proscribed book in Roman Catholic countries, and its simple perusal was reckoned a sin, which only confession and absolution could atone for. We may assume, however, that Voltaire was not wholly ignorant of the irreconcilability of much that it contains with Popery and Marianism. In his "Discours sur l'Homme," he exposes the absurdity of substituting vain ceremonies for holiness of life: of supposing any merit to attach to ascetic abstinence from the bounties which the Deity has kindly provided; and utters a fine panegyric on the character and conduct of Jesus Christ, in contrasting these with the debasement and frivolity of the priesthood. There are many passages in his writings that are expressive of exalted conceptions of the creative wisdom and power of God. One of these is very fine—

"All these vast realms of azure and of light,
Fruit of an empty womb, of nothing formed,
Not compass guided, on no pivot turning,
Cost scarce the utterance of a single word."

Many passages, however, of almost an opposite character to this, and which seem to convey a feeling of hatred and disgust of the Divine Being, might be quoted. But in these he appears to be speaking of those views of God which prevailed in the system of religion by which he was surrounded; and which, along with rejectors of divine revelation, all true Christians disbelieve.

It is a melancholy reflection that the ablest works of many of the greatest minds—Rousseau, Voltaire, Byron—are morally the worst. It has been remarked, that "it seems as if their prurient nature had been affected by a bad, but criminal excitement to make them exert themselves." The power placed at their disposal by the bestowment of genius, and which enabled them to benefit their kind beyond ordinary mortals, also enabled them to do more mischief. Not that these men lived in vain. We require

to be taught rightly to estimate the loveliness of virtue by having the loathsomeness of vice exhibited to us. The sins of God's peculiar people are written for our learning. The destruction of the old world by the flood, and of Jerusalem under the Romans, were merciful dispensations to all future generations. The causes, occurrences, and consequences of the French revolution are instructive chapters in the world's history, and ought to spur on the energies of every christian's soul to give to the world the only preventive to like occurrences. The father of all Voltaires of all time did a good work unwittingly, when he proclaimed his infidel doctrines in the ear of the Son of God. The first eleven verses of the fourth chapter of Matthew present the germs of the two great principles that actuate mankind, and from which the friends and the enemies of the gospel must ever draw their arguments. Intellectual pride, all error in faith and practice, priestly dominion, sensual debasement, lie condensed in the devil's brief but comprehensive summary of sin there given. All truth, love, and holiness are included in the reasons of dissent there given by him who was "the Truth."

Many very apochryphal stories are told of the horrible death of Voltaire. He seems, however, to have passed out of time in ordinary circumstances, and to have betrayed little or no concern at the prospect of his change. He was anxious to be buried in the full rites of the church he had exerted all his energies to ridicule and to destroy. By the dishonest favour of a lax priest he received a certificate of Christianity, but some, more jealous of their faith, disputed his soundness, and he was subjected to the usual tests of belief in the Roman Catholic faith. It has been said that on being required to acquiesce in the doctrine of the divinity of Christ, he indignantly repudiated it, and the certificate was refused. This, however, is somewhat doubtful: for it has been alleged that the priests, in order to stamp his character with the foulest blot, misrepresented the grounds of this refusal, which not improbably were those of dissent from the peculiar doctrines of their church of a less fundamental na-

ture. However this may be, there is, alas! no reason to doubt that he died as he had lived, an infidel.

The history of this man of genius is fraught with instruction. He allowed the errors and abuses of a false system of religion to poison his mind as to christianity, which he probably had neither the wish nor the opportunity to understand. Thus it is with many in our own day. And what is the remedy? Error can only be dispelled by truth, as darkness by light. Inattention and unconcern respecting the realities of the gospel can only be removed by instructing men as to its true character and tremendous import. Our duty is to spread the truth, in imitation of the example of our blessed Lord, among the most debased and the most moral; among the learned and the unlearned; to prove to men that the Word of God teaches not what many say it does, who make void the law by their traditions, but the highest reason, the purest love, the holiest life, and all these by means beautifully adapted to secure the sublime ends,—the glory of God and man's highest happiness. Here men capable of the profoundest reach of thought, searching for a satisfactory object of worship, may find the infinite reason in God, and bow down in true and grateful adoration as they contemplate all the perfections of the Deity blended in the light of life that streams from the bleeding wounds of the dying Immanuel.

The only satisfactory argument against a world's infidelity is to be found in the cross. Jesus, the way, the truth, and the life, is the precise object that will satisfy the longing desires of man for peace and rest to his soul. It is the want of this that causes men of genius to waste their giant energies, and to do the world but little service. The reason why the church has so seldom received benefit from the intellectually great, is not that God has predestinated that not many wise nor many thus great should adorn and bless his people, but it is that professedly christian communities have so seldom put on those beautiful garments of Christ's spouse, given, among other purposes, for the great one of alluring back to God every truant heart.—*From the G. C. N.*

OUR MONTHLY BOOK TALK.

No. VI.

(Continued from page 329.)

MEMOIR OF THE LIFE OF RICHD. WINTER HAMILTON, LL.D., D.D.

BY WILLIAM HENRY STOWELL, D.D.

London: Jackson & Walford, St. Paul's Church-yard, 1850. Octavo, pp. 498.

OVER the sleeping dust which lies in the cemetery, Woodhouse-lane, Leeds, a handsome monument is reared. More than a year ago we stood before it with the feeling that we were treading on christian classic ground,—a few feet from a good man's sepulchre. But of him what did it say? "He is not here,"—*Emigravit!** He had here "no continuing city," therefore he went forth to seek one better and eternal, into which we hope and believe he has been received. Like Brainerd, he had been "living on the sides of eternity," and he was prepared when his Saviour's voice was heard, to go in thither and be for ever with the Lord. And now what shall be said of him? To catalogue, much more criticise his multifold and multiform productions, would be an unwise, and the latter half, a daring task. Every one who has read half a page of any of them knows what his style was. It was elaborate and ornate. Why? He was very rich in ideas and very rich in words; and it was natural for him—it was only consulting his own view of fitness—to lodge grand thoughts in ivory palaces, and clothe them like princes. This embellishment may have been overdone at times. Kings don't always carry crowns upon their heads and sceptres in their hands, but Hamilton was never guilty of misfitting his words as some "fine" writers are; the decorations were always in the right place even when they might have been spared—and not for ostentation, but to ease himself, was he so lavish of them. What the mind is, the style must always be to some extent—the organ cannot avoid imparting its stately swelling tones to every tune

that is played upon it, and though a flute might play the same music, who complains that the organ always retains the organ sounds? But if from the grandeur of his mind [Hamilton's style was elaborate and ornate, who does not admit that it was forcefully *emphatic*? His thoughts and emotions came in strong pulsations, but their spoken and written utterance was modified by the other peculiarity of his genius. Hence the irregularity of his sentences,—some short, abrupt, rugged; others long, concatenated, and highly wrought. There are some that look like rocks hurled up by a volcano; and then some present themselves "polished" and arranged after the similitude of a palace; and no wonder:—power there must be, if it be seen alone; but power joined with splendour could not long be absent. And in this we see the will and might of a giant, who would prefer throwing the *glittering* spear, but must throw something heavy before he will be idle. The great energy of great strength—an elephant not asleep, but at work—this is seen in all that Hamilton did; it was the great characteristic of his intellect; it was this that made him what he was, and not the magnificent trappings for which he was applauded, censured, envied! Even in his lighter effusions, some of which were printed in his *Nugæ Literariæ*, this is apparent, where he does not wish to amuse or inform so much as to influence—and in his more serious efforts *might in motion* is the conviction on the observer's mind from first to last. This it was which gave Dr. Chalmers his renown—and in a mind of this order where the imaginative faculty is large, there is an extraordinary ability to make what is feeble potential, and common seem astonishing; it swells the seed into a tree, and expands the atom into a universe. "His writings," observes Dr. Harris,

* This one word is said to be the inscription extant on some churchyard-stone. The wide circled system and spirit of faith which it enfolds would have gained Dr. H.'s hearty approval.

“abound with instances of this impulsive and originating power. A Hebrew idiom was for him electrical with inspiration; a cant scriptural phrase was an asterisk, a finger pointing to the depths of immensity; a parenthetical hint was a world suspended in space; a seemingly vague, barren expression, like many a dull-looking pebble to the geologist, was pregnant with systems, and gave up to him extra-mundane secrets—became a test

on which he would lecture and expatiate until it had amassed glory in his hands.” This is the alchemy of genius—the faculty of seeing and shewing what an ordinary thing *can* be made.

As a public speaker, in and out of the pulpit, few men have more realized the dazzling picture Tupper has drawn of a power and a “joy which the parasites of pleasure have not known.”—

“Behold, what fire is in his eye, what fervour on his cheek!
That glorious burst of winged words, how bound they from his tongue;
The full expression of the mighty thought, the strong triumphant argument,
The rush of native eloquence resistless as Niagara;
The keen demand, the clear reply, the fine poetic image,
The nice analogy, the clenching fact, the metaphor bold and free,
The grasp of concentrated intellect wielding the omnipotence of truth,
The grandeur of his speech in his majesty of mind!
To hold the multitude as one breathing in measured cadence;
A thousand men with flashing eyes waiting upon thy will;
A thousand hearts kindled by thee with consecrated fire;
Ten flaming spiritual hecatombs offered on the mount of God!”

His moral qualities were of the right royal kind. “Without envy,” he was, and “without hypocrisy.” From a boy he was very truthful. When justly accused of some mischief, he would say, “with calm eyes and open brow and manly bearing,”—“Yes, papa, I did it, but I am sorry of it!” Generosity of sentiment and deed was his favourite element.

He disported himself in love. His heart was as capacious as his head. He gave to all the social affections their due, and with that diadem of them all, sympathy, he was ever ready to crown himself. In Dr. S.’s memoir, copies are given of some consolatory letters he addressed to mourning friends, and they are treasures indeed. They embalm the tenderness of genius, and the genius of tenderness. To Dr. Harris, on the death of his wife, he wrote,—“Never have I bowed the knee since those tidings reached me, never have my sorrowing family surrounded its altar since, but your image has been present, that we might weep with you and pray for you. I knew not what intercourse to attempt. Once I thought to send the blank with my simple signature, that your full heart might inscribe in it letters of your own. It might have said all you wished it and no more.” To Mrs. Payton, on the sudden death of her husband, Rev. C. Payton, of York,

he thus soothingly writes:—“Yours is indeed the wound. To obtrude comfort is really to oppress affliction. Rather, my excellent friend, would I confidently refer you to your own principles. They will distil a precious balm for you. They must be put to proof to ascertain their value. Sorrow and disappointment break the spikenard box, but until then the spikenard has not been exhaled. How little we know of the support of the gospel, save when nothing else is left on which to lean!”

With principles enlightened, incorruptible, independent, uncompromising,—with a reading extensive and diversified, the benefit of which was secured to him by a wonderful memory—with a learning elegant but never claiming to be profound—with an industry a pattern to all—blessed with these and more was Richard Winter Hamilton. Dr. Stowell adverts with perfect candour to the “class” of faults for which Dr. H. has been condemned, and by some in terms of scurrilous violence. On principle, and not for the sake of self-indulgence he accepted without reserve opportunities for social relaxation and recreation, and entered into them with a zest which made impressions derogatory to his piety on the minds of many. But Dr. Stowell rightly observes, “In all such judgments it would be well if

we could thoroughly understand both the kind and the degree of a man's constitutional professions, and the amount of self-government which must be practised by such person in order to attain the good qualities which he possesses whatever they may be." It is certain, however, that the consciences of not a few christian brethren were pained, not for him, but for others who they thought were being injuriously affected; and while freely conceding that his own devotional feelings were not impaired or sullied, we cannot but conclude that he should have made it a matter of principle to defer to them and deny himself. He could in no other way prevent his friends being hurt, and improper inferences being drawn by those who had not the "closest and most constant opportunities of being acquainted with his actual spiritual life." That he was experimentally and deeply holy is undeniable. When I came to know him," asserts Dr. S., "in those relations and in those habits which brought out the sterling attributes of his religious character, I found that he had attained to a maturity of christian experience which it is irrational to ascribe to a merely human origin, and of which I cannot conceive apart from much watchfulness and constant prayer. It is no breach of confidence to add, that he was very frequently the subject of most unreserved conversation between the late Mr. Ely and myself. He had known him longer and seen more of him, and he was in all respects more competent than I could be to form a judgment of his character. It was his unvarying opinion that Dr. H. was a most eminent christian." A few pages on, Dr. S. remarks, (487), "The most attractive themes to him were those which bore upon the improvement of our own hearts, and upon the maintenance of a sound theology. I shall never forget the tone of his mind, one day especially. I had been engaged for some time elsewhere, and not knowing that he was in his library, I entered it without knocking at the door. He was on his knees with his face buried in his hands upon the chair. He gave me no time either to withdraw or to apologize for the un-

witting intrusion, but immediately began a conversation on some literary question, and never alluded to what I am convinced was the habit of his retirement." In the sanctuary he was one of the most reverential and devout of ministers. How he realized the sacredness of his office every inflection of voice and feature told; and there were periods when the saintliness of his spirit seemed to betoken a special inspiration.

The testimony borne by Rev. Mr. Waddington and others, as quoted by Dr. Stowell, is of the most direct and decisive kind. Like Robert Hall, he had the power of sudden and complete self-concentration in spiritual exercises, and in a degree which seemed incredible to minds differently formed. This was most observable at times when at social parties he conducted family worship. Some could not then understand how the lips which had so lately been lighted up with the phosphorescence of genial wit and humour, could glow with the flame of a devotion akin to that which burns on high; but there was no reason to doubt in his case, that this facile change could and did occur; which affords, however, no presumption to any other person,—than it can be so with him. Peril, or worse, will attend making this a matter of self-experiment; and who can tell how much constancy and intensity of private fellowship with the Father of Spirits, joined with constitutional aptitude, had qualified Dr. Hamilton for this astonishing command over the springs of effectual prayer? He, only, who prays without ceasing, whatever are his other qualities, can associate very closely genuine devotion with acts which seem to possess, with it, little natural connection, or none. (Where the conduct has been morally censurable, of course an association or assimilation is impossible—contradictions will not coalesce.) But our remarks are running into the strain of a homily. Of Dr. Hamilton we must now take leave, praying that many such as he was in gifts and graces, may arise in these latter days of the church, to be, by their character and works, her ornament and defence.

Q. D. S.

A NARRATIVE FOR YOUNG PEOPLE.

A FOLDED LAMB;

OR, A BRIEF RECORD OF ONE OF MY BIBLE CLASS.

BY THE REV. J. BURNS, D.D.

IN the year 1849, a lovely, intelligent girl, of eleven years of age, the daughter of one of my hearers and christian friends, returned to London from Staffordshire, where she had been residing with a relative. She at once united with her sisters, in attending my Bible-class. Her manners were very engaging, her conduct quite exemplary; and she soon became an object of my affectionate regard. She was very quick and lively, yet gentle and meek, and shewed a very tender and loving spirit. She had been well trained, and read the holy scriptures with great correctness and propriety. Her voice was sweet, her enunciation clear and distinct, and her manner made it evident that in general she understood what she read. Her replies were apt, and in the main correct. She was very regular in her attendance, and evidently loved her Bible-class. She united great simplicity with considerable self-possession, and was neither foolishly diffident, nor improperly bold. I have often seen her in her recreations, and then she was lively and full of spirits, and as mirthful as any of her young companions.

She was loved very much by her parents and her brothers and sisters, and she loved them very much in return. She was always anxious to do all she could to please and help her mother, and to lessen her labour and fatigue. I think few persons could have known Clarissa Harris intimately without loving her. Yet in the midst of all this loveliness, there was no very striking evidence that she had fully given her heart to Jesus. It is sometimes very difficult to observe this in sweet and amiable children who have been brought up in a pious family, as was the happy lot of this dear child.

In January last she was sent a short distance from home to school with her eldest sister. Shortly after this she

became unwell, and returned to her own home. The disease became more severe, and at length she was confined to bed. When I first saw her I said that I hoped she would now endeavour to remember the holy truths she had been taught, when she quickly replied, "Yes, sir, at the Bible-class." I said, "Yes, and at other places." I then endeavoured to cheer and comfort her before I left her.

I saw her several times after, but she grew worse and worse, and at length was much wasted away. She had several medical attendants, and they all did their best to restore her to health, but in vain. Her sufferings were very great, both day and night; sometimes her patience seemed ready to fail, but generally she was meek and resigned to the will of God. She thought evidently much of death and another world, but seemed not to have much fear or dread of it. At one time, however, she appeared to doubt if God would save her, and I endeavoured to present to her the love of God in Christ Jesus, and to shew her how God desired to save her and make her happy for ever. The way of salvation by faith in the Lord Jesus she clearly understood, and I have no doubt felt it experimentally, and was sustained by it. The last time I saw her she was in great agony, but I felt persuaded she was not far from the heavenly fold; I prayed with her, and she uttered her hearty amen at the conclusion; I kissed her pallid cheeks, feeling confident that I should see her in the flesh no more. A few days before her death she had her box brought to her bed-side, that she might distribute little memorials to her sisters and brothers. Her money she gave to her beloved father as her contribution towards building a chapel for him, which had for some time been in contemplation. Her earthly career was now drawing near its close and soon she was to exchange her bed

of severe suffering for a mansion of light and glory. About midnight, or rather near two o'clock, a.m., on June 23rd, her parents having retired to bed in the same room where she slept, her father heard her commence singing, in a peculiarly sweet voice, that beautiful hymn,

"There is a land of pure delight,"

with the chorus,

"There we shall meet

At Jesu's feet,

And never part again ;"

and she proceeded to the verse—

"Sweet fields beyond the swelling flood."

Then her strength failed her; and in a few moments a peculiar sound was heard; and her father rose and reached her bedside just in time to witness her last breath, when her happy and emancipated spirit took its flight to the bright blessed land of which she had just been singing. Speedily her bed was surrounded by parents and brothers and sisters; but she had passed far away; and nothing now was visible but the poor worn-out and almost skeleton body of this precious child.

Her transmission from earth to heaven was thus most easy, and seems to have been exactly described by the poet, when he says.—

"One gentle sigh her fetters breaks;

We scarce can say she's gone!

Before her willing spirit takes

Her station near the throne."

Her dying song was very remarkable; is it not probable that her elevated spirit was permitted to gaze through the gates of the celestial city; or perhaps some of the bright and holy ones were hovering around her bed, sent by Jesus to convey her safely to the glorious fold. How true of this precious one, that she returned to Zion with songs of joy, and finished her earthly course with ecstatic praise. And thus, as she died in the holy service of praise, she has beyond doubt since then been joining the heavenly choir in adoring and blessing the Great Shepherd of the sheep, who had loved her, and given himself for her.

Dear Clarissa, only a short time before her death, gave me £2. 1s. 3d., which she and a younger sister had collected for the purpose of sending the gospel to the dying heathen.

On Monday, June 28, I attended her remains to their earthly resting-place in the Kensal Green Cemetery, and conducted the service for the occasion. There she now sleeps in Jesus, in full and blessed hope of having a part in the first and glorious resurrection to eternal life, through our Lord and Saviour Jesus Christ.

Her's was a death-bed never to be forgotten by any who had the privilege to visit her. Her mode of expression and power of thought were far beyond her years; and sympathizing christian friends, who from time to time visited, prayed and conversed with her, felt their minds instructed and their faith increased by the sweet testimony of this lamb of the Saviour's fold. To one she said, with a serene smile, "The Lord seems to be taking down my earthly tabernacle pin by pin: I think I shall very soon be released." To another, who during a period of temporary depression, endeavoured to cheer her by the repetition of many blessed promises suited to her case, she said, "I fear my depression arises from the desire for extended life that I often feel, but when my will flows into the divine will, and I am able by faith to say, 'Not my will but thine be done,' then I experience a great calm, and all is well. Oh! pray for me, that if I am not to recover, Jesus may be so precious that I may delight to do and suffer all his will." The gloom was only transitory; she was soon able to say, "Dear mamma, I think I can die happily: the cloud has been withdrawn from my eyes, and I see now that it was only a temptation of the evil one."

My dear young readers, read and meditate on the word of God as she did, exhibit a loving and obedient spirit to your parents and sisters and brothers. Attend the sabbath-school or bible class. Seek to know the way of salvation, as made known in the Gospel, and especially give Christ your whole heart, so that living or dying, you may be the Lord's. True piety is always lovely, but especially in childhood and youth. And you cannot possibly fear God or believe in Jesus too early; and you are not sure how very soon you may be called to lie on a bed of sickness, or to pass through the valley of the shadow of death; but if you are Christ's and Christ

is yours, all will be right for this life,
and for that which is to come.

There is a blessed, heavenly fold,
Where Jesus dwells on high ;
And there he takes his precious lambs,
That sicken here and die.

There, free from sultry heats and cold,
From sorrows, sins and pains ;
They drink from flowing streams of life,
And dwell on Canaan's plains.

No danger there, no woe, nor death ;
In verdant fields they roam ;
No longer wanderers on earth,
The Shepherd calls them home.

Who would not hear that Shepherd's voice,
And gladly follow him ;
And join the folded, holy flock,
Who dwell with cherubin ?

Soon all his sheep will gathered be,
Before his throne in heaven ;
And then to each and every one
Shall endless life be given.

FAMILY CIRCLE.

ABOUT LOVE.

How strange, mysterious, and most inexplicable is love! It is the atmosphere of love, which is spread over this vast creation, which makes it so bright and glorious; it is boundless, illimitable, infinite, ever-flowing love which breathes all around. We ask who is the fashioner of it? *God*, replies the voice of truth within us. What is God, then? And oceans and mountains, rocks and plains, mighty rivers and little streams, small birds and tiny insects tell us—*God is Love*. This is the truth; we feel it, and this is glorious. Love is seen nursing, sustaining, cherishing the tiniest animalcule of life, far down on the verge of microscopic being; wherever there is animal life there is *Love*. Look up, too, at those bright balls above, rolling through the deep dark space up there; how sparkling! they are majestic, too, in their silence and stillness. Why, they tell us they are mighty worlds, and that upwards, and still upwards, farther than eye can reach, other worlds are rolling and others and others, through boundless space. We ask whose are they? They tell us *God's*. Who made them to whirl there in all their mightiness? They answer, *God*. And what is God? They tell us *God is Love*. We feel it, and this is glorious. Is the spirit of Infinite Love, then, beaming over us ever? Is it not there that we may learn to love too? Let us *crush* this restless curiosity of ours, which is ever prying into the mysteries around us, and longing to *know*. Let this thinking power within rust and decay, and waste away and perish. Better this than that the faculty

of loving should become torpid and die. Better this than that this heart of ours should become encrusted in selfishness, thick and gross, so that no ray, warm and life-giving, can pierce there. It is possible to shut up our thoughts all within us, to make this self--this great, this all-glorious *self*--our mighty all--our idol. But is this happiness? No. Listen to the grateful chirp of the little bird you are feeding: it makes you glad, does it not? Yes. There is joy in making the smallest and meanest creature happy. It makes us glad, too, if we will but let it, to see the spirit of joy which is rife through God's creation; to listen to the song of the lark as he soars up, far, far up into the unfathomable blue; to see the butterflies sport in the sunbeam; to watch the wanton freaks of the lambs yonder; what glorious sport the frisky creatures have, as they hold their merry gambols on the rich soft grass! Yet there is a nobler joy than all this—a joy which thrills through the heart, and which is Christ-like. It is that of awakening high and holy thought within a spirit deathless as our own, pure and glorious purposes and longings, which shall tell on its destiny by and by, when millions and millions of the little years we have on earth shall have rolled over it, leaving that great unfathomable *forever* before. The joy of feeling that there are some spirits now mingling with us, who will be the better and the more glorious, through that mighty wondrous *eternity*, for our existence and influence here. Those young minds there, with all their embryo powers, that are one day to become so mighty, it is a glorious thing, surely, to make the warm young

thoughts rise upwards. They are happy now in all their freshness. Would you give them a glad—a glorious futurity? Teach them to love, then,—to love God—to love goodness,—to love God's creatures. A pious mother who writes to us is in the habit of teaching her many little ones, as a first text, '*God is Love.*' On one occasion, when she was well-nigh overwhelmed by the trials of the way, she retired to rest with a burdened heart. By the side of her bed reposed one of her tiny children. The mother was awake and restless. The infant turned, and lisped in its sleep the newly-acquired lesson, '*God is Love.*' This came like balm to the wounded spirit, and the mother repeated, Yes, sweet truth, but too often forgotten, '*God is Love.*' Here the weary mother found a safe resting place. Mothers! teach it to your children—*believe it yourselves*—Love fills heaven, for *God is Love.*

BUNYAN'S WIFE BEFORE THE HOUSE OF LORDS.

ELIZABETH, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release; and according to her relation she was told, "they could do nothing; but that his releasement was committed to the judges at the next assizes." The judges were Sir Matthew Hale and Mr. Justice Twisden; and a remarkable contrast appeared between the well-known meekness of the one, and fury of the other. Elizabeth came before them, and stating her husband's case, prayed for justice;—"Judge Twisden," says John Bunyan, "snapt her up, and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more." Elizabeth—"The Lords told me that releasement was committed to you, and you give me neither releasement nor relief; my husband is unlawfully in prison, and you are bound to discharge him." Twisden—"He has been lawfully convicted." Elizabeth—"It is false, for when they said 'Do you confess the indictment?'" he answered 'At the meetings where he preached they had God's presence among them.'" Twisden—"Will your husband leave preaching? If he will do so, then send for him." Elizabeth—"My lord he

dares not leave off preaching as long as he can speak. But could my lords consider that we have four small children, one of them blind, and that they have nothing to live upon while their father is in prison, but the charity of Christian people. I myself *smayed* at the news when my husband was apprehended, and, being but young, and unaccustomed to such things, fell in labour; and continuing in it for ten days, was delivered of a dead child." Sir Matthew Hale—"Alas, poor woman." Twisden—"Poverty is your cloak, for I hear your husband is better maintained by running up and down a-preaching than by following his calling." Sir Matthew Hale—"What is his calling?" Elizabeth—"A tinker, please you, my Lord; and because he is a tinker and a poor man, therefore he is despised, and cannot have justice." Sir Matthew Hale—"I am truly sorry we can do you no good. Sitting here we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the King for a pardon, or to sue out a writ of error; and the indictment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good." "Little do we know what is for our permanent good," remarks our author. Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and inspired by Him who touched Isaiah's hallowed lips with fire, he composed the noblest allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been

published by all the prelates of the Anglican Church.—*From Lord Campbell's Lives of the Chief Justices of England.*

I BELONG TO CHRIST.

I stood by the bedside of an aged negro, and, though a slave, he was free in Christ, and as such was respected and cherished by his master. Age had whitened his head before he had learned to love the Saviour and obey his holy precepts. It was in attendance on family worship, and hearing the Scriptures daily read, that his mind became enlightened and his heart touched by the Spirit of grace. Henceforward he lived for God; and when questioned as to his progress in religious life, his humble reply was, "I try to live by my prayer!" O, Christian, whoever you may be, that reads this simple, but expressive sentence, are you thus living? Do your prayers and life correspond? If not, then will this faithful, although obscure negro, reared in the forests of the far south, rise in the day of final account to put you to shame. But now the weight of ninety years pressed upon him, and death was at hand. With a cheerful trust he met its gradual approach; and when failing strength disabled him from enjoying prayer, or holding conversation, I said: "Do you still find peace?" He answered in the affirmative, and with effort, drawing up his hands and clasping them, he continued with a solemn feeling, "I believe I belong to Christ!" To his simple heart, the thought of being owned was natural; faithfully had he served his earthly master, looking to him as his stay and support amid the duties of his daily life, and the infirmities of old age; but now, that arm was no longer capable of supporting; and looking beyond the props of earth, he found strength in one mighty to save, in whose love there is neither bond nor free. Thus the humble cabin was lighted by the glories of Christian triumph, in the cheerful trust, the confiding heart with which this disciple met the last hour of life. May this humble believer's plea be ours, let us feel Christ's ownership in us; in joy or sorrow, in health or sickness, in life or death, and through eternity, may this be our individual boast, "I belong to Christ."

ENCOURAGEMENT TO PRAYING MOTHERS.

A gentleman, well known in the city of G—, as one "diligent in business fervent in spirit, serving the Lord," was in the habit of visiting an aged widow. She had an only son—a thoughtless youth, for whom she never ceased to pray. Her boy went to sea, which increased her care and anxiety relative to her prodigal. Voyage after voyage was finished, and his life spared, but still an enemy to God by sin and wicked works. She spoke of her poor boy to my friend with much openness, and also of her own experience in relation to him. Upon one of the calls of my friend she spoke with more than usual feeling, and said, "Well, I have written again to my poor son. While writing I remembered what is written of Hezekiah, who spread the letter before the Lord; I did so literally, on that very chair where I knelt, and the Lord gave me much nearness to himself while I plead for my poor boy, and besought his blessing on the humble effort I had just made for his salvation, in striving, in my poor way, to recommend the Lord Jesus in my letter as a Saviour in every way suited to his precious soul, and who was willing, as well as able, to receive him." Some time after this, my friend called and found this interesting widow on her deathbed. She was rejoicing in Christ—had a desire to depart to be with Him; her only wish to live was for her son, who up to that date seemed without God. Shortly before the widow's death, the sailor boy returned. He was soon found at the bedside of his dying parent. He asked her if she was afraid to die. She said "No; and if I had an assurance of your conversion, I could die now." "Well, dear mother," said her sailor boy, "you have your desire, and an answer to your many prayers now before you. The letter [of such a date, viz., the one referred to above] I last had from you, has been the means, in the hand of the Holy Spirit, of bringing me to the feet of Jesus; this is where I now am, clothed and in my right mind, and where I ever wish to be." It is needless to add that the feelings of the widow were in a measure like that of Simeon. She died soon after.

A HIGHLAND BAPTISM.

Connected with the Sacraments, Dr. Chalmers often told a favourite story about a highland baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there ran a small burn, or river, which, when he reached it was so deep and swollen with recent rains that he could not get across. In these circumstances he told the father to bring his child down to the burn side. Furnished with a wooden scoop, the clergyman stood on the one side, and the father, holding his child as far out in his arms as he could, stood upon the other. The service proceeded, and when the time came for sprinkling the babe, the minister, dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, "Weel, has't gotten ony yet?" Dr. Chalmers wondered what the great sticklers for form and ceremony in the sacraments would think of a baptism by a burn side performed with a wooden scoop.—*From Dr. Chalmers's Life. Vol. 4.*

ANOTHER BAPTISMAL SCENE.

I liked the party very much as a whole; and our tea was followed up by the baptism of the younger children, which was laid upon me with the full consent and approbation of Mr. Haines, their clergyman; it was a very awkward affair—one vexatious boy of fourteen months was kicking and sprawling and laughing during the whole of my address, and then to complete the thing, the bairn instead of being held out to me horizontally, was held out perpendicularly, so that I could not apply the water to the face of it but by touching its brow with my wet handful, and letting as much as I could trickle down. The child (Alexander Robert) thought I was playing with it, and got up with a great guffaw of a laugh as the water flowed down its cheeks. I learned afterwards that the Independent ministers, like the Episcopalian, take the child in one arm and baptize with the other—a thing which I could not have managed, and more especially with a boy so active and athletic as he was. This explained, however, the perpendicularity of the presentation by the father. *Ibid.*

"IS YOUR FAITH AS STRONG AS THAT, MOTHER?"

In a small cottage on the southern shores of the Baltic lived a pious widow named Bertha Schmidt; and a pretty picture in summer was that little dwelling, peering out from the embowering vines and flowers. While looking upon it, a stranger would admire the perfect tranquility reigning there, and the grace too, with which humble poverty could invest itself. Now and then it happened one could get a glimpse of the good old dame herself sitting in the open door—in her high-backed chair and her Bible in her lap—so neat, so primitive in her attire, with such a saintly calmness in her withered face—the whole picture was one of quiet happiness. But it was not the aged widow herself who had gathered all the pleasant things about her cottage home. This was the work of Karl, her only son and child, who lived with her and supported her by working at the trade of a carpenter. Karl was a noble fellow, and he had a heart as tender as it was strong, yet he was now twenty-eight, and was not married. He was, indeed, a good son. He had long been engaged, to a worthy maiden, but he would not marry until he felt that he could do so, without lessening the comforts which the infirmities of his mother made necessary. But Karl had prospered under the blessing of heaven, and he was about to add a third person to their little cottage-home. It was now winter, and the widow's house did not look very picturesque, divested of its summer drapery. But all was bright within; the narrow windows were full of Karl's choice flowers, transferred to neat boxes of his own handiwork. The Russian stove sent forth its genial glow, and the aged widow sat in her old-fashioned chair, waiting the entrance of her children. And now, the merry bridal group return from church; and the evening passes joyfully away. A kind heart must have felt warm sympathy, while looking upon that happy circle. But fearful was the change which morning brought. A hostile army was approaching the city of Stralsund, and might be looked for any hour. In every house there was gloom—in every heart fear and trembling. The day passed away in dreadful suspense, and night closed in over the still watching, pray-

ing, and fasting city. As night deepened there came on a terrific storm of snow and wind, which made the scene still more desolate and fearful. But how is it within the widow's cottage? Karl had for a while busied himself with barricading the doors and windows, so as to offer at least some obstruction to the rude soldiery, and had done the best he could to defend his mother and bride. Then he sank down into gloomy silence, while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened upon her book, and seemed lost to all around her. At length she raised her eyes, and a bright smile beamed upon her countenance as she repeated these lines:—

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

"What! dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall round our poor hut, strong and high enough to keep out an army? I wish I could believe it till the hour comes; it is terrible to wait in this state of mind." "Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father? that faith has stopped the mouths of lions, and turned aside the edge of the sword?" Karl made no reply, and the little family sank again into silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment the faint sound of martial music caught their watchful ears in the opposite direction—the fatal time had come. The little family drew closer together, and as the aged mother returned the pressure of her son's hand, she again repeated;—

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard; the crackling of flames and the crash of falling houses told them that the work of plunder and destruction was going on. But no hostile foot invaded the widow's dwelling: it stood quiet and unharmed amid the uproar, as if angels were encamping round it. At length the tumult died away, the storm ceased, and a death-

like silence fell upon the scene. After waiting several hours Karl ventured to unclose a shutter, but the light came dimly through the snow, which was heaped to the very top of the window. He cautiously opened the door, but here again a wall of snow met his view, and he was obliged to cut his way into the open air. When he had done this, he stood silent with astonishment and awe at the sight before him. Huge drifts of snow had completely encircled the cottage, and made it in appearance a mere mound of snow, with no sign that a human habitation lay hid beneath it. Not even the steep roof or the chimney had betrayed the secret. They had, indeed, been hidden by a "wall," and had dwelt safely in the pavilion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious widow wept as she looked up to heaven, and softly exclaimed. "Faithful is He who hath promised, He also hath done it." Mothers! have you such faith as this, when danger is near?—*Mother's Friend*

PERSONAL HABITS OF HOWARD.

Howard ate no flesh—drank no wine nor spirits—bathed in cold water daily—ate little, and that at fixed intervals—retired to bed early—rose early. Such was the programme of his personal course. This regimen enabled him to penetrate fearlessly dungeons into which gaolers, and physicians even, dared not follow him. From his youth upward—the lesson of abstinence had no doubt been learnt in his father's puritanical household—his diet had always been of the simplest kind—and as he advanced in years, the habit of temperance grew stronger and stronger. Some details of his way of living while at Washington have been preserved—which as they were of a kind with his usual habits, are not unworthy of record in this history. Every morning, though it was then in the depth of a severe winter, he rose at two o'clock precisely, washed, performed his orisons, and then worked at his papers until seven, when he breakfasted and dressed for the day. Punctually at eight he repaired to the printing-office, to inspect the progress of his sheets through the press. There he remained until one, when the compositors went to

dinner. While they were absent he would walk to his lodgings, and putting some bread and dried fruit into his pocket, sally out for his customary exercise, generally a stroll into the suburbs of the town, eating, as he trudged along, his hermit fare, and drink therewith a glass of cold water begged at some cottager's door. This was his only dinner. By the time that the printers returned to the office, he had usually, but not always, wandered back. Some times he would call upon a friend on his way, and spend an hour or two in pleasant chat—a recreation he rather liked; for though anything but a gossip, he had all the social instincts largely developed in nature. At the press he remained until the men left off their day's toil, and then either retired to his modest lodgings, took a simple dish of tea or coffee, performed his household religious services—a sacred duty, which he never, under any circumstances, whether at home or abroad, suffered himself to omit—and retired to rest at an early hour; or repaired to the residence of the Aikens, to consult with the future doctor upon any corrections or alterations which might have occurred to him during the day; in which case also he retired at his regular hour. Beyond the safeguard of this severe patriarchal regimen, the precautions taken by Howard to repel contagious diseases were very simple at first—such as smelling at a phial of vinegar while in the infected cell, and washing, and changing his apparel afterwards; but, in process of time, even those expedients were abandoned as unnecessary. The question of how he preserved himself free from contagion being often pressed upon him, he replied—and his words are eminently note-worthy,—“Next to the free goodness and mercy of the Author of my being, temperance and cleanliness are preservatives. Trusting in Divine Providence, and believing myself in the way of my duty, I visit the most noxious cells; and while thus employed, “I fear no evil.” And in this belief, and fearless of ill, he passed all perils,—like Shadrach, Meshach, and Abednego of old through the fiery furnace of the Persian king—without a hair of his head being injured. In all ages of the world, such has been the defensive armour of heroes and martyrs; such the inspiration and the impulse of all great thoughts and holy deeds!

THE POWER OF KINDNESS.

Years ago, we were in habits of familiar intercourse with a family, consisting of the parents and their two sons. These parents were both professing Christians, and enjoyed in a high degree the confidence and esteem of all who knew them. Their piety was much above the common standard. There was a sincerity, a solidity, and a circumspection about it, which everywhere commanded respect. On this account, we remember often to have felt surprised that their two sons, who have been brought up almost to manhood under their immediate care, should yet be not only destitute of religion, but active leaders in all wickedness. The father died soon after, but no visible effect was produced by this event upon their minds. Not long since we met the widowed mother, and learned, for the first time, and with unspeakable pleasure and surprise, that both of her sons had for many months given evidence of a change of heart, and from being ringleaders in all wickedness, had become meek, gentle, and gracious disciples of the Saviour.

We could not refrain from expressing surprise, and some curiosity to know what means had been owned of God to effect their conversion. The mother frankly replied, that by some means she had been led to think, that her sons in their unregenerate state had frequently imparted a warmth to her manner in reproving them, which she now believed savoured more of soured fretfulness than of love, and she clearly saw that the effect upon them was wholly injurious and repulsive. She pondered this thought in her heart, and retiring to her closet, bowed in prayer for the assistance of divine grace to enable her wholly to change her spirit and manner towards her children. She rose, baptized with the spirit of tenderness and love. She approached her sons with a heart overflowing with pity and tenderness, and in due time observed a corresponding change in them, and ultimately their hearts yielded to the new spirit of the mother.

Such, very briefly, was the mother's account of the means that proved successful with her almost hopeless sons; and we suspect many a parent, and many a minister, might derive from it a useful lesson.

POETRY.

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON.

At this hushed hour, when all my children sleep,
 Here, in thy presence, gracious God! I kneel;
 And while the tears of gratitude I weep,
 Would pour the prayer which gratitude must feel,
 Parental love! oh set thy holy seal
 On these soft hearts which thou to me hast sent;
 Repel temptation, guard their better weal;
 Be thy pure spirit to their frailty lent,
 And lead them in the path their Infant Saviour went.

I ask not for them eminence or wealth,
 For these in Wisdom's view are trifling toys;
 But occupation, competence, and health,
 Thy love, thy presence, and the lasting joys
 That flow therefrom; the passion which employs
 The breasts of holy men; and thus to be
 From all that taints or darkens, or destroys
 The strength of principle, forever free:
 This is the better boon, O God! I ask of thee.

If these soft feet, which now these feathers press,
 Are doomed the path of ruin soon to tread;
 If vice, concealed in her unspotted dress,
 Is soon to lure to her polluted bed;
 If thy foreseeing eye discerns a thread
 Of sable guilt impelling on their doom,
 O spare them not—in mercy strike them dead!
 Prepare for them an early, welcome tomb,
 Nor for eternal blight let my fair blossoms bloom.

And teach me, Power Supreme! in their green days,
 With meekest skill, thy lessons to impart;
 To shun the harlot, and to show the maze
 Thro' which her honeyed accents reach the heart.
 Help them to learn, without the bitter smart
 Of sad experience, vices to decline;
 From treachery, falsehood, knavery may they start
 As from a hidden snake; from lust and wine,
 From all the guilty pangs with which low scenes combine.

Though persecution's archers o'er them spread,
 Or sickness undermine, consuming slow;
 Though they should lead the life their Saviour led,
 And his deep poverty be doomed to know;
 Wherever thou shalt order, let them go;
 I give them up to thee—they are not mine;
 And I could call the swiftest winds to blow
 To bear them from me to the Pole or Line,
 In distant lands to plant the Gospel's bleeding shrine.

REVIEW.

THE CURSE OF CHRISTENDOM; or the System of Popery Exhibited and Exposed. By the REV. JOHN BAXTER PIKE, Author of "*The Life of Christ*," "*The Church of the New Covenant*," &c.

"I have been to the 'Holy City,'" writes an American gentleman recently to a distinguished judge in his own country,—“I have seen its pope, cardinals, and priests,—I sought there information as to its civil, social, and religious state—and from personal examination and from testimony received from the most creditable witnesses, both natives and foreign residents, I am prepared to say that, from the extent of its population, there is not a worse governed, less religious, or more immoral people in Christendom. And, tried by its fruits, where there are no obstacles to prevent its natural results, Romanism should be the abhorrence of all flesh.

There is no personal liberty in Rome. Since the return of the Pope from Naples to the Vatican, the reins of despotism have been tightened by a powerful hand. The patriots that could escape have fled; and you find them in Genoa, Turin, Geneva, France, and Britain—homeless, yet hopeful exiles—strong in faith that the sun of liberty will yet rise even over Rome. The suspected are in prison; and the prisons are crowded. Spies, by day and by night, surround those who show any lack of confidence in the priest. While I was there, the plan was completed of dividing the city into small sections of about twenty families each, and of placing a priest over each of these sections; nominally to look after their religious wants; but really to act as spies of the government! And through the vigilance of these spies, and the information which they wring from wives and daughters, and servant-women at the confessional, the sigh breathed after liberty by the most obscure man, in his most obscure and humble dwelling, is reported in a few hours to the head of the police! And if a Roman desires to visit other countries, before he can get permission

he must first get a certificate from the magistrate of his district, that he is a good citizen—then from the priest of his section that he is a good Papist; with these he goes to the head of the police, and if there is no information lodged there against him he receives a passport. Take one occurrence as an illustration. A young Roman, a few years since, went to Sardinia, where he married. Business failed him, and he returned to Rome to seek employment, leaving his wife and children behind him. He entered the employment of a person, who, in the Revolution, took part against the government. Within the present year that man wished to return to his family, and with the certificate of the magistrate of his district, and of the priest of his section, he presented himself to the head of the police, who, I learned, is a priest. And simply because he was recorded as having been in the employment of an enemy of the old government, instead of getting his passport, he was ordered to prison; and where imprisoned, none knew but God and the priests!

A Roman of wealth married a lady of foreign birth, and by whom he had a large family of children. After a life of love and harmony, he died, leaving his property to his widow and children by a will duly authenticated. Although regardless of the priests in health, he sent for one when dying—who confessed him, and anointed him, and “fixed him off” for Purgatory or Paradise. A few days after his death, that priest swore before the tribunal having jurisdiction in such cases, that the dying man confessed to him a great sin, and to atone for which he wished his entire property, contrary to his will, to go to the church. And, on the oath of that priest, the will of the deceased was set aside—his property was turned into the Treasury of the Church, and his widow and children were turned out penniless on the world! Thus nothing is necessary to deprive any family in Rome that has lost its head, of its property, but the oath of a priest! And if you had seen them in crowds, as I have, you would conclude, as I have, that it would be an

easy matter to get a priest in Rome that would swear anything. Absolution from perjury that enriches the church is easily secured.

Nor is there any religion in Rome. I do not mean to say that, among its thousands of ecclesiastics, there are none that love God, nor do I mean to say that the Lord has no chosen ones hidden amid the chaff and the trash that are everywhere visible there; but I do mean to say, and to affirm as strongly as language can do it, that among the masses of the priests and people there is no fear of God, and no knowledge of the doctrines of our religion; and how could there be, in the absence of the means instituted by Heaven to sustain and to extend religion among a people?

There is no Sabbath in Rome. The only apparent difference there between the Sabbath and other days of the week is, that the shops are more gaily dressed—the markets are more full—and more people are engaged in buying and selling. On my way to St. Peters from the Hotel d'Anglote, I saw monks and priests in all the shops and markets, buying as on other days, and chattering like magpies. In Naples the shops are closed, and all business suspended on feast-days, but on the Sabbath all business is brisker than usual. Romanism knows no Sabbath.

There is no Bible in Rome. I made many inquiries there for a Bible, but without success. The people have no Bible. They know nothing about it. An intelligent man of fifty told me that he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Packenham, once a banker in the city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the republic. Much of true religion consists in knowing God and Jesus Christ; and how can they be known by a people from whom the Bible is excluded?

There is no preaching in Rome. Now and then, a foreign priest or ecclesiastic visiting there, in search of a pallium, or of a cardinal's hat, may get up a brief course of lectures, for

the edification of the strangers wintering there; but these are usually vain and ambitious men, who seek in this way to gain favour at court, and to promote their self-interests. There is no preaching to the Italians; and when there is an occasional exception to the rule, it is not the gospel that is preached; it is either a eulogy upon some popish saint, or a vehement harangue against the Reformation and Protestants. Popery treats as a nullity the command of the ascending Saviour, 'Go ye into all the world, and preach the Gospel to every creature.' This one crime is enough to subject it to the curse of 'Anathema Maranatha.'

A testimony like this fully sustains the title of Mr. Pike's volume, that popery is a curse and a blight to the region where it prevails. It is an enemy of liberty. It is hostile to all true piety—it hates the light of divine truth. It is the deadly and deceitful foe of God and man.

The late aggressions of the Papacy in our own country, have called into requisition a multitude of pens, and innumerable publications have issued from the press, designed to enlist the head and the heart of this protestant nation against "the man of sin," and his designs. We rejoice at this; for though all are not written with equal power, and some evince rather defective learning, and even protestantism, yet as every one will secure some readers and all will have the effect of awakening the attention of the people, all will result in good. Popery is one of those errors which "hate the light," and which never "come to the light lest their deeds should be reprov'd." The lies, frauds, and hypocrisy of the popedom are ever taken as its covering when it ventures abroad into open day. By its pretended meekness, tolerance, appeal to the Scriptures, as well as by its gorgeous mummeries, and beautiful music, it deceives the unwary and deludes and destroys those who have "not received the love of the truth that they might be saved." The number of publications on this subject will operate as a means of preserving many from ruin.

We are glad on this account that another writer amongst ourselves has employed his talents on this subject.

We were strongly impressed with the usefulness and power of Rev. J. G. Pike's work, designated "Antichrist Unmasked; or Popery Contrasted with Christianity," published some eight or nine years ago; a work we should be sorry to go out of print; and we are interested in the appearance of this larger and more elaborate work of his son, Rev. J. B. Pike, on the same, or a kindred subject. The publications are sufficiently distinct, so that the possession of the one need not supersede the purchase of the other.

The work now before us takes a wide range, accumulates a large amount of information, has been composed with great care and pains, and is an honest exposure of the abominations of popery from the testimony of authentic history, the recognized standards of the church of Rome, and the word of God. Familiar as we are with the abominations of the "mystery of iniquity," and with the volumes published to expose them, we rise from the perusal of this work, if possible, more than ever convinced that popery is indeed "THE CURSE OF CHRISTENDOM."

It will be impossible in the space at our command to give an extended analysis of the contents of this important and useful publication. We shall content ourselves, at present, with a glance at its principal parts. In a second notice we shall enter more into detail.

After an introductory chapter, noticing the danger of papal aggressions in this country, the writer proceeds to shew the comparative modernness of many of the popish doctrines. The supremacy of the Bishop of Rome, the doctrine of transubstantiation, image worship, purgatory, extreme unction, being shown not only to be unscriptural but opposed to the principles and practice of the church itself as held for many centuries. The hostility of popery to the Bible, papal supremacy, infallibility, idolatry, the seven sacraments, purgatory, the mummery of popery, its immorality, intolerance, its saints, legends, &c., are all brought before the reader in successive chapters, in which the Romish doctrines are stated from their own publications, and their folly, absurdity, and criminality, are exposed with considerable force.

We most cordially and earnestly recommend this valuable work to our readers, and especially to those in early life. Let them become masters of its various parts, ponder well its facts and arguments, and exhibitions of scripture truth, and we will venture to predict, that whatever errors they may fall into, they will not fall into popery; but will regard it justly and sincerely, as a curse, a blight, and a deadly poison, and "the mother of harlots and abominations of the earth."

ALLEGIANCE TO THE FAITH; *A Discourse occasioned by the death of Robert Kettle, Esq., preached in Hope Street Baptist Chapel, Glasgow, on Sabbath, 4th of April, 1852.* By JAMES PATERSON, D.D. London: B. L. Green,

This is an appropriate discourse, shewing that loyalty to truth, to duty, and to love, are the proper characteristics of a good man; and were eminently displayed in the worthy person on account of whose death this discourse was delivered.

A BOOK FOR THE SEA SIDE. *With numerous Engravings.* Tract Society 18mo. pp. 284.

This is an interesting hand-book for such as stroll on the sands of our coast. The sea and its cliffs, and the fossils picked up there; the plants of the cliffs; fishes; the beach, its stones, its flowers, shells, &c.; sea weeds, &c., &c., are brought before us. The engravings add very much to its utility. A book like this would often render a stroll on the beach or cliffs instructive to the mind as well as invigorating to the animal frame.

THE CHILDREN OF THE BIBLE. *Tract Society.*

We were positively amused on the appearance of this beautiful volume, with the ingenuity of the Tract Society. Winks' Boys of the Bible, an alliteration suggested by Gilfillan's Bards of the Bible, has, we opine, originated the idea of this publication. Well: it is good. It contains six or seven coloured prints of little folks, besides a number of wood cuts. Isaac and Ishmael, Moses, Samuel, Abija, the widow's son, the little captive maid, the child that was raised again at Shunam, Joash, Josiah, little children brought to Jesus, the Ruler's daughter, Timothy, "the Child Jesus," are the children here brought before the young reader. It will be a suitable companion for "The Boys of the Bible," and though well written has not those

touches of true nature and poetry, which have so delighted us in the latter. It is, however, a beautiful volume.

TYRE: *its rise, glory, and desolation.*

WONDERS OF ORGANIC LIFE. *Monthly volume. Tract Society.*

THE first of these is a learned and happy attempt to bring together in a concise form such information concerning the history of Tyre and Phœnicia generally, as may be interesting to the ordinary reader.

The second, with equal learning, notices the wonders of organic life. The Blood,

Repose, Hybernation, Migration, &c., &c., are here brought before the astonished reader. This series keeps up its value.

LITERARY NOTICE.

WE understand that the Rev. J. Russell has committed to press a Journal of his Missionary Tour in Ceylon and India. Our readers will recollect that Mr. Russell in company with Mr. Leechman, visited the Baptist Missionary Stations in the east on behalf of the Society in 1850-51.

The work will be published early in May.

CORRESPONDENCE.

CHURCH ORDER.

To the Editor of the G. B. Repository.

DEAR SIR,—Will you allow me to thank the Rev. T. W. Mathews for the sanction he has given to the generality of my remarks on church order, and the very clear light in which he has placed one particular part.

I shall not be displeased at the strictures he has made upon another part of my letter, as it has afforded him an opportunity of making some very important remarks, with which I cordially agree, so far as they relate to the duty of all men to repent and believe the gospel—their duty to join a christian church, and their responsibility as members. It cannot be too much impressed upon the mind, that if a man withdraws from a christian church, he does so at a fearful risk to his best interests, and takes a step which lowers him from the elevated moral position which he before occupied. May I be allowed to say that I hardly think my statements respecting the church being a voluntary society would carry the consequences which Mr. M. apprehends; however, I will not proceed to justify, but frankly acknowledge, that a light word (convenience,) was used for an important subject, and might be calculated to damage the cause of truth, which we would both wish to promote; but that a person has the legal power of dissolving his connection with a christian church, is the deliberate conviction of my mind, formed by reflecting on the nature of this connection, and from scripture illustration.

Some parties consider that an individual cannot withdraw from a church without its permission: from this opinion I dissent, if the individual withdrawing does so before the church has made his case one of

discipline; but if the church has already taken measures to investigate his conduct, then it is for them to say whether this individual shall be allowed to withdraw, or whether the church shall use its prerogative in coming to a resolution upon his case, as a warning to others, and to maintain its right to take cognizance of the conduct of its members.

I think an unaccused member has the power to withdraw, because it is a voluntary act in this individual offering himself as a candidate for fellowship; I am not now speaking of his previous conversion, his previous consecration of himself to God, or his solemn conviction that his union with the church is a duty; I only say that the offering himself to the church is his own voluntary act, it is not compulsory. Then the church assembled, deliberated on the fitness of this person to be received; if they think him worthy, he is admitted; if they think otherwise, he is refused, or he has a further trial; it is thus voluntary on both sides. From this union a person has the power to withdraw, but it will not be often that this power will be exercised if prudence and piety govern the conduct. Let us turn to the New Testament on this subject. 1 John ii. 18 and 19,—“Little children, it is the last time, and as ye have heard that anti-christ shall come, even now are there many anti-christs, whereby we know that it is the last time. They went out from us, but they were not of us, for if they had been of us they would have continued with us; but they went out, that they might be made manifest that they were not of us.” The persons here alluded to were once professors, but had become apostates; they had lost all sympathy with true religion; and the text does not say what was now their particular views with regard to Jesus Christ as the true Mes-

slah; may we not suppose that the apostle intended to convey the idea that all those who denied the Messiahship of Jesus, or who, having been professors, opposed the progress of the gospel by an ungodly course of conduct, were anti-christs. But if we take the general view, that these persons were apostates, that they denied the faith, taught false doctrines, and left the church, it makes no difference to the argument; it is a fact, that they had lost all sympathy for the true religion, there was no similarity in their views and feelings with the members, and they left the church; if they had not made known their determination to the proper quarter, we think the apostle, seeing the evil consequences of such a disorderly proceeding, would have advised a vote of censure or exclusion; we take it for granted that they signified their intention to withdraw; and they did withdraw; it is quite clear they were not excluded. They went out from us; they were not of us; they had lost the enjoyment of religion, and were weary of its restraints; or they had changed their views, therefore they withdrew. They went out from the church, thereby making it manifest that they were no longer under the influence of those pure and heavenly principles of the gospel, which purify the heart, and brighten the future prospect of all the true followers of the Lord Jesus Christ.

I remain, dear brother, yours truly,
Lenton, June 14. JOHN WALLIS.

OBLIGATIONS OF INSOLVENTS, &c.

To the Editor of the G. B. Repository.

MR. EDITOR,—In the few lines which I sent, in reply to a query, on the case of an insolvent debtor, I had no reference to such cases of folly on the one side, and recklessness on the other, as those to which your Correspondent Y. has referred in your Repository for June 1852, page 291. My remarks have reference only to ordinary business transactions.

There are two or three things which your Correspondent seems not to take into his account, which, nevertheless, must be considered, if he would come to a just conclusion. Y. says, there is "not a mutual risk for the sake of mutual advantage, in the case of the borrower and the lender." Why, then, does the lender risk his money at all? He is certainly under no necessity to do it. A man who has money to lend, may obtain three, four, or five per cent. At a low interest, he may lend on a good mortgage, or on other security, so as to run no risk whatever; but, if not satisfied with this, he may lend to persons in

trade, on personal security, and so incur the risk of losing it. Now why does any one do that? Certainly, because he hopes to make more of his money by risking it, than he could do where he to lend it on a perfectly safe footing. In a word, he chooses to trade with it, rather than place it out at a low interest, where it would be perfectly safe. It is true he does not spend the money himself; perhaps he dare not trust his own judgment, or skill, or he may desire to enjoy his ease; he therefore lends his money that he may trade with it through the medium of a second person, on whom it devolves to use it as carefully as if it were his own. Your correspondent says, the lender gets only his five per cent., while the borrower may, perhaps, get fifty, or even five-hundred per cent.; (a rather uncommon thing, I fancy) but who has the trouble? Who finds the brains, and the muscles? Who rises up early and sits up late? Who has all the care, the anxiety, the sorrow, when, as is often the case, goods sink in value, and are sold at a loss, and the industrious man is brought, as he fears, to the very verge of ruin? Of all this the lender knows nothing—feels nothing. If the concern answers, he is sure of his five per cent., and his money too, and it is only in the event of utter failure that he can sustain a loss. This is the risk he runs, and for this he receives a higher per-centage than any man in his senses would give him if he ran no risk at all. Besides this, the man who lends at five per cent. has the loss he sustains in one case counterbalanced by what he gains in others. Take the cases of two men. One lends £500, on safe security, at three or four per cent. The other lends, at a risk, at five per cent. At the end of twenty years, the one who has lent at five per cent finds that parties have failed, so that he has only £400 to receive instead of £500. But what then? He has been receiving £5 a year more than his neighbour, who lent on good security at four per cent., and ten pounds a year more than he, if he lent at three per cent.; so that he has actually not only lost nothing by this transaction, but has gained more than his neighbour who ran no risk; for, though he receives £100 less than his neighbour at the end of the affair, he has derived more than that from the extra interest which he has received. Every man who is in the habit of lending money on mere personal security, *knows* that he shall certainly lose in one case or other, and to meet and counterbalance that inevitable loss, he charges the highest per-centage that the law allows. And it ought to be remembered that, in all ordinary cases, *the extra interest does more than counter-*

balance the losses which many lenders sustain. Just the same plan is pursued by tradesmen, who do business on credit. They know beforehand that they shall make what are called bad debts. They, therefore, lay on an extra price for their goods, that their inevitable losses may be provided for, and so counterbalanced. By this means, tradesmen, notwithstanding failures here and there, are not only saved from ruin, but, in many cases, make large fortunes. If in certain cases, parties have become unable to pay, the tradesman suffers no real loss, because he has been paid by others in the extra price which they have been giving to counterbalance the bad debts which are sure to occur. If, then, the parties sustain no real loss, on whom have they any righteous claim?

That there are cases in which persons who fail in business are bound to endeavour afterward to refund what may have been borrowed there can be no doubt. If, for instance, a man has borrowed without the prospect of paying, or has run into debt recklessly, or by culpable negligence has brought himself into ruin, he ought to feel himself bound to make all the reparation it may be in his power to make at a future day. But if a man has honestly endeavoured to do the best he could, and yet is ruined, how any man can hold him bound to make good whatever has been lost, is to me most astonishing; especially when it is so well known that, in all business transactions, these very losses are not

only foreseen, and expected, but amply provided for.

Besides all this, it is well known that many a man who does business on credit, is shamefully served, and that his ruin, if not induced, is accelerated and deepened by his being furnished with inferior articles, and at a higher price. Gladly would he go to some other market, but this he cannot do; he therefore struggles on as best he may, hoping against hope. Years of agony and wretchedness are thus passed—the vigour of life fails—his heart dies within him—he sees the dreaded end approach with deadly certainty—he can stand no longer—he is vanquished in the unequal contest—he offers his creditors his goods, his furniture, his very bed. Can he do more? Ought he to do more? Is not every righteous claim cancelled, and cancelled for ever?

In addition to the loss of all he ever had, and all the labour and sorrow that he has endured, and all the black darkness which surrounds him, is he to go forth with a heart bowed down and burdened with the intolerable impression that he is under a moral obligation to make good all these losses? Let the man that thinks so go and learn what this meaneth, "I will have mercy and not sacrifice." And this, "As ye would that men should do to you, do even so unto them."

Norwich,
June 24, 1852.

Yours truly,
THOMAS SCOTT

OBITUARY.

MR. THOMAS CHAPMAN of Loughborough departed this life on April 27, 1852, in the sixty second year of his age. Mr. Chapman began to serve God in his early youth, and was baptized at Loughborough when only fourteen years old. His whole course from the time of his baptism to that of his death was one of uniform consistent piety. Few men have secured a larger amount of esteem and confidence than our departed friend. His steady adherence to principle; his habitual gentleness and kindness; his open and ingenuous manners; his undeviating integrity and general good sense; his uniform solicitude for the order, honour, and prosperity of the church of God, and his exemplary attendance at all means of grace, obtained for him the golden opinions of his brethren. For some twenty-five years he sustained the office of deacon, the duties of which he discharged with singular kindness and punctuality. The brethren with whom he was associated in office held him in honour, and the pastors with whom

he was connected have all felt that he was a person from whom they could ever expect kindness, counsel, and cordial support and protection. Happy is it for churches and for ministers where those who bear this important office have the valuable characteristics which so eminently distinguished our lamented brother.

For some years, Mr. Chapman was the treasurer to the Education Society which was so efficiently conducted by his late pastor and friend, Rev. Thomas Stevenson.

In the family Mr. Chapman was remarkable for his kindness, his domestic piety, and his exemplary regard to the comfort and welfare of all around him. In the town in which he lived he was esteemed and honoured, being frequently chosen to fill the offices to which persons of his class were eligible, and ever evincing a solicitude to advance the general good.

We had hoped that a life so full of all goodness and usefulness might have been

prolonged for many years; that the church, his family, and the neighbourhood might enjoy the benefit of his counsels and his cares; but an inscrutable Providence, in this, has disappointed our expectations and hopes. He has been taken away from us after a short and painful illness, and translated to that world where there is no change, and where the inhabitant will not say, "I am sick."

The suddenness of his departure, and the peculiar kind of ailment under which he suffered, a rupture of the heart, rendered it impossible for him to engage in any lengthened conversation. The first time the writer of these lines visited him, he had the best and indeed the only opportunity of any conversation. At that time Mr. Chapman was quite calm and collected, and perfectly sensible that his end was unexpectedly approaching. He referred then with pleasure to his early christian experience, and remarked that at that period he thought his views of divine truth had been as clear and impressive as at any period of his life. He alluded to the many mental trials and doubts by which at different periods he had been exercised, and observed that though he had no raptures he had a calm and cheerful hope of salvation through the blood of Christ. We engaged in prayer which he deeply enjoyed. The following day he was much worse, and said, "Farewell." The passage was repeated, "Though I walk through the valley of the shadow of death," &c. He said, "I fear no evil; I do fear no evil." The evening before he died the writer called and found him in a kind of death sleep, from which he was ever and anon aroused by paroxysms of pain. Supposing that there might be then some gleams of consciousness, I stooped over him and said,

"There is a house not made with hands,
and he at once caught the words and added,

"Eternal and on high."

Some considerable time afterward, while we were standing by his dying bed, another similar attempt was made, and the line was repeated,

"There shall I bathe my weary soul,"
and he responded with great energy

"In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast,"

accompanying the words with the moving of his hand across his own breast which was the seat of his most agonizing pain. These were among the last intelligible indications of consciousness. He seemed at times to be at prayer, as was supposed for his family, as the words "all"—"all" and "meet in heaven," were caught by his sympathizing and afflicted friends.

But the death sleep went on, and at length he breathed his last, and his emancipated spirit winged its flight to brighter skies.

May he who is the father of the fatherless and the judge of the widow, befriend the family thus bereaved of their valued head; and may the great Head of the church raise up others who shall worthily fill the chasm thus made in the ranks of those who faithfully and usefully serve his church below!

G.

JOHN LIFFE, late of Thrussington, in the county of Leicester, was born at Lutterworth, in the same county, in the year 1790. His mother was a woman of exemplary piety, and a member of the Independent church in that place. He commenced business in the above village, and was extensively patronized. The particular circumstances of his conversion and baptism cannot now be traced, but nevertheless were real, and manifested themselves in christian love, and activity to do good to the souls of all his neighbours, with whom he always lived upon the most affectionate terms. The Sabbath was to him a high day. He loved all the preachers who laboured amongst them, whether young or old, providing they preached Jesus Christ and him crucified, and carried out their doctrines in their own lives; these characteristics were all he required in his teachers; and with him nothing else would be an equivalent substitute. He was given to hospitality. The preachers, and all others who professed an ardent attachment to Christ and his people, were welcome to his house and table. Every indication of personal religion in the lives of his neighbours gladdened his benevolent soul. The eternal advantages of those who lived around him seemed to be the only bond which held him to this world. His health was usually good, even up to the last moment of his life. On last Jan. 15th, he was removed from the scenes of the present life without affliction or pain; for while standing by the side of the fire, in conversation with his niece, he suddenly slid down and fell asleep in Jesus, without one struggle or one gasp. Thus a long affliction and painful struggles with the last enemy were set aside for a rapid flight to the region of unclouded and endless day.

Reader, "be ye also ready, for in such an hour as ye think not the Son of man cometh. Blessed are those servants whom the Lord when he cometh shall find watching."

The painful event was improved a short time after to a numerous and affected audience, from Ps. xxxvii. 37.—"Mark the perfect man and behold the upright, for the end of that man is peace." J. H.

MRS. LEACHMAN, of Thorp, near Wainfleet, died on the 12th of April, 1852. She was for some time united with the Wesleyans previous to her becoming a member of the Baptist church at Louth, which took place on the 10th of August, 1851. She was then recovering from a severe indisposition, during the former part of which her mind was much pained, from a conviction that she had neglected an ordinance of her beloved Saviour; but she resolved on the bed of affliction to embrace the first opportunity of being baptized, in accordance with the command and example of her Lord. Her feeble and delicate state of health at the time of her baptism caused conversation respecting the propriety of delay, or of being then baptized. She replied in substance, that if she knew that death would be the result of her being baptized she knew also that it would introduce her into the presence of her Redeemer, and that she should prefer death and heavenly glory to earthly life and the neglect of her Saviour's commands. She sustained no bodily injury, but enjoyed much spiritual comfort from baptism. In her last affliction, which was not lengthened, she had

much peace and joy in the prospect and foretaste of eternal life. For the improvement of her death to survivors the words of Joshua were selected: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." How much would the Redeemer be magnified in our bodies by life and by death, and how much every way would our advantage be promoted, if we all felt the love of Christ constraining us to go down into the water, or in any way to take up our cross at the bidding and after the example of our once crucified but now exalted Saviour. R. I.

MRS. CATLEY, aged 76 years, after an affliction of several years duration, calmly breathed her last on the 19th of May, 1852. She expressed during this affliction the sense she had of her great unworthiness, and her sole reliance on the merits of the Lord Jesus. She united with the Baptist church, Louth, on the 1st of Dec. 1816; having previously been united with the Wesleyans for about nineteen years. The vision of the apostle John, recorded in Rev. vii. 13—17 was selected in order to the improvement of her death. R. I.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Bradford, June 1st, 1852. At half-past ten, a.m., the public worship was commenced in the new chapel, by Mr. Ashbury from Sheffield, by reading the Scriptures and prayer, and Mr. H. Astin preached from Acts xx. 27.

Mr. T. Horsefield was called to preside at the meeting for business, which opened at two, p.m.

A vote of thanks was presented to Wm. Foster, Esq., for discharging the duties of treasurer for the Home Mission for several years; and Mr. Wm. Marshall was, by request, appointed to succeed him.

A letter was received from the church at Northallerton, stating that their congregations were good, and that they had reduced the debt on the Brompton church £18.

The church at Denholm requested the Conference to apply to the Association for their admission to the privileges of the G. B. Connexion.

The second church at Bradford applied for a similar privilege, which was approved and granted, being moved and seconded by members of the first church.

Mr. R. Hardy, the secretary for the Home Mission, read his annual report, which was adopted.

Mr. T. Gill of Melbourn, read a series

of resolutions passed at the Derby and Castle Donington Conferences, or by the committee, respecting the joint engagements of this and the Yorkshire Conference, for sustaining and promoting the Home Mission station at Byron Street, Leeds. This case was referred to the financial committee.

This committee concluded that £10 should be given for the church at Byron Street, and £10 to the church in Manchester; and that the amounts which should come to the treasurer's hands should be reserved for future distribution.

Statistics.—Bradford, 1st church, the same as when reported last. Collected £40 for the Sabbath-school at the last anniversary. 2nd church, they have opened the new chapel, which has cost about £800. They have subscribed and collected £100. They have let nearly all the pews already. Leeds, the financial statements were read to the meeting of the financial committee. No visible change has taken place at Allerton, Clayton, Queenshead, or Staley Bridge. Birchcliff, nine candidates. Heptonstall Slack, five candidates. Burnley Lane, expecting a baptism soon. Gamble Side, baptized four.

Next Conference will be held at Lineholm, on Tuesday, Sep. 28th, 1852.

Preacher, Mr. John Midgley, or Mr. J. Taylor.
JAMES HODGSON, Sec.

BAPTISMS.

OLD BASFORD.—On Lord's-day morning, June 13th, Mr. Mee, late of Stapleford, preached in this place, and afterwards baptized nine persons, five of whom were from the church at Hucknall. In the afternoon the Lord's-supper was administered here, by our esteemed pastor, Mr. Hunter, to the newly-baptized and the members of the church who were present. The services throughout the day were both interesting and edifying.
B. W. Y.

BARTON.—On Lord's-day, June 20th, four females and one male were baptized and added to the church.
J. C. B.

LOUTH.—On the evening of Lord's-day, June 13th, we had a baptismal service, when, confessing faith in the Lord Jesus Christ, two were added unto the Church.
W. N.

KIRKBY.—On the 4th July we had the services of the Rev. J. Ferneyhough, from Nottingham, when the ordinance of believers' baptism was administered, by one of the friends, in a pool of water kindly lent by a gentleman, to two females, teachers in our Sabbath School. An excellent sermon was delivered from "One baptism," to a large and attentive congregation. In the evening the Lord's supper was administered, when the newly-baptized were received into the church by the right-hand of fellowship. May they endure unto the end that they may be saved.
W. M.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, May 23, 1852, the ordinance of believers' baptism was administered, for the first time, in the above chapel. This circumstance brought a large congregation together, who witnessed eleven persons put on Jesus Christ. Mr. Batey, minister of the place, preached from John iii. 23,— "And John was baptizing in Ænon, near to Salim, because there was much water there." May these "first fruits" be followed by a large harvest.

ANNIVERSARIES.

CLAYTON.—On Lord's-day, June 27th, three sermons were preached in the General Baptist chapel, on behalf of the Sabbath School; in the morning and evening by the Rev. B. Firth of Clieckheaton, and in the afternoon by the Rev. H. Dowson of Bradford. Collections, £30. 2s. 0d.

J. A.

TICKNALL.—June 13th, two powerful sermons were preached in the General

Baptist chapel, by Mr. J. W. Marshall of Loughborough; in the afternoon from John i. 42, and in the evening from 1 Cor. i. 23, when the liberal sum of £5. 15s was collected in behalf of the Sabbath School connected with that place of worship. It is also worthy of notice that two missionaries have been trained at this school. May the Lord enable it to train many more to this important sphere of labour.

G. P. T.

MISCELLANEOUS.

ASHBY-DE-LA-ZOUCH. *Re-opening of Chapel*.—This place of worship having been considerably improved by the addition of side-galleries, the elevation of the roof, and the introduction of additional windows, was re-opened for divine service on Lord's-day, June 27, and on the following Wednesday. The Revds. J. Goadby, of Loughborough, and J. Preston preached on the Lord's-day, to respectable and attentive congregations, and the Rev. J. P. Mursell of Leicester on Wednesday evening. The collections amounted to upwards of £30.

AYLESTONE, *near Leicester*. *New Church formed*.—After nearly three years' labour, attended with great difficulty and opposition, a new General Baptist church was formed at this place on June 6, 1852. The friends at Whetstone having kindly lent their chapel for the purpose, seven persons were baptized, and a sermon preached by Mr. J. Spiers of Whetstone, from Mark xvi. 15, 16. The congregation was exceedingly large. Notice was given for the organizing of the church at Aylestone, which took place on the following Lord's-day, June 13. In the afternoon a sermon was preached by Mr. Poyser of Thurlaston, from Acts xvii. 30, 31. Brother Spiers opened the evening service with an appropriate hymn and solemn prayer, after which Mr. Cooke of Leicester read a select portion of Scripture, and certain documents, which were approved and signed by the newly-baptized persons and their minister; after which another hymn was sung, and brother Poyser gave a solemn address to both parties. The parties connected then, with deep emotion, gave to each other the right hand of fellowship. Brother Cooke then administered the ordinance of the Lord's-Supper to twelve persons, after which brother Gillman gave a short address, and concluded with prayer. The church is now left under the care of Mr. Spiers of Whetstone, who solicits the sympathy of his religious friends. Several other persons are expected shortly to unite with us.
J. S.

MISSIONARY OBSERVER.

LETTER FROM MRS. BUCKLEY.

MY DEAR BROTHER GOADBY,—A new arrangement in conducting my school, allows me a little more leisure than I have enjoyed since the interesting duties of a school mistress to Hindoo children devolved upon me, which is now more than ten years. What a mercy and privilege to be spared so many years to labour in trying to bring these little ones to Christ, in a climate so unfavourable to a European constitution. I am now sitting in a pleasant, small, airy room, one window looks into our pretty flower garden, which, for this season of the year, owing to a copious fall of rain, is unusually verdant, the other into the school-room, where are seated fifty immortal plants; and oft does the prayer arise on their behalf that they all may be plants of righteousness, of the Lord's own right-hand planting.

Bella, who married from the school, and lived at Choga, has come, at our request, with her husband to Cuttack, that she may aid me in the girl's school. From six o'clock until half-past eight, we both labour in the school in trying to teach "the young idea how to shoot." This is generally a busy, cheerful time; the cool morning air animates our spirits, so that teaching and learning is a mutual pleasure. Mr. Buckley, when at home, frequently looks in and offers his kind services for an hour. If I have many patients in the school, or from the christian villages, or am not well myself, I am very thankful to avail myself of his kind services. I think the girls like "papa" for their teacher, as they have generally something new to tell me that they have heard from him. The other morning the first class commenced reading the Pilgrim's Progress to Mr. Buckley: he told them some particulars of the author, which much interested them; they afterwards related the whole of what they had heard, to me, and appeared to sympathize greatly with Bunyan and his little blind daughter. But it was not about the school that I intended writing, but to give you a few particulars respecting my journey in the country with my husband, in parts of January and February.

I had suffered so much in my health during the rains, that for a few weeks before the holidays I was almost confined to my couch. In this season of sickness dear Miss Sutton was with me, and conducted the girl's school for me. Mrs. Sutton and

Miss Sutton took charge of the schools during our absence. We left home on the 16th of Jan, soon after four o'clock, a.m. Our little friend, Eliza Brooks, accompanied us. We went over the district that Mr. Buckley and I, in company with our dear departed brother Lacey, visited last year. Our first day's sojourn in the country was rather ominous. Soon after we had reached the tent, which was pitched in a mangoe grove, near to a market, several heavy showers of rain fell—dispersed the market people, and prevented Mr. Buckley and the native preacher from making known the gospel, except by distributing a few tracts in the afternoon. The rain ceased, and at five o'clock I and Eliza took a few tracts, and went into the village. The first house we came to was occupied by a respectable family of the carpenter caste. Most of the male members could read very well. On seeing me they immediately recognized me as the "Mem sahib who visited them last year." They were pleased to see us, and the women and children came flocking round us. I was sorry to hear that the books I left with them last year had been carried away by a brahmin, who told them they were too ignorant to understand them. They gladly received a fresh supply, and promised to read them carefully. I found the poor widow still living who listened so attentively to the gospel message last year. I questioned her about the conversation we had then together. She looked thoughtful and was silent for a time, but at length spoke of her poverty, age, and loneliness,—said she had to labour very hard to obtain a cloth and a little food, how could she seek her soul's welfare? I remained conversing with her, and several other women who came to us, until it became quite dusk. When we left them they said, "It was very merciful of us to come to see them."

On the morning of the 17th, the wind was high, the sky dark and lowering, and the outward covering of the tent quite wet. My dear husband thought it doubtful whether we should be able to proceed on our journey as we had intended doing; so Eliza and I equipped ourselves for a morning walk. A foot path, through a mangoe grove of considerable length, at a little distance from which we could perceive several cottages, looking very inviting on account of the pleasant shade it afforded, and thither we wended our way, and soon came to several respectable farm houses.

The bullocks were enjoying their morning meal in front of the houses, but our white faces greatly frightened them. Two men, who were standing by, very politely offered to remove them if we would come in. I told them I had come to see and converse with their wives and sisters. On hearing this they immediately called together quite a number of women and children, who invited me to sit down on the door sill. They were highly pleased with my rosy-cheeked, white little girl; asked many questions about her as to whether she was a boy or a girl, her age, &c. They gave her sweetmeats, and were much amused with her speaking to me in Oreah. We were such novelties, and the people had so many questions to ask me, I had some difficulty in bringing in the object of my visit. To the two men, who were able to read, I gave the "New Testament," and "Scripture Selections," which they gladly received. The clouds had cleared off and we had a warm walk until we reached the grove of mangoe trees. Here my young companion found much amusement in watching the antics of scores of monkeys racing about the groves, climbing trees and leaping from branch to branch with surprising agility. Many of them had young ones clinging to them, but apparently, they performed their feats with as much ease as those that had no burden. The clouds having dispersed, orders were given for the tent to be struck. We sat under the shade of the trees from 11 o'clock till 2, to avoid exposure to the mid-day sun, which even in the cold season is very fierce. Our time passed away very pleasantly; Mr. Buckley was engaged nearly all the time in conversing with visitors, and giving away books. I sewed, and gave some instruction to my little friend. Last year, our dear departed brother Lacey was with us, and, whilst sitting under the shade of these lovely trees, we were cheered and refreshed by the contents of English letters.* Then we thought and talked of future plans for the extension of Christ's kingdom in Orissa; but now, he rests from his labours. Oh! may a double portion of that noble spirit which led him so cheerfully to toil for the eternal welfare of souls, rest upon those who remain of the mission band. When we reached Salpore, our next encampment, the people, who had heard of the death of our dear brother, came to us and made many enquiries about him. Mr. Buckley related to them a little of his dying experience, and earnestly besought them to remember his instruction. They looked serious and said that "he was a

good man, gave good instruction, and was ever ready to help the poor and afflicted.

Lord's-day, Jan. 18th, Mr. Buckley having to preach at a distant market, required an early breakfast; and on this account I was not able to go into the village. During the day many visitors came to the tent for books; among them the intelligent boy who pleased me so much last year. He remained with me sometime; he told me he had all the books I gave him last year, and read them constantly. I asked him what he had learned from them? His answer was, "that the gods we worship are only wood and stone, and it is vain to worship them; the true God is a spirit, and we must worship Him with our minds." He said four of your christian people (native preachers) have spent several days here, preaching and giving away books, they give the same kind of instruction as the schools," (i.e. the missionary brethren).

He said the women in the villages were anxious to see me again. In the evening we had an Oreah service, for the benefit of the people who came with us; and early the next morning our tent was removed to Assureswara, a large and populous district, which had not been visited by the native brethren. Here we remained eight days. Last year, I believe we spent thirteen days at this place; we were welcomed by the people as old friends. Many said, "we have been looking for you and hoping you would come again." They contrasted our conduct with that of the "Moguls," a roving tribe of Arabs, who were encamped a short distance from us, and were, they said, on their way to the Northern Provinces, but the people believed they were going about for plunder, and were in great fear of them. One morning I was rather alarmed by seeing our tent surrounded by these wild-looking foreigners, some on horseback and some on foot. They had come to tell a sad tale. The poor peasants had resisted their depredations, and in the affray mortally wounded one of their number, and severely cut and bruised two of their women; they had brought them to us for medical aid. The man died after a few days of great pain, but the women recovered, and appeared thankful for the kindness we had shewn to them. The Oreahs manifested some dissatisfaction; they said, "Why do you help those wicked people? We should rejoice if they were all dead." They were told that our Lord commanded us to "love our enemies, and to bless them that cursed us," &c. They looked as if they thought it a "hard saying." My patients, and visitors for books were so numerous, as to daily occupy the whole of the morning. Were I to detail all that was said at those times, my letter would be an

* Amongst others one from yourself

immoderately long one. In several cases I thought the people manifested a grateful spirit for the temporal benefits they had received. One morning I walked out early on the banks of the river. A boy who was grubbing up grass called out: "Do you remember me? I am the boy who was almost blind, but your medicine restored my sight." "Ah!" the father said, "he daily speaks of your mercy to him." There was another interesting family whose only child last year was extremely ill. The Lord blessed the means used to the child's recovery. The father and child came daily to see us during our stay at Assureswara. The people always heard me with respectful attention as I explained our object, and told them that whilst we were glad to do good to their bodies, we were still more anxious to benefit their souls, as the one was infinitely more valuable than the other. I had a painful specimen of the mean selfishness of a brahmin. He was evidently in good circumstances. His portly appearance, superior ornaments, dress and hearing, were those of a man who felt himself to be of some importance. His son, a fine looking lad, was adorned with golden earrings, bracelets and necklace. The people saluted him with reverence and kept at a respectful distance from him. When he came I was preparing a little medicine for the only son of a poor fisherman, who was very ill. The father had a distressing cough and was almost a walking skeleton; his ragged garment bespoke his poverty. On giving him the medicine I desired him to return and bring a vessel with him for some honey which I promised to give him to mix with other things to take for his cough. The brahmin now accosted me in the true style of oriental flattery. His fine speech was cut short by being requested to make known his wishes in plain language or he would not be heard. On hearing this he said he had heard of my medical skill, and had brought his boy, who had a bad cough, for a little medicine. I prescribed such things that I knew he could obtain from the merchants for a small sum of money. Honey was one of the ingredients mentioned. Just then the fisherman returned with his vessel, which I filled with honey, and as I went in to replace the bottle, I heard the brahmin say in an angry tone, "You wretch, who are you, that the lady should give you honey?" I went out and said, I will tell you who he is: the holy book, the true Shastra says he is "*your poor brother.*" It also says, "Whoso hath this world's good and seeth his neighbour have need, and shutteth up his bowels of compassion from him, does not love God." Are you not ashamed of coveting that poor man's honey? The people applauded, and the brahmin walked away. At this place Mr. Buckley said the congregations were larger and heard better than they

did last year. The women permitted me to enter their houses, showing a very friendly, confiding spirit, and little regard for caste. When we took our departure, as we passed by their cottages they came to the garden hedge and gave us their salutation. Our dear departed brother was very anxious to commence a new station here, but we are cramped in our efforts for want of labourers. Oh! that the Lord of the harvest would send forth more labourers into this important field.

Our journey from Assureswara to Rendrapara was very pleasant; we travelled most of the way by the side of the river whose banks presented a scene of fertility, varied by the different kinds of grain and plants. As we drew near to Rendrapara we beheld what produced feelings of no ordinary pleasure—large fields of waving corn; I had not seen such a sight since I left my native shores. I felt as if I had met with an old absent friend who brought other friends and scenes so vividly to my mind that I forgot for a time that I was walking on an eastern soil. Here we spent a week; my husband and the native brethren were as usually daily engaged in preaching at the markets, and I in endeavouring to benefit those who come to the tent. The women last year were remarkably friendly and they were so this year; during the day the mothers would send their children to invite me to come and see them; one evening I accompanied the youth who had brought a special message from his mother; she had spread a mat for me in the Verandah and called together several of her neighbours, and almost the first sentence that she uttered on seeing me was, "Make known to us the way of salvation." They heard what I said with seriousness, and when I came away the mother requested me to give her son a book that he might read to her about the truths of which I had been speaking. I felt thankful for such an opportunity of telling my benighted sisters of Him who "came into the world to save sinners."

Other incidents occur to me, but I dare not enlarge further lest I weary you. I have endeavoured to copy my journal as much in the shape of a letter as I could; and should anything recorded be useful to the cause of Missions I shall rejoice; should this not be the case, I have made an effort to secure a share in your correspondence, which I highly prize.

I have heard lately from Mrs. Süpper, who hitherto has been favoured with better health in Bengal than she enjoyed in Orissa. With much christian love to yourself, Mrs Goadby and family, believe me, my dear brother, yours very affectionately,

Cutlack,
April 26, 1852.

SARAH BUCKLEY.

INDIAN REPORT OF THE AMERICAN FREE BAPTIST MISSION
IN NORTHERN ORISSA. 1851.*

THE ANNUAL MEETING

Was held at Jellasure, Jan. 4—5, 1852; present brethren Phillips and Cooley, and four native preachers, together with other native brethren. Our esteemed colleague, brother Bachelor, for the first time in ten years, was absent from our Annual Meeting, being at the time with his family and two other children of the Mission, at Madras, en route, to his native land, whither he had been induced to resort on account of the long continued ill health of sister Bachelor. While the divine blessing was implored on himself and party, brother Bachelor's absence was felt to be a serious drawback to the mission he had devotedly served eleven years.

The usual business connected with the management of the mission, was attended to; and on the Sabbath, sermons were preached in Oriya and English. A refreshing season was also enjoyed, while commemorating the dying love of our crucified, risen, and glorified Redeemer.

Missionaries—Mr. and Mrs. R. Cooley, and Miss Crawford.

Native Preachers—Rama and Japhet.

Our Missionary efforts have been continued as usual, during the past year, chapel preaching every Sabbath, and, when not necessarily detained at home, we have daily accompanied our native preachers to the bazar and markets near the station.

Itinerating.

Owing to the absence of Mr. Bachelor from the station, care of the Boarding Schools, building, &c. we have been unable to travel in the country the past cold season. Our native brethren have been out most of the time, preaching, distributing tracts, Scriptures, &c. They have often spoken of meeting with much encouragement. It is expected another missionary family will join us the present year, when we hope to be more among the people. We have much to inspire confidence and convince us that our labours are not in vain. We commonly have a good hearing in the bazar and markets—opposition, once so bitter and decided, is less than formerly. The people have come to understand better our motives and appreciate our object, and an inspired apostle has said, "*Ye know that your labour is not in vain in the Lord.*"

Native Christian Community.

A good spirit of harmony and engagedness exists in our little church, and a measure of

prosperity has been vouchsafed during the year. Two have been added by baptism, one by letter, one reclaimed, and one dismissed. Present number, 15. There are other hopeful converts, who have not, as yet, joined the church. One from our native community has died. She has long been an enquirer, and had often expressed a great desire to become a christian. We visited her several times during her last illness, and can but hope she died in the faith. Our nominal christian community, including the children, in the Boarding Schools, who regularly attend worship, numbers about 100.

Schools.

1. *Boys' Boarding School.* Present number, 36. There has been but one death in the School during the year. The boys have made good progress in their studies, and in various branches of manual labour. Most of them can read well—twelve or fourteen have attended to Arithmetic, Land Measuring, &c., during the year. A class of ten study Geography and have become quite familiar with the geography of Asia, and are now on Europe. The large boys spend the A.M. in school, and the P. M. in manual labour. Most of them are learning trades. One class of nine has recited nearly twenty chapters of Matthew, in the Sunday School, during the year. Several of the large boys are serious, one has professed religion; and, on the whole, as far as their making upright industrious christian members of society, the prospect is truly gratifying. When we witness, for the most part, their upright demeanour, their progress in the arts and sciences, their acquaintance with the Bible, we can but contrast, with lively gratitude, their condition at present, with what it was two or three years since, when they were set apart for horrid, bloody sacrifice!

2. *Girls' Boarding School.* This consists of 29 girls, mostly Khunds. They have made commendable progress in their studies, and manual labour. One of the large Khund girls has recently been admitted to the church,—others are often heard praying. They are under the care and instruction of Mrs. Cooley and Miss Crawford.

3. *Bazar Schools.* The Heathen School has been kept up, as formerly, on Mr. Bachelor's compound, attended principally by boys from the bazar and adjacent villages; the average number of attendants being about 20. We have recently established another school, under a Christian teacher, in a village near by, which already numbers over 20.

* We have received the above from our friends and gladly give it insert in our pages.—Ed

Subscriptions for 1851.

W. J. Allen, Esq.,...	..	Rs. 48
C. B. Chalmers, Esq.,	..	.. 18
R. Alexander, Esq.,	..	.. 12
J. W. Kelly, Esq.,	..	.. 4
Mr. DeSouza,	..	.. 3
Total..	..	85
Expended.	..	45
Balance, by consent of donors, carried to Chapel fund,..	..	40

Dispensary.

The Dispensary has been continued, as in former years, though there has been some falling off in the number of patients, since the absence of Mr. Bachelor, who has had charge of it from the commencement. Still, there are more or less who call daily. The Missionary devotes a portion of time daily to this department, though the most of the labour is performed by native assistants. We have reason to believe that hundreds of lives have been prolonged, and a still greater number of sufferers relieved by means of this benevolent Institution. Following the example of our blessed Saviour, we feel it to be a duty and privilege to benefit the bodies, as well as the souls, of our fellow-beings. Though the number of patients has been somewhat less the past year, the number of surgical operations registered exceeds that of the previous year, being 110.

The Dispensary has been sustained by the liberality of the friends of suffering humanity, which, we hope will still be continued.

Donations for the Dispensary.

W. J. Allen, Esq. ..	Rs. 25	0	0
C. B. Chalmers, Esq.,	..	10	0
A. Bond, Esq. ..	..	10	0
Captain H. Dixon, ..	..	30	0
W. Brown, Esq. ..	..	10	0
Mrs. Martin, ..	..	10	0
G. Gouldsbury, Esq.,	..	20	0
M. S. Gilmore, Esq.,	..	20	0
R. B. Garrett, Esq.,	..	20	0
Rev. T. Steel, ..	..	10	0
Chas. Wabal, Esq. ..	..	20	0
H. J. Dampier, Esq.,	..	10	0
Capt. Smith, ..	..	5	0
H. J. Muston, Esq. 2 Rs. Monthly	24	0	0
Capt. Spens, ..	..	3	0
W. Luke, Esq., ...	..	16	0
Nadndra Rupel, ..	..	3	0
G. B. Ainney, ..	..	3	0
Rev. F. Fisher, ..	..	5	0
J. W. Kelly, Esq., ..	..	5	0
Total....	259	0	0
Expended for Medicines, Native Assistants, &c.,	..	258	0
Balance in hand, ..	..	0	15

New Mission Chapel.

A new Chapel was commenced in 1850, which is still unfinished. The walls are nearly high enough for the timbers, and we had hoped to have roofed it the present season, but have been prevented by a failure in getting the iron Pillars from Calcutta, before the Balasore Salt vessels ceased to run. We are still much in need of funds to complete the Chapel, and earnestly solicit the friends of our Mission to remember us in their benevolent distributions. We very much need the Chapel.

CHAPEL ACCOUNT.

From friends in America, by Miss Crawford, ..	Rs. 157	9	1
Proceeds of Mrs. Bachelor's School,	33	0	7
W. Brown Esq., (2nd Donation)	62	13	3
Proceeds of a box from America,	28	4	2
Balasore Missionary Society, ..	38	7	0
Sale of Arrow Root and Materials of old Chapel, ..	73	11	0
Surplus School Fund, ..	40	0	0
Capt. H. Dixon, ..	5	0	0
Capt. Kinghly, ..	5	0	0
Capt. Hamilton, ..	10	0	0
Borrowed for the purchase of 6 Iron Pillars, ...	200	0	0
Amount previously received, ..	434	14	0
Total ..	1089	11	2
Expended ..	926	4	1
Balance in hand, ..	163	7	1

REPORT OF JELLASORE.

Missionaries.—Mr. and Mrs. J Phillips.
Native Preachers—Mahes and Silas Curtis.

A brief review of labours at this station; the past year is well suited to call forth devout gratitude and praise for the many mercies vouchsafed; life and health have been spared us; we have experienced very little interruption in our work; impressions of former years have, it is believed, been deepened and extended; five families, numbering in all 22 individuals, have in little more than a year severed the bonds of caste and joined our community; four of this number are now members of the church; others, it is probable, will soon be admitted, while others still appear to be on the point of avowing their attachment to the Gospel. To the solitary Missionary, who had laboured eleven long years without witnessing a single adult convert from his own neighbourhood, even this measure of success could hardly fail of being greatly encouraging. Former converts had either been persons from a distance, or children in the school. The present accession, though, by no means all that could be desired, are among their own people, and likely to exert an influence in favour of Christianity before unfelt in this place.

Preaching to the Heathen,—Itinerating.

Bazar and village preaching, by the Missionary and the two Assistants, has been maintained, as usual, while much of the year, one day in the week, has been spent in visiting and looking after enquirers, &c. in more remote villages. Our itinerating has been less extensive, but, we trust, not less thorough and efficient than in former years. Certain it is, we have never witnessed so much to cheer and gladden our hearts in any previous cold season campaign.

At Sarsangkâ, where is a large bathing jatra, we spent about a week. Besides our opportunities at the jatra, which were never better, we met with a number of interesting enquirers who belong to the place. We next visited Olmara, where we also remained about a week, preaching and distributing the word of life among the multitudes that assembled to attend an annual jatra. Here also enquirers met us. One young man, in particular interested us much; his enquiries and remarks evince much sober thought. On a former occasion, he had received a tract, "Strictures on Hindooism," and readily gave the leading argument there urged against Hindoo dogmas. He complained of the opposition of relatives, while he seemed almost persuaded to be a Christian.

From Olmara our tent was taken to Raibania, where we spent nine days, in a large village of cultivators. Guhipáidá, an old enquirer, lives here. We had ceased to expect much of him, on account of his habits of opium-eating, but were now pleased to learn, that the perusal of a tract on Intemperance, had cured him of the vile and ruinous practice. The old man, however, is still a slave to that fear, *which bringeth a snare*. He has a son, an amiable young man, who appears more decided and determined. In the same village, we conversed with, and gave a New Testament to a native doctor, whose father, when about to die a few years ago, strictly charged him not to feast the bráhmîns, on the occasion of his death. The son, though with much difficulty, obeyed the fathers dying injunctions and is still retained in caste. The old man had read our books; disavowed his belief in Hindooism, and told his son to meditate on the Supreme God, and they should meet again. Cholera, and the late drought, have fearfully scourged this village, and done much to unsettle the people in their faith in gods that could afford no aid in the time of their greatest need.

We next pitched our tent in Lakannath, the residence of two families of the recent converts, where we spent a fortnight. The converts we found undisturbed, living in peace with their neighbours. Here we met with several interesting cases. One, the Zemindar's Naib, who had for some time previous been a careful reader of Chris-

tian books, and had sent us repeated invitations to visit him. We found him surprisingly familiar with Scripture facts and characters, and very frank to admit the truth of Christianity, though, like many others, he was labouring to reconcile them with Hindooism. Visiting him again, several days afterwards, we found him reading the New Testament. He had just completed the Gospel by Mark, and asked why we do not work miracles, according to Mark xvi. 17. A complete copy of the sacred Scriptures has at his special request been since sent him.

We next took our tent to Bazarsene, where are a number of enquirers; one in particular, a barber, whom we have long esteemed, and expect soon to see an openly avowed disciple of Jesus. From place to place, he accompanied and assisted us in obtaining hearers, among whom we found numbers of *his own disciples*. One of these remarked, "We never saw things in this light before." We next attended a large annual jatra among the Santals, at a place called Sabastralinga, about twelve miles distant. Here Santals flock to sing and dance, see and be seen, from the distance of several day's journey around; and a rare opportunity is afforded for bringing an influence to bear upon this highly interesting people. We remained four days, and much good seed was sown.

Distribution of Books

Wherever we have gone, tracts and portions of the sacred Scriptures have been freely distributed. The most intelligent and respectable of the people, in many instances bráhmîns, have been among the applicants for books, and we have the means of knowing that they are read, and their contents discussed in localities seldom if ever visited by the living teacher. In several instances small parcels have been given to enquirers, or other trusty individuals, who have volunteered their services as distributors among their friends. At the Olmara jatra a very interesting, intelligent stranger begged a parcel of books (which he wished the privilege of selecting) to supply friends in a distant village. The same man re-appeared at the Sahastralinga jatra, more than a month afterward, and begged a fresh supply. Other equally interesting cases might be given which could not fail to be most gratifying to friends, by the aid of whose kind liberality we are enabled to send these silent messengers of Divine Truth. *Freely we have received, freely we have given.*

The Santal Department

Continues to receive attention. The last sheet of AN INTRODUCTION to the Santal language, has just been sent to Press. The Gospel of John has been revised and carefully copied out for the Press, while other portions of the New Testament are in hand. We have but three Santal youths in the school, one

having died of cholera and another left school to be engaged as a cultivator. The two Santal converts are employed by the Mission, and prove valuable assistants. The importance of our Mission having, at least, two brethren devoted to the Santal Department can scarcely be overrated.

Christian Community—The Church.

Our nominal Christian community gradually increases, both in numbers and ability to become self-sustaining and efficient. We now number twelve native families consisting of fifty six souls. Since our last Report three have been baptized, and, with one previously baptized, added to the church; one has been dismissed. Present number 16. Religious services, as usual on the Sabbath, a week day prayer meeting and an interesting Sabbath school have been maintained.

Schools.

Shem, an amiable, pious youth, instructs a day-school of rather more than twenty boys, nine of whom are nominal Christians. Daniel one of the Santal converts, teaches a small school in Sarapinja, a village seven miles distant, where two Christian families reside, and appears to be doing good among the people. A small day school for Christian girls, has just been commenced, with six pupils, and is under the care of Mrs. Phillips.

NATIVE HOSPITAL.

Mr. Phillips begs to return sincere thanks to the kind friends who have aided him in sustaining this useful Institution another year, and trusts he may continue to rely on their benevolent co-operation in relieving the ills of the poor and destitute around him. The native doctor reports sixty-one Hospital patients and five hundred and six out-of-door patients during the year. Account for 1851 is as follows:

RECEIPTS.		
Mrs I. B. Biss, ..	Rs.	12 0 0
T. Campbell, Esq., ..	..	12 0 0
W. Luke, Esq., ..	..	10 0 0
Rev. F. Fisher, ..	..	5 0 0
A. Davidson, Esq., ..	..	5 0 0
H. J. Muston, Esq., ..	..	5 0 0
J. W. Allen, Esq., ..	..	16 0 0
W. Brown, Esq., ..	..	10 0 0
Mrs. Martin, ..	..	5 0 0
Amicus, ..	..	50 0 0
Mr. and Mrs. Philips..	..	12 0 0
For Medicines, &c., ..	..	5 0 0
Balance due, ..	..	5 12 1
	Rs.	152 12 1
EXPENDED.		
Balance of last year ..	Rs.	18 0 2
Purchase of Medicines ..	..	56 0 0

Doctor's Wages, ..	..	48 0 0
Sweeper's Do ..	..	3 0 0
Clothes, Food, &c. ..	..	14 9 1
Repairs for 2 years, ..	..	8 2 2
Report and Circular ..	..	5 0 0

Rs. 152 12 1

NEW LOCATION—SANTIPUR.

For years we have felt the need of, and made efforts to obtain land for a Christian Settlement, especially with a view to benefit the Santals, where secure from the vexatious interference and grinding oppressions of the Zemindar, Native Christians might be allowed to enjoy the fruit of their labours, and worship God according to the dictates of their own consciences, with none to molest or make them afraid. We are, at length, happy in being able to state, that about two hundred acres of land, mostly jungle, has been obtained, on a durable lease, at a low annual rent. The locality is favourable, being only about six miles from the station, and is in the vicinity of several large villages. There is a small Santal village on the lot and others near. A beautiful stream of pure water, running all the year, forms the western boundary. By throwing a *bund* across this, a supply of water may be secured for purposes of agriculture, even in the dry weather, and in time of drought, such a supply would be invaluable.

A number of native Christians are preparing to commence cultivation, and others intend removing there after the rains. Our people are willing to labour, but they are poor and require assistance to start with. The jungle is to be cleared away, houses erected, bullocks, ploughs, hoes, axes, seed-corn &c. &c., bought, a *bund* raised, rent paid, and food supplied till the first crop comes off. Once set up, it is believed, they will be able to sustain themselves, pay their rent, maintain an efficient school among themselves and in short become a self-supporting community. The assistance, it is proposed to render, is to be given in small loans, to be refunded at the earliest convenience of the borrowers, to form a permanent fund for the relief of indigent new-comers, and purposes of improvement in the village. A sum of, at least, Rs.50 0, is greatly needed for this purpose.

Under these circumstances AN APPEAL to the liberality of the Christian public in India, is the Missionary's chief dependence, and, as his position among the natives, debars him from nearly all intercourse with European society, he indulges the hope that his fellow-labourers at European stations, will kindly lend their aid by circulating this appeal among their friends.

ARRIVAL OF MRS. LACEY AND FAMILY.—We have just heard (July 22nd,) that Mrs. Lacey arrived in London on Tuesday, the 20th inst. They are all well.

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			1	
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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 165.]

SEPTEMBER, 1852.

[NEW SERIES.

A REVIEW OF THE PAST,

AS CONTAINED IN THE ADDRESS OF REV. J. G. PIKE, AS CHAIRMAN OF THE
G. B. ASSOCIATION, AT LOUTH.

CHRISTIAN FRIENDS—

At your last annual meeting you determined that in future your chairman instead of being chosen as heretofore, at the beginning of your meetings, should be appointed at the preceding Association, and you wished me to undertake that office on the present occasion. I was truly reluctant to accept the situation, but as your request was urgent, felt it right to yield my own wishes, and to comply with yours. It was then, I think, intimated that on the adoption of this new system an opening address might be expected from the brother who is appointed to preside. I suppose that something of the kind is expected from me; and that I may not entirely disappoint such expectation, shall endeavour to offer a few remarks. These may, I apprehend, without impropriety, refer to the past, and to the future.

Forty-three years ago, this month, I attended your Association for the first time, having not two years before, become a member of the church then meeting in Church-lane, now in Commercial-road, London. The Association that year was held at Quorn-don; but so passeth the fashion of this world, that I believe not one minister of the Connexion hat was pre-

sent then is here to-day, and very few brethren or sisters. The brethren that then occupied the pulpits of the Connexion are, with two exceptions, all gone home. Many that were young men, just rising into notice and usefulness, have also finished their course, and perhaps the majority of its present ministers were then unborn. The names of many faithful ministers might be mentioned, that in their day were instrumental in turning many to righteousness, and that will shine as the brightness of the firmament, and as the stars for ever and ever; but they have left this sublunary world and shine in a higher sphere. How impressively should such facts teach us the transitory nature of earthly services, duties, and privileges: and when those services have a connection with eternal realities, the importance of "working while it is day; because the night cometh when no man can work." Compared with eternity, forty-three years are like the twinkling of an eye; yet in those years how many, that at their commencement are unknown youths, rise into notice, honour their Redeemer through their brief day, gather fruit to life eternal, and finish their course. In the same period others have begun and ended their lives and labours—labours

that have an influence on a whole eternity, though performed in so little a span of time.

A comparison of the state of the Connexion, then and now, suggests reasons for thankfulness and encouragement, though it presents, also, cause for humiliation that during that time much more has not been effected for the honour of Him who redeemed us to God by his blood.

In that year the number of members was reported to be 5,227. The Report to the last Association was 18,613. During nearly the whole period there has been a steady increase, though in the second twenty years, at a smaller ratio than in the first. In the first twenty the Connexion doubled its numbers. What was 5,227 in 1809 became 10,474 in 1829. Had the increase continued in the same proportion, the number in 1849 would have been nearly 21,000. It fell short, however, of this number by nearly 3,000, thus proving that there was ample reason for more fervent prayer for the Holy Spirit's influence, and for zealous efforts. During this same period the number of churches has increased from 54 to 141. Though this has partly been caused by the division of churches, yet it is a pleasing fact that the average number of members in our churches at the present time is much larger than at the period mentioned. Then, it was barely 97 members to a church: now, the average is 133. During the period in which the churches of the Connexion have thus been steadily increasing, the improvement in our houses of prayer has not been less considerable. Many commodious meeting-houses have been erected, and a few purchased. A number of these are large and spacious buildings, very greatly superior to any the churches possessed forty years ago. It is apprehended that at that time not above one of its meeting-houses would have seated 600 hearers; while a number, now, will

easily accommodate 1000, or 1200. Nearly 90 new ones have been built, and about thirty more materially enlarged. In many English counties we still have no churches, but in those in which several exist the largest Baptist churches are invariably those connected with our Union, and the largest Baptist church in Great Britain belongs to us.

If we survey the Institutions of the Connexion, though there is much cause for humiliation that its efforts are so small, and contributions so scanty, compared with what the love of Christ requires, yet a comparison of the present with the past furnishes reasons for adoring gratitude and praise. In the year 1809 the only religious institution in the Connexion appears to have been the Academy, then recently formed, and reporting that year an income of £112 4s., which exceeded the expenditure by about £7. The Itinerant Fund which led to the formation of the Home Mission, had not commenced. No home missionary efforts were made by the churches, except in connection with themselves, and in their own vicinity. No Foreign Mission existed among us. We had not one missionary, nor one convert from heathenism among our members. A few individuals might be subscribers to the Baptist Mission, but nothing was done to stimulate a spirit of activity among our friends by holy zeal for diffusing in pagan lands the glorious gospel of the blessed God. We had no missionary contributions, no missionary collectors, no beloved missionaries, and no mission churches formed of those that had been called out of heathen darkness into heavenly light. For years after the time whence these observations date, nothing would have been deemed more utopian and absurd than the expectation of seeing churches planted in what is deemed the holy land of Juggernaut by missionaries sent forth from among ourselves. Our public institutions are

not supported as they might be, and as they ought to be; but still, to have them, and to witness much good as their result, is a very different state of things from that of having none.

During the period mentioned, numbers have been summoned from this world to their everlasting home, and thus large additions have been made from our Connexion to the church above. Not only have most who were the ministers of the churches in 1809, or who sustained office in them, passed away, but multitudes beside. The Association Minutes every year report a considerable number as dead—last year, above 300. An exact enumeration of the numbers reported as dead during this period has not been made, but, probably, the number would not fall much, if any, below 10,000. Doubtless, among us, as among others, some die that have had the lamp without the oil, and who never discovered their fatal delusion till the Bridegroom came, and the door of mercy was shut; yet it may be trusted that the great majority of those who in successive years are reported as dead have fallen asleep in Jesus. Our friends pass away singly and in such noiseless succession, that much as their removal may be felt in their immediate circle, beyond that it seldom produces any wide and deep impression; but if we think of ten thousand in a few years added to the company of the redeemed before the throne; if we think of ten thousand who not long ago belonged to the same churches as ourselves having become glorified and happy spirits in the presence of God, the view is adapted to call forth our wonder, gratitude and praise. So many raised above sorrow, sin and death—so many added to the family of heaven, is a subject of joyful reflection. Ten thousand in whom the Saviour shall see of the travail of his soul and be satisfied—ten thousand pillars added to the heavenly temple,

To bear in those bright courts above,
Inscriptions of immortal love,

is a truly glorious accession to the number of the redeemed. Our Connexion is not large, and, as a body, has never been wealthy, but it has brought much glory to the Lamb. The description which the apostle gave of himself and his ministry, “as poor, yet making many rich,” will apply to the Connexion, and to the fruits of its existence. These departed friends should not be forgotten. We should cherish communion with them in their views and feelings. What now are their views of the vanity of this world; of the value of the gospel; of the wonders of love it reveals and the object it proposes? If the world formerly seemed vain, it now seems unutterably more vain: if the gospel appeared grand and glorious, and the love of Christ to surpass all knowledge, now it is seen as unspeakably more grand and glorious, and the love of Christ to surpass all knowledge; now it is seen as unspeakably more grand and immensely more glorious. The breadth and length and depth and height of redeeming love, that seemed immeasurable when they were on earth, are more immeasurable now. We cannot see them; we cannot hear them, but know they exist. We know that they think and feel, adore, and love, and wonder. We know that their views about unseen and eternal things are much more correct than ours, and our privilege and duty are united in having communion in their views, and as far as practicable on this side eternity, in looking at the things which are not seen, but which are eternal.

The facts now mentioned should strengthen our attachment to the Connexion of which we are a part, and increase the earnestness of our desires for its spiritual prosperity. Christians that would be useful in their day and generation must, to a certain extent, indulge a denominational spirit; and the interests of the

denomination to which they belong demand their peculiar care. We may place little value on denominational names, but if we would not pass life in sentimental idleness our own church and Connexion should have our best energies. This denominational feeling, attaching christians strongly to a part of the church of Christ, is not inconsistent with the love they should cherish to the whole family of God. Love to mankind; the love of our neighbour, does not require the dissolution of the family tie, or the breaking up of the domestic constitution which God has graciously instituted. So love to christians does not require the extinction of denominational feeling and action. Man is so constituted, his knowledge is so limited, and his power of acquaintance with others so small that he cannot indulge toward all mankind the feelings that he should in his own family circle. Were all the world christian, this state of things would remain the same. Each might indulge toward all the love that christianity enjoins, and express it so far as occasion offered, but no one could have all his friends, his peculiar associates, his companions in the way of life. His own family would still be dearer to him than others could be, and he would feel united to them by stronger ties than any that bound him to the great mass of mankind. Only He who is infinite in perfection and knowledge can love all with equal love. A church

is the spiritual family to which a christian belongs, and a Connexion of churches is but a larger family, and while a christian should cherish love to all that love his Lord, the church of which he is a member, and the Connexion to which that church belongs, demand a larger share of his affections, and should be the peculiar scene of his exertions. One of the sinful extravagances of the age is a false and excessive candour that would treat, with equal respect and goodwill, truth and falsehood, light and darkness, saving doctrine and mischievous heresy. Close akin to this is what some, abusing an honoured word, call charity, but what is really baneful indifference and laxity. They would have denominational feeling cease—when denominational action, of course would end. Baptists should lay aside their appellation as if ashamed of it, and be simply christians. Were this absurd reverie realized there would substantially be no advantage gained. Christians still must act in separate bodies; all could not act in one; and if the spirit of Christ be indulged there seems no greater evil in those different bodies being distinguished by somewhat different names than in the regiments of an army having a distinction in their uniform. Attachment to our peculiar section of the flock of Christ cannot be too strongly cherished by us, if we forget not the precepts that require love to all his disciples.

(To be Continued.)

THE HAPPINESS OF GOD.

THAT it is most consonant to all worthy thoughts of the infinite and eternal Supreme, to conceive of him as infinitely happy, as having in himself, and from himself, and in all his ways, all contentment, satisfaction, and delight, will not be questioned by any one who profoundly and correctly meditates on his glorious nature. The boundless resources

and the universal perfections which unite in the Deity, necessarily secure that all that is involved in the highest degree of complacency and enjoyment shall belong to him. Any idea which involves pain or disquiet, involves that imperfection which cannot be attributed to God without ignorance or sin in the mind in which it is entertained. Though none but God can comprehend

the happiness of God, yet it is thus demonstrable to our understanding that he is and must be as happy as he is infinite.

The heathen have been wont to speak of the supreme God as being happy; but in their grovelling conceptions of him, to secure this idea, they stripped him of his attributes, and represented him as in no way concerned either in the creation or government of the universe, and as reposing in a kind of inanity, contented with himself, and not being troubled with any of the affairs of men, nor, indeed, with any thing at all. The control of the elements, the governance of the world and of the immortals, they regard as the employment of inferior deities, as if the happiness of an infinite Being would be disturbed or interrupted by the exercise and display of his own attributes and powers. This view of the god-head is derogatory and absurd. It shews that their thoughts of God's happiness were regulated by the narrow and contracted views which feeble and luxurious men take of enjoyment. The fact, however, that they do speak of God as happy, is a concession to reason, and teaches that this idea must attach itself to any conceptions of the Supreme, even by the heathen. God, himself, in his revealed word has rebuked the errors to which we have referred. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob; and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the LORD, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."*

* Isa. xl. 26—30.

The infinity of God rebukes all these contracted notions of his powers, and secures his own tranquility amid all the cares of government and providence.

Though we are constantly taught in the inspired word, that the elements of all true and perfect happiness belong to God, there are but two occasions in which the happiness of God is distinctly asserted. These both occur in the first epistle to Timothy, and have reference to the gospel dispensation as proceeding from God and overruled by him. In the first "the glorious gospel of the blessed God" contains the sentiment; and in the second, he is denominated "the blessed and only potentate, the King of kings and the Lord of lords."† In these places the term μακαριος, which signifies *blessed* or *happy*, and which refers to personal subjective felicity, is employed. In other places where he is called blessed, as "The Creator blessed for evermore,"‡ the term is used objectively, and represents God as being the object of the worship and praise of his creatures; and the word that is employed in the original, εὐλογητος, is expressive of this idea. In the two passages above quoted. God is referred to, not as being worthy to be praised by his intelligent creation, but as being happy and blessed in himself.§ That a truth in itself so obvious in reference to Jehovah, should not have been more frequently and directly taught in the holy Scriptures, need not startle us. It is a truth like that of the being of God, or his spirituality, sufficiently plain to all reflective minds.

The infinite perfections and excel-

† 1 Tim. i. 11, vi. 15. ‡ Rom. i. 25.

§ A distinction between the terms *blessed* and *happy* was sometime ago attempted to be introduced into our theological language; but as both terms are identical, and as the distinction was made for the purpose of favouring a spurious theology, the attempt happily failed.

lencies of the great Jehovah constitute the true sources of his happiness. Contemplated separately this will be apparent, and in combination they secure his entire and eternal enjoyment. Let us glance at them in their bearing on this subject.

The knowledge of God is perfect. It extends to all possible beings. It embraces all events. It includes all relations and comprehends all truths. He then perfectly knows what are the conditions which are requisite for the possession of perfect happiness. No error can deceive him. No dreams of false bliss can delude him. If we, for the sake of illustration, compare men with God, we may assist our conceptions of his felicity. Some men fancy themselves happy, while their minds are intoxicated with vain dreams; or when, through their ignorance, they do not see the thousand sources of danger and woe by which they are surrounded. Others, for want of knowing in what true happiness consists, are either discontented with the good that is in their reach, or are seeking for satisfaction and substantial enjoyment where it can never be found. It is not so with God. Possessed of all the sources of perfect enjoyment within himself, and knowing perfectly in what this blessedness consists, it is ever secure to him. Perfect knowledge secures perfect bliss.

The power of God being infinite enables him to do all his will, and to effect all that is conducive to his own glory and happiness. All his creatures, all events, all circumstances, are under his control. Whatever may conduce to its perfection he can produce. The all-sufficiency of God secures his perfect serenity and satisfaction. There may be "war in heaven," but he can put it down; there may be apostacy and rebellion on earth, but he can suppress and rebuke it, and render all subservient to the manifestation of his great power, and subsidiary to his divine felicity.

The unerring wisdom of God, which enables him to direct and control all events in such a manner as to secure the best and happiest result, is another element in the perfect blessedness of God. Perfect knowledge, infinite power, combined with unerring wisdom, render the perfect happiness of him to whom they belong a necessary thing. Of men, many have large stores of knowledge, and have not wisdom to employ it to a useful purpose: and some have great power, but have not the understanding to use it aright. Hence their defects, and errors, and their consequent misery and woe. Perfect wisdom secures the perfect happiness of the Omnipotent Supreme.

The goodness of God is, doubtless, an essential element in his happiness. Amongst his intelligent creatures, goodness or benevolence is a source of rich enjoyment. The power and disposition to communicate happiness to others gives pleasure. The act of doing this is ever blessed. Hence, while he who receives good is rendered happy, he who imparts it has a higher enjoyment. "It is more blessed to give than to receive." Now, God is a being of infinite fullness, and his benevolence is the source of all the enjoyment of all his creatures. They have, even the meanest of them, enjoyment in their existence, and in the various powers they possess; myriads, too, of the most exalted, as the angels of God, have large, and high, and holy enjoyments, which endure for ever. Pass through the whole range of animated and intelligent existence, think of the various amount of individual enjoyment which thrills through these countless millions, from the merest animalcule to the highest angel of light; remark that the joy of each is an expression of the benevolence of Him "who is good unto all, and whose tender mercies are over all his works," and say, on the principle that he who gives happiness has more enjoyment

than he who receives it,—how vast, profound, and inconceivable must be the happiness of that Being whose goodness is the source of all! Contemplated through the medium of his benevolence, the happiness of God assumes a grandeur and sublimity which our feeble powers cannot adequately conceive.

If this happiness is regarded in connection with the displays of divine benevolence in the gospel, the subject assumes a delightful aspect. It was "the joy that was set before him," that induced the Son of God, to "endure the cross, and despise the shame."* This was the joy of benevolence, that which would result to his infinite mind from the display of infinite love, and from the myriads of redeemed and happy beings who will dwell in heaven for ever as the reward of his pain. He will "see of the travail of his soul and be satisfied."† The joy of a benevolent and affectionate father, on the repentance and return of his prodigal son, is used to suggest the joy of the eternal Father in the repentance and return of every sinner. The joy "in the presence of the angels of God over one sinner that repenteth,"‡ is the joy of God himself, of that benevolence that delights to bless and save the erring sons of men. The angels themselves rejoice, but that Being from whom all enjoyment flows, has the greater joy. He who "spared not his own son," who "so loved the world as to give" him for the salvation of men, will have infinite and eternal joy in this display of his peerless benevolence and in its glorious and happy results.

Every attribute in the moral nature of God is to him a source of enjoyment and delight. He is holy, he is true, he is righteous. All his thoughts, all his purposes, and all his actions accord with his own nature. "The Lord is righteous in all his

ways, and holy in all his works."§ "The righteous Lord loveth righteousness,"|| and therefore he has delight in his own character and ways. His dispensations are often mysterious and inexplicable to us, because we can only discover single and isolated parts of the great whole; but he who sees the end from the beginning, and knows his own mind and purpose, has ever delight and pleasure in them. As no motive can ever induce him to violate his own nature, and no power can frustrate the accomplishment of his own will, so no sense of error or of pain can ever enter his bosom. He rejoices in his own truth. He has enjoyment from his own holiness. He has satisfaction from his own rectitude. If men are false, his truth and tranquility remain. If they are unholy, he is pure, and his peace is undisturbed. If they are rebellious, and refuse his grace, they will "eat of the fruit of their own ways," and be rewarded according to their works;¶ his rectitude will thus be honoured, and the infinite and unalloyed satisfaction that God has in himself and his dispensations, will thus be secured. As in his own creatures that are holy, there is a satisfaction and delight in moral perfections, so in the mind of the infinite himself this enjoyment is perfect and complete.

The immutability of God is also an obvious condition or element of his happiness. As he possesses in himself all the sources of true enjoyment, so the unchangeableness of his nature renders these eternally secure. There can nothing happen to him, from without, that can change his nature or impair his infinite perfections; and from himself there is no motive or occasion of change, or possibility of dissolution or decay. His infinite power, wisdom, goodness, and holiness, endure for ever, and therefore,

* Heb. xii. 2

+ Isa. liii. 11.

† Luke xv. 10.

§ Psa. cxlv. 17.

|| Psa. xi. 7.

¶ Pro. i. 31.

the happiness which is but the light which emanates from them, the glorious consequence of their possession, will never become dim or decay.

The happiness of God we thus discern is occasioned by every attribute which belongs to his infinite nature. As infinite knowledge, power, wisdom, goodness, and rectitude, separately considered, afford a joy to him which accords with their own infinitude, so, if we contemplate God as the being in whom all these perfections ever exist in harmonious combination, (and this is the only right view of him), we shall be sensible that to him belongs infinite contentment and delight. There is no possibility of any addition being made to his nature, neither can it experience any diminution. His is the satisfaction to be in the conscious possession of all possible good, and to possess it inherently, inalienably, and for ever. His happiness is mixed with no alloy. It is exposed to no disturbance. It leaves no vacuity. It is exposed to no disappointment. It sustains no defeat. The infinity of conscious excellence, secures an infinity of satisfaction and joy. "Nothing but God can satisfy God," and as his capacity for enjoyment is infinite, so in himself he has an object of infinite interest and excellence, and is to himself the source of perfect satisfaction and ineffable delight. He delights in his own nature. He takes pleasure in his own designs. All things exist for his pleasure. For this "they are and were created."* In the development and display of his glory through the medium of his works of power and skill, of rule and dominion, of grace and judgment, he now has, and he ever will and must have complacency and delight. In relation to the happiness as well as the holiness and intelligence

of God, there is a beautiful propriety in the language of the beloved disciple:—"God is light, and in him there is no darkness at all."†

In the holy Scriptures there are several statements which seem to be at variance with the views we have now given, as when God is said to "be grieved," "to repent," to "have no pleasure in the death of the wicked," &c.‡ These and all similar Scriptures admit of an explanation which is perfectly accordant to the unimpaired serenity of the Divine mind. In them, for the sake of accommodating himself to our infirmity and weakness, God speaks after the manner of men, and adapts his language to our feeble powers and conceptions. As men, when they see that which is contrary to their views and the benevolence of their hearts, are grieved, and repent; so when God saw how all flesh corrupted its way, he expressed himself as being grieved, &c., that he might convey to them the idea how they were thus opposing him and bringing ruin on themselves. And as it is accordant to the divine nature to rejoice in the well-being of men, he teaches them this by assuring them that their repentance and salvation would be pleasing to him, and that he should prefer it to their sin and woe. But if they persist in sin in spite of all his remonstrance and love, their punishment does not afflict him, though it is the occasion of their own deserved ruin. God has pleasure in the order and happiness of his creatures, but if they resolutely force themselves under the inflictions of his justice, this, though his mercy is not enjoyed and acknowledged, does not disturb his tranquility, but gives occasion for the display of other perfections in his nature and rule. "In what does God delight?" once enquired a judicious and talented minister of his word. "In the exercise of his own perfections. Go amongst his people on earth, and ask them.

* Rev. iv, 11 + 1 John i. 5

‡ Gen. vi. 6, Ezekiel xxxiii. 11.

They all at once reply,—He delights in mercy. Ascend to heaven, and ask angels, and they respond,—He delights in holiness. Descend to perdition and put the same question to devils, and their answer is,—He delights in justice." Every attribute gives him satisfaction, because all are regulated by unerring wisdom. It is kindness and wisdom on the part of God in speaking to us about our highest interests, and his disposition to promote them, for him to adapt himself to our own conceptions, and use the language of men; but it is folly and presumption in us, if we infer from his use of these expressions that he is subject to our infirmities.

Though we are finite creatures, and therefore capable of only a finite degree of happiness, we should learn from the infinity and happiness of God, that our true and lasting blessedness can only be secured as we resemble him, and have a sense of his favour. As God himself could not be happy if he were not holy, righteous, benevolent, and true, so his intelligent creatures cannot have inward satisfaction in their own actions and ways, unless they are free from evil. An accusing conscience, the idea that we are doing evil, and not employing our faculties and powers in accordance with the principles of the law of God, will ever awaken disquietude and fear, will cause the mind to be in conflict with itself, and the soul to be miserable and sad. When sensual indulgence, temporal advantage, or any end however flattering, is obtained at the sacrifice of morality, truth, or rectitude, the anguish and degradation of the mind which follows, is the sure proof that sin brings shame and woe. "There is no peace to the wicked."* There is none on earth, much less in another state. And hence it is, that the fal-

len spirits whose souls are given up to all malignity and evil are ever miserable.

In immediate connection with the presence of a moral resemblance of God, the enjoyment of a sense of his favour, is essential to our true happiness. God is the true source of enjoyment to his intelligent creatures. If they have chosen him and have a sense of his favour: if they have placed their supreme happiness in the enjoyment of his smiles: and if, from his own word, and by the testimony of their own experience, they can assure themselves of an interest in his love, then the highest happiness of which they are capable is theirs. God is theirs. His power is their protection; his wisdom their guide; his goodness their solace, and his promises their hope. He is their cherished portion. As they seek to do his will, and walk with him in prayer and obedience and faith, they have an antepast of the blessedness of heaven itself, where there is fulness of joy in his presence, and eternal pleasure at his right hand. Conformity to God is the highest excellence of his creatures, and the enjoyment of him their greatest good.

What a consolation to us sinners, and to all penitents, to be assured that this blessedness may be ours through the riches of his grace. If we see and lament our errors and sins: if we seek for and accept the mercy God has provided through the great atoning work of his Son Jesus Christ: if we trust in his promise and surrender our hearts to him, that we may be saved by his grace, sanctified by his Spirit, and regulated by his will, he will be our God, our portion, and our defence. Happy in the possession of his mercy and favour on earth, we shall at length be happy with him in heaven, and thus we shall realize and enjoy all the benefits of "the glorious Gospel of the happy God."

J. G. L.

* Isaiah xlvi. 22.

THE BLANK BIBLE: A DREAM.*

I THOUGHT I was at home, and that on taking up my Greek Testament one morning to read (as is my wont) a chapter, I found, to my surprise, that what seemed to be the old familiar book was a total blank: not a character was inscribed in it or upon it. I supposed that some book like it had, by some accident, got into its place; and without stopping to hunt for it, took down a large quarto volume which contained both the Old and the New Testaments. To my surprise, however, this also was a blank from beginning to end. With that facility of accommodation to any absurdities which is proper to dreams, I did not think much of the coincidence of two blank volumes having been substituted for two copies of the Scriptures in two different places, and therefore quietly reached down a copy of the Hebrew Bible, in which I could just manage to make out a chapter. To my increased surprise, and even something like terror, I found that this also was a perfect blank. While I was musing on this unaccountable phenomenon, my servant entered the room, and said that thieves had been in the house during the night, for that her large Bible, which she had left on the kitchen table, had been removed, and another volume left by mistake in its place, of just the same size, but made of nothing but white paper. She added with a laugh, that it must have been a very queer kind of thief to steal a Bible at all; and that he should have left another book instead made it the more odd. I asked her if anything else had been missed, and if there were any signs of people having entered the house. She answered in the negative to both these questions; and I began to be strangely perplexed.

On going out into the street, I met a friend, who, almost before we had exchanged greetings, told me that a most unaccountable robbery had been committed at his house during the night, for that every copy of the Bible had been removed, and a volume of exactly the same size, but of pure white paper, left in its stead. Upon telling him that the same accident had happened to myself, we began to think that there was more in it than we had at first surmised. On proceeding farther, we found every one complaining, in similar perplexity, of the same loss; and before night it became evident that a great and terrible "miracle" had been wrought in the world—that in one night, silently, but effectually, that hand which had written its terrible menace on the walls of Belshazzar's palace, had reversed the miracle; had spunged out of our Bibles every syllable they contained, and thus reclaimed the most precious gift which heaven had bestowed, and ungrateful man abused.

I was curious to watch the effects of this calamity on the varied characters of mankind. There was, universally, however, an interest in the Bible now it was *lost*, such as had never attached to it while it was *possessed*; and he who had been but happy enough to possess fifty copies might have made his fortune. One keen speculator, as soon as the first whispers of the miracle began to spread, hastened to the depositories of the Bible Society, and the great book-stocks in Paternoster-Row, and offered to buy up at a high premium any copies of the Bible that might be on hand; but the worthy merchant was informed that there was not a single copy remaining. Some to whom their Bible had been a "blank" book for twenty years, and who would never have known whether it was full or empty, had not the lamentations of their neighbours impelled them to

* From "The Eclipse of Faith," a new and very instructive work, of which we intend ere long to give a Review.

look into it, were not the least loud in their expressions of sorrow at this calamity. One old gentleman who had never troubled the book in his life, said it was "confounded hard to be deprived of his RELIGION in his old age;" and another, who seemed to have lived as though he had always been of Mandeville's opinion, that "private vices were public benefits," was all at once alarmed for the MORALS of mankind. He feared, he said, and confirmed his remark with an oath, that the loss of the Bible would have "a bad effect on the public virtue of the country."

As the fact was universal and palpable, it was impossible that, like other miracles, it should leave the usual loopholes for scepticism. Miracles in general, in order to be miracles at all, have been singular or very rare violations of a general law, witnessed by a few, on whose testimony they are received, and in the reception of whose testimony consists the exercise of that faith to which they appeal. It was evident that, whatever the reason of THIS miracle, it was not an exercise of docile and humble faith, founded on evidence no more than just sufficient to operate as a moral test. This was a miracle which, it could not be denied, looked marvellously like a "judgment." However, there were, in some cases, indications enough to show how difficult it is to give such evidence as will satisfy the obstinacy of mankind. One old sceptical fellow, who had been for years bedridden, was long in being convinced, (if, indeed, he ever was) that anything extraordinary had occurred in the world; he at first attributed the reports of what he heard to the "impudence" of his servants and dependents, and wondered that they should dare to venture on such a joke. On finding these assertions backed by those of his acquaintance, he pished and pshawed, and looked very wise, and ironically congratulated them on this creditable conspiracy with

the insolent rascals, his servants. On being shown the old Bible, of which he recognized the binding, though he had never seen the inside, and finding it a very fair book of blank paper, he quietly observed that it was very easy to substitute the one book for the other, though he did not pretend to divine the motives which induced people to attempt such a clumsy piece of imposition; and on their persisting that they were not deceiving him, swore at them as a set of knaves who would fain persuade him out of his senses. On their bringing him a pile of blank Bibles, backed by the asseverations of other neighbours, he was ready to burst with indignation. "As to the volumes," he said, "it was not difficult to procure a score or two of common-place books, and they had doubtless done so to carry on the cheat; for himself, he would sooner believe that the whole world was leagued against him, than credit any such nonsense." They were angry in their turn, at his incredulity, and told him that he was very much mistaken if he thought himself of so much importance that they would all perjure themselves to delude him, since they saw plainly enough that he could do that very easily for himself without any help of theirs. They really did not care one farthing whether he believed them or not; if he did not choose to believe the story he might leave it alone. "Well, well," said he, "it is all very fine, but unless you show me, not one of these blank books, but one of the *very blank Bibles themselves*, I will not believe." At this curious demand one of his nephews who stood by, (a lively young fellow), was so excessively tickled, that though he had some expectations from the sceptic, he could not help bursting out into laughter; but he became grave enough when his angry uncle told him that he would leave him in his will nothing but the family Bible, which he might make a ledger of if he pleased. Whe-

ther this resolute old sceptic ever vanquished his incredulity, I do not remember.

Very different from the case of this sceptic was that of a most excellent female relative, who had been equally long a prisoner to her chamber, and to whom the Bible had been, as to many thousands more, her faithful companion in solitude, and the all-sufficient solace of her sorrows. I found her gazing intently on the blank Bible, which had been so recently bright to her with the lustre of immortal hopes. She burst into tears as she saw me. "And has your faith left you too, my gentle friend?" said I. "No," she answered, "and I trust it never will. He who has taken away the Bible has not taken away my memory, and I now recall all that is most precious in that book which has so long been my meditation. It is a heavy judgment upon the land; and surely," added this true christian, never thinking of the faults of others, "I, at least, cannot complain, for I have not prized as I ought that book, which yet of late years, I think I can say, I loved more than any other possession on earth. But I know," she continued, smiling through her tears, "that the sun shines, though clouds may veil him for a moment; and I am unshaken in my faith in those truths which have been transcribed on my memory, though they are blotted from my book. In these hopes I have lived, and in these hopes I will die." "I have no consolation to offer you," said I, "for you need none." She quoted many of the passages which have been, through all ages, the chief stay of sorrowing humanity; and I thought the words of Scripture had never sounded so solemn or so sweet before. "I shall often come to see you," I said, "to hear a chapter in the Bible, for you know it far better than I."

No sooner had I taken my leave when I was informed that an old lady of my acquaintance had summoned

me in haste. She said she was much impressed by this extraordinary calamity. As to my certain knowledge she had never troubled the contents of the book, I was surprised that she had so taken to heart the loss of that which had practically been lost to her all her days. "Sir," said she, the moment I entered, "the Bible, the Bible." "Yes, madam," said I, "this is a very grievous and terrible visitation. I hope we may learn the lessons which it is calculated to teach us." "I am sure," answered she, "I am not likely to forget it for a while, for it has been a very grievous loss to me." I told her I was very glad. "Glad!" she rejoined. "Yes," I said, "I am glad to find that you think it so *great* a loss, for that loss may then be a gain indeed. There is, thanks be to God, enough left in our memories to carry us to heaven." "Ah! but," said she, "the hundred pounds, and the villany of my maid-servant. Have you not heard?" This gave me some glimpse as to the secret of her sorrow. She told me she had deposited several bank-notes in the leaves of her family Bible, thinking that, to be sure, nobody was likely to look *there* for them. "No sooner," said she, "were the Bibles made useless by this strange event, than my servant peeped into every copy in the house, and she now denies that she found anything in my old family Bible, except two or three blank leaves of thin paper, which, she says, she destroyed; that if any characters were ever on them they must have been erased when those of the Bible were obliterated. But I am sure she lies; for who would believe that heaven took the trouble to blot out my precious bank-notes. They were not God's word, I trow." It was clear that she considered the "promise to pay" better by far than any "promises" which the book contained. "I should not have cared so much about the Bible," she wined, hypocritically, "because, as you truly

observe, our memories may retain enough to carry us to heaven;" a little in that case would certainly go a great way. I thought to myself, "and if not, there are those who can supply the loss. But who is to get my bank-notes back again? Other people have ONLY lost their Bibles." It was, indeed, a case beyond any power of consolation.

The calamity not only strongly stirred the feelings of men, and upon the whole, I think, beneficially; but it immediately stimulated their ingenuity. It was wonderful to see the energy with which men discussed the subject, and the zeal, too, with which they ultimately exerted themselves to repair the loss. I could even hardly regret it when I considered what a spectacle of intense activity, intellectual and moral, the visitation had occasioned. It was very early suggested that the whole Bible had again and again been quoted, piece-meal, in one book or other; that it had impressed its own image on the surface of human literature, and had been reflected on its course as the stars on a stream. But, alas! on investigation, it was found as vain to expect that the gleam of starlight would still remain mirrored in the water, when the clouds had veiled the stars themselves, as that the bright characters of the Bible would remain reflected in the books of man, when they had been erased from the Book of God. On inspection, it was found that every text, every phrase

which had been quoted, not only in books of devotion and theology, but in those of poetry and fiction, had been remorselessly expunged. Never before had I had any adequate idea of the extent to which the Bible had moulded the intellectual and moral life of the last eighteen centuries, nor how intimately it had interfused itself with the habits of thought and modes of expression; nor how naturally and extensively its comprehensive imagery and language had been introduced into human writings, and most of all, where there had been most of genius. A vast portion of literature became instantly worthless, and was transformed into so much waste paper. It was almost impossible to look into any book of any merit, and read ten pages together, without coming to some erasures and mutilations, some "*hiatus valde deflendi*," which made whole passages perfectly unintelligible. Many of the sweetest passages of Shakespere were converted into unmeaning nonsense. As to Milton, he was nearly ruined, as might naturally be supposed. Walter Scott's novels were filled with perpetual *lacunæ*. I hoped it might be otherwise with the philosophers, and so it was; but even here it was curious to see what strange ravages the visitation had wrought. Some of the most beautiful and comprehensive of Bacon's Aphorisms were reduced to enigmatical nonsense.

(To be concluded in our next.)

THE SIX-PRINCIPLE BAPTISTS IN RHODE ISLAND, UNITED STATES.

At the last Association at Louth, a letter from a body of christians professing similar sentiments to our own, or nearly so, was read, and our respected chairman, Rev. J. G. Pike, (to whom the letter was addressed,) was requested to reply to it. This communication stated that for a hundred years the body had been com-

paratively stationery as to numbers. As several of our friends may be anxious to know more in reference to this people, we have much pleasure in giving the following information, extracted from an account of a visit to them, by Dr. Sutton:—

"Some two or three months before we left America, I went to preach and

collect for the mission at Smithfield, R. I. It was extremely wet weather, and my hosts came home wet through, from a visit to what they called "The Old Baptist's Yearly Meeting." On enquiry further about these Old Baptists, I found they were the regular descendants of Roger Williams, &c., that they called themselves Six-principle,* or General Baptists, and claimed a connection with the English General Baptists. I had made the acquaintance of some of them, Mr. Fillinghurst† among the rest, in my previous visit to America, and so was prepared to understand what was said about them. My appointments for the next day were afternoon and evening, so that I had the forenoon to spare; and as Mr. Hosea Quinby engaged to drive me over, I expressed my wish to pay these people a visit. I did so, but the day was excessively stormy, and greatly interfered with the attendance. We went direct to the meeting house, and found a tolerable congregation, and the brethren engaged in a sort of exhortation meeting. Mr. Fillinghurst, who was speaking, recognized me—pointed me out to the chairman—spoke in favour of my object in visiting the F. W. Baptists, and expressed a hope I should be allowed an opportunity to address the assembly. I arose at once, introduced myself and message, and said, that though called upon suddenly, yet as I had but a short time to stay with them, I should be happy to crowd into it all the information about missions and the General Baptists of England I could. I was, on this, invited to the pulpit, and occupied every minute of time till obliged to start for my proper appointment. I gave a sketch of the G. B. history, sentiments, and practices, narrated the progress of its mission; and exhorted them as they would preserve their vitality as a body of churches, to engage in active efforts for the spread of the gospel. My address was well received, and we parted very cordially.

Subsequently, I sent several reports and Quarterly Papers to be distributed among their ministers. They are a

plain, primitive people, with a good deal of the Quaker appearance about them; strict communionists, and class among the substantial farmers and yeomen of the State.

I subsequently saw Mr. Fillinghurst, when he told me that they were determined on doing something for the mission, but wished to do it for the General Baptist, rather than for the Free-Will Baptist Board. I advised him to consult with you.‡

Dr. Sutton then refers to another body of Baptists, in western Pennsylvania, similar to the above, who sent a deputation to the last Free-Will Baptist General Conference. They call themselves "The Church of God," but they are called "Winebrennarians," from Mr. Winebrenner, a German minister, who was the founder of the sect. They are strong advocates for the laying on of hands, are warmly opposed to slavery, and number about 14,000, and have 110 ministers. They contribute to the Missions and Bible Society of the other Baptists. Dr. Sutton paid them a hasty visit, preached at a kind of Conference meeting, took up a collection for the Mission, and returned that he might be in time to sail for India. He says in conclusion: "I hope they will join the F. W. Baptists. It was my lot to bring over the Free Communion Baptists in my last visit, who sent out brother Philips. They are now merged in the Free-Will Baptist body. I should be glad to hear that the Winebrennarians and Six-Principle Baptists have followed their example."

The above information, besides being interesting in itself, will enable our readers to understand the allusion that is made to this body of christians in the Minutes.

It is a pleasing circumstance that brother Sutton's visit to America should be the means of amalgamating two or three religious denominations holding similar sentiments with our own. We shall be happy to give any subsequent information on this subject that may transpire through the correspondence now commenced with them.—Ed.

* The six principles are those mentioned Heb. vi. 1, 2. The peculiarity being the imposition of hands on the newly-baptized. This ceremony occasioned bitter controversies years ago. (See A. Taylor's History, Vol. 1, pp. 132, 409.) It is still practised by a few churches.—Ed.

† It was this brother who wrote to the Association.—Ed.

‡ Rev. J. G. Pike. The letter Mr. Pike read was a result of this recommendation.

IMMORALITY OF THE JESUITS.

(Extracted from Rev. J. B. Pike's "Curse of Christendom.")

BY the PRINCIPLES ADOPTED AND ENFORCED BY THE JESUITS, every precept of the Decalogue may be violated with impunity. If it should be objected that Jesuitism is not popery, and that, therefore, the abominable principles of the former are not fairly attributable to the latter, it is replied, that Jesuitism is only the perfect development of popery—it sustains the same relation to it, as the cream does to the milk, or as the oak does to the sapling. The Society of Jesus was formally constituted by a bull of Paul III.—its avowed members are the sworn missionaries of the papal see—and are under a solemn vow to go wherever the pope may direct them. By the second bull of Pius III., the society is authorized "to adopt such constitutions as they may judge fit, with power to alter or annul them according to the difference of time and place, and the qualities and diversities of things, and to form other constitutions, which, by special favour, shall be *inso facto* considered as approved by the holy see." It is true, that Clement XIV. suppressed the society altogether; but it is equally true, that Pius IV., in 1814, by a pontifical bull, did wholly "reverse the decree of his predecessor—legalize the vows of that so often prohibited society—and place it in a condition to exercise, in all the countries of the world, its former discipline." A society originally constituted by papal authority, whose constitutions were approved by the holy see—which after a temporary suppression was re-established by a papal bull in the full plenitude of its power—must surely be esteemed part and parcel of popery. We are, therefore, perfectly justified in attributing to the Church of Rome, the principles of the Jesuits, and in holding the former fully responsible for the teachings and doings of the latter.

The doctrine of *probability* is one of the recognized principles of the Jesuits. It has been thus defined:—"When, upon any moral question, two different opinions are entertained by any celebrated casuists, of which opinions the one is more probable and in conformity with the law, the other less probable, but more agreeable to our

desires, we may lawfully *put the latter in practice*." In plain terms, any one may transgress the law of God with safety, who has any plausible argument or authority in favour of the sin he is inclined to commit. The Jesuit George De Rhodes declares, "It is sufficient to render an opinion *probable*, that some pious doctor of great celebrity maintain it. That any opinion may become probable, a single good reason is sufficient; but the authority of any one doctor of great reputation and piety, is a *good reason*." If, then, any practice has the recommendation of one noted doctor, *that is a sufficient warrant for its indulgence*, however opposed it may be to your own opinion of the requirements of God's law. If one shall affirm that fornication is not a mortal sin—that in many cases it is lawful to lie, to steal, to commit murder, as several of the Jesuit doctors have done—then, by this doctrine of "probability," any or all of these crimes become lawful. Under the cover of a probable opinion, your own conscientious judgment may be trodden in the dust, while your sinful inclination rides rough-shod over it.

Another principle of the Jesuits is, "*the direction of the intention*," by which is meant, that actions intrinsically evil and directly contrary to the divine laws, may be innocently performed by those who have so much power over their minds, as to join IDEALLY a good end to the wicked action contemplated. In other words, if the perpetrator of a criminal action, during its perpetration, can direct his thoughts to some other object—if he propose by his crime to attain some legitimate desire—the end sanctifies the means. Thus, if a man wish to build a church, or to establish a school, and, to accomplish his benevolent purpose, have recourse to robbery or fraud, he is innocent of any crime. His holy object obliterates the sin of his unholy conduct. This is indeed "doing evil that good may come."

The *blind submission of the professed Jesuit to his superior*, renders him the fit instrument for performing any imaginable atrocity. The Romish Abbe de la Roche Arnauld, who himself went through many of the prelimina-

rics of the *Jesuite novice*, tells us of the case of a young novice, who, when asked by his master concerning the sacrifice of Abraham, replied, "I would have done still more; were God to order me, through the VOICE OF MY SUPERIOR, to put to death father, mother, brothers, and sisters, I would do it with an eye as tearless, and a heart as calm, as if I were seated at the banquet of the Pascal Lamb." Well might the historian Robertson declare, "There is not in the annals of mankind any example of such a perfect despotism exercised, not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth."

It would occupy too much space to notice all the immoral doctrines taught by the Jesuits. From a few we may judge respecting the character of the rest. With regard to homicide, Henriquez declares, that, "If an adulterer, even though he should be an ecclesiastic, has entered the house of an adulteress, and being attacked by her husband, kills his aggressor in the necessary defence of his life or limbs, he is not considered IRREGULAR." George Gobat in his work on *Morals* (!) observes, "Father Fagundez thus expresses himself; 'It is lawful for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance.'" Francis Amicus declares, "It will be lawful for an ecclesiastic, or one of a religious order, to kill a calumniator." Emanuel Sa asserted, "that the rebellion of an ecclesiastic against a king is not high treason, because he is not subject to the king." Andrew Philopater remarks, "The whole school of theologians and ecclesiastical lawyers maintain, that every christian prince, if he has manifestly departed from the Catholic religion, and has wished to turn others from it, is immediately divested of all power and dignity; and that all his subjects are free from every obligation of the oath of allegiance, which they had sworn to him as their lawful prince: and that they may and must (if they have the power,) drive such a man from the sovereignty of christian men, as an apostate, a heretic, a deserter of Christ the Lord, and as an alien and enemy to his country." These are the moral precepts of the

so-called "Society of Jesus!" What an awful profanation of the name of the adorable Redeemer! It needs but little consideration, to determine whether men professing such sentiments, would not much more appropriately be termed the "Society of Satan." It is manifestly under his inspiration they act, and "the works of their Father they do." Wherever these principles attain ascendancy, the fairest province of Christendom will speedily be transformed into a rival of Sodom and Gomorrah. If an ecclesiastical adulterer may kill the husband whom he injures without being deemed *irregular*—if a drunken son may innocently rejoice in being the murderer of his father—if an ecclesiastic may without crime kill one whom he reckons a calumniator—if high treason against a lawful sovereign is allowed with impunity—if a prince, because he abjures the idolatry and superstition of popery, forfeits all claim upon the allegiance of his subjects, and may, notwithstanding their solemn oaths, be driven by them into exile or persecuted unto death; then the reign of anarchy is complete—Pandemonium is established upon earth—the rights of man, the laws of nations, the authority of God, are all recklessly defied—and the nation in which this 'abomination of desolation' is set up; becomes at once the mere vestibule of hell.

Need we wonder that the parliament of Paris, which, in 1762, laboriously investigated the principles of the Jesuit society, should boldly arraign and sweepingly condemn its outrageous wickedness? In its report to the king it declared, "The court has ordained, that the passages extracted from the books of one hundred and forty-seven Jesuit authors, having been verified, a collated copy shall be presented to his majesty, that he may be made acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their society to the present moment, together with the approbation of their theologians, the permission of superiors and generals, and the praise of other members of the society—a doctrine authorizing robbery, lying, perjury, impurity, all passions and crimes, incultating homicide, parricide, and regicide, overturning religion, in order to substitute in her stead superstition, and thereby sanctioning magic, blasphemy, irreligion, and idolatry."

LITERARY AND SCIENTIFIC SELECTIONS.

JOHN ARNDT.

Very few religious books have had so wide a circulation, and been so greatly blest of God, as John Arndt's book on *True Christianity*. It passed through many editions and was translated into different languages. It was to be found in the palaces of kings and in the cottages of the poor. Very many have confessed that Arndt led their souls to Christ. How much he suffered under the pains and sorrows of this life, and how well he was sustained to bear the cross as a follower of the Redeemer, the following sketch of his life will show.

John Arndt was born Dec. 27, 1555, at Ballenstadt in the duchy of Anhalt. His father, the pastor of that town, died when he was ten years old, and left him a homeless orphan. God provided for him, and raised up some benevolent men who took care of him, and he was educated in the schools of Aschersleben, Halberstadt, and Magdeburgh. He was early imbued with the spirit of vital Christianity. His father, a true disciple, had set him a worthy example. A pure christian feeling reigned at the court of Prince Wolfgang of Anhalt, who in patriarchal style was a prophet and priest in his own house. In consequence of the early death of his father, the bitter trials of his orphanage, the many sicknesses and dangers in which God was his help, Arndt, when a child, felt a love to the word of God, and longed for the blessedness of heaven. He had resolved on the study of medicine, but in a severe and dangerous sickness he devoted himself to the study of divinity. It pleased God to restore his health, and make him a blessing to many souls.

Having pursued his course of study at the Universities of Helmstadt, Wittemberg, Basle, and Strasburgh, he conducted for one year the common school in Ballenstadt. In 1583, at the age of twenty-eight years he was called to be pastor at Badeborn, a village in Anhalt. He laboured here in the Ministry with so great faithfulness, that the people have not lost the

memory of him to this day. In 1590 the exorcism in the baptismal service, hitherto in use there, was removed; to which alteration Arndt thought he could not in conscience assent. He was deposed and exiled, though his congregation twice requested Prince John George of Anhalt to have him remain.

No sooner was he expelled from his own country, than he found a new home. He was invited, at the same time to Mansfeld and Quedlinburg, towns near the Hartz mountains. He accepted the latter. At first he met with great acceptance in preaching the gospel; the church was filled with hearers whenever he preached, and in many were seen the good fruits of his ministry. But after a time he met with persecution. It was raised by that class of persons who felt their worldliness reproved by his zeal for the house of God, by his bold testimony against the vices of the times, and by his urging those to an active faith, who felt themselves troubled in their self-chosen ways to heaven. The matter went so far that they interrupted the public service by disputation, laughter, and noise; they also kept back his salary, and slandered him before the magistrate. But he rose above all this by his great meekness, patience, and fidelity—attending to all his pastoral duties with the same love and care to friends and enemies, especially during a pestilence in 1598, hoping that this judgment of God might awaken the wicked to consideration and repentance. He visited the abodes of the poor where the exhalations were so offensive that the inmates themselves could hardly exist. He was often a whole day in the street. He attended the funerals of those who died by the pestilence. He preached daily from Trinity Sunday to Michaelmas—expounding the whole Psalter; composing a prayer which he offered daily after the sermon to console his hearers; exhorting them often to take the Lordsupper, and preparing them as well as he could for that service.*

* In the Lutheran Church, it has been a

He often wrote funeral sermons, and sat till late at night to hear confession. He was sustained by God's grace amid these accumulated labours. He declined the surplice fees, which were then usual.

When the pestilence had abated, the town of Brunswic called him to be the pastor in their First Church. Having considered the case before God, he went to Brunswic, preached the trial sermon, and prepared to assume this new ministry. Those people of Quedlinburg, who had made his residence there painful to him, were now extremely angry because he would go away. They charged him with insincerity; accused him of ingratitude to a town which had shown him hospitality after his deposition at Badeborn; and threatened to keep back the arrears of his salary. They declared that they would not make him any allowance for money expended to improve the parochial estates; that in selling his own estate he should sacrifice two-thirds of its value; that they would shut up the church if he proposed to preach a farewell sermon; that he must not hope to receive, from court or consistory, a letter of dismissal, or testimonials of sound doctrine or pure life. Arndt was painfully embarrassed, and wrote to Brunswic to postpone the time of his removal. By a conciliatory application to the court, he at length obtained a peaceful dismissal from his church, with honourable testimonials, in 1599.

During the nine years of his labours at Brunswic, Arndt enjoyed in a high degree the love of his congregation, and the esteem of all ranks of men. He met, at the same time, with suffering, hatred, and persecution. There were civil contests between the Duke of Brunswic, Henry Julius, and the authorities of the city. And a long catalogue of evils befel him in consequence of publishing his first book on True Christianity, in 1605. While

general custom—in some places retained and in others revived—that every member before communion goes to his pastor, to give in his confession as a sinner—of course not as in the Romish Church to enumerate his particular sins. He expects to be exhorted by his pastor and absolved in the name of Christ.

it was received with great approbation, the pastors of Brunswic found in it some phrases which occur in old mystic authors, and accused him of fanaticism and heterodoxy. They preached against him—warned their congregations against his pernicious doctrines—and reproached him with rejecting the doctrine of justification by grace, because he urged too much the necessity of a real renovation of the soul, and made use of words unknown to them, and therefore suspicious. Even his colleague in the church of St. Martin attacked him with violence—perhaps because he shared more largely than himself in the love of the congregation. Arndt suffered much from these assaults, and did not venture to continue the publication of his work at Brunswic, although it was so announced in the first volume. Still, notwithstanding these unpleasant circumstances, he did not see fit to accept a call to the St. Martin's church at Halberstadt, but yielded to the persuasion of the kind mayor of Brunswic to remain. As an acknowledgement of his faithfulness, the city council increased his salary. But new trials followed. From Oct. 1605, to the end of March 1606, the Duke Henry Julius laid siege to Brunswic. Besides the distresses of such a siege, Arndt met with continued opposition in his efforts to revive a true and vital Christianity. They did not cease to accuse him of *synergism*; that is, that God's grace does not affect our conversion and salvation, but that we, by co-operation, do the best share. Some declared him to be an enthusiast and a fanatic. While he had many encouragements from other places, he heard reproaches in the city every day. He felt that his power to do good was lessened by this narrow suspicion. But he was led through these trials, that he might learn from his own experience how to comfort others, and that in the midst of them he might see that divine aid was near.

In 1608 the Earls of Mansfeld invited him to become a pastor and member of consistory at Eisleben. Arndt, with gratitude to God, accepted the call, and was thus liberated from the contentious town of Brunswic. He thanked the town council for their

kindness, took a cordial leave of all his brethren in the ministry, and begged every one to forgive his infirmities and faults. The three years he laboured at Eisleben, Arndt enjoyed peace and leisure. The Earls of Mansfeld,* and the Superintendent, his faithful friend, Dr. Schleupner, were much attached to him. He was able to apply himself to writing without interruption. He published the four books on True Christianity, which he had promised long before, and his "Spiritual Medicine for the Diseases of the Soul." During the ravages of pestilence in 1610, he made his last will, and very earnestly admonished himself of death. But the Lord of life spared him to render important services to His holy church on earth.

In 1611, Arndt was appointed as General Superintendent of the principality of Lunenburgh, to live at Zell.† Supported by the pious and godly Duke Christian, he in this new situation exerted a wide and salutary influence. He attended to the religious instruction in the grammar school at Zell. In 1615 he made a general visitation of the churches, with the assistance of some laymen; in consequence of which, he instituted many improvements in the ministrations of church discipline. He wrote out his sermons on the Sunday Gospels, on the Lutheran Catechism, and his exposition of the Psalms. He published an edition of "German Theology,"—a book containing pure doctrine, which Luther greatly loved and commended, though written before his age. He also published a translation of Thomas a Kempis. These books, as well as his True Christianity, found their way to evangelical Christians who were seeking for the truth. In 1616, with the aid of some members of the consistory, he drew up a new Book of Discipline.—From every direction he received letters, saying that his books were attended with a blessing. At the same time, many accusations were

raised against him. His orthodoxy was impeached. He was obliged to defend himself as no heretic or fanatic, and to plead that his doctrine was in conformity to the Scriptures and the courts.

Arndt wished to undertake another general visitation, but he felt himself too weak for his work. The whole winter of 1620 to 1621 he complained of faintness and want of sleep, a consequence perhaps of his incessant activity. He persevered in the discharge of his official duties, with the exception of a few days, till on May 3, 1621, he was confined to his bed. This day he preached his last sermon on Psalm cxxvi. 5, 6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." As he came home he said to his wife, "I have given my funeral sermon." He felt his strength decline, and prepared himself to die. His malady was at first seated in his throat. His lungs however were affected and his respiration was difficult. A fever set in. The physicians did what they could to restore this beloved man. Prayer was offered to the Lord of life by the members of his family, by his congregation publicly, and by the pupils in the Sabbath school. He prayed earnestly on his sick bed. But the hour had come when the yoke of this earthly life was to be taken from this faithful servant of God. He felt that death was near. He did not tell his family and friends all his pains, but he knew how they must end. He took no further care of the duties of his office, otherwise so dear to him, that in quietness he might be employed about his own soul and commend it to the Saviour. During the whole sickness he showed no sign of impatience, but committed all in humility to God. On May 9th, at 6 A. M., he called for his confessor, William Storch, to unite himself more closely to his Saviour by partaking of his body and blood. Sitting in a chair he made confession of his sins with fervor of devotion, and having received absolution in the presence of his clerical brethren and others, he communed in the Lord's Supper. Arndt became more faint,

* They were independent Earls of the empire, subject only to the Emperor and Diet of Germany.

† The spiritual superior of the pastors in a small circuit is called a Superintendent, —in a whole province, a General Superintendent.

and Storch comforted him with appropriate sentences of Holy Scripture, which he heard with reverence, and usually finished himself. Storch once said, "I am sure that you have always firmly adhered to the pure and sincere word of God, to the writings of the prophets and apostles, to the Confession of Augsburg and to the creeds of our churches,—and that you reject all repugnant doctrines,—and I hope that by God's grace you will, to your end, adhere to the same faith and doctrines that you have hitherto expounded, publicly preached and professed." Arndt answered "Yes, yes." The hour of his dissolution coming nearer, he commended himself to his Heavenly Father in prayer, and repeated from memory many sentences of the Bible. On May 11th, the day of his death, there was a solar eclipse. In the evening he prayed, "O Lord enter not into judgment with thy servant." It was said to Him, "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation." He slept a little while, awoke, lifted up his eyes and burst out in these words, "We behold his glory, the glory as of the only begotten of the Father, full of grace and truth." His wife asked, when he beheld the glory. Arndt answered, "Now I behold what a glory it is! It is a glory which eye hath not seen, nor ear heard, neither hath entered into the heart of man. This glory I have seen." At 8 o'clock he asked about the time. Then he said, "Now I have overcome." These were his last words. He laid quietly till half-past 11, and then gently expired amid the prayers of spectators in the 66th year of his age and in the 39th of his ministry. On May 26th with a general lamentation his remains were committed to the earth in the parish church of Tell. The duke Christian, with his brothers, attended the ceremony. Storch gave a funeral sermon on this text: "I am now ready to be offered, 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. Henceforth 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."

A CINNAMON GARDEN IN CEYLON.

How the bark is prepared by peeling and curling—What is its first quality—A cinnamon factory—Natives at work, &c.

THE Englishman sips his coffee, enjoys sugar in his tea, and spices in his pastry, wondering why such things are not cheaper, and picturing Indian planters as princes, in white calico and straw hats, having little else to do than to smoke hookahs, drink brandy-punches, and pocket their gains. A trip to some of the coffee, sugar, or cinnamon estates in Ceylon, would at once dispel the imaginary picture; none of the articles we have mentioned grow indigenous and without trouble, as a visit to the Kaderani Cinnamon Gardens would show.

Before, however, we start for them, it may be as well to mention that the aromatic spice called cinnamon, is in the inner bark of the *Lawrue Cinnamon*, a beautiful tree, attaining the size, and something the appearance of a moderately large pear tree. To produce fine bark—such as is required for purposes of commerce—the tree must be felled, and the root forced to grow in shoots, straight and smooth. These being cut when 18 months or two years old, a fresh supply of young sticks rapidly appear after the first rains. A cinnamon plantation, therefore, is in reality a garden, and not a forest.

The English Government possesses five cinnamon plantations in Ceylon, containing in the aggregate about twelve thousand acres. These have nearly all been sold to private individuals, some of whom allow their estates to be very much neglected: others keep them in a state of high cultivation. It is to one of the latter description, managed by the late Colombo Firm, of Ackland, Boyd and Co., that I am about to proceed. They were agents for, and part proprietors of some three thousand acres of cinnamon land, most of which lay at Kaderani, near Negombo, a town about thirty miles distance from Colombo, on the sea coast.

The whole of the Ceylon coast is low and sandy, and generally favourable for the growth of cinnamon, which flourishes in a hot and damp atmosphere, such as is there found. To get to Negombo, the most pleasant and least fatiguing mode is by a native covered canoe, along the old Dutch canal, a small river which the Dutch deepened, so as to admit of loaded boats passing at all times. A passage canoe is as light as the trunk of a mangoe tree can be made by adzing out the interior. Stretched at full length on the matted deck, I watched the two boatmen haul in their little rush bag of tobaccos, jaggery, and hoppers, (a kind of light cakes) and proceed to hoist the enormous sail, held in its place by huge bamboos.

No sooner was this done, than the little canoe bounded off as swiftly and noiselessly as the deer; the breeze was fair, and the water smooth as a mirror. If anything can transport one in imagination to fairy land, it is to be wafted along in a Cingalese canoe, with its beautifully transparent tall sail, floating jauntily amongst groves of wild, strange-looking trees, which nearly always fringe the banks of tropical rivers; and catch occasionally the gorgeous rays of the sun amidst the dark clustering foliage. The canal or river is as winding as a serpent, and in many places so narrow that the bamboo mast gave a parting greeting to clusters of flowering shrubs that blossomed on the cool banks.

The Lake of Negombo, a fine sheet of water, was soon crossed, and landing at a little cove of cocoa-nut trees, I procured one of the common bullock-hackeries of the country, and made the best of my way to the gardens.

A first glance at the cinnamon plantation at Kaderani showed that drainage had been well seen to. This is a very important matter; for, although a heat and moisture are both essential to the full development of the spice, stagnant water injures its flavor. The natives pay but little attention to this, nor to removing the *young* sticks before the bark thickens too much; hence the marked inferiority of all native grown cinnamon.

Arrived at the superintendent's bungalow, a breakfast of fish, eggs and curry was soon served up, and finished, with a bottle of Allsop's Pale Ale; for be it known that the dirty thick liquid served out as coffee by the Cingalese, is not drinkable by one European in a dozen; although it might have been expected that the island which produces the berry in such abundance should also furnish the beverage fair of quality. Breakfast over, I proceeded, with my host, to inspect the "works," or "peeling-house."

In former days, both under the Dutch and English Governments, the cultivation, as well as the after preparation of the spice, exclusively carried on by one particular caste of the Cingalese, called "Chalias," who had head men, or petty chiefs of various grades placed over them, belonging to their own body. This system is now partly changed, and the preparation of the bark is alone carried on by the "Chalias." This being their hereditary occupation, they are, as might be expected, remarkably expert in their operations. Having spent two days amongst these Peelers I was enabled to watch the whole process of cropping, in the various stages, from the green stick to the beautifully yellow pipe of prepared spice.

The "Chalias" are assembled at break of day in gangs of thirty, with a "Cangham," or native overseer of field work over each. All are armed with a sharp light bill-hook, or "cattie," and a stout cord to tie up the sticks when cut. The European superintendent having seen each gang properly equipped, accompanies them to the spot appointed for the day's cutting, to which they march in good order; each party is then placed; and, at a signal from the superintendent, the men, to the number of perhaps two hundred, rush amongst the bushes, "cattie" in hand, with loud shouts and cheers, and the work of destruction commences in good earnest. The peelers are paid according to the quantity of spice they prepare, and it may therefore be imagined how anxious each one is to secure a good bundle of sticks. A stranger seeing this large number of men rushing

madly into the plantation, flourishing their sharp, shining weapons over their heads, with their long black hair floating over their shoulders, might easily fancy they were in pursuit of wild animals, or about to attack some hidden enemy. Very soon, however, the shouting ceases; not a sound is heard, save the sharp click of the "catties" against the tender green sticks which may be seen toppling over in all directions. By 10 or 12 o'clock the peelers had cut sufficient cinnamon to occupy them in the barking process for the remainder of the day; and having collected all their sticks in bundles, they proceeded to the "peeling house." Arrived there not a moment was lost; the heavy bundle is flung upon the floor of the veranda, and the "Chalias," having hastily drank of the milky juice of a cocoa-nut and wiped the perspiration from their foreheads, seated themselves cross-legged on a rush mat, and with a curiously shaped little knife proceeded to strip the tender bark.

It is scarcely to be believed how rapidly barking is performed. The little knife is first run down the stick on two opposite sides, from end to end, and then, by inserting the instrument at the thick part between the bark and the stick, and running it quickly along, with a twisting motion, the long slip of fine bark falls off, without a slit or blemish, an object very desirable if the quality be in other respects fine. When the sticks are all stripped they are of no further use.

On the morning of the second day the scene was of a more lively character.—The wives and children of the peelers again flocked to the peeling-house; and seated in rows, commenced scraping off the green cuticle from the heaps of bark slips, which are brought to them by the younger children; they also removed the scraped pieces to the men, who were standing near to them assorting them into three quarters, according to thickness of bark and brightness of colour. The shorter pieces are set aside to be placed in the interior of the pipe, whilst the longest are placed outside. The piping, or quilling then commences, and by dexterous manage-

ment the peeler so selects the bark, that very little cutting at the ends is required to form them into the proper length. The quills are made into uniform lengths of three feet and a half, and three layers of the bark or quill inside each other. The greatest vigilance of the superintendent and his native attendants is needed in this stage of the process; for much of the value of the spice depends upon the proper division into qualities, and no less upon the rejection of all very coarse species; for it is to the interest of the peelers, who are paid by the weight, that as much as possible of the thick be placed in the quills; but the master's interest requires that as little as possible should be so hidden. The experiment was once made of paying the "Chalias" by the day, with a view of securing better work, but so little was there done in twelve hours, that it would have been ruinous to have continued the system. An active "Chalia," assisted by his wife and child, will prepare one hundred pounds of spice in a month, which will produce him one pound seventeen and sixpence, or seven pounds for the season, if for four months. Upon this they will idle away the rest of the year, though in some few cases other trifling occupations are followed.

The bark having a natural tendency to curl up requires but little rolling; and when made up on the second day, the pipes are laid out singly, upon cords stretched across the upper part of the building. There they remain for two days, when they undergo a little more rolling up or "handling," and are placed on stands outside, exposed to the action of the hot air, but are carefully sheltered by cocoa-nut leaves from the rays of the sun.

Three or four days of this open air drying will generally suffice. The pipes are then piled up on light stands of wood for a week or two, when they are weighed and paid for. Each party of "Chalias" keep their cuttings separate, and a good deal of emulation often arises among them as to who shall turn out the greatest quantity of the finest kind, called "first sort."

In the peeling house which I inspected, the utmost order and deco-

rum prevailed; not a word was allowed to be spoken by the work-people. The various headmen, clad in long white robes, and with high combs in their hair, pass from one peeler to another in silence, pointing with their fingers to any defective work. The only draw-back to the agreeable features of the scene, was an old gaunt Malay, with musket on shoulder, who paced the length of the building in grim dignity, to enforce order, if necessary, and to prevent pilfering. Still, altogether, it was a pleasing

sight; and I could not but contrast the well-ordered, business-like mode of work pursued here with the uproar and confusion I witnessed the following day in a peeling house on a native property, where all appeared to be masters.

The after process of assortment, packing and baking, are carried on at the Colombo establishments; as is also the distillation of cinammon from the cuttings and rejected pieces of bark.

OUR MONTHLY BOOK TALK.

No. VII.

THE NESTORIANS AND THEIR RITUALS;

With the Narrative of a Mission to Mesopotamia and Coordistan, in 1842—1844, and of a late visit to these countries in 1850: also Researches into the present condition of the SYRIAN JACOBITES, PAPAL SYRIANS, AND CHALDEANS; and an enquiry into the religious tenets of the YEZEEDES. By REV. GEORGE PERCY BADGER, one of the Hon. East India Company's Chaplains in the Diocese of Bombay.

Two Vols., octavo. London: Joseph Masters, Aldersgate Street and New Bond Street. 1852.

GIBBON, in the 47th chapter of his great history, gives a consecutive and graphic narrative of those events which at last led to the expulsion of the Nestorians and other contemporaneous antagonistic sects from the pale of the church; and a condensed account of their fates and fortunes up to the period when he wrote. That chapter may be profitably read by all who are fortified against being imposed upon by the subtle misrepresentations made in the first three sections, and against being influenced by that chaffy, sneering tone which unhappily attached to Gibbon whenever the doctrines of christianity were the subject of remark. Little more than he there states was known, except to the very learned, as late as the close of the 18th century, about these heterogenous communities; but a flood of light has been cast more recently upon the customs, condition, and creeds of these relics of sects once mighty, if mighty no more: shadows, like the land they inhabit, of their former greatness. The labours of the American Independent missionaries have brought them into

the foreground, and these volumes from Mr. Badger, (who dates his preface from the shores of the Red Sea) will increase both our acquaintance with them, and interest in their state.

The committee of the Gospel Propagation Society, in connection with the English Established Church, wishing for more information about them, especially the Nestorians, and moved by a desire to see how far it was possible to bring them over to the Anglican discipline and doctrine, despatched Mr. Badger on a mission to the vast region which stretches from the Black Sea, down nearly to the junction of the Tigris and Euphrates;—a mission on which he cordially entered, and which he seems to have followed out to the best of his ability. He could speak Arabic and Syriac, and having exuberant reverence for Episcopacy, and much faith in the dreamy dogma of apostolic succession, he was well equipped for the work assigned him—to reconnoitre, cull facts, and do the best he could in winning the confidence of the priests, prelates, and patriarchs of Eastern Syria.

What he saw, and said, and did, he has told in the first of these volumes—reserving the second for a copious and systematized summary of the Nestorian ritual, from the best authorities known to that people themselves. His narrative appears unvarnished and honest, not disagreeably egotistic, and, (we rejoice to think), shewing the writer to be a sincere lover of the essential truths of the gospel. Yet it is sad, pitiable indeed, to observe how the mind of so pious and amiable a man can be beclouded by educational bigotry, and how he can be made to do violence to the charitable suggestions and instincts of his better nature. He held himself aloof from the American missionaries, and regarded them, officially, with embittered feelings, because they had not received, and did not believe in, episcopal ordination. Had he pulled off his high church spectacles, and looked at them in the sunlight of the Redeemer's love, he could not have refused to hail and embrace them as brethren in Christ Jesus. How he consented to pinch his heart will be seen in the note below.* Bearing letters of introduction to the Nestorian patriarch, from the late archbishop of Canterbury, and the present Bishop of London, which were increased on the way by one from Dr. Alexander, the Bishop of Jerusalem, Mr. Badger proceeded first to Constantinople, where Sir Stratford Canning, now Lord Redcliffe de Stratford, (who was the "England" of the note just given) rendered him all the aid he was able; and leaving the Golden Horn on Sep. 30th, he was transferred by steam across an arm of the Black Sea to Samsoun, in Asia Minor, (or Sampson, for there is no law in locography) once 'a colony of the Milesians, and the favourite residence of Pcmpey.' Thence his route lay south-east through

Ladik, where most of the Muhammedans wear the green turban, in sign of their relationship to the impostor of Mecca;—on to Tocât, where the beloved Henry Martyn died in 1812, and where Sir W. Rich, then British Consul at Baghdad, reared a monument to his memory; and on the 13th of Oct. reached Delikli Tash, or the Riven Rock, which derives its name from an ancient cliff, with two natural apertures, through which the superstitious villagers believe it impossible for a criminal to pass; and say they, if any one succeeds in entering in at the one and coming out at the other, he will be sure to obtain a good wife when in need of one. Happy rock! it surely must have a tender heart!

On the 21st the travellers having begun the ascent of the mountain range of Taurus gained Diarbekir, whose walls, four miles in circumference, enclose a population more than half Moslem, but embracing 2240 christian families. An Arabic adage runs, "In Diarbekir there are black stones, black dogs, and black hearts;" but our author claims an exemption for the "hearts," which he avows he did not find "black" in the sense of the satirist. Nisibeen was entered on the 30th—a city which won immense honour in the 4th century, by thrice repulsing the Persian arms,—the third time defeating the "united arms of Persia and India," acting under the eye of Sapor, (or Shapoor,) the Sultan.

On the 9th of Nov. the missionary's journey drew to an end. "Three hours ride from Telkef, brought us opposite the mounds of ancient Nineveh, where those interesting relics of remote antiquity which have since been dug up, then lay undisturbed in the grave of many centuries. We crossed the Tigris for the fifth time over a bridge of boats, and soon reached the British Vice-Con-

* "I abstained from having any intercourse with them, and thus sacrificed my feelings to what I deemed a solemn and imperative obligation. As a body of men, the American Independents are exemplary in their lives and conversation, and my heart's desire is, that they may see the great hindrance which their continued separation causes to the success of eastern missions, and be induced to join with us in the confession of one Lord, one faith, and one baptism. They had made little progress among the Armenians, but they have since succeeded, chiefly, *I regret to say*, through the influence of England, in getting their proselytes to be recognized by the Porte, as a separate sect, called Protestants, [as a means of civil protection—and a Protestant clergyman regrets!] and the number of their adherents from the same commu-

nity is said to be increasing, especially near Aleppo, and in other places." This, Mr. B. calls "schism"—but how can there be schism on his own principles, when these Episcopalian Armenians are heretics—under the anathema-ban of the council of Chalcedon? But he can even run the risk of soiling his milk-white orthodoxy on behalf of those who believe—as the naughty Independents will not—in "the mysterious efficacy of the sacrament, episcopacy, the use of a ritual, and appointed festivals and fasts." But this is a mere ring on names. Independents do believe in mysteries, episcopacy, rites, festivals and fasts; but they want them to be those of the 1st century, and not of the 5th. As Dr. Cumming once happily said, we prefer the teaching of the grandfathers to that of the fathers; and their practice too.

sulate, at Mosul, where, in the embraces of a devoted mother, who in her old age had accompanied my sister to these far distant parts, I forgot the toil and fatigue of a long and wearisome journey." Mosul is situated on the western side of the Tigris, and its walls, which enclose some extensive fields, are three miles round. For three successive years, beginning 1825, it was visited by famine, and afterwards by the plague, which carried off 18,000 persons. Wheat and barley are usually so abundant, as scarcely to repay the cost of cultivation, the former in 1850 selling for 8d. and the latter for 5d. per cwt. In winter the climate is temperate and delightful, but the summer heat is excessive. The families are thus allotted;—Moslem 2,050; christian 1,100; Jews 200. North-west of the town is a sulphur spring, and ten hours ride south a bottomless spring of which marvellous things are reported, while directly opposite is a large village in which is a mosque, said to contain Jonah's tomb! In a corner of the chamber where the coffin is placed, are a basin and some French soap, a comb and pair of scissors, for the prophet's use, as the Mohammedans firmly believe that he rises from his tomb at the set times of prayer, and performs his ablutions according to the strict injunctions of their law. Nimroud, which Mr. B. identifies with the Larissa of Xenophon, and which proved Mr. Layard's "richest mine of Assyrian antiquities," is twenty miles south of Mosul on the eastern bank of the Tigris, and half a mile from the river. It was when visiting it in March, 1844, with Mr. Ditell, a Russian traveller, that Mr. B. discerned some bricks, bearing the cuneiform, (wedge-shaped) or arrow headed characters, and then affirmed it to contain many buried treasures; a prediction speedily verified. But to return to his arrival at Mosul, in Nov. 1842.

His operations and researches were suspended for four months by a fever; and on his recovery he occupied himself with collecting different items of information respecting the Nestorians and Chaldeans; made a report to the committee at home; and on 20th of Feb. 1843, began a journey to the Tyari country, north of Mosul, where Mar Shimoon, the Nestorian patriarch, was

then residing. If the reader please, we will let Mr. Badger prosecute his journey, which was more adventurous than he well liked, and for a few minutes we will converse, for elucidation's sake, on the names and histories of the several sects or communities with whom Mr. Badger was eager to fraternize, if they would only avoid being schismatized by the Independent missionaries.

Reader.—When did these denominations or churches, Armenians, Jacobites, Nestorians, and Chaldeans take their rise?

Answer.—In the 5th century of the christian era.

R.—On what subject did they disagree?

A.—All their controversies had one root—the incarnation of the Redeemer.

R.—Did they reject his divinity?

A.—No: they all maintained the decree of the Council of Nice, held A.D., 325, which affirmed the eternal and equal godhead of Christ.

R.—Explain then the cause of their dispute, for none of them surely, like the ancient Docetæ, denied his proper humanity?

A.—With Apollinaris, the Bishop of Laodicea, who flourished in the 4th century, originated the series of subsequent discussions and divisions. In his celebrated proposition, "One incarnate nature in Christ," was the germ of unnumbered folios and countless calamities. By this he meant that no other but a divine nature existed in Christ—that his body was deified, and his soul was the Deity.

R.—Did this opinion prevail?

A.—Mostly in exciting opposition and diffusing doubt; and "the church" having given an adverse judgment, it was according to the intolerant system then in vogue, outlawed by the civil magistrate.

R.—Did it die out?

A.—It was too metaphysically subtle to be put to the sword: no steel was keen enough to inflict a mortal wound. It was cherished in secret by many, and gave increased countenance to a dangerous license of speech, fast becoming current, in which Mary was designated the Mother of God.

R.—What followed?

A.—Nestorius, patriarch of Constantinople, denounced this language from the pulpit of St. Sophia, and advocated the dogma of two distinct natures in our Lord. This roused the ire of Cyril,

the patriarch of Alexandria, who favoured the theory of the one nature, and a fierce wild beast's conflict ensued between the two prelates and their followers. At the third œcumenical, or universal council, held at Ephesus, Cyril triumphed; but it was not, says Gibbon, till "he had confessed, with ambiguity and reluctance, a twofold nature of Christ," that the Emperor Theodosius consented to the degradation and exile of Nestorius. But when Cyril died, his friend, Eutyches, a superior of three hundred monks, was accused by Flavian the successor of Nestorius, of holding the doctrine of Apollinaris; he appealed to a fourth general council, which was convened at Ephesus, and which, acting under the influence of Dioscorus, the successor of Cyril, acquitted and justified the aged monk; but the 5th general council, A.D., 451, held at Chalcedon, under the presidency of the Emperor Marcian, and attended by 630 bishops, the patriarchs of the east, and the legates of Leo of Rome, reversed much that had been done. Dioscorus was degraded for certain alleged crimes, and the doctrine of the Catholic church declared to be the union of two natures in one person. The disciples of Nestorius and Eutyches were both dissatisfied with this judgment, and being bold to say so, were persecuted with relentless energy. The Emperor Zeno, thirty years after, published what he named a Henoticon, (Bond of Union) which all the bishops of the East were compelled to sign, which anathematized Nestorius and Eutyches, but confirmed the faith of St. Cyril! The Emperor Justinian, subsequently ratified the decrees of the four last general councils, though in one of his latest decrees he asserted opinions equivalent to those of Apollinaris himself.

R.—Explain now by whom these heterodox sentiments were espoused, and how these sectaries have existed to the present time?

A.—The christians resident in Armenia, which is situated between the Black and Caspian Seas, adopted, eighty-five years after the council of Chalcedon, the dogma attributed to Eutyches, of the one nature of Christ, in such a sense as to deny that he had a human body and soul. The descendants of these, though not limited to their own country, go under the name of Armenians. The

Jacobites consisted of the Syrian christians, who believed with the Armenians in one nature—and hence both are sometimes called Monophysites—but they contend for the reality of the Saviour's body, as human in its properties, but at the same time mystically transubstantiated into the divine nature.

R.—How came they to acquire the name Jacobites?

A.—From Jacob Baradæus, who rekindled the almost extinguished Monophysitic flame in northern Syria; and such was his success in reconciling differences and gaining converts, that when he died in 588, he left the sect in the most flourishing condition. Out of gratitude they assumed his name.

R.—Who are the papal Syrians mentioned by Badger?

A.—Those Syrian christians who have renounced Jacobitism and been received into the Romish communion.

R.—But what of the Nestorians?

A.—The eastern bishops and laity favourable to Nestorius, so completely quailed and succumbed to the imperial power, that, according to Gibbon, it became difficult, in the reign of Justinian, to find a single church of that persuasion within the limits of the Roman Empire. But the doctrine of the two natures flourished in Persia, and after "seven thousand seven hundred monophysites" had fallen, it became all-paramount. The historian paints a brilliant picture of their missionary zeal and triumphs in Tartary, India, and Ceylon, and which were not unfelt in China ages before a Jesuit had crossed the border of the flowery land to enlist slaves for Rome. How the present Nestorians stand related to their predecessors of the same name, is not very easy to determine. Mr. Badger is of opinion that the Nestorian settlements in the Tyari mountains were consequent upon a tyrannic persecution waged against the christians in Media, and Persia Proper, by the sanguinary Tartars, about the middle of the 14th century." From the 14th century we may date the decay of the literature of the Nestorians; and this circumstance, while it goes to establish that era as the true date of their flight into Coordistan, accounts (?) for the fact that no author of any repute is known to have sprung up among them since." By whom the gospel was first preached in those broad

regions which became the hot-bed of Nestorianism, is not authentically known. The Nestorians have a tradition, which is of no historical value, that Mar Addai and Mar Mari of the seventy evangelists were the founders of the christian church in Chaldea and Mesopotamia. "The latter," says Mr. B. "is regarded by the Nestorians as their first patriarch. From him they derive the validity of their sacerdotal orders in an unbroken line of spiritual descent,* and to him and Mar Addai they ascribe the authorship of one of the three liturgies or communion offices." On his decease in 82 A. D., the destitute flock sent to Jerusalem; and Simeon, who succeeded James as bishop there, appointed as their patriarch, Abrees, who died at Ctesiphon after fifteen years; and after a lapse of twenty two years, Abraham, a kinsman of James, succeeded and ruled from A. D. 130—152; and in the time of their ninth patriarch, Mar David Yeshua, they say the dispute arose between Nestorius and Cyril, which terminated in their adhesion to the former. "Under the reign of the Caliphs," relates Gibbon, "the Nestorian church was diffused from China to Jerusalem and Cyprus, and their numbers, with those of the Jacobites, were computed to surpass the Greek and Latin communions. Twenty-five metropolitans or archbishops composed their hierarchy." Barbaric persecution, however, greatly weakened them, and intestine feuds carried on the mischief. In the 15th century, one of their

* Which proves how invalid "orders" of this kind must be. Cobwebs are cables, if any dependance can be placed upon such a reputed descent. The editor of these vols., a friend of Mr. Badger, and apparently a higher churchman than he, resigns this tradition to the world of fiction.

Mar Shimoons, or patriarchal Simeons, (the official name, as "Pharaoh" and "Cæsar" were in their day) enacted a law that his successors should be chosen from the nearest relatives of the ruling Mar, beginning with himself. A controversy hence arose which at last divided the society into three separate parties. The mountain Nestorians kept to the lineal succession; and the bulk of the others were so set against Romish control, that about 1680 A. D., the pope formed a new society, and appointed one Yoosef, or Joseph, as its patriarch.

R.—By what distinctive title are these separatists known?

A.—As Chaldeans, a designation which some writers, as Gibbon, have extended to the whole Nestorian community; but one which it is more than ever desirable to restrict to the Mar Yoosef party, as they have bowed the neck to Rome, and are in the same position towards the papal see as the papal Syrians, a servitude to which the Nestorians of the hill country boast their patriarchs have never stooped. Some of the Chaldeans sigh for freedom, and proposals were made to Mr. Badger by a section of them residing near Mosul, to be formed into a reformed independent body. Mr. B. computes their numbers at 20,000, comprising one patriarch, eight bishops, fifty-one churches, sixty-four priests, and 2473 families.

R.—Shall we now accompany Mr. Badger on his visit to the patriarch in the mountains?

A.—At your pleasure, but a little respite from "Book-talk" may be for a season preferred; and our traveller will be as readily overtaken in a month as if we were to start on the instant, express to come up with him.

FAMILY CIRCLE.

SABBATH FACTS.

A CIVILIAN.

A gentleman highly gifted, classical, a respected citizen and much distinguished by civil honours, soon after the Erie canal was opened, invested many thousand dollars in a line of packet boats, which he, against the wishes and remonstrances of many of his friends, ran on Sundays. The receipts were large, and promised great and speedy acqui-

sitions to his already competent fortune.

Not long after, the friends of the Sabbath made a united and public effort to arrest its desecration. This gentleman opposed them with all his gigantic powers; and on one occasion at the head of a mob he had collected, entered a meeting convened to consider what could be done to promote the better observance of that day, and broke it up. Thus things went on from bad to worse. At length, suddenly, as in a

moment, his whole system, was paralyzed, his mind lost its vigour and sunk into a morbid state of deplorable melancholy—a more unhappy mortal apparently never existed. A dreadful sense of sin, especially that of Sabbath breaking, rested upon him. This he confessed to his minister, adding that he expected to go to hell—every thing was against him—what he felt was a judgement direct from Heaven, in consequence of his opposition to the Sabbath and Sabbath efforts. He seemed to feel, he said, for such wickedness, the arrows of the Almighty, barbed and pointed as the lightnings of heaven, penetrating his vitals, and be warring and pressing against them; the poison whereof drank up his spirits. After remaining in this situation eight or ten years, a terror to himself, and an object of inexpressible anxiety to his family and numerous friends, a kind Providence restored him to his right mind, to his family and to happiness, a monument of mercy as well as of judgement.

A LAWYER.

A distinguished and wealthy lawyer was kindly reproved for drawing declarations and doing other official business on Sunday; for he was surrounded with applicants and crowded with business. At this he was offended, when the following conversation took place. "Sir: you too have a case, to be tried in the court of heaven, which will come sooner or later, and you are not prepared for it. Your witnesses are not summoned—your advocate is not secured, and all, of any importance in ensuring success, remains undone. The case is not a petty one, but involves your all—your eternal life; and it may come on to-morrow.

The Sabbath is given you, (for the conversation took place on Sunday,) that you may secure your counsel, and make every necessary preparation for the important trial; but here you sit, drawing this declaration for your client, of the consequence perhaps of 10 or 20 dollars, to the entire neglect of your devoting the precious hours to the incomparably important interests of your eternal well being.

Now, would you, if you knew the summons would be sent to call you to that dread trial to-morrow, sit here and finish this declaration?" After a moment's pause, for he had been religiously

educated, and could not easily do the violence to his conscience he was about to do, he tremblingly replied, "If I neglect the interests of my clients I shall lose my business." And here again he hesitated. The speaker beholding the struggle in his breast, witnessing the sudden changes in his countenance, and fearing lest he would now seal his damnation for ever, was about to relieve him from this difficult and embarrassing position, when he resolutely proceeded—"Yes I would, I would first do my duty to my client!" This was some fifteen years ago; and though he still lives—doing very little in his professional business, from that time he began, like the sturdy oak smitten by the fires of heaven, to wane; his beauty faded, his heart is hardened—long has he been nearly bankrupt in character, and quite so in present and future prospects, as to the riches of this world. His ambition and covetousness have done him no good—the world is against him; God is against him; and he a poor miserable misanthrope, seems to be against both and himself also. He complains of every thing—noting gives him pleasure; and it is feared that he will at last appear at the judgement, unrobed and without an advocate.

A CAPTAIN.

The captain of a long line of packet boats, being much laboured with to keep him from contracting to run them on Sunday, said, "If I should cause the teams to lie by on a Sunday it would cost me three hundred dollars at least, and I am not now able to sustain the loss." But sir, it was answered, there will be nothing lost in the long-run, in obeying the laws of God and of our country touching the Sabbath. "I dont know as there would be, but I cannot now sustain any loss." But sir, it was replied, if you violate in this way the law of God and infringe the rights of those you employ, how will you answer it at the bar of God? As quick as thought he replied, "Oh! I expect to repent before I die!" Poor man, and so he did; but the repentance was not unto life.

The next day, being a civil man, he called to apologize for the remark. No doubt his conscience set home the answer that he might die suddenly, lose his reason, or become hardened in ini-

quity, and die accursed. Nevertheless his line was fitted out in fine style—run on Sundays as on other days, but as we are informed, at a loss of nine thousand dollars. The next spring, the entire concern, horses, boats, furniture, &c., &c. was sold at auction to the highest bidder. Much of it we saw thus sold, and we doubt not all of it was. The captain was a bankrupt, nine thousand dollars worse off, at least, than he was when he said, "I expect to repent before I die."

A FORWARDING HOUSE.

A few years since, in a northern city, great effort was made to persuade forwarders, sailors, and boatmen to give up their Sunday occupations.—Most of the forwarders readily consented. One of the firms that did not, among the largest, and supposed to be very wealthy, raised many objections, which called for much labour with them and from many individuals; but all without success. They opened their warehouse, run their steam-boats, vessels and canal boats on Sundays, notwithstanding all remonstrances, and that one of the firm was not in favour of it, and another was a member of a christian church.

But before the year came round, their large warehouse, with everything in it, was burnt to ashes. Their steam-boat was much damaged. During a heavy gale it is said they lost a vessel and twenty thousand dollars worth of goods. Upon hearing this one of them exclaimed, "It is because we break the Sabbath." Everything seemed to go against them. The firm was dissolved, and two of it, we believe, became bankrupt.

NINE STAGE MEN.

We have the names of nine stage men, all of whom except one, have pursued their occupation in the same section of country, and were often reproved for violating the Sabbath, but to no apparent benefit, for they impiously refused to let their stages rest on that day.

Long since they have all been bankrupted, and some of them over and over again. A few are dead—a few it is hoped have repented and found mercy, and a number are strolling about without character or friends.

TWO OLD SOLDIERS.

In the neighbourhood of Toulon, one of our agents met with two old soldiers, who managed a small farm. He offered them a New Testament, accompanying the offer with a few words of a serious tendency.

"We have no occasion for your wares," cried one of them, "and you have too much the appearance of a priest in disguise to admit of your passing off your absurdities upon us. As for myself, I am no great friend of priests. I made the war in Spain; and while there I witnessed so many abominations committed by them, that I have taken an oath to have nothing further to do with any of them."

On hearing this, the colporteur made himself better known, declaring that he was neither a Catholic priest nor a Protestant minister, and that he had never been in Spain; but that he knew one thing, namely, that a religion founded on any other basis than the sacred volume, which he was endeavouring to sell, was altogether false, no matter under what name it passed.

"Ah!" replied the second soldier, "I now understand what you are; you are a Protestant—one who believes in everything that is contained in the Bible; and that being the case, let us give one another the hand of fellowship, for we are good friends. I myself have been in Protestant countries; have listened to their public discourses; and I declare that all I have seen of Protestants has prejudiced me in their favor."

"What!" interrupted the first soldier, "have we a Protestant here?" Then taking the colporteur by the hand, "I agree with my friend," said he, "and feel interested in you: for during our campaign in Prussia, I fell in with one of your ministers, who showed me many proofs of friendship, and who I remember one day, pointing to his German Bible, expressed an anxious wish that it were in his power to present me with one in French; and at the same time he thought me to purchase one if ever I had it in my power to do so. The words of the worthy minister have ever since remained engraven on my memory; and though it is a long time ago, I have not forgotten his great kindness to me. If, therefore, you have the same Bibles to sell as those which are circulated in

Prussia, I shall be glad to purchase a copy."

The bargain was quickly concluded: and the colporteur, on preparing to quit the house where the two soldiers lived in brotherly harmony, felt convinced that God had made him an instrument of blessing to them. They themselves were so gratified with his visit, that they were resolved not to part with him so easily. They constrained him to spend a whole day with them, and could not but express their admiration of the labours of the Bible Societies, and of your society in particular, which scrupled not to make the greatest sacrifices for the benefit of nations that had so long been at enmity with their own.—*From the Correspondence of M. De Pressence, Agent of the British and Foreign Bible Society in Paris.*

THE WIDOW OF RONA.

It is related that in one of the channels among the Hebrides, is a harbour of such peculiarity, that it is more easily entered by night than by day, and perilous though it be, government has erected there no beacon to guide the storm-tossed mariners. The generosity of a lone woman, however, supplies the defect of legal bounty. Every dark night a poor widow of Rona sets a little crescent in her window, and by the aid of its light a strange vessel may enter in safety. Truly thus "shines a good deed in a naughty world." Nor does the widow alone send her lamp flame across the tossing waves; she opens her cottage door to the benumbed and shivering sailor; her glowing fire restores him to vital warmth, and her humble board offers to him its plain refectation.

This woman has saved more lives than Davy's safety lamp, and thousands of pounds to the under-writers, yet seldom has she been prevailed upon to receive any reward. In her young days she beheld a beloved husband swallowed up by the whelming waves,

"In sight of home, and friends who thronged to save."

To avert such calamity from others, she chose the rocky promontory for her solitary dwelling place, and there spent all her days in doing good.

This beautiful lesson is most encour-

aging to benevolence. It is not the wealthy alone that enjoy the luxury of doing good; the poor help the poor; sympathy and service are the privilege of us all; and even those who stand in need of both, do good, for they are an occasion of virtue and of enjoyment to their benefactors.

THE RETURN OF THE WANDERER.

SOME years ago a pious widow, who was reduced to great poverty, had just placed the last smoked herring on her table to supply her hunger and that of her children, when a rap was heard at the door and a stranger solicited a morsel of food, saying that he had not tasted bread for twenty-four hours. The widow did not hesitate, but offered a share to the stranger, saying, "We shall not be forsaken, or suffer deeper for an act of charity."

The traveller drew near the table; but when he saw the scanty fare, filled with astonishment, he said, "And is this all your store? and do you offer a share to one you do not know? Then I never saw charity before! But, madam, do you not wrong your children by giving a part of your last morsel to a stranger?" "Ah," said the widow, weeping, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act towards you as I would that others should act towards him. God who sent manna from heaven can provide for us as he did for Israel; and how should I grieve if my son should be a wanderer destitute as you, and should find a shelter, even as poor as this, and be turned unrelieved away?"

The widow stopped, and the stranger, springing from his seat, clasped her in his arms; "God indeed, has provided just such a home for your wandering son, and has given him wealth to reward the goodness of his benefactress. My mother! O my mother!"

It was indeed her long-lost son, returned from India. He had chosen this way to surprise his family. But never was surprise more complete or more joyful. He was able to make the family comfortable, which he immediately did, the mother living for some years longer in the enjoyment of plenty.—*Anecdotes of the Family.*

WHAT A HOD-MAN CAN DO.

EFFECTS OF ENTERPRISE—INDUSTRY
AND INTEGRITY.

The New Yorker relates the following incident as having occurred in that city:

"Many people turn up their noses at what they call 'dirty work,' as though all honest labour was not cleaner than many kid-gloved ways of swindling one's way through the world. Rather than owe our living to the latter, we would infinitely prefer to shake carpets or sweep chimneys at fifty cents per day. A day or two since we learned an instructive bit of history, touching a doer of "dirty work"—a hod man. No matter where he was born; he were none the worse for being a Turk-man or an Irishman. He came to this city about ten years ago,—young, healthy, and honest. He could get no employ but hod-carrying, and he carried so well as to earn at once a dollar a-day. He procured cheap but good lodgings; spent none of his earnings in grogeries or low places: attended the church on the Sabbath; educated himself in the evenings; laid up money, and at the end of five years bought a lot in the city, and built a pretty cottage. In one year more he found a wife, and used the cottage he had before rented out. For these six years he had steadily carried the hod. He was a noted worker, an acknowledged scholar, and a pattern of a man.

"On the opening of the eighth year his talents and integrity were called to a more profitable account. He embarked as partner in a professional business already well established. This day he is, at least, worth 100,000 dollars, has a lovely wife and two beautiful children; a home that is the centre of a brilliant, social and intellectual circle, and he is one of the happiest and most honoured of men, as far as he is known. So much has come of a hod-man."

A LONDON GIN PALACE.

There is not in all London a more melancholy and spirit depressing sight than the area of one of the large gin-palaces on a wet night. There, the homeless and houseless miserables of both sexes, whether they have money or

not, resort in numbers for temporary shelter; aged women selling ballads and matches, cripples, little beggar-hoys and girls, slaving idiots, pie men, sandwich-men, apple and orange-women, shell-fish-mongers, huddled pell-mell in draggled-tailed confusion. Never can human nature, one would imagine, take a more abject posture than is exhibited here; there is a character, an individuality, a family likeness, common to the whole race of sots; the pale, clayey, flaccid, clammy face, pinched in every feature; the weeping, ferret like, lack-lustre eye, the unkempt hair, the slattern shawl, the untidy dress, the slipshod gait, too well betray the confirmed drunkard. The noises, too, of the assembled toppers are hideous; appalling even when heard in an atmosphere of gin. Imprecations, execrations, objurgations, supplications, until at length the patience of the publican, and the last copper of his customers are exhausted, when, rushing from behind his counter, assisted by his shopkeeper, he expels, *vi et armis*, the dilatory mob, dragging out by the heels or collars the miserable drunkards, to nestle, as best they may, outside the inhospitable door. Here, unobserved, may you contemplate the infinite varieties of men self-metamorphosed into beasts; scaker, tippler, toper, muddler, dram-drinker, beer-swiller, cordial-tippler, sot. Here you may behold the barefoot child, hungry, naked, clay-faced, banding upon tip-toe that infernal bottle, which made and keeps it what it is, and with which, when filled, it creeps home to its brutal father, or infamous mother, the messenger of its own misery. Here the steady, respectable sot, the good customer slides in, and flings down his throat the frequent dram; then, with an emphatic "hah" of gratification, drops his money, nods to his friend, the landlord, and, for a short interval departs. Here you may behold, with pity, and as much superadded virtuous indignation as the inward contemplation of your own continence may inspire, the flaunting Cyprian, in overdressed tawdriness, calling, in shameless voice, for a quartern of "pleasant drinking gin," which she liberally shares with two or three gentlemen, who are being educated for the bar at the Central Criminal Court. You may contrast her short-lived hey-day of prosperous sin, with that row of miserables seated by the wall, whose charms are fled and whose voices

are husky, while they implore you to treat them with a glass of ale, or supplicate for the coppers they see you receive in change from the bar-man; and who are only permitted that truly wretched

place of rest, that they may beg for the benefit of the publican, and for his profit poison themselves with the alms of others.—*Bentley's Miscellany*.

POETRY.

THE CHILD AND THE MOURNERS.

BY CHARLES MACKAY, L. L. D.

A little child beneath a tree
Sat and chanted cheerily
A little song, a pleasant song,
Which was—she sang it all day long—
“When the wind blows the blossoms fall—
But a good God reigns over all.”

There passed a lady by the way,
Moaning in the face of day:
There were tears upon her cheek,
Grief in her heart too great to speak;
Her husband died but yester-morn'
And left her in the world forlorn.

She stopped and listened to the child
That looked to heaven, and singing, smiled;
And saw not from her own despair,
Another lady young and fair,
Who also passing stopped to hear
The infant's anthem ringing clear.

For she but a few days before
Had lost the little babe she bore;
And grief was heavy at her soul
As the sweet memory o'er her stole,
And showed how bright had been the past,
The present drear and overcast.

And as they stood beneath the tree
Listening soothed and placidly,
A youth came by, whose sunken eyes
Spoke of a load of miseries:
And he arrested, like the twain,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved, his bride unwed;
Her marriage robes were fitted on,
Her fair young face with blushes shone,
When the destroyer smote her low,
And changed the lover's bliss to woe.

And these three listened to the song,
Silver-toned, and sweet, and strong,
Which that child, the live long day,
Chanted to itself in play:
“When the wind blows the blossoms fall,
But a good God reigns over all.”

The widow's lips impulsive moved;
The mother's grief, though unreprieved
Softened as her trembling tongue
Repeated what the infant sung;

And the sad lover with a start,
Conned it over to his heart.

And though the child—if child it were,
And not a seraph sitting there—
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was it music of the spheres?

Who shall tell? They did not know,
But in the midst of deepest woe
The strain recurred when sorrow grew,
To warn them, and console them too;
“When the wind blows the blossoms fall,
But a good God reigns over all.”

A DREAM OF SUMMER.

BY JOHN G. WHITTIER.

BLAND as the morning breath of June
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer day.
The snow-plumed Angel of the North
Has dropped his icy spear!
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill side cell forsakes,
The musk-rat leaves his nook,
The bluebird, in the meadow brakes,
Is singing with the brook.
“Bear up, O Mother Nature!” cry
Bird, breeze, and streamlet, tree,
“Our winter voices prophecy
Of summer days to thee!”

So, in those winters of the soul,
By bitter blasts and drear;
O'erswept from Memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers!

The Night is Mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall:
For God, who loveth all his works,
Has left his Hope with all!

REVIEW.

THE CURSE OF CHRISTENDOM; or, *the System of Popery exhibited and exposed.* By the REV. JOHN BAXTER PIKE, Author of the "Life of Christ," "The Church of the New Covenant," &c. London: Ward & Co., 27, Paternoster Row.

ACCORDING to promise, we now proceed to give our readers a more detailed account of the above work. We do so with the greater pleasure, since a careful perusal of the "Curse of Christendom" has convinced us that its character and contents have only to be known to insure for it an extensive circulation.

Our author opens with an introductory chapter on the "panoramic changes" of the last half century, in science, politics, and religion; considers that "one of the most ominous signs of the time in our land, is the resuscitation of popery"; and is rightly of opinion that a correct knowledge of that system as a whole, is pre-eminently necessary for the coming conflict with Rome. He then quotes a vigorous sketch of what popery is, from the pen of a modern writer, which we cannot withhold from our readers.

"It is said of one poison, that it is the essence of all other poison; and as truly may it be said of popery, that it is an evil comprehending all other evil. It is proverbial to say, that the worst things we know are formed from the corruption of the best, and popery is the great example. It has taken the true religion, and blotted out its heavenly image and superscription, and perverted it to the uses of intolerance, ignorance and idolatry. It has preferred tradition to truth, the Liturgy to the Scripture, the altar to the pulpit, the Virgin to the church, and the priest above all. By depriving us of personal responsibility, it has enslaved the understanding, perverted the conscience, and left us less than men. By penance, it has superseded repentance; by indulgence, it has given license to sin; by the confessional, it has wormed itself into the secrets of families, and destroyed their confidence and peace; and by its histrionic exhibitions and pantomime, it has converted the temple of God into a play-house and a toy-shop. It

has sealed the Book of Knowledge; it has poisoned the waters of life; it has made religion to be thought a trade, and reduced thinking men to infidelity. It is fatal, and must be fatal, as a system, to every interest of humanity, whether personal, social, or national, and can only succeed as it treads in the dust everything for which it is worth while to live, to labour, or to pray!"—*Introduction, p. 4.*

The second chapter contains a brief history of "the gradual development of papal doctrines," commencing with "the corner-stone of this vast system of imposture and impiety"—the supremacy of the pope. It appears that John, the Faster, patriarch of Constantinople, was the first to assume the title of *universal bishop*, which was confirmed by a council held in that city in the year 558. As might be expected, the bishop of Rome, Pelagius II., stoutly opposed it, and called it a proceeding at once "execrable, profane and diabolical." Gregory, the Great, who succeeded him in that bishopric, launched forth similar invectives, and wrote a lengthy letter to the emperor Mauricius, on the subject. In this letter he gives the following account of himself, and his fellow-bishops:—

"What can we say of ourselves, if the people of God, over whom, however unworthily, we are placed, be oppressed through the multitude of our offences? If our example destroys that which our preaching should build; and our actions, as it were, give the lie to our doctrine? Our bones are worn with fasting, but our minds are puffed up. Our bodies are covered with mean attire, but in our hearts we are quite elated. We lie grovelling in the ashes, yet we aim at things exceedingly high. We are teachers of humility, but patterns of pride, hiding the teeth of wolves under a sheep's countenance. The end of all this is to make a fair appearance before men; but God knoweth the truth."—*Epist. Greg. Mag., Ep. xxxii.*

Gregory, indeed, went so far as to say that "whosoever called himself the universal bishop, or desired to be so called, in his arrogance is a forerunner of anti-christ;" yet it appears from ecclesiastical history that even

Gregory himself exercised an authority that could only belong to one who claimed to be universal bishop. However, after Gregory's death, in the year 604, he was succeeded by Boniface III., who begged the emperor Phocas to confer that title upon him, with the privilege of transmitting it to all his successors. This Phocas, it is well known, caused the five children of the emperor Mauricius to be murdered before the eyes of their unhappy father, whom he reserved to the last, that he might be a witness of his family's destruction. Gibbon says of him, that "His savage temper was inflamed by passion, hardened by fear, and exasperated by resistance or reproach." Yet, when he assumed the purple, Gregory could write to him, and exclaim, "Glory to God in the highest. . . . Let the heavens rejoice, and the earth be glad; and, for your illustrious deeds, let the people of every realm, hitherto so vehemently afflicted, now be filled with gladness;" and from this inhuman monster, who waded through seas of blood to the imperial throne, did Boniface solicit and obtain the title of universal bishop.

Our author next notices "transubstantiation," as having been introduced by Pascasius, in the ninth century, although he was opposed by nearly all the piety and erudition of the age; "image worship," which did not receive the sanction of a general council till the eighth century; "purgatory," introduced by Gregory the Great, at the close of the sixth century, though not generally held in the Romish church till the fifteenth; and "extreme unction," a perversion of James v. 14, 15, which was fully developed during the darkness and superstition of the twelfth century.

Chapter III. shows "the hostility of popery to the Bible," by the additions which it makes to it; in its hearsay reports, apocryphal books, and church-interpretation; by its corruptions of the sacred text, as may be seen in the alteration of the Ten Commandments, the second, denouncing image worship, being omitted altogether, and the tenth being divided into two to eke out the number; in the encouragement given to idolatry by making Heb. xi. 21 read,—"Jacob adored the top of his staff"; in render-

ing the fourth commandment,—“Remember to keep holy the days of festivals,” and in sanctioning a Psalter published by Bonaventure, in which the word “Lord” is uniformly struck out, and “Lady” inserted; thus making the language used by David in his addresses to Jehovah, to apply to the Virgin Mary;—“My Lady, in thee do I put my trust; deliver me from mine enemies, O Lady.”—Psalm vii. 1. This hostility to the Bible is further shown by the manner in which popery silences the testimony of God's Word, and by its systematic and strenuous efforts to hinder its circulation.

The next nine chapters exhibit and expose, *in extenso*, the supremacy of the pope, the infallibility of the church, the idolatry of popery, the seven sacraments, purgatory, the mummery of popery, its immorality, intolerance, saints, miracles, relics, and legends.

The whole comprises a closely-printed volume of 296 pages. The type, though small, is distinct and legible. The volume itself is a portable one; and as each chapter is, in some measure, complete in itself, it may be read at any one sitting. We commend it to our readers as a digest of many works on the same subject. Ecclesiastical historians, the works of Catholic writers, as Bellarmine, Dens, Doyle, and Wiseman, are laid under tribute. The works of modern pilgrims to Rome, are also made to furnish their quota of interest and confirmation. We would say then, to those of our readers who have not time at their command for the perusal of the numerous works on the subject of popery with which the English and Scottish press has lately teemed; to those whose hours are consecrated on the Sabbath to the Bible-class, and whose daily toil swallows up so much of their time; to those who, in the bustle of life, come in frequent contact with papists, secret or avowed, and whose hatred of popery has arisen from a partial acquaintance with the “masterpiece of iniquity;”—to all such this book will be a valuable treasure. It is clear in its arrangement, careful in its statement of facts, comprehensive in its grasp, and instinct with the protestantism of Bap-

tists. Even those who may have had opportunity to read larger works on Romanism, *usque ad nauseam*, will find their memories refreshed and their protestantism justified by a careful and frequent perusal of "THE CURSE OF CHRISTENDOM." J.

A MANUAL OF THE BAPTIST DENOMINATION, for the year 1852. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an account of the fortieth Annual Session of that body, &c., &c. London: Houlston and Stoneman.

IN our number for June are inserted the resolutions adopted by the Baptist Union at their last session. The Manual, besides the account of the proceedings at this session, and the resolutions, contains a variety of important statistical and other information. There is a tabular list of Baptist Associations; then a list of churches in England, Wales and Ireland, which gives the name of the minister and the date of his settlement, and a summary.

This is followed by a list of new churches formed, and of the settlements which have occurred during the past year; and a brief notice of deceased ministers.

The foreign correspondence shows the

statistics of Asiatic, European, and some other churches, with a variety of interesting information. There is then the Report of the Committee, and that of the Deputation to Hamburg.

The excellent address delivered by Dr. Cox at the opening of the session is worthy of a serious and repeated perusal. With this the Manual closes. The subject is, "the Demands of the age." Of those "demands which ought to be denied" the Doctor enumerates, a *rationalizing theology*; a *philosophising ministry*; and a *time-serving latitudinarianism*; and of those which "ought to be granted," he specifies "*personal piety*; *brotherly love and union among christians*; *a determined adherence to, and an explicit avowal of, the principles of protestantism*;" the maintainence of "*the interests of Dissent*;" *a well instructed ministry*; *clear and bold and plain enunciations of Evangelical truth*; *specific effort for the instruction of the masses*;" and the *reconciliation of science and revelation*." These topics are dilated on with considerable propriety and force.

Altogether, we esteem the Manual for 1852 one of the most useful and interesting that has yet appeared. As it may be purchased for a shilling, we commend it to every sincere friend of the denomination.

CORRESPONDENCE.

THE MORAL OBLIGATIONS OF INSOLVENTS.

To the Editor of the *G. B. Repository*.

DEAR SIR,—Mr. Scott's last remarks call for a word or two in explanation, and with these I shall take my leave of this subject.

In his first sentence, p. 391, Mr. Scott attempts to evade the whole question, by referring my remarks to "cases of folly on the one side, and of recklessness on the other," which are not included in "*ordinary business transactions*." I beg to say that I referred to cases of too common occurrence, in which the defaulter, though he had ruined the deluded lender, sheltered himself under the forms of law, and acted as though he was exonerated from all obligation to refund the property of those he had injured. I beg also to state that my remarks had reference to ordinary business transactions; for he who would obtain money from another with no fair prospect of repaying it, or with no intention to do so, is no better than a swindling and dishonest person. The debts incurred

in business transactions, or by the borrowing of another's money, are morally due, in my view, until they are paid, or until the party to whom they are owing has freely forgiven them. This is the sentiment I have maintained, and this is well expressed by Dr. Paley in his *Moral and political Philosophy*: "Whoever borrows money is bound in honour to repay it. This every man can see."

Mr. Scott then gives a somewhat unfair view of the form in which I demurred to his *original* idea of the borrower and lender being engaged in a partnership concern. There is, which I never denied, "a mutual risk for a mutual advantage," but not partnership in the proper sense of the word. This is so obvious that the statement need not be repeated. There are many cases of partnership where one party finds money, and the other skill and labour, and there the risk is, properly speaking, mutual, and so is the advantage. But that the case of the borrower and the lender is not of this class Mr. Scott knows as well as any one else. Why then does he attempt to confound things that differ?

Why should he seek by ringing changes on the terms to perplex the minds of his readers? The things are different, and cannot be regarded as similar. A person goes to borrow money, and represents his concern as very promising; the lender advances it on his credit; he proceeds further, and offers a partnership to the lender, but the rejoinder is, "I will lend you the money, on your own responsibility, but as for a partnership, I must know more of the concern and of your circumstances, before I engage in that." Who does not perceive the difference between the two cases?

That there is always a risk in lending money, and that money lent on personal security takes a higher interest than that on mortgage, are facts no one doubts, but they do not affect the position, *that every person having borrowed money is morally bound to repay it when he has the means of doing so*; and that he ought, as Paley says, "to use the means necessary to enable himself to repay it." The debtor may have been unfortunate, he may have been imposed on, he may have "done the best he could," but none of these things cancels his debt. Nothing can be more evident than this; and how any man can be astonished at such a sentiment I confess I very marvellous to me. The sophistry about "mutual risk for a mutual advantage," and that these losses are "provided for" by creditors doing better with other debtors, may be a "flattering unction" to the souls of those who have some especial need for it, but on the plain principles of right and wrong, of *meum* and *tuum*, it can never be for a moment endured.

Even Mr. Scott allows that there may be cases "in which persons who fail in business are bound to endeavour to refund what may have been borrowed." This is a concession truly. But who is to decide which are these cases? What judge is to determine whether "recklessness, culpable negligence," or anything else demands this effort? Is it to depend on the judgment of others, or of the insolvent himself? Admit the principle that anything short of paying the debt cancels the obligation, and "cancels it forever," and whither will you be led? Is all to rest on an insolvent's conscience; and have injured creditors no claim to a voice in the affair? Are honesty, integrity, truth, become so indefinite and doubtful that they are thus to be banded about and assume any shape? I think not. The simple principle that a person who borrows money is morally bound to repay it whenever the means of repayment are within his power, is unmoved by every assault upon it, and sweeps away all the casuistry by which it is sought to be evaded.

Mr. Scott also makes another concession, in which, as it appears to me, he surrenders the whole question. He appeals to mercy, to compassion, and to sympathy, for one who is suffering and prostrate. I do not complain of him for doing this, nor do I object to the idea that all persons should deal leniently with the unfortunate. I think, indeed I know, that very often there is an amount of generosity shown to insolvents, by their creditors, (especially when it is apparent there has been an honest endeavour to do well,) which is virtuous and commendable, and which cannot be too highly honoured; but I beg to remind him that *justice* is one thing, and *mercy* another. While, therefore, he feels it necessary to appeal to the principles of mercy and sympathy in the support of his position, he does, in fact, surrender it as a matter of right.

It was on the principle of simple justice, and the moral obligation of the debtor to pay what he had borrowed, whenever he had the means, that I was induced to make my remarks on Mr. Scott's novel theory; this principle, I conceive, is written in every man's bosom, and commends itself to every upright mind, and by repeating it I shall conclude my paper; His obligation remains until the debt is discharged, and no human laws, however they may shelter the debtor, can ever cancel it.

Kindness, mercy, compassion for the unfortunate, and a disposition to "forgive our debtors," are important christian virtues, to which, I trust, I am as friendly as Mr. Scott; but as it was not on these virtues our controversy arose, I need not further allude to them. They are the virtues which belong to the creditor, and are not to be confounded with the moral obligations of the debtor.

I am, Sir, yours, &c., Y.

[With this rejoinder the controversy had better close. Both our correspondents have expressed their thoughts on the question in hand; and we leave their papers to the consideration of our readers.—Ed.]

ON RECONCILIATION.

To the Editor of the G. B. Repository.

MY DEAR SIR,—I desire fully to appreciate the kind manner in which my very valued friend, Mr. Jones of March, has noticed my paper on *reconciliation*. There are few, to whose judgment on any theological point I would defer more readily, than to his; but, with every feeling of brotherly love, I must be permitted to state, that on this doctrine, I cannot, at present, think as he thinks. We are agreed: that, "the carnal mind is enmity

against God;" that, "evangelical reconciliation as taught in the Bible, relates to the restoration of friendship between God and sinful man;" that, "God is angry with the wicked every day." But, what I argue, is that God's anger is not enmity, therefore *it is not God who has to be reconciled.* He is love! When God corrects it is in love; and when he punishes it is in justice; never in enmity.—Heb. xii. 6, Psa. lxxxix. 14. The difference between Mr. J. and myself is, it is presumed, in a great measure, as to the terms employed. To this excellent canon, in reference both to word and doctrine, I know my good friend will submit:—"The correct one is, doubtless, most in harmony with other truths, and least encumbered with difficulties." I conceive that what Mr. Jones would designate on the part of the blessed God, "Reconciliation," I should call, "the turning away of his anger." Perhaps the 'vantage ground is mine. There is not one text in the scriptures, it is believed, that speaks of a reconciled God, or of God's having to be reconciled, but there are many that relate to man's being reconciled to God; and which teach us, that when the poor sinner, the enemy of God by wicked works, repeats and believes, God's anger with him ceases. *Dout. xiii. 17, Joshua vii. 26, Psalm xxx. 5, Isaiah xii. 1, Jer. iii. 12, Matt. iii. 7-9, Rom. v. 8-11, Eph. ii. 15, 1. Col. xx. 21, 2 Cor. v. 18-20, Heb. ii. 17.*

God hates sin; he is angry with the sinner; and he will eternally punish the finally impenitent; but by the ministry of the word, he beseeches sinners to be reconciled. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." I am, my dear Sir,

Yours affectionately,
J. KIDDALL.

THE MINISTERS' FUND.

MR. EDITOR,—As I was one of the principal opponents of brother Burns' original

plan for a Denominational Ministers' Fund, I think it right to inform my brethren that the amendments which were made at the last association have well nigh obviated all my difficulties; consequently, if permitted, I shall feel a pleasure in connecting myself with the Institution as it now exists, and exerting any little influence in its favour which I may be able to put forth.

Will you allow me to enquire whether any of us who could not feel at liberty to join it in its original form may now pay our last year's subscription, with interest thereon, and thus enjoy the privilege of ranking amongst its first adherents. I think this is only fair, as it is substantially the plan we recommended from the beginning. May I also suggest that all the regulations as they now stand amended, be published in the Repository; and that when the type is set, a number of copies be printed for the use of the members, and for distribution among our friends.

Yours truly, in Christ Jesus,
THOS. YATES.

MINISTERIAL SUPPORT.

DEAR SIR,—As it is generally admitted that the support of the ministry has not had that attention which its importance demands; permit me to ask, if any of our brethren will, through the medium of the Repository, favour us with their views upon the subject; and also detail the best plan for securing the co-operation of each member of a church in a work which ought to be considered the privilege, as well as the duty of every believer.

With the hope that the subject will be speedily brought before the public, and that strenuous efforts may be made for the increased comfort and respectability of our self-denying and laborious pastors,

I am, dear Sir, yours respectfully,
A LAY MEMBER.

A christian friend offers ten pounds, provided nine other friends will contribute the same amount, for the best Essay on the subject.

OBITUARY.

MRS. ELIZA HOFF SMITH, the beloved wife of Mr. John Smith of Louth, aged thirty-four, fell asleep in Jesus, May 14th, 1852. This deservedly esteemed friend was the daughter of Mr. and Mrs. John Bryan,

formerly of Alford, but now of Louth. Her parents, although Wesleyans, cheerfully allowed Eliza, seeing that it was with her a matter both of choice and conscience, to attend the G. B. chapel at

Alford. Her mind, under the ministry of the word, became seriously impressed, and the result was, we doubt not, her conversion to God. This change, in accordance with New Testament law, led to her baptism. It was at the age of about seventeen, when she, in company with Miss Caroline R. S. Bowker, (who died in the faith several years ago) put on Christ, in the baptismal institute. The ordinance was administered at Maltby, by the writer, who at that time preached at Alford also. While very young, Miss Bryan married, and before attaining twenty-four years of age, she, as Mrs. Ingram,* was by the sudden removal of her husband, left a widow with an infant daughter. This child of many prayers survives to lament a mother's death. May she be induced, while yet young, like her departed mother, to turn to the Lord, and keep his word! When Mrs. I. was bereaved of her husband, she, and her parents also, had left Alford, and were residing at Lincoln. In this city our now departed friend became united with the G. B. Church under the pastoral care of the Rev Saml. Wright. To Mr. W. she was very sincerely attached, and under his ministry, was greatly blessed. About six years ago, Mrs. Ingram was married to Mr. Smith, then of Lincoln, but a member of the G. B. Church at Louth. These friends, and Mr. and Mrs. Bryan

* At the time of writing, the father of her first husband, Mr. Ingram, is a corpse in the house.

also, subsequently removed to Louth, and soon after the opening of Walkergate chapel, Mr. and Mrs. Smith united with this branch of the Maltby church. In Mrs. S.'s letter of dismissal from the church at Lincoln, it is remarked:—"We could have wished, had providence so ordered it, that one so worthy and consistent in her conduct might have remained amongst us." Our lamented friend's illness, was of several weeks duration, and was very wearisome in its character: but, during this period, her heart was steadily fixed on the Lord Jesus Christ, and thus, while she had no extatic joys, her peace was seen to flow as a river. A few days prior to death, Mrs. S. gave birth to a daughter. Mysterious providence! *it lives, but the mother dies!*

Great God of providence! thy ways
Are hid from mortal sight;
Wrapt in impenetrable shades,
Or cloth'd with dazzling light!
But, in the world of bliss above,
Where thou dost ever reign,
These myst'ries shall be all unvell'd,
And not a doubt remain.

It was fondly and anxiously hoped, before the event occurred, that Mrs. S.'s confinement might be sanctified to her restoration, but the blessed God in his infinite wisdom was pleased to disappoint the hopes, in this respect, of the church, family, and friends. This bereavement occasioned a discourse at Maltby, and another in Walkergate Louth, from the first Epistle to the Corinthians xvi. 57.

INTELLIGENCE.

BAPTISMS.

HUGGLESCOTE.—On Lord's-day, August 1st, two young persons were baptized at this place. Considerable feeling was evinced by several spectators; and it is hoped that some of the tears which were shed were those of "godly sorrow for sin;" while others were indicative of spiritual sympathy and joy.

LONDON, *Commercial Road*.—Our esteemed pastor baptized five persons on Thursday, July 29, who with two others were received to the Lord's table on the following Lord's-day evening. W. B.

FLEET.—Six persons professed Christ in baptism on Lord's-day, Aug. 1st. They were afterwards received into the church.

NOTTINGHAM, *Stoney-street*.—On Lord's day morning, July 4th, after a sermon by Mr. Hunter, to a large congregation, nine persons were baptized, and in the after-

noon, with three others, were received into the fellowship of the church.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, July 25, six persons were baptized in the above place, by Mr. Batey, after a sermon on the words of Christ,—*"If ye love me, keep my commandments."* The attendance was good, and it is hoped that the importance of cheerful obedience was felt by many who came to witness the ordinance.

CONINGSBY.—A pleasing addition to our numbers took place here, by the baptism of five individuals, on Lord's-day July 25th. The sermon preached by our minister on the occasion was on the subject of Infant Baptism, from Luke xviii. 15, 16. Of the number there were two females, one of whom was the minister's niece. Of the males one was from the Bible Class, and the child of a member; another had been a consistent member of the Wesleyan

body, a prayer leader, &c. for 15 years; the third, (a young man of promise,) had been a local preacher among the Primitive Methodists.—The chapel was filled, much interest being excited by the service, and many more attending to hear an address from the last-named individual at the water side, stating his reasons for becoming a Baptist.—It is hoped they will all be useful in the stations they are able to fill in the Lord's vineyard. J. R. C.

MEASHAM.—On the first Sabbath in July two persons were baptized.

NETHERSEAL.—On the second Sabbath in July the ordinance of baptism was administered to two persons. Congregations are usually good—prospects encouraging.

BURNLEY-LANE.—June 20, we baptized four young persons. Many were present to witness the ordinance, who listened with attention and seemed much interested.

LEICESTER, *Vine Street*.—On Lord's-day, July 4th, four interesting young friends were baptized by our minister, after he had addressed a large and serious congregation from 2 Tim. i. 7.

ANNIVERSARIES.

MARKET-HARBOROUGH.—On Lord's-day, June 27, two excellent sermons were preached in the G. B. chapel, by the Rev. T. Stevenson of Leicester. On the Monday a public tea meeting was held, when addresses were delivered by Messrs. Sole, Blackburne, and others. Proceeds from collections and tea, £10 2s. 3d. It is intended to hold a bazaar at the close of the year, when it is hoped the entire debt will be paid off. Any articles from friends will be thankfully received. S. S. F.

BARTON.—On Lord's-day, Aug. 8th, the annual sermons on behalf of the Sabbath-school, were delivered in this place by the Rev. J. Goadby of Loughborough. Collections £18.

SUTTON BONNINGTON.—Two sermons were preached for the benefit of the Sabbath-School in this place, on Lord's-day, July 25th, when about £8 were collected.

MEASHAM.—On the third Sabbath in July the school sermons were preached by the Rev. G. A. Syme, M.A., of Nottingham. Collections £10.

WHITTLESEA.—Anniversary sermons were preached on Lord's-day, August 1st, by the Rev. H. Downes, of Wellingboro, followed by a tea meeting on the Monday evening. The Sabbath services were well attended, especially the evening; and the tea-meeting, in its numbers and proceeds, far surpassed those of several previous

years. The unusually large attendance of visitors, both for tea and after tea, combined with the harmonious spirit that prevailed, rendered the meeting a really good one.

AUSTREY.—On Lord's day, June 20th, two sermons were preached for the benefit of the Sabbath-School, by Mr. Yates of Hugglescote. Congregations and collections, though comparatively small, were considered good for the place and state of the cause.

WHITWICK.—On Lord's day, July 25th, two sermons were preached on behalf of the Sabbath-school by Mr. Marshall of Loughborough. Much rain fell in the evening, consequently congregations and collections were not equal to former years.

LEICESTER, *Vine Street*.—On Lord's-day, July 11th, 1852, the annual sermons in aid of the liquidation of the chapel debt, were preached by the Rev. J. C. Pike and J. Cholerton. On the Monday following the tea meeting in furtherance of the same object was held, in a tent erected in the chapel yard; the trays were provided gratuitously by the ladies of the congregation; and an interesting meeting was conducted after tea in the chapel. Our minister, brother Cholerton, presided; prayer was offered by brother Sissons of Sheffield, and addresses were delivered by the Revs. J. Wallis, J. F. Winks, and Mr. Kelly (town missionary). The circumstances under which the anniversary was held were of an unfavourable character, nevertheless the proceeds were gratifying.

COVENTRY.—On Monday, July 19th, a tea-meeting was held in St. Mary's Hall, by the permission of W. Sarjeant, Esq., Mayor. Tea was gratuitously provided, and the profits were devoted to the expense of erecting galleries and repairing White Friars Lane Chapel. About 200 persons were present; and after tea a statement was read shewing that about £110 had already been realized towards £130, the amount of our liabilities. Our friends then promised to liquidate the remainder within the next few months; and the evening was spent in delightful harmony and good feeling. Addresses were delivered by Revs. J. Lewitt, W. T. Rosevear, (P. B.) and J. Sibree and R. G. Williams, (Indeps.) "The Lord has arisen and had mercy upon Zion."

MEASHAM.—On Tuesday, June 22, 1852, the annual sermons in behalf of the chapel debt were preached by the Rev. J. A. Baynes, B. A., of Nottingham. Donations and collections £25.

BURNLEY-LANE.—On Lord's-day, June

13th, the Rev. J. Tunnicliff of Leeds, preached our school sermons, when upwards of forty pounds were collected on its behalf.

ORDINATIONS.

BEDALE.—On Lord's-day, July 25, two sermons were preached by J. S. Cuzner, Esq., of Skipton. On Monday, 26, the Rev. J. Harrison was ordained to the pastoral office over the Baptist Church at Bedale. J. S. Cuzner, Esq., delivered the introductory address, upon the nature and constitution of a christian church; the Rev. W. Stebbings of Northallerton proposed the questions to the church and pastor, and offered the ordination prayer; the Rev. D. Peacock of Masham delivered the charge to the pastor. In the evening the Rev. W. Varley, of Slack Lane, preached a sermon to the church and congregation.

REV. S. ASHBY.—The services connected with the ordination of Mr. Ashby, as pastor of the church at Long Sutton, will take place on Wednesday, Sep. 29.

THE REV. J. LEWITT will be solemnly set apart as pastor of the G. B. church in Coventry on Tuesday, Oct. 5.

REMOVAL.

THE REV. T. BARRAS having accepted an unanimous invitation to serve the G. B. church at Peterborough, will commence his labours there on the first Lord's-day in September.

MISCELLANEOUS.

THE BAPTIST UNION, AND THEOLOGICAL INSTITUTION FOR SCOTLAND.—The annual meetings of these Institutions were held in the Waterloo Rooms, Edinburgh, during the first week in August. On Tuesday, at eleven a.m., the general committee met on the business of the Union, and after devotional exercises the various minutes and reports of the executive committee and office-bearers, and letters from churches were read, considered and approved. In the evening the annual sermon was preached by Mr. Maclean of St. Andrews. On the following morning, after a prayer-meeting, from nine to ten, business was resumed. The auditors reported that the accounts were correct. At the suggestion of the executive committee steps were resolved upon by which more efficiently to attain the objects of the association; chiefly, by the appointment of auxiliary or district committees throughout the country, and by increased efforts of a directly evangelical character. Mr. W. Wallbran of Airdrie was engaged as evangelist. It was reported that in the publication department the Union had been instrumental in publishing, within the last

six years, above five millions five hundred and sixty thousand pages of religious truth. Several interesting cases of conversion were named as known to have taken place during the last year through means of the monthly magazines and tracts. One hundred and twenty-seven believers were reported to have been baptized since last year's meetings. On the evening of Wednesday the usual soirée was held, when stirring and interesting addresses were delivered by the brethren, F. Johnston, Edinburgh (chairman); W. Walbran (evangelist); D. Wallace, Paisley; John Pearson, Leath; Thomas Maclean, St. Andrews; James Malcolm, Muxselburgh, &c. On Thursday morning the yearly breakfast and meeting of the friends of the academy closed the business. The Tutor's, Examiner's, Treasurer's and Committees' reports were received and approved. Various addresses, as on the previous evening, were delivered. It was reported that the students were all more or less engaged preaching; and that Mr. Robert Macmaster had accepted the invitation of a church in Walsall, England; and that Mr. W. Seep was about to commence labours in Glasgow, and also that several new applications for admission were before the committee. A general feeling of confidence prevailed amongst the brethren that by the divine blessing on their efforts, and particularly upon the arrangements now about to come into operation, increased and abundant success will henceforth attend. The office-bearers were re-appointed, with the thanks of the committee, viz.—Mr. George Banks, of Union Place, Edinburgh, Treasurer; Mr. F. Johnston, 44, Rantluller Street, Tutor; and Mr. Thomas Hughes Milner, 31, Greenside Street, Editor and Secretary.

NORTHALLERTON AND BROMPTON.—The members of this G. B. Church express their grateful thanks to the kind friends who have contributed the following sums towards Brompton Chapel debt fund:—Colwell, Isle of Wight, £1; Ramsgate, 8s. 6d; Uppingham, 10s. 6d. T HUNTON.

THE NEXT MIDLAND CONFERENCE will be held at Barton, on Tuesday, Sep. 21, Rev. J. G. Pike of Derby is expected to preach in the morning.

A BIBLE INCIDENT IN FRANCE.—The following is from the pen of M. de Pressense, who has charge of the British Bible Society's affairs in France. It affords a striking instance of the power of the Bible to disarm men of their wicked prejudices, and to gain a permanent lodgment in their hearts:—

"About six years ago, one of our colporteurs met with a most unfriendly reception from a rich farmer, who, indeed, purchased a New Testament of him, but for the purpose of tearing it up before his face, and to throw the pieces into the fire; and who, becoming more angry in proportion as the fire consumed the pages, at last went so far as to maltreat our friend, and to set his large yard dog at him. Another colporteur passed through the same village in the course of last month, and without knowing aught of what had happened there in days gone by, entered the same farm, and encountered the same farmer. The latter asked him into the house, politely bade him to be seated, and told him that he was fully acquainted with his calling. "You are a Bible seller," he added, "and your profession is a useful and good one. I did not always think so; and there was a time when I took those who followed it for emissaries employed by the English for the injury of France. At that time I was on intimate terms with the cure, who made me believe that the colportage of falsified Bibles was but a ruse on the part of the English, who by such means were aiming to attack something else besides our religion. Now being a thorough Frenchman, this enraged me; and I can assure you I proceeded in no gentle manner with those whom I looked upon as the spies of England. Thereupon the farmer related the affair of the first colporteur, and then continued: "After the man had gone away, I began to think that I had been very brutal; whereas he had been so polite, so gentle: to my insults, he only replied by kind words.—The last thing he said I remember as well as if it had been uttered but yesterday, and it was that he would pray for me. These words for a long time resounded in my ears; and frequently did I say to myself, "How cruel you have been, and he so civil!" At last, one day going to the cure to pay him for masses, I quarrelled with him; and out of spite to him, I sent for a copy of the Gospel to —, and I told him that reading the book at home would answer just as well as my going to mass. The reason for my seeking to avenge myself on the cure by the purchase of a New Testament was, his having told me that—thanks to the power which, since 1848, my Lords the Bishops had acquired in the country—the sellers of New Testaments would be everywhere stopped in their labours, and that very soon not one would be seen in the land. "Well then," I replied, "there are booksellers who sell them, and from them I shall procure what I want." Having got the book, I began to think that the possession of it merely would not matter much to the cure—that this would

not sufficiently annoy. I therefore commenced reading it to my family and my neighbours; and, strange to say, we all derived so much pleasure from it, that in a short time we forgot all about the cure, and began to discover that we could do something far better with the Gospel than to use it as a means to annoy the cures." On this the farmer recounted to our friend all that he discovered in the Word of God; and the latter had the joy of witnessing that the Holy Spirit, by whom this Word was inspired, had so enlightened the understanding of the individual referred to, as to make it effectual to his salvation. But what increased this joy was the proposal of the farmer to take charge of a small dépôt of the Scriptures; and, on being entrusted with a number of copies, he promised that his stock would soon have to be renewed: "For," he observed, "I know a number of persons, here and elsewhere, who are anxiously desirous of having in their houses the Holy Gospel of Jesus Christ, as it was written by the apostles."

THE BAPTIST DENOMINATION IN MASSACHUSETTS numbers 248 churches; 251 ordained ministers, 35 of whom were without charge about a year ago, and 31,414 members. The denomination is now second to no other in the State except the Congregationalists, who number 36,000; the Methodists numbering 16,733. During the twenty years from 1830 to 1850, the Congregationalists increased 76 per cent., the Baptists 93 per cent., and the Methodists about the same as the latter.

THE HARVEST OF 1852 is at present in jeopardy. Up to the commencement of August the weather was warm, and the fields full of promise. We never recollect them having a more healthy appearance. There had been, however, a general scarcity of rain, so that the grass was in many places burnt up, and in all, deficient. During the past month the greater part of the corn has been cut, but in consequence of continued damp weather, very little has been housed, and scarcely any in good condition. The grain that is uncut, and that which is lying on the ground, as well as that in chock, has begun to germinate, so that there will be few quite sound samples of wheat. In addition to this, blight and mildew have defeated the hopes of the farmer, and the "potatoe disease," has alarmingly appeared. Some think this a more unfavourable season than 1800 or 1816. There are similar complaints from most parts of Europe. Ireland is more favoured.

MISSIONARY OBSERVER.

THE POOREE CAR FESTIVAL OF 1852.

This festival has passed away, leaving, like all its predecessors, effects more unspeakably calamitous than "the pestilence that walketh in darkness, or the destruction that wasteth at noon-day." Having witnessed its deeply affecting scenes, we are constrained to record a brief account of them, and thus augment the immense mass of evidence already extant, that proves the system of idolatry maintained at Pooree to be India's greatest curse, and that it is the imperative duty of our rulers to immediately and wholly dissolve their connection with it, and employ all legitimate means for its overthrow.

For several days previous to the commencement of the festival, (June 19th,) numerous large parties of pilgrims were seen entering the town, attended by moodahs, whose crafty and impious looks contrasted strikingly with the apparent simplicity and confidence of those whom they were leading, if not to death, to be robbed, insulted, and finally dismissed with a curse or a blessing to beg their way home. The villany of this class of men is proverbial; rarely a theft or a crime occurs in Pooree without their being directly or indirectly concerned in it; hence they are much dreaded by the pilgrims. On the afternoon of the 19th, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers, had assembled opposite and in the vicinity of the temple. Amidst this vast assembly, the three cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous, while companies of Pundahs, attended by musicians, dancing, singing, and playing to the glory of Jaganath; Bengalee and Hindoostanee females reciting in sweet and joyous strains the deeds of Hurree and Ram; byragees with their bodies whitened with ashes, and almost destitute of clothing, extorting alms from the bystanders; brahmins describing the glory of Daru Bramha, and vociferating Hurree Bole; respectably dressed young Bengalees from the Hoogly college, and various missionary institutions in and near Calcutta, uniting in all the idolatry and foolery of the occasion, apparently with as much zest and pleasure as the most ignorant of their countrymen; and infatuated creatures covered

with dust, and exhausted, measuring their way to the general centre of attraction, were among the striking features of the scene. To a stupid idolater all this must have appeared really grand and imposing, but to a christian the most humiliating, shameful, and distressing scenes that fall on humanity can present. Alas! alas! sixty thousand rational and immortal beings so fallen, so blinded, so entirely under the influence of Satan, as to assemble from almost every province of Hindoostan to insult God and their own species by prostrating themselves before a contemptible wooden image, and participating in all the unutterable abominations and awful consequences attendant upon its infernal worship. Surely if angels could weep, they would over such a scene. The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was ascertained that the Raja had refused to give the dystas, or persons who convey the images to the cars, their ordinary fee, hence the delay. Eventually he was obliged to yield to their demand, and Jaganath and his kinsmen were moved along in the usual manner to their thrones. This was of course a time of intense excitement; all eyes were intently fixed in one direction; all hands lifted up in adoration; and every tongue proclaimed, "Victory to Jaganath." On the following day the cars were drawn a considerable distance towards the Gundecha temple. In pulling the ropes, dancing, and singing before the cars, none distinguished themselves so much as the Bengalees (male and female); indeed, they are Jaganath's greatest devotees, and far outstrip the Oreahs and Hindustanees in their zeal. This day's performance seemed, however, to have well-nigh cooled their ardour, as the cars were subsequently moved with great difficulty, and had it not been for the forcible detention of Kala Bathens, or men who are generally summoned by the Raja to drag the cars; and their being beaten to their work by the Pundahs, it is very questionable whether they would have reached their destination. The gradual decrease in the attendance at this festival, and the perfect indifference of the people after the idols have been brought out, are among the many indications that Jaganath is on the wane. Though the pilgrim-hunters were never so numerous and active as at present, they are by no means so successful as they used

to be, and many of them have recently returned from Bengal and the Upper Provinces, chagrined and discouraged, without a single pilgrim.

In the meantime different scenes and cries arrested the attention: that disease which may be designated heaven's destroying angel, had visited and smitten hundreds of these idolators, hence, in every street were seen the dying and the dead, surrounded by their weeping and bereaved friends, or being carried on dirlees to the hospital, or a Golgotha. Visiting one of the latter places, we beheld the remains of about *eighty* of these unhappy creatures: some had just been thrown down, others were being devoured by dogs and vultures; some were then being consumed on the funeral pile, and many more had been reduced to ashes. Though we had neither time nor disposition to visit them, similar scenes were to be witnessed at the various other Golgothas in and near Pooree, as, at the lowest calculation, 500 persons must have died of cholera in the town, and doubtless, as many more between Pooree and Cuttack. In order, however, to realize anything like a just idea of the awful effects of this atrocious festival we must follow the souls of these victims into the unseen world, and, by the light of God's Word, contemplate their eternal destiny. We must visit their homes, and hear the cries and lamentations of their bereaved families and relatives. We must reflect on the immense number who have been robbed, corrupted and defiled by the pundahs; with the vice and misery, disease and death it spreads throughout Orissa, and India at large. Having thus viewed its results, we shall be furnished with the most expressive comment on those words of Jehovah,—“Their sorrows shall be multiplied that hasten after another God,” an unanswerable argument against it being sanctioned and supported by the government of India, and a loud and irresistible call to the church of God to arise and bring all her strength to bear upon the destruction of this horrid system of idolatry, and India's greatest scourge.

In referring to the missionary labours in connection with the festival, it is proper to state that Messrs. Miller and Bailey, with two native assistants, proceeded to Pooree some days before the close of May, and were joined by Messrs. Buckley and Brooks, and three native preachers, a few days previous to the car festival. The gospel was daily proclaimed in the town, and scriptures and tracts distributed over a period of thirty days. Our congregations were generally large, and composed of Orachs, Bengalees, and persons from

the upper provinces. From the Bengalees we have many bitterly opposed to the truth, and quite familiar with the works of Paine, and other infidel writers, and who urged their objections to christianity with great pertinacity and confidence; also, an unusually large number of young men with a smattering of English, who had come, as they stated, to see the beauties of Jaganath, and who, when expostulated with, seemed ashamed of their object. The pundahs maintained their character for insolence and the use of obscene language, and determination to prevent the gospel being proclaimed or heard. One fellow had the audacity to call repeatedly on our hearers to throw dust and stop the speaker's mouth, and when remonstrated with, poured forth such a volley of unutterably filthy abuse as never was heard except in Pooree. On another occasion one of these men, by a steady and deliberate aim, so completely covered the speaker's eyes and mouth with sand, as to prevent him either seeing or speaking for some minutes. We found the pundahs much more insolent than last year, and also that the publication of the Draft Act for the withdrawal of the “government donation” to the temple had done a great deal of mischief, so long a period having elapsed without the promise therein involved being fulfilled. The pundahs declare most triumphantly that the “Sirkar” dare not withdraw their allowance, but will rather enlarge it. We must not forget to state that during our labours we met also with much encouragement. Vast numbers listened attentively to our message—many asked questions and argued in a calm and profitable manner, and seemed really anxious to know the nature and fruits of the christian religion. We conversed with several who had read and obtained considerable knowledge from tracts and scriptures. Three individuals visited us at our residence to enquire and converse about religion. We met with a man from Gutterat who had read the Scriptures, knew all about the incarnation, teaching, and death of the Lord Jesus, believed him to be the only Saviour, and alone worthy of his love and confidence; but, alas! he had imbibed some unscriptural ideas about his personal appearance, and imagined that he was now in some part of the world, and had come to Pooree to seek him. “Tell me,” he exclaimed with great feeling, “where is the Saviour. I don't mind how distant the place may be: if you inform me, I will go to him.”

On the morning after the idols made their appearance, we, as usual, repaired to the Abara Nalu bridge, and distributed

books among the returning pilgrims. While standing there it was encouraging to reflect how widely God's own precious Word would be scattered, and how many immortal souls would, in all probability, be enlightened and saved through the divine blessing on our labours. Oh, that the Lord may, in his own way and time, graciously hear our prayers, and fulfil his own blessed promise,—“So shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing wherunto I sent it.”

TRIP TO BANKI TIGIRIYA, &c.,
FEB. 16—24.

BY REV. A. SUTTON, D. D.

At the close of my journal for Dec. I recorded my apprehension that we should be prevented, in Providence, from prosecuting our journey in the Jagapoor district. We calculated on three or four months itinerancy, and in fact, of pretty well traversing all the northern tract of the Cuttack Zillah. But my plan and purpose have been arrested, and our thoughts are turned into other channels. Still I cannot say we have been taken wholly by surprise, for the impression was strong on my mind that there would be some unmistakable indication of what we ought to do. In faith of this we left India, and in faith of this we returned.

Brother Lacey's death, has of course, greatly interfered with our itinerancies this season, but they have not been altogether hindered; indeed, more has been done than could well have been expected. We, (viz., brother B. and myself,) cannot both be absent from the station together, there are such varied interests to consult, and so many matters to adjust arising out of recent changes. Still we are anxious to do what we can, and I am now starting on a short trip to a festival in Banki. Mrs. Lacey had arranged to leave for Calcutta to-day, (Monday) and I consequently delayed my journey in order to see her off; but she has postponed her departure till Wednesday, which is the day my expected festival is to be held, so that I am fain to start this evening. I travelled some ten or twelve miles and then slept in my palkee in the streets of Daspoor.

Tuesday.—Continued my journey, calling at Suburnapoor and Eoordndoor, in each of which places I left a few books and tracts, and soon after dark reached Banki Churchika where is a small bungalow. Here I was happy to meet with Gunga, Danudar, and Komboo.

Wednesday, 18th.—Two of the brethren

visited several of the neighbouring villages, and at noon we all went into a brahmin village near, and had a long discussion with the pothered residents. One old gent was very confident and boisterous, but the rest heard pretty well. A devotee of Krishnoo was rather crabbed at his favourite idol being attacked, but then he was gooroo to many of the company in all probability. In the morning we set out for our night's work at Singhanath, situated about two miles distant. The festival is called the Seebrat, or the night of Seeva, for an account of which see “Orissa,” p. 72. The people began to collect at dusk, and continued flocking in till near midnight. We began our work about eight o'clock, and had three hours' good opportunity. Much important truth was communicated: all talked to the extent of their strength: Gunga, especially, was in his glory; he seemed to forget, for the time, his bodily ailments, and equalled his very best days. It is quite out of my power to give an idea of the vivacity, pungency, and power of his addresses. He enjoyed the opportunity: I am *suntosh*, viz., satisfied. I am glad you brought me to the festival, he subsequently exclaimed. The foolish ceremonies continued all night. Hundreds, rather thousands of women and girls sat with lights before them or upon their heads, shoulders, arms, or upturned feet, listening to the songs and music in honour of Seeva. At midnight was a mock marriage. The god was taken in a tawdry palkee to fetch the bride from Banki Gura, the fort of the deposed rajah. This occupied full two hours. Both palkees, covered with gay coloured cloth and tinsel ornaments, preceded by flaring torches, artificial flowers and birds, and a band (?) of barbaric music, then thrice perambulated the temple, when the lady was dismissed to her home, and the god retired to his gloomy cavern. About an hour after came the finale. One of the servants of the idol ascended the temple with flambeaux, and then kindled a blue light which he waved round the temple, the people shouting, hurry bol, and the noisy gong beating their last discordant symphony, if such contradictions may be allowed, for while to them it is music to us it is horrid uproar. The people soon began to move, and we were again on the alert, some giving away tracts and books, and others talking to crowds ready to start for home, and so we continued till about seven o'clock, when we struck our flag and began to prepare for our departure also. Damudar talked himself hoarse, and all were pretty well fagged. It was a good opportunity; and as Gunga expressed it,—I cannot but hope we shall hear of it hereafter.

Thursday, 19th.—To-day there seems to

be a general truce to all exertion; the people are making up for their loss of food and rest, and scarcely an individual is seen moving about. These night festivals, amidst glare and glitter and abominable idolatries, must, while very captivating to these poor people, have a very pernicious influence.

Gunga seems so unwell to-day, that we cannot but yield to his wish for a dismissal, and so he will start for Cuttack this evening. His long-continued indisposition seems to baffle all our medical skill. We are ready to say, "Taking him for all in all, we shall never look upon his like again." Others can preach better in the pulpit, and argue more logically in the field of debate, but no one can make half the impression which Gunga usually produces upon a crowd. Such stinging satire, such graphic description, such inimitable ridicule, and, withal, such feeling, pungent appeals I have never yet heard from any man.

Friday, 20th.—Damudar, Komboo, and myself took an early stroll this morning. We visited Chockafada, Harryragpoor, and another small village. In the evening we visited Sisoon and a neighbouring hamlet. We did not meet with so large a collection of people as when we first visited these places, still we had a goodly number of attentive hearers, and we hope some will ponder our message.

Saturday, 21st.—We took our leave of Banki this morning and crossed over the Mahanuddy into the Tigiriya rajuary. The sand of the Mahanuddy seems to be here a full koss wide. In the rainy season the whole bed is filled by the rapidly flowing river, now it is reduced to a small stream fordable in many places. Our way led through Bundaloo, Sisoopal, Mudhoopoor, and some smaller places whose names I could not learn. We reached Bhindanima, our stopping place about noon. This is a very large village, a sort of little Bhooban. Our object in journeying here is to attend a market on the morrow. In the evening we went to Nova Patna also a very populous village. Last year the people say they were visited by the cholera, and lost eight score persons. In the Mogulbundi the villages are generally small, and scattered over the whole country, so that you can scarcely go a quarter of a mile without meeting with a hamlet at least. In these hill estates the villages are large but more remote from each other: the reason probably is, that in the hilly countries they are more exposed to petty warfare and wild beasts, so that the people club together for purpose of security and mutual defence.

Lord's-day.—We have had our market to-day at this place, and a very good one it has been. This is to us an entirely new field, and we were very agreeably surprized to find so large a gathering from the surrounding villages. The people have listened with good

attention, and have received a number of books and tracts to carry away with them to their secluded homes. We feel considerable satisfaction in being able thus to testify of the gospel of the grace of God to those who have scarcely if ever heard of it before. A few we have indeed met with who have come in contact with us in their wanderings, and obtained tracts. Thus one man remarked he had heard us in the great road at Pooree; another said he had seen me in the Chowdry bazar at Cuttack, and a third said he had been at Kopilar festival, and there seen some of our people giving away books. After the market closed, as well as before, a number of persons visited us in our encampment, if such it might be called—for our only refuge was a grove of mango trees—and there enquired more particularly about the gospel. To a few of such we gave away copies of the Gospel and in one or two cases the New Test.

Monday.—Gori Thariya. This is another market about four kos distant from Bhindanima. There is in fact a double market held here. One, and by much the larger in the Tigiriya raj, on the west bank of the Serp-nadi, or snake river, so called from its tortuous course; the other, a smaller one, in the Athgura raj, on the eastern bank. On our way through the jungle to this place we met with a number of stragglers who were returning from the Kapilar festival, held at the same time at Singha Nath, some of whom had travelled forty miles to worship the idol.

We were again highly gratified to find so large an attendance at this hitherto unvisited place. My companions, Komboo and Damudar were much cheered, and expressed their wish for a more extended tour through the country, as far, at least, as Sumbhalpoor. Our English brethren said, They have brought the gospel all this long way to us; we will convey it as much farther as we can. Of course I commended their resolution, and encouraged them to reduce it to practice next cold season. Both these dear brethren have laboured very well, and preached the gospel seriously and faithfully to all classes during this journey. Among the wild looking visitors to this market were several of the Patoriya Sahuri, or leaf clad Sahuri, a tribe hitherto unseen by any of our party. They came from the Dakenal rajuary, which runs up to within a short distance of the market. These poor people seem at the lowest step of the human ladder—ill-shaped, ill-looking, and both physically and mentally depressed. But what distinguishes them from the various tribes of Sahuri or Sabarai, Bhoomigas, Coles, &c., is, that the females wear no clothes but a girdle of leather. There were but two in the company to-day, one an elderly woman, the other a girl just budding into womanhood. Their very primitive dress consisted of a thick

kind of rope made of the long branches of some vine or creeper, which was fastened round to the waist, and to this were attached branches of leaves fore and aft, and this, with the exception of several strings of very common beads, was their whole attire, and so we might say, "they were both naked, and were not ashamed." On remonstrating with the men (one or two of whom spoke Oriya) for not clothing their women, they said one of their remote female ancestors had a fine cloth, but spreading it out to dry, the crows flew away with it, and it could never be recovered; so the Sahuri women declared they would not buy cloth for crows to steal; if they stole their leaves, what did they steal! there were plenty more. Here is another specimen of down-trodden humanity! What is to elevate these from their deep degradation but the glorious gospel? That alone is adapted to their necessities, but that is all-sufficient.

"O when shall these glad tidings roll,
The spacious earth around;
Till every tribe and every soul
Shall know the joyful sound?"

When shall the untutored Hindoo tribe,
A dark bewildered race,
Sit down at our Immanuel's feet,
And learn and feel his grace?"

We made another discovery here to day. In a small enclosure surrounding a native hut, we saw a large stone image of Gandama, in good keeping, except that it was headless. It exactly resembled the image brought from Burma. The figure was seated on a full-blown lotus, a rich upturned foot was also a lotus, and on the pedestal was an elephant. It was taken, the people say, from the ruins of an old temple in the immediate neighbourhood. Here is indisputable evidence of the existence of the Buddhist worship in these regions in some former age, and is of value in supporting previously expressed opinions on this subject.

Being in a direct road for Cuttack, our stock of books nearly exhausted, and wishing to see brother Buckley before he left for Khundittur, I resolved to leave my companions to attend a market somewhat off the route, while I made the best of my way home.

My bearers managed to travel some ten miles, most of which lay through the Athgur jungle, as far as Kontrol. Here I suddenly came upon a large encampment of surveyors, engaged in the great trigonometrical survey of India. A servant of the doctor soon ran after me to invite me into the doctor's tent, where I spent most of the evening. While conversing with him, in came the chief of the party, who had been to see his family at Cuttack, and with whom I was acquainted, so that I had a most unlooked-for meeting out in this wild jungle. Ere I returned to my palkee I was asked to conduct family worship, which I did very gladly.

Tuesday, 24th.—Pushed on this morning to Kakura, within six miles of Cuttack, but that six miles is over the hot sand-bed of the river, so here we halt till afternoon. A considerable number of villagers have had a pleasant and profitable chat with me, who appear without dissimulation to confess that this is the true God and everlasting life. O that they may not only approve the way of truth, but walk therein.

Reached home in the evening, and found brother Buckley ready for a start early to-morrow morning. A whole host of cares await me. Our recent changes bring with them much to do, many difficulties to adjust, many wants to supply, and many and diversified matters to arrange. It is plain Cuttack cannot be long left without a pastor's care. Damudar and Komboo returned Wednesday night, and report well of their market at Gholapoor. This also is one hitherto unvisited by the gospel. Two or three people whom we have met elsewhere, claimed acquaintance with them, especially one young man, to whom I gave the Gospel Harmony at Bhindenima, followed us to Gori Thuriya, and again to Gholapoor. His heart seems full of the good news of salvation.

Short as has been this journey, it has afforded much to confirm my conviction of the importance of missionary itineracy in Orissa.

A. SURTON.

MADAGASCAR.

We are happy to extract the following from the Missionary Magazine. There are hopes even for Madagascar.

"In our number for December, 1851, a detailed account was given of the fiery persecution that had again broken out in this unhappy island, and of the despotic and cruel measures adopted by the Queen and her ministers, for a long time, with a view, if possible, to the extirpation of the Christian faith. These measures, it may be scarcely necessary to state, have proved abortive. The Malagasy Christians, unawed by the retrospect of past sufferings, and the view of surrounding perils, remain firm in their allegiance to their Divine Lord; and though compelled to flee from place to place, or to assemble in little groups and in secret haunts, in order to escape the vigilance of their merciless foes, the God whom they have so faithfully served continues to be their stay and refuge, and, in his good providence, enables them to take sweet counsel together, and to hold occasional correspondence with distant and sympathizing friends.

Our friend, the Rev David Griffiths, formerly of the Madagascar Mission, has received a letter from David Johns (Andrianabo,) one of the Malagasy refugees residing at Mauritius,

dated March 17th ult., inclosing another, recently transmitted by some of his pious countrymen in Madagascar.

From David John's letter it appears that Ranavalona, the Queen, still lives and reigns; but she is desirous of resigning her government in favour of her son and heir, the excellent Prince Rakotoscheno, though the object has hitherto failed of accomplishment, through the opposition of Rainiharo, the commander-in-chief. It is further stated that the Prince is making rapid progress in the Christian religion, and continues to favour and defend his persecuted countrymen as far as it is in his power.

The letter enclosed by David Johns, bearing date Madagascar, 19th November, 1851, has been translated by Mr. Griffiths, and is as follows:—

“TO DAVID JOHNS ANDRIANABO, AND HIS WIFE AND CHILD.

“We received your letter, dated on the 24th of October, 1851, informing us of the sympathies of the ministers of the churches, and of all our Christian friends, with us in our persecutions, for which we rejoice and thank God. How glad we were when we received the letters and packages,—forty-two books, six quires of paper, and the bottle of ink,—which you sent us by Mr. Zamety. All came safe to hand. You cannot imagine how thankful we felt to God on that day, for his blessing and great mercy in enabling you to send us those things, for we are thirsting and hungering for the bread of life. Thanks be to God, because he hath done great things for us, whereof we are glad. Blessed be his holy name, for he hath opened a way for us to correspond with one another. As to the papers of Rakotoscheno (the Queen's son,) and the marks which we mutually agreed upon, we have not any except those which we packed up as they came from the capital, and that we sent you by Mr. Zamety. The Christians in the interior have a mark like the one we have by us. It was made for the purpose of receiving any packages sent us by our friends on the other side of the waters. We will write to them to enquire whether they have changed the mark, and as soon as we receive their answer, we will send it you by the first vessel that leaves our port for the Mauritius. And this also we will tell you: our three brothers sent us the large book that is bound, which contains an account of each tribe of every district complete, and the names of our friends that suffered and endangered their lives on the 7th of November, 1851. But all the rest of our persecuted friends are stationed at the different military posts on the island and around the coast, and we hear that they are at liberty to go about. Blessed be the God that retains power over all things. We thank you, our friends, even all of you, for writing

to us. It is owing to the Divine blessing that we have this joy and happiness of corresponding with one another. May you live, and be happy, and be blessed of God! May our Lord Jesus Christ bring us to see one another's face in the flesh again! And this also we tell you, beloved friends, that we have written to you, and begged of you to send us some medicines. Send us some if you can procure any; for by these, under the blessing of God, our bodily diseases will be removed.

“Beg of the Rev. J. J. Le Brun to send us a large number of Bibles, Testaments and Hymn books. But remember the way we have adopted to send them to the capital. We put them in cases, or small casks, filled up with eatables. Adopt the same way in sending them to us. Put them in the bottom of cases with bottles, or casks with eatables, place small bars of iron across, and fill up the case with eatables. We would remind you of John, chap. xv. 16—20, whenever you intend sending us anything. May you live happy and be blessed of God! We salute you, three in family, and all our friends with you. May you live long, and be happy, and be blessed of God, say Jeremiah, Joshua, and Zarah, and all the Christians here.”

SOUTH AFRICA.

DEATH OF THE REV. JAMES READ.

From "The Missionary Magazine."

The late Mr. Read was born at Abridge, near Epping, in the county of Essex, 3rd of December, 1777; consequently, at the time of his decease, he was in his 75th year. In August, 1798, he was accepted as a Missionary of the Society, and in accordance with his original appointment, sailed in the *Duff*, in November following, for the South Seas; but that ship having been hoarded and taken by the *Bonaparte*, a French privateer, off Rio Janeiro, Mr. Read, with his fellow-passengers returned to England. On being designated to the South African Mission, Mr. Read again left England on 10th May, 1800, and landed in the colony 15th September following; joined Dr. Vanderkemp at Graaf Reinet in 1801; commenced the Kuruman Mission in 1817, and removed to Philippton, Kat River, in 1829, with which settlement he continued to be associated to the close of his life. He died May 8th, 1852.

The immediate cause of Mr. Read's death, which took place at Eiland's Post, after an illness of five or six days, was fever, followed by inflammation of the heart; and we have the satisfaction to add, that the closing scene of his eventful life was cheered by the presence and affectionate attentions of nearly the whole of his numerous family.

Our excellent friend died as, during an unusually protracted career, he had lived,—in “the high places of the field.” He approved himself a thoroughly devoted Missionary. From his first landing on the shores of Africa, he identified himself with the interests of the aborigines, and while labouring in season and out of season to promote their social and spiritual elevation, he never ceased to advocate their just claim to a participation in the privileges of citizenship. In the prosecution of these objects, he unavoidably rendered himself obnoxious to reproach and calumny from those who have been systematically opposed to the advancement of the coloured races; and had our departed friend been vulnerable to such attacks, the vigilance of his assailants would not have failed to discover, in the recent disastrous events at the Kat River Settlement, some plausible ground for his inculpation. But, happily, the proofs of Mr. Read’s attachment to the principles of loyalty and social order are not less abundant and conclusive than are the evidences of his lifelong zeal in the promotion of the temporal and spiritual welfare of those classes which formed the more peculiar objects of his ministerial care.

The memory of the just is blessed; and it is our unhesitating conviction, that when time shall be allowed for Truth to lift up her voice amidst the strife of tongues, the character and labours of our departed friend will be amply vindicated, and that, in the day of final recompense, the God in whom he confided will bring forth his righteousness as the light, and his judgement as the noonday.

BOMBAY.

A letter from Mr. Allen describes the progress which has been made in publishing a revised edition of the Scriptures in the Mahratta, all the books heretofore published having been printed at different times, in different sizes and type, so that a complete copy was impossible. The books of this edition are issued separately, as fast as completed, but are uniform, and will form a complete volume when finished, which will not probably be till 1854, after which another year will be required for the publication of the New Testament. Mr. Allen states that the native mind of India, especially in those parts affected by European influence, or educational or missionary operations, has become greatly excited and dissatisfied with its religion and social state, as well as with the political relations and future prospects of the race. These matters were freely discussed in the native clubs and associations, and in the native press, and in this state of feeling truth would become more and more apparent to

the people, and their minds be more ready to receive it. The friends of christianity should therefore be faithful in rendering aid to the cause and in offering earnest prayers for its success.

CONSTANTINOPLE.

A new and promising field of missionary labour has been completely thrown open to Christians, viz; the retired quarter of Samatia, in the Southern part of Constantinople. This quarter contains a large christian population, the Armenian residents numbering probably 16,000, the Greeks 9,000, and the Catholic Armenians 1,000. The Turkish is the common language, but both Greek and Armenian are extensively spoken. Owing to its retirement, the people here had not been subjected to the demoralizing influence of foreigners, and for the same reason, up to last fall, there had been no preaching. In November, such a service was commenced in the house of the Greek Protestant, Yanco, which in May was attended by a congregation of thirty-five persons. Since then, owing to the preaching being regularly held on the Sabbath, the number had reached sixty. This had created some excitement, and persecution had ensued from the Armenian priests, which had resulted in benefit rather than injury; one person who had been beaten at the instigation of the priests, with a view to prevent his further attendance on the religious services of the protestant community, became an observer of the Sabbath, and an expounder of the New Testament to his customers. He was a barber. Mr. Ladd, in his letter, states that the missionaries wish to establish one of their number in this promising quarter, and will probably do so before long, as the old Turkish law forbidding the residence of a Frank in the city, has become, as it were, a dead letter. Seven scholars from Samatia had entered the Christian schools. Three of the scholars in the female seminary at Bebek were taken into the church in June.

MISSIONARY ANNIVERSARY.

BROUGHTON.—On Tuesday, June 8th, 1852, our annual missionary services were held in this place; in the afternoon the Rev. J. C. Pike of Leicester preached an appropriate discourse, from 1 Timothy iv. 9.—“This is a faithful saying.” &c. In the evening the Missionary meeting was held, when addresses were delivered by Revds. T. Hoe, J. Lawton, J. C. Pike and J. G. Pike. The day was unfavourable, and the congregations smaller than usual. Collections and subscriptions above £18.

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OCTOBER, 1852.

[NEW SERIES.

MEMOIR OF THE REV. JOHN DERRY,

OF BARTON FABIS, LEICESTERSHIRE.

"Therefore, be ye also ready: for in such an hour as ye think not, the Son of Man cometh. Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing."—Matt. xxiv. 44—46.

WE are never ready to acknowledge that life is uncertain, but the acknowledgement is too frequently made in a careless manner, and has very little practical influence. When, however, it pleases Him, "in whose hand our breath is, and whose are all our ways," to come into the midst of us, and to take away, not the weak and sickly, but the strong and healthy, those of whose death we have scarcely had a serious thought, and which, whenever we have thought about it, has always seemed distant, we feel then, that life is uncertain indeed. It is before us as an awful reality, and we become painfully conscious that "we know not what a day may bring forth."

The difference, too, between the believer and the unbeliever, the great advantage which the one has over the other, never strikes us more powerfully than it does in such circumstances. The unbelieving sinner is never prepared for death. Come bow, and when it may, it finds him unready. But, when it comes suddenly, when the last enemy lies, as it were, in ambush, and seizes upon his prey as he passes by in thoughtless security, there is the greatest

alarm and terror; the most dreadful apprehensions are awakened, and the most earnest and fervent appeals made unto God for mercy. The man of God, on the other hand, is always prepared for death; and though, when it comes suddenly, he may be somewhat startled and discomposed for the moment, he soon realizes his position, and obtains "the victory through our Lord Jesus Christ." There are instances, indeed, in which the sudden appearance of death does not even startle the christian: a fact which was most pleasingly illustrated by the dying experience of the subject of this memoir.

The Rev. J. Derry was born at Woodhouse, in the county of Leicester, on the 2nd of May, 1789. His parents were in humble circumstances, and died whilst he was very young. He felt their loss, and his own lonely, desolate condition very deeply. "Having," he says, "neither brother nor sister, nor any relation upon earth to whom I could look for either counsel or support, my situation appeared gloomy indeed, and often have I wished that I had never been born. But, when my father and my mother for-

sook me, the Lord took me up. I was placed under the fostering care of Sabbath-school teachers. As an orphan, they pitied me: as one who was exceedingly ignorant of divine things, they freely instructed me, frequently, and feelingly, pointing me to 'the Lamb of God, who taketh away the sin of the world.'

This statement speaks for itself. It touches a chord that will vibrate in the hearts of many, who, like himself, have had bitter experience of the sorrows of the orphan; and it testifies to the faithfulness and love of God. That great and gracious Being seems especially to charge himself with the care of those who have no one to care for them, and to single out, even from amongst them, the widow and the fatherless. "A father of the fatherless, and a judge of the widow, is God in his holy habitation."

The Sabbath-school at Woodhouse is intimately connected with Mr. Derry's history. It was there that he was taught to read, and to understand the Word of God, and there, too, he received impressions which influenced him in the whole of his future career. "One circumstance," he says, "which took place whilst I was a scholar, I can never forget. Being requested by the teachers to read some lines of poetry, written on the death of a minister* who was killed between Loughborough and Quorndon, my mind became so affected that I could not proceed; and, for a considerable time after, the impression made by the reading of those lines seemed to remain with me. After this, the teachers noticed me more than they had ever done. I began to feel a great attachment to them, and earnestly to long for returning Sabbaths, that I might meet them in the house of prayer." He frequently preached at Woodhouse in after years, and the writer was recently told by one of the friends there, that he seldom, if ever,

entered their pulpit without looking with the deepest emotion at the childrer, and bursting into tears.

It would be useless to speculate on what he might have been had he continued in the school at Woodhouse. Circumstances occurred which led him, with the person to whom he had been apprenticed, to remove to Long Whatton, and he thus speaks of the change: "This was to me a source of much sorrow. There was no Sabbath-school then at Long Whatton, and my Sabbaths were very indifferently spent. Carnal companions soon attracted my notice. My foolish heart became more and more 'hardened through the deceitfulness of sin,' until I had almost lost all relish for, either reading, or hearing anything calculated to do me lasting good. It is true, I entered the G. B. Sabbath-school, nearly as soon as it was formed, and was sometimes employed as a teacher, but never was what I ought to have been. And I had no sooner entered my eighteenth year, than I was balloted into the Leicester Militia, and obliged, though very much against my will, to serve for myself. My exercises of mind, whilst in this situation, were such as will everlastingly convince me that 'the way of transgressors is hard.'" This is sad. Nothing is more painful to witness than such a change as this; so unlooked for, and yet, alas, so common. He went to Ireland with the Militia, and shortly after his return home he was met by one of the Long Whatton teachers, who observed to him that, as he was now free from the British army, he could not do better than enlist under the banner of Christ. "Many," he remarks, "were the advantages which he shewed would result from fighting manfully the battles of the Lord. I felt the propriety of his remarks, and did not altogether neglect his pious advice. I soon began to attend, with regularity, the preaching of the Word, and being, one Lord's-day, at Castle Donington, I heard brother Brand preach a funeral

* MR. TRUEMAN.

sermon from Heb. ii. 3.—‘How shall we escape if we neglect so great salvation?’ My mind was considerably impressed, and what seemed somewhat remarkable, the next Lord’s-day I heard brother Green, of Long Whatton, preach in the same pulpit, from the same text. Under Mr. Green’s sermon I felt more than under Mr. Brand’s. I freely opened my burdened mind to him, and received some of the best instructions which could be given to a person in my state. But it was, at least, nine months after this before I derived any solid comfort from either the means of grace, or the promises of God. At length I felt some encouragement from some remarks made during a long conversation with brother Green. I left him, and attempted singing with my shop-mates, the 362nd hymn in the G. B. hymn book; and when we came to the last verse,—

‘Lord, at thy feet I’ll cast me down,
To thee reveal my guilt and fear;
And, if thou spurn me from thy throne,
I’ll be the first who perish’d there,’—

my heart became too full to allow me to give utterance to the words. They appeared to express the very breathings of my soul. I hastened home, and opened the New Testament upon these words,—‘His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.’—Rom. vi. 16. I felt as if I could then trust in Christ alone for salvation; and I heartily longed ‘to walk in all his ordinances and commandments blameless’—to be his obedient servant for ever. I could not conceal my state of mind from brother Green, and I shall never forget how that dear servant of God wept, rejoiced, and prayed with me. Before I left him, I requested to join the church.” This interesting account of his conversion must not be allowed to pass without remark. We read, Prov. xxv. 11. “A word fitly spoken is like apples of gold in pic-

tures of silver.” And what a beautifully instructive illustration we have of it in the word spoken to our brother by his former teacher! We refer to this rather than to the sermons, and the conversations with his minister, because it is more out of the ordinary course of procedure, and it is of the greatest importance that the young people who leave our schools, and wander away from God, should be made to feel, as opportunity offers, that an affectionate interest is still felt in their spiritual welfare by their former teachers. No other persons are likely to have the same influence; and it is most pleasingly manifest, from the incident before us, as well as from others, that they may accomplish in this way, the object for which all their previous efforts have been made in vain. Besides, we may in this way, as in others, do more good than we intend, or even think of doing. The teacher who spoke to our departed brother, probably, thought of nothing more than doing him good; but, through him, he did good to others, who have been benefited by his instrumentality, and who will again benefit others in increasing numbers, through successive generations.

Soon after Mr. Derry had united with the church, he became a teacher in the Sabbath-school, and says,—“My anxiety for the welfare of the children led me frequently to talk with them, and endeavour to make them understand what they read. Some of the teachers, overhearing me, concluded that I could preach, and not many months had passed before I was requested to assist in conducting prayer-meetings at Belton and Long Whatton. After many times refusing, I consented to read a chapter, and endeavour to say a few words from it, which I did with great difficulty, and had absolutely declined making any more efforts of the kind, until I heard brother Smith of Nottingham preach, from Amos vii. 2.—‘By whom shall Jacob arise? for he is small.’ While hear-

ing him, my mind underwent such a change that I determined, if the Lord would but assist me, I would never suffer a place of worship to be shut up any more, that I could be the means of keeping open. The next Sabbath I again went to Belton, and I know of but few Sabbaths that have passed since then, unless illness has prevented, that I have not attempted doing something by way of serving God in the gospel of his Son." The Sabbath-school is again brought into notice here, and we cannot withhold the remark that the church of Christ has received an ample return from that God-like institution, in ministers, missionaries and members, for all its expenditure of money and labour. A large proportion of the best materials of which the church is composed is derived from its schools. And how pleasing it is to meet with such an instance of the usefulness of one of the fathers of the Connexion, as that which is recorded here. Robert Smith has long since gone to his reward, and we can readily imagine that when he and the subject of this memoir meet, and recognize each other in heaven, the influence which, by the blessing of God, the one exerted upon the mind of the other, will be an interesting topic of conversation.

Some time after our brother began to preach he removed, with his family, to Loughborough, and worked at the lace manufacture. When not employed in preaching, he was accustomed to hear the late Rev. T. Stevenson, and, by some means, was brought under his notice. The first opportunity that offered, Mr. Stevenson asked him to preach for him; but, such were the views which he had of himself and of his abilities, and such his impressions of Mr. Stevenson, and the Wood-gate chapel, that his heart sunk within him. He trembled at the idea. Mr. Stevenson himself was disabled from preaching by indisposition. Mr. Derry was overcome

by an appeal to his sympathies. The writer will never forget his account of the interview, and of his feelings afterwards. The hours that elapsed before the service came on were hours of intense excitement and misery. It became known that he was to preach, and the chapel was unusually crowded, a number of persons being present out of curiosity, to hear, as they said, "the Long Whatton man." He was sorely tried at the commencement of the service, but the Lord appeared for his help, and "I do not think," he used to say, "that I ever preached with more liberty and comfort than I did then." Ever afterwards he was acceptable at Loughborough, and the friends there shewed him much kindness, especially Mr. Jarvis Millar, who lent him books, and assisted him in other ways. After residing at Loughborough about two years, he returned to Long Whatton, and accepted an invitation from his old friends in that village, to become their minister. His labours were acceptable and useful. He loved the people, and was loved by them to the day of his death, for the deep and permanent interest which he took in their spiritual welfare. He was always ready to serve them, and, save one unfortunate instance, when he went a week too soon, and had to retrace his steps home again, he thoroughly enjoyed his occasional visits. They brought him into fellowship with the scenes and friends of his youth, and impressed his tender spirit with the greatness of his obligations to divine grace.

His ministry at Long Whatton extended over a period of about five years. The church at Barton was without a minister at that time, and was led, after repeatedly hearing him preach, to give him an invitation. He felt it to be his duty to accept it; and on the 25th April, 1824, he removed his family, and took up his residence amongst the people with whom he was to live and labour to the end of his days. His ordination took place

in 1827, and was a season of deep and serious feeling. "The idea," he says, "of one precious, one immortal soul, for which the Son of God shed his blood, being lost through my ignorance, want of affection or faithfulness, has long appeared to me awfully affecting. But the pleasing thought of any—of even one, being saved through my instrumentality, ought, I am sure, and will, I hope, lead me to feel the high responsibility of the office I have this day taken upon me. To literary preparation for this work I lay no claim. In the school of adversity I have been taught by painful experience, to sympathize with the distressed; in the school of iniquity I have learned something of the deceitfulness of sin, and of the miseries which, even in this life, are attendant upon it; in the school of Christ, I hope, I have learned the way to heaven; and, through the blessing of God upon my labours, I trust I have been instrumental in leading some to walk therein, and yet, scarcely a week has passed since I attempted serving God in the gospel of his Son, without many doubts crossing my mind as to the propriety of my preaching at all, owing to, what I have believed to be, my very great deficiency, both in piety and talent."

It may be stated here, with respect to his literary qualifications, that shortly after his settlement at Barton, arrangements were made for him to receive some instructions from Mr. Orton, the late venerable pastor of the church at Hugglescote, and that it was a great advantage to him. The writer has frequently heard him speak of it, and of the very kind and brotherly conduct of Mr. Orton, with grateful pleasure. A cordial and lasting friendship existed between them, which is now, we doubt not, renewed in heaven.

The public labours of our brother at Barton were many and various. Generally speaking, he had to conduct five or six services a-week, at almost as many different places, besides visit-

ing the sick, burying the dead, and attending to all the other duties incident to the pastoral office, which very few but pastors either know or appreciate. It is, moreover, a very different matter to do these things in the country from what it is to do them in a town. There may not, perhaps, be the same demand on the mental faculties in the one case as there is in the other; because the country pastor, in such a church as Barton, has not to appear so frequently before the same people. But the demand on his physical energies is vastly greater, and has, it is to be remembered, to be met in all states of the weather, at all seasons of the year, night and day. A journey of four, six, eight, and even nine, and ten miles, to visit the sick, or to look after the lukewarm and disorderly, is no unusual thing; and an addition to the week's work, which tells fearfully on the little time there is for reading and pulpit preparation. We write these things because they are so, and deserve more consideration than is frequently given them; and also, because it is impossible in any other way, to give a correct idea of the regular, ordinary labours of our departed brother.

His preaching was a plain, serious, earnest, faithful and affectionate exhibition of "the truth as it is in Jesus." In private life, and in congenial society, of which he was very fond, he had a great deal of quiet, irresistible humour, which was perfectly natural to him, but it never shewed itself in the pulpit. He was always serious there, and always in earnest. Loving the gospel himself, he loved to preach it to others; and when the blessing of God rested upon his labours, and he was successful in winning souls to Christ, his benevolent heart was glad indeed. Nothing afforded him greater joy than the conversion of sinners; and he was never more depressed and discouraged than when he seemed to labour in vain, and to spend his strength for nought.

The remarks now made will be read by many who were familiar with the subject of them, not only *in* the pulpit, but *out* of it. But we are free to state that he was universally respected and esteemed for his unaffected piety and goodness, his warm heart and his generous sympathies, his readiness to serve all to whom his services could in any way be useful, his catholic spirit, and his useful life. A pleasing illustration of the estimation in which he was held in his own neighbourhood by the people generally, was afforded by a remark made to the writer, a few days after his death. "Whenever," it was said, "the people about here were ill, and anxious for some one to visit them, how common it was for them to send for Mr. Derry. They had confidence in him as a good man, and one that could shew them the way to heaven."

The disease which so abruptly terminated his life was inflammation of the chest and lungs. He had been from home, in company with the Rev. T. Stevenson of Leicester, as a deputation on behalf of the Foreign Mission, to some of the churches in Lincolnshire, and returned in, apparently, high health and spirits. The Sabbath following he preached as usual, and it is somewhat remarkable that his sermon at Barlestone, in the evening, was a funeral sermon for Mr. Lacey, from 2 Tim. iv. 6—8. How little either he, or any one else, thought at the time, of applying the words to himself, and that he would so soon follow our beloved missionary brother to the realms of glory. Such, however, is the uncertainty of human life, and so wisely and kindly is the future hidden from our view. The following Tuesday, Wednesday, and Thursday evenings he preached at different villages, with considerable freedom and energy, from Luke xxiv. 32.—"And they said one to another, did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scrip-

tures?" But, even then, the fatal disease was at work. He went, on the Thursday, to see an afflicted friend at Thurlaston, and promised, if God should spare him, and she should die, to bury her and preach her funeral sermon. A great deal of rain fell on that day, so that he was very wet and took cold. The next day, Friday, April 30th, a violent shivering came on, and was succeeded by a burning fever which excited the concern of the family, but did not seem at all to alarm him. He remarked, playfully, that he had been into Lincolnshire and got an attack of the ague which would, he thought, soon leave him. The next morning he was worse, and though, on the arrival of the doctor, it was found to be an attack of inflammation, no fear was entertained of his recovery. The first time the writer saw him he was worse rather than better, but in a very peaceful, happy state of mind. "I have," he said, "been alone a good deal this morning, and I have been examining myself. I could see many imperfections, but, on the whole, I came out of it 'rejoicing in the hope of the glory of God.' 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God.'" He was better in the evening, and spoke hopefully of his recovery. "You know," said he, "I am not an old man. I shall be but sixty-three the 2nd of this month," forgetting for the moment that it was then the 4th. "I do not feel that I am worn out yet, and I have not yet given up all hope of getting better." The will of God was referred to, and it was suggested to him, that it was very desirable and important to have no will of our own respecting either life or death, but to be prepared for either. "Ah," he said, "that is what I have been aiming at for some time, and I think that I have about reached it. I feel, if the Lord has anything more for me

to do, willing to do it. But, if he has nothing more for me to do, I am ready to go." The next morning, May 5th, he was worse. An unexpected change, which the doctor could not account for, had taken place during the night, and excited the most serious apprehensions. Additional help was obtained, and additional means were used, but without any good effect, and when the doctors saw him in the evening, they were obliged to confess that his recovery was impossible. Still, his mind was calm and peaceful, and we had a deeply interesting and affecting conversation. He spoke of myself, and of our fellowship in the pastorate of the church, and of the state of his own mind, declaring with a faltering voice, but in the most positive manner, his unshaken confidence in the Saviour. "I know," he said, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And then he went on to speak of the friends, and of his funeral sermon. "I love them," he said, "and I long for their salvation, and if you think there is no impropriety in the selection of such a passage, I should like you to preach from 1 Cor. xv. 58,—“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” But I charge you, my brother, most solemnly, not to pronounce any eulogy upon me, either as a man, a christian, or a minister. Lay me low at the foot of the cross. I have always had to go there, and I feel it to be as necessary to go there now as I ever did.” We both of us felt that it was our last interview, and as we parted, he expressed a fervent hope that we should meet again, in heaven. Contrary to expectation, he was alive in the morning, and though, when I called to see him, the family thought he would not be able to recognize me, he did so in-

stantly, and said something which we none of us well understood, but which we thought was a request for me to pray. I endeavoured to do so, and when I had done there followed a scene which is vividly before me, but which it is impossible for me to describe. He began to pray himself. His voice was strong, but thick and husky, and, so far as we could understand him, he seemed to be going over the prayer that had been offered again. But we could only hear distinctly the words, “thy servant,” “Jesus,” “bless,” and one or two others. He was lying across the bed on his back, and I sat looking at his heaving chest, his laborious breathing, the strong, almost convulsive efforts which he continued to make to pray, until I felt that I must stop him. But it was prayer, and I dare not interrupt the prayer of the dying. He went on, therefore, until further effort, for the moment, was impossible, and we thought he had finished. After the lapse of a minute or so he began again, but soon concluded with a somewhat distinct utterance of the name of Christ. In little more than an hour the conflict was over. His last words were spoken to his afflicted wife, and were strongly expressive of severe bodily suffering; but, as he drew near to his end, his sufferings were mitigated, and he passed into eternity without a struggle or a sigh.

The news of his death spread a gloom over the whole neighbourhood, and elicited from all parties the kindest and tenderest expressions of esteem and sympathy. Every one seemed to feel it, and especially to feel the suddenness and unexpectedness of the event. They had scarcely entertained the thought of his death until the last day or two. Many of them, indeed, had heard him preach the week before, and had some difficulty in realizing it. May God, in his mercy, impress the lesson upon our hearts, and lead us to act under its influence.

His funeral took place on the fol-

lowing Monday, May 9th. A heavy rain fell a little before the time, but all the officers of the church, and several hundreds of the members and friends were present, and, according to previous arrangement, followed the body of their beloved pastor from the house to the grave. Brethren Stevenson of Leicester, and Preston of Ashby, were also present, and joined the mournful procession on its way. The service at the grave, and in the chapel was conducted by the present pastor of the church, brother Stevenson of Leicester giving out the hymns. Singing was, however, extremely difficult. All parties, as well as his widow and family, were deeply affected. The members of the church felt that they had lost a long-trying, faithful, affectionate and devoted pastor; and the remaining pastor felt that he had lost a sincere, judicious, affectionate and trusty friend and colleague. But so it must be. This is the end of every union that is formed, and of every fellowship that exists in this world. Our dearest connections and our most cherished friendships are all broken up by death.

“There is no union here of hearts,
That finds not here an end.”

And yet, we do not feel that we have no fellowship with departed friends. They are “absent from the body, and present with the Lord,” it is true, but we still feel that we are one with them—members of the same family, and heirs of the same inheritance. And we have strong consolation in the assurance that we shall all, at last, sit down in the kingdom of God.

The funeral sermon was preached on Lord's-day, May 23rd, from the text already named, to one of the largest congregations that has ever been at Barton. The people came from the places round about for many miles, and listened with deep interest and emotion to the various statements that were made concerning him. A second sermon was preached in the evening, at Congerstone, and on

the two following Sabbaths sermons were preached at Market Bosworth, at Bagworth, and at Barlestone.

The concern and sorrow manifested by the friends during his illness, and at his death, were deep and sincere. They flocked to the house to make enquiries concerning him, and, if possible, to see him. And though it was very important for him to be kept quiet, he would see them when he knew they were there. “I cannot live,” he said, “and what does it matter? I must see the friends.” And he did see them, and had something suitable to say to every one—a word of counsel, or encouragement, or exhortation, as the case might be, which will, we hope, be useful to the end of life.

Nothing is more common in times of affliction and trial, than to take a one-sided view of God's providential dispensations; to look at them in one of their aspects, and in only one—the darkest and the most mysterious. There is mercy, however, as well as mystery in them—reasons for thankfulness, as well as reasons for sorrow. And, we think that we can perceive something of them in the case before us. Our departed brother was not an old, worn-out man. Both bodily and mentally he was as fit for labour just before he was taken ill and died as ever he was. And, it is a pleasing fact, that his pulpit labours were never more acceptable than they were the last few years. The writer has spoken to several of the most judicious friends on the subject, and they all of them concur in this statement. The removal of such a man, therefore, at such a time, and in such a way, is an affliction and a mystery. But is there not also mercy in it? If his life had been continued much longer, and either his bodily energy, or his mental faculties had failed, and the failure had become more obvious to others than to himself, his last days, like those of many other ministers, might have been sadly embittered.

Few men were more sensitive, sooner excited, or more easily wounded. But he is gone, and we doubt not that the dispensation is as merciful as it is mysterious.

We look at it in this light, also, when we reflect that his death did not take place earlier. He might have been taken away when he would have left a *widow* with a numerous *family*, unprovided for; and when the *church* would have been in a less favourable position than it now is, with respect to the regular administration of the Word and ordinances. Was it not a mercy, then, that God spared him so long as he did?

The interest which he took in the Foreign Mission was strong and active. He had, he was accustomed to say, "a life interest in it," and he was ever ready, in every way that he could, to promote its prosperity. The news of his death will be deeply felt by the brethren and sisters in India, and we pray God that his beloved daughter and her devoted husband may have grace to bear it, and to bow with submission to the will of God.

There are but few ministers in the Connexion more generally known and beloved than he was. The simplicity of his piety, his affectionate and obliging disposition, his unassuming, homely manners, his ready sympathy with the distressed, his social spirit, together with his amiable demeanour towards his brethren, made him a general favourite. My acquaintance with him began about nine years ago. He gave me a very kind, brotherly reception when I went to preach at Barton, on probation; and, I can truly say, that from that period to the day of his death, he never spoke unkindly to me, never looked coldly upon me, never assumed or exacted anything on account of his longer standing in the ministry, never occasioned any unpleasantness by groundless and unworthy suspicions and jealousies. We were not always of the same mind, and we have, occa-

sionally, been placed in delicate and difficult circumstances, but I have always felt that I could trust him, and I have never found that my confidence has been misplaced. We have had many seasons of pleasing and instructive, social and brotherly, and christian intercourse; and now that he is gone, and I have to attend alone to those duties which we were wont to attend to together, and to share with each other, and it is no longer possible for me to confer with him as in times past, I feel the stroke over and over again. But our loss is his gain. Let his sudden and unlooked for removal from the midst of us, lead us to hold ourselves in habitual readiness for the coming of the Son of Man. Let those of us who are in the ministry, with the deacons and members of the churches, be stimulated to work while it is day; and, as this memoir will be read by many who have heard the truth from the lips of our brother without receiving it in love, we must be permitted affectionately to remind them that the ministers of the Gospel "are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one they are the savour of death unto death; and to the other the savour of life unto life." 2 Cor. ii. 15, 16. Similar truths, in perhaps plainer language, are expressed in the Old Testament. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O, wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, &c.--Ezek. xxxiii. 7--9."

Our brother died on the 6th May, aged sixty-three. May the God of Israel watch over and protect his aged widow. May her declining years be cheered with his constant presence, and may every member of the family live and die, "looking for the mercy of our Lord Jesus Christ unto eternal life."

J. C., B.

PART OF A HARVEST SERMON.

“Neither say they in their heart, Let us now fear the Lord our God, who giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.”—JER. v. 24.

By rain is meant, of course, those watery vapours which are first exhaled from the land and the sea, by means of the sun and subterraneous fires; and after being collected and condensed in the higher regions of the atmosphere, fall again to the earth in drops and in showers.

The extreme utility, nay the absolute necessity, of rain, I need not attempt to demonstrate. It softens and fertilizes the surface of our globe, thus causing it to bring forth and bud, that there may be seed for the sower, and bread for the eater. It also replenishes our springs and reservoirs, and supplies us with that invaluable and indispensable article, fresh water. It may be affirmed of rain, as of many other Providential blessings, that we are most sensible of its worth when, for a considerable time, it is withholden from us; when our gardens and fields are scorched by the burning sun; when the grass and all kinds of herbage are withering and dying around; when our springs and reservoirs are exhausted; when our public roads are so dusty that, like the deserts of Arabia, they cannot be traversed without extreme inconvenience, nor without in some measure endangering our sight; then we perceive the vast utility, the unspeakable value of rain; then we see clearly that if silver and gold could be poured from the clouds in torrents, they would be poor, miserable substitutes for a good shower of rain!

Well, we are reminded in our text that this precious boon is bestowed upon us by God: and let us be careful that we do not forget or overlook this fact. We are prone to fix our thoughts unduly upon second causes, while we are too forgetful of the Great First Cause. For instance,

we say, “The sun is the principal source of light and heat to our world;” so he is in a certain sense; but let us always remember that the sun must have had a Creator; he could not call himself into existence; he could not appoint his own situation, or mark out his own sphere of influence; he could not light up his own fires, nor preserve them from extinction throughout successive generations. All these matters must have been arranged and effected by some intelligent and Almighty Being, and that was none other than “the Lord our God.” Accordingly the prophet Asaph exclaims,—“The day is thine, the night also is thine: thou hast prepared the light and the sun.” Much the same may be said of the blessing specified in our text. We talk about vapours being exhaled, collected, and condensed; but who is it that causes them to be so? Does all this happen fortuitously? Is all this the work of chance? Nay, verily, it is the operation of a wise and merciful God. Hence the royal Psalmist assures us that, “He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.” And the prophet Jeremiah has likewise observed, “When God uttereth his voice there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth.” When we are favoured, then, with a good shower of rain, especially after a season of drought and barrenness, let us not merely rejoice on account of the good effects it will produce, but let us be duly thankful to that gracious Being by whom such essential blessings are so generously bestowed.

Two inferences may be drawn from this part of our subject before we proceed to the next.

1st. If rain is the gift of God, then we ought to ask him for it when we deem it desirable and necessary. "In every thing by prayer and supplication, with thanksgiving, let your requests be made known to God." If, then, we are to ask for food and raiment and other requisite blessings, why not for rain? What reasons can be assigned why we should solicit the former and not the latter? We have, at least, one scriptural precedent for such a practice. "Elias was a man, subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not for the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruits." If the petitions of Elias were heard and granted, should not we be encouraged to petition under similar circumstances?—"the effectual fervent prayer of a righteous man availeth much."

2nd. If rain is the gift of God, then we ought not to murmur or repine if it is sent in greater or lesser quantities than appear to us expedient and desirable. There are people and even professors of religion, who are commonly complaining about the weather. Sometimes there is too much moisture for them, and sometimes there is too little; and it rarely happens that they are perfectly suited and satisfied! Now such conduct is decidedly wrong, and must be displeasing to the blessed God. What! does not the great Governor of the universe know what is best? Could we transact the affairs of his empire better than himself? If he had thought we could, no doubt he would have placed us on the throne, and put the reigns of government into our hands. But since he has not done this, we ought never to repine at his proceedings, whatever those proceedings may be.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

Observe, I do not say that there are not times in which the rains descend either too sparingly or too abundantly. Nor do I mean to insinuate that at such times it is improper to plead *submissively* for more adequate and opportune supplies. On the contrary, I believe that the Divine Being has often displayed his sovereignty, and manifested his abhorrence of sin, by visiting our earth, or particular portions of it, with excessive drought on the one hand, and with desolating floods on the other. This has been done, no doubt, again and again. Well, if calamities like these befall us, or if they appear to be impending, it seems highly proper to humble ourselves before our Maker, to pray that he will not punish us according to our iniquities, but stay his mighty hand, and "in wrath remember mercy." But while sentiments and proceedings like these have our unqualified approbation, we feel it our duty to protest against that querulousness or constant complaining to which some are addicted, whenever the weather is not precisely such as themselves would choose, and such as would promote most directly and efficiently their own individual gratification and advantage. Where is our religion, or what is it worth, if in matters of this description we cannot acquiesce in the arrangements of Providence. How can we trust God with our souls, and that to all eternity, if we judge him incompetent to manage our temporal and sublunary concerns?

It is stated in our text that the Lord our God giveth "the former and the latter rain in his season." In the land of Judea the rain fell principally

at certain periods—twice in the course of the year. The first was called the Autumnal rain. It fell just before their seed time, to prepare the ground for being properly cultivated. The latter was called the vernal rain. It fell a little before the harvest time, to fill the ears of corn. The former is the first which falls in Autumn after a long summer's drought, which is usually terminated in Judea by heavy showers, which lasts for several days; this takes place about the beginning of our November. The latter generally falls about the middle of our April, after which it seldom or never rains during the whole summer."—(Vide Jones' B. Cyclopaedia.) But in our country the rain does not fall so periodically and regularly, consequently "the former and the latter rains" are expressions which refer not so much to this district of the earth as to that in which the prophet Jeremiah resided.

It is further recorded in our text, that the blessed God "reserveth unto us the appointed weeks of the harvest." Harvest, you know, is the season when the corn and other valuable productions, being matured and ripened, are gathered in and stored up for future service: and by reserving to us the appointed weeks of harvest is meant, I presume, that the God of providence favours us with weather adapted to these important purposes. This is what he has kindly engaged to do, and it is what he actually does perform from year to year. Very soon after the deluge he solemnly declared to Noah and his family that, "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." And has his promise ever been broken? Has he "altered the thing that has gone out of his lips?" True, there have been times when the weather was remarkably unsettled and unfavourable, and when the precious fruits of the earth could only be gathered in with great diffi-

culty and expense; but, observe, they *always are gathered in*. God did not promise that they should be invariably collected without any extra labour and cost; but that there should be an opportunity of collecting them somehow; and this their certainly has been from age to age. Some of our corn may occasionally sustain injury from the unseasonableness of the weather, and a small portion may possibly be rendered unfit for use, but still we always have enough;—there is always "seed for the sower, and bread for the eater." And if, now and then, there appears to be a scarcity, it usually turns out to be not a *real* but only an *apparent* scarcity. It is not because the Almighty sends such a scanty supply, but because a few opulent and speculating individuals get a great deal into their possession and keep it in their storehouses, that they may enhance its price, and thus increase the riches with which they are already encumbered. And if man thus interferes with the divine arrangements, surely the responsibility rests upon man, and not upon God.

During "the appointed weeks of harvest," how many striking proofs we witness of the goodness and faithfulness of Jehovah! Who can perambulate the fields at such a season, and gaze upon the crops as they present themselves to view on every side, and still remain to be convinced that the Lord our God is very merciful and gracious? Will not every man, who is not as ignorant and stupid as the brute creation, be constrained to unite with the Psalmist in singing, "O Lord, how manifold are thy works: in wisdom hast thou made them all: the earth is full of thy riches." "Thou crownest the year with thy goodness; and thy paths drop fatness: they drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with

corn; they shout for joy, they also sing."

Well, how should we be affected by the contemplation of these providential blessings? Why, we should "say," and "say in *our hearts*," "let us now fear the Lord our God." "The fear of God is either servile or filial. Servile, or slavish fear, is the consequence of guilt; it is a judicial impression from the sad thoughts of the provoked majesty of heaven; it is an alarm within, that disturbs the rest of the sinner. Filial fear is a holy affection or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey all God's commandments, and to hate and avoid evil." Hence the Almighty said of his ancient people the Jews, "I will put my fear in their hearts, that they shall not depart from me." This is the kind of feeling, then, that we are bound to cultivate—a reverential regard for the blessed God, so deep and constant and operative, as will constrain us to consult his will and obey his righteous precepts. "To fear God and keep his commandments is the whole duty of man;" "and in every land he that feareth God and worketh righteousness, is accepted with him." Let us, then, resolve to love and serve our great Creator—our generous Benefactor! Is he not worthy of all we

can say in his praise—of all we can do in his service?

But this resolution is to be formed "in *our hearts*." It is not to be a mere acknowledgment with our lips. Many will admit, when directly conversed with, that religion is perfectly reasonable and right; that the Great God, who gives us all things richly to enjoy, should be revered and adored and obeyed throughout the universe. But while this acknowledgment is made *with the lips*, how few there are who do actually serve and glorify him as they ought. Where there is one who does so, there are probably ten or twenty who do not. Multitudes, instead of fearing God, are continually rebelling against him—desecrating his Sabbaths—taking his name in vain—abusing the bounties of his providence, and despising the blessings of his grace! How ungrateful and unreasonable! How presumptuous and wicked!

Remember, in conclusion, that there are still better blessings bestowed upon mankind, than those which are mentioned in our text;—"God so loved the world, that he gave his only begotten Son; that whosoever believeth in him might not perish but have everlasting life." May "the love of Christ" exert its "constraining" power upon us all. T. Y.

Hugglescote, Sep., 1852.

THE BLANK BIBLE: A DREAM.

(*Concluded from page 415.*)

THOSE who held large stocks of books knew not what to do. Ruin stared them in the face; their value fell seventy or eighty per cent. All branches of theology in particular were a drug. One fellow said that he should not so much have minded if the miracle had sponged out what was *human* as well as what was divine, for in that case he would, at least, have had so many thousand volumes of fair blank paper, which was as much as many of

them were worth before. A wag answered, that it was not usual in despoiling a house to carry away anything except the *valuables*. Meantime, millions of blank Bibles filled the shelves of stationers, to be sold for day-books and ledgers, so that there seemed to be no more employment for the paper makers in that direction for many years to come. A friend, who used to mourn over the thought of palimpsest manuscripts—of portions of Livy and

Cicero, erased to make way for the nonsense of some old monkish chronicler, exclaimed, as he saw a tradesman trudging off with a handsome morocbound quarto, for a day-book, "Only think of the pages once filled with the poetry of Isaiah and the parables of Christ, spunged clean to make way for orders for silks and satins, muslins, cheese and bacon!" The old authors, of course, were left to their mutilations: there was no way in which the confusion could be remedied. But the living began to prepare new editions of their works, in which they endeavoured to give a new turn to the thoughts which had been mutilated by erasure, and I was not a little amused to see that many, having stolen from writers whose compositions were as much mutilated as their own, could not tell the meaning of their own pages.

It seemed at first to be a not unnatural impression, that even those who could recal the erased texts as they perused the injured books—who could, *mentally*, fill up the imperfect clauses, were not at liberty to inscribe them; they seemed to fear that if they did so the characters would be as if written in invisible ink, or would surely fade away. It was with trembling that some, at length, made the attempt, and, to their unspeakable joy, found the impression durable. Day after day passed; still the characters remained; and the people, at length, came to the conclusion that God left them at liberty, if they could, to reconstruct the Bible for themselves out of their collective remembrances of its divine contents. This led again to some curious results, all of them singularly indicative of the good and ill that is in human nature. It was with incredible joy that men came to the conclusion that the book might be thus recovered nearly entire, and nearly in the very words of the original, by the combined effort of human memories. Some of the obscurest of the species, who had studied nothing else but the Bible, but who had well studied *that*, came to be objects of reverence among christians and booksellers; and the various texts they quoted were taken down with the utmost care. He who could fill up a chasm by the restoration of words which were only partially re-

membered, or could contribute the least text that had been forgotten, was regarded as a sort of public benefactor. At length, a great public movement among the divines of all denominations was projected, to collate the results of these partial recoveries of the sacred text. It was curious, again, to see in how various ways human passions and prejudices came into play. It was found that the several parties who had furnished from memory the same portions of the sacred text, had fallen into a great variety of different readings; and though most of them were of as little importance as the bulk of those which are paraded in the critical recensions of Mill, Griesbach, or Tischendorf, they became, from the obstinacy and folly of the men who contended about them, *important* differences, merely because they were *differences*. Two reverend men of the synod, I remember, had a rather tough dispute as to whether it was *twelve* baskets full of fragments of the *five* loaves which the *five* thousand left, and *seven* baskets full of the *seven* loaves which the *four* thousand had left, or *vice versa*: as, also, whether the words in John vi. 19, were "*about twenty or five-and-twenty*," or "*about thirty or five-and-thirty furlongs*."

To do the assembly justice, however, there was found an intense *general* earnestness and sincerity befitting the occasion, and an equally intense desire to obtain, as nearly as possible, the very words of the lost volume; only, (as was also, alas! natural) vanity, in some; in others, confidence in their strong impressions, and in the accuracy of their memory; obstinacy and pertinacity in many more, (all aggravated, as usual, by controversy), caused many odd embarrassments before the final adjustment was effected.

I was particularly struck with the varieties of reading which mere prejudices in favour of certain systems of theology occasioned in the several partisans of each. No doubt the worthy men were generally unconscious of the influence of these prejudices; yet somehow the memory was seldom so clear in relation to those texts which told *against* them as in relation to those which told *for* them. A certain Quaker had an impression that the

words instituting the Eucharist were preceded by a qualifying expression, and Jesus said TO THE TWELVE, do this in remembrance of me ;" while he could not exactly recollect whether or not the formula of "baptism" was expressed in the general terms some maintained it was. Several Unitarians had a clear recollection that in several places the authority of Griesbach's recension, was decidedly against the common reading ; while the Trinitarians maintained that Griesbach's recension in those instances had left that reading undisturbed. An Episcopalian began to have his doubts whether the usage in favour of the interchange of the words "bishop," and "presbyter," was so uniform as the Presbyterian and Independent maintained, and whether there was not a passage in which Timothy and Titus were expressly called "bishops." The Presbyterian and Independent had similar biases ; and one gentleman who was a strenuous advocate of the system of the latter, enforced one equivocal remembrance by saying, he could, as it were, distinctly see the very spot on the page before his mind's eye. Such tricks will imagination play with the memory, when preconception plays tricks with the imagination ! In like manner it was seen that while the Calvinist was very distinct in his recollection of the ninth chapter of Romans, his memory was very faint as respects the exact wording of some of the verses in the Epistle of James ; and though the Arminian had a most vivacious impression of all those passages which spoke of the claims of the law, he was in some doubt whether the apostle Paul's sentiments respecting human depravity, and justification by faith alone, had not been a little exaggerated. In short, it very clearly appeared that *tradition* was no safe guide : that if, even when she was hardly a month old, she could play such freaks with the memories of honest people, there was but a sorry prospect of the secure transmission of truth for eighteen hundred years. From each man's memory seemed to glide something or other which he was not inclined to retain there, and each seemed to substitute in its stead something that he liked better.

It was curious to see by what odd associations, sometimes of contrast, sometimes of resemblance, obscure texts were recovered, though they were verified, when once mentioned, by the consciousness of hundreds. One old gentleman, a miser, contributed (and it was all he did contribute) a maxim of prudence, which he recollected, principally from having systematically *abused* it. All the ethical maxims, indeed, were soon collected ; for though, as usual, no one recollected his own peculiar duties or infirmities, every one, as usual, kindly remembered those of his neighbours. Husbands remembered what was due from their wives, and wives what was due from their husbands. The unpleasant sayings about "better to dwell on the housetop," and "the perpetual dropping on a very rainy day," were called to mind by thousands. Almost the whole of Proverbs and Ecclesiastes were contributed, in the merest fragments, in this way. As for Solomon's "times for everything," few could remember them all, but everybody remembered some. Undertakers said there was a "time to mourn ;" and comedians that there was a "time to laugh ;" young ladies innumerable remembered there was a "time to love," and people of all kinds that there was a "time to hate ;" everybody knew there was a "time to speak," but a worthy quaker reminded them that there was also a "time to keep silence."

Some dry parts of the laws of Moses were recovered by the memory of jurists, who seemed to have no knowledge whatever of any other parts of the sacred volume ; while in like manner one or two antiquarians supplied some very difficult genealogical and chronological matters, in equal ignorance of the moral and spiritual contents of the scriptures.

As people became accustomed to the phenomenon, the perverse humours of mankind displayed themselves in a variety of ways. The efforts of the pious assembly were abundantly laughed at, but I must, in justice, add, without driving them from their purpose. Some profane wags suggested there was now a good opportunity of realising the scheme of taking "NOT" out of the commandments, and inserting

it in the creed. But they were sarcastically told that the old objection to the plan would still apply; that they would not sin with equal relish if they were expressly commanded to do so, nor take such pleasure in infidelity if infidelity became a duty.

But the most amusing thing of all was to see, as time made men more familiar with this strange event, the variety of speculations which were entertained respecting its *object and design*. Many began gravely to question whether it was the duty of the synod to attempt the restoration of a book of which God himself had so manifestly deprived the world; and whether it was not a profane, nay, an atheistical attempt to frustrate his will. Some, who were secretly glad to be released from so troublesome a book, were particularly pious on this head, and exclaimed bitterly against this rash attempt to counteract and cancel the decrees of heaven. The papists, on their part, were confident that the design was to correct the exorbitancies of a rabid Protestantism, and show the world, by direct miracle, the necessity of submitting to the decision of their church, and the infallibility of the supreme pontiff, who, as they truly alleged, could decide all knotty points quite as well without the Word of God as with it. On being reminded that the writings of the fathers, on which they laid so much stress as the vouchers of their traditions, were mutilated by the same stroke which had demolished the Bible (all their quotations being erased), some of the Jesuits affirmed that many of the fathers were rather improved than otherwise by the omission, and that they found these writings quite as intelligible, and not less edifying than before. In this, many protestants very cordially agreed. On the other hand, many of our modern

infidels gave an entirely new turn to the whole affair by saying that the visitation was evidently not in judgment, but in mercy; that God in compassion, and not in indignation, had taken away a book which man had regarded with an extravagant admiration and idolatry, and which they had exalted to the place of that clear internal oracle which He had planted in the human breast; in a word, that if it was a rebuke at all, it was a rebuke to a rampant "Bibliolatry." As I heard all these different versions of so simple a matter, and found that not a few were inclined to each, I could not help exclaiming, "In truth, the devil is a very clever fellow, and man even a greater blockhead than I had taken him for." But in spite of the surprise with which I had listened to these various explanations of an event which seemed to me clear as if written with a sunbeam, this last reason, which assigned as the cause of God's resumption of his own gift, an extravagant admiration and veneration of it on the part of mankind—it being so notorious that those who professed belief in its divine origin and authority had (even the best of them) so grievously neglected both the study and the practice of it—struck me as so exquisitely ludicrous, that I broke into a fit of laughter which awoke me. I found that it was broad daylight, and the morning sun was streaming in at the window, and shining in quiet radiance upon the open Bible which lay upon my table. So strongly had my dream impressed me, that I almost felt as though, on inspection, I should find the sacred leaves a blank, and it was therefore with joy that my eyes rested on those words, which I read through grateful tears: "The gifts of God are WITHOUT REPENTANCE."
—*Eclipses of Faith.*

LITERARY AND SCIENTIFIC SELECTIONS.

CHRISTIANITY THE ONLY SAFETY OF NATIONS.

(Kossuth's Speech in the Tabernacle, New York.)

I HUMBLY claim your forbearance, ladies and gentlemen; I claim it in the name of the Almighty Lord, to hear from my lips a mournful truth.

It may displease you; it may offend, but still truth is truth. Offended vanity may blame me; power may frown at me, and pride may call my boldness arrogant, but still truth is truth; and I, bold in my unpretending humility, will proclaim that truth; I will proclaim it from land to land and from sea to sea; I will proclaim it with the faith of the martyrs of old, till the seed of my word falls upon the conscience of men. Let come what come may, I say with Luther, God help me, I cannot otherwise.

Yes, ladies and gentlemen, the law of our Saviour, the religion of Christ can secure a happy future to nations. But, alas! there is yet no christian people on earth—not a single one among all. I have spoken the word. It is harsh, but true. Nearly two thousand years have passed since Christ has proclaimed the eternal decree of God, to which the happiness of mankind is bound, and has sanctified it with his own blood, and still there is not one single nation on earth which would have enacted into its law-book that eternal decree.

Men believe in the mysteries of religion, according to the creed of their church; they go to church, and they pray and give alms to the poor, and drop the balm of consolation into the wounds of the afflicted, and believe they do all that the Lord commanded to do, and believe they are christians. No! Some few may be, but their nation is not—their country is not—the era of christianity has yet to come, and when it comes, then, only then, will the future of nations be assured. Far be it from me to misapprehend the immense benefit which the christian religion, such as it already is, has operated in mankind's history. It has influenced the private character of men, and the social condition of mil-

lions; it was the nurse of a new civilization; and softening the manners and morals of men, its influence has been felt even in the worst quarter of history—in war. The continual massacres of the Greek and Roman kings and chiefs, and the extermination of nations by them—the all-devastating warfare of the Timours and Gengis Khans—are in general no more to be met with; only my own dear fatherland was doomed to experience once more the cruelties of the Timours and Gengis Khans out of the sacrilegious hands of the dynasty of Austria, which calumniate christianity by calling itself christian. But though that beneficial influence of christianity we have cheerfully to acknowledge, yet it is still not to be disputed that the law of Christ does yet nowhere rule the christian world.

* * * * *

Every religion has two parts. One is the dogmatical, the part of worship; the other is the moral part. The first, the dogmatic part, belonging to those mysterious regions, which the arm of human understanding cannot reach, because they belong to the dominion of belief, and that begins where the dominion of knowledge ends—that part of religion, therefore, the dogmatic one, should be left to every man to settle between God and his own conscience. It is a sacred field, whereon worldly power never should dare to trespass, because there it has no power to enforce its will. Force can murder; it can make liars and hypocrites, but no violence on earth can force a man to believe what he does not believe. Yet the other part of religion—the moral part—is quite different. That teaches duties towards ourselves and towards our fellow-men.

It can be therefore not indifferent to the human family; it can be not indifferent to whatever community if those duties be fulfilled or not, and no nation can, with full right, claim the title

of a christian nation, no government the title of a christian government, which is not founded on the basis of christian morality, and which takes it not for an all overruling law to fulfil the moral duties ordered by the religion of Christ toward men and nations, who are but the community of men, and toward mankind, which is the community of nations. Now, look to those dread pages of history, stained with the blood of millions, spilt under the blasphemous pretext of religion: was it the intention to vindicate the rights and enforce the duties of christian morality which raised the hand of nation against nation, of government against government? No. It was the fanaticism of creed and the fury of dogmatism.

Nations and governments rose to propagate their manner to worship God, and their own mode to believe the inscrutable mysteries of eternity, but nobody has yet raised a finger to punish the sacrilegious violation of the moral laws of Christ, nobody ever stirred to claim the fulfilment of the duties of christian morality towards nations. There is much speaking about the separation of church and state, and yet, on close examination, we shall see that there was, and there is, scarcely one single government entirely free from the direct or indirect influence of one or other religious denomination, scarcely one which would not at least bear a predilection, if not countenance with favour, one or another creed—but creed, and always creed. The mysteries of dogmatism, and the manners of worship enter into these considerations, they enter even into the politics, and turn the scales of hatred and affection; but certainly there is not one single nation, not one single government, the policy of which would ever have been regulated by that law of morality which our Saviour has promulgated as the eternal law of God, which shall be obeyed in all the relations of men to men. But you say the direct or indirect amalgamation of church and state proved to be dangerous to nations in christian and for christian times, because it affected the individual rights of men, and among them, the dearest of all, the liberty of conscience and the freedom of thought.

Well, of this danger at least the future of your country is free; because here, at least in this, your happy land, religious liberty exists. Your institutions left no power to your government to interfere with the religion of your citizens. Here every man is free to worship God as he chooses to do.

And that is true, and it is a great glory of your country that it is true. It is a fact which entitles to the hope that your nation will revive the law of Christ even on earth. However, the guaranty which your constitution affords to religious liberty is but a negative part of a christian government. There are besides that, positive duties to be fulfilled. He who does no violence to the conscience of man, has but the negative merit of a man, doing no wrong; but as he who does not murder, does not steal, and does not covet what his neighbour's is, but by not stealing, not murdering, not coveting what our neighbour's is, we did yet no positive good; a man who does not murder has not yet occasion to the title of virtuous man. And here is precisely the infinite merit of the christian religion. While Moses, in the name of the Almighty God, ordered but negative decrees towards fellowmen, the christian religion commands positive virtue. Its divine injunctions are not performed by not doing wrong: it desires us to do good. The doctrine of Jesus Christ is sublime in its majestic simplicity. "Thou shalt love God above all, and love thy neighbour as thou lovest thyself."

This sublime doctrine is the religion of love. It is the religion of charity. "Though I speak with the tongue of angels, and have not charity, I am become as sounding brass and tinkling cymbals. Though I have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing." Thus speaks the Lord, and thus he gave the law: "Do unto others as thou desirest others to do unto thee." Now, in the name of Him who gave this law to humanity to build up the eternal

bliss and temporal happiness of mankind, in the name of that eternal legislator, I ask, is in that *charity*, that fundamental law of christianity, any limit of distinction drawn between man in his power, and man in his natural capacity? Is it but a law for a man where he is alone and can do but little good? Is it law no more where two are together, and can do no more good—no law more when millions are together? Am I in my personal adversities; is my aged mother in her helpless desolation; are my homeless sisters whom you feed to day that they may work to-morrow; are we your neighbours, unto whom you do as you would others in a similar position do unto yourself? And is every one of my down-trodden people a neighbour to every one of you; but all my people collectively, is it not a neighbour to you? and is my nation not a neighbour to your nation? Is my down-trodden land a neighbour to your down-trodden land? Oh! my God, men speak of the christian religion, and style themselves christians, and yet make a distinction between virtue in private life, and virtue in public life, as if the divine law of charity would have been given only for certain small relations, and not for all the relations between men and men.

THE CASTES OF INDIA.

BY REV. DR. SCUDDER.

THERE are four distinct castes in India, each of which proceeded from Bramha's body. The first caste proceeded from his mouth. Those of this caste are called Brahmins. They are the highest and noblest beings on earth. They hold the priestly office. The second caste proceeded from Bramha's arms. They are called the military caste. It is their duty to defend their countrymen when attacked by an enemy. The third caste proceeded from Bramha's breast. Farmers, merchants, and persons of similar employments are included in this class. From his foot, the member of inferiority, sprang the fourth,—the Soodra, or servile caste. Carpenters, braziers, weavers, dyers, the manual cultivators of the soil, &c. are included

in this caste. Caste is not a civil, but a sacred institution. It is a difference of *kind*. Hence a man of one caste can never be changed into a member of another caste. Each caste has its own laws, the violation of which is attended with utter degradation; and this implies more than a degradation from a higher to a lower class. It implies a degradation below all the other castes. A person thus degraded must form a caste of his own.

“By the system of caste the Hindoos have been divided into so many isolated selfish sections—each scowling on all the rest with feelings of irreconcilable aversion, hatred, and contempt. But besides this general influence of caste which renders the race eminently ‘hateful and hating one another,’ there is special provision in their sacred writings for the growth and manifestation of every feeling of spiteful enmity and malignant revenge! Will it be credited that religion can be brought in to inflame instead of mitigating the darker and more destructive passions of the soul? But it is even so. Not in the unwritten traditions of a gloomy superstition, not in apocryphal writings disowned by all except a heretical sect,—no, but in the Vedas, which at every successive reproduction of the universe are believed to proceed *direct* from the mouth of Brahma—there are laid down in minute detail the forms of a religious service or solemn act of worship, designed to involve an enemy in calamity or destruction. When it is desired to insure the certainty of success, a priest or holy Brahmin must officiate, arrayed in black garments; of the foe whose injury is sought, four images must be made, and clad in black; the sacrificial fire must be kindled, and into it after the usual consecratory rites, must pieces of the flesh of the appointed animal be thrown, from eight to a hundred, or a thousand, or a hundred thousand, or even a million times; at each burnt offering the priest with his finger must touch the mouth of the image of the enemy, uttering one or other of the prescribed forms of prayer. Of the Vedantic formulas a few may be instanced:—‘O Agni (God of Fire) thou who art the mouth of all

gods, do thou destroy the wisdom of mine enemy. O Agni! fill with destruction the mind of this my enemy. O Agni! destroy the senses of this my enemy. O Agni! make dumb the mouth of this my enemy. O Agni! fasten with a peg the tongue of this my enemy. O Agni! reduce to ashes this my enemy.' Hence it is that prayers, incantations and bloody sacrifices, for insuring the removal, subjection, damage, or destruction of an enemy, are interwoven with the ordinary ceremonial observance of the people. The unforgiving spirit—the spirit of indomitable hate—the spirit of implacable revenge is thus nursed and reared into plenitude of growth and strength by the various stimulants of religion—is made to kindle into a blaze of conflagration on the very altar of sacredness, and is permitted to expire only with the real or imagined extinction of the hated foe.

From what has been said, it will appear that caste is a hydra-headed evil. It is an evil with which the missions of India have had much to contend. Swartz, with the light which he had, thought it best to permit its continuance in the church which he was instrumental in gathering. Several years ago, Bishop Wilson abolished it in that church. In the Island of Ceylon we never allowed caste in our churches. We put it down from the first. Our church members have always understood that they must sit down and commune together, eating of the same bread and drinking from the same cup. In their intercourse with each other the feelings of caste have been entertained in an unbecoming manner. My beloved associate in the Madras mission, Mr. Winslow, has lately been aiming a blow at this state of feeling. He invited his church members to attend a social repast with him. Quite a number refused to be present, and such was the spirit manifested by them, that he felt it to be his duty to suspend several of them from the church. These, with a single exception, I believe, have since manifested a better spirit, and have been readmitted to the church. Seeing the pride connected with caste, I am of the opinion that if any of those who wish to be admitted to our churches

are unwilling to sit down and eat with the pastors and members of these churches, under the circumstances now alluded to, from the fear that they shall become *morally defiled* they give me much reason to fear that they have not the humility which Christ requires of his followers. With the light which I now have, were I to recommence my missionary life, I would make greater efforts to destroy caste in all its bearings.

AN EGYPTIAN VILLAGE.

EARLY on the fourth day we came to Siout, the capital and residence of the Governor of Upper Egypt. It is situated about a mile from the river, from whence its minarets and mosques can be distinctly seen. A quiet little donkey bore us to its gates, which we entered amid the scornful looks and menaces of a crowd of Musselmen, who regard a christian with the same detestation and contempt that we would a brute. It would be hard to give a believable and still correct description of an Egyptian village, with its thousand mud hovels, its streets so narrow that to raise an umbrella in them would be impossible, with its accumulations for centuries, of filth, fleas, and vermin, its naked, half-blinded men, and children whose eyes are fairly running out with ophthalmia, and the more distressful to behold, as affording an attraction to hundreds of flies who swarm upon the sleeping child, and completely fill and blacken the socket, which they seem actually eating out in their voracity. I have seen the most hideous forms of poverty in our own country, just imported from Ireland, and in Southern Italy whose beastly *lazzaroni* seem almost a connecting link between man and brute, and almost makes one a believer in Lamarcko, but never, never have I seen such degradation—such heart-paining misery as here in Upper Egypt. We always thought in our own country to meet a man blind, was enough to excite one's highest feelings of sympathy and sorrow; but when one sees as he does here, a concentration of all the evils of mankind upon one wretched specimen of humanity, beginning with oph-

thalmia or St. Vitus' dance, or some in comparison, light affliction, and ending with humped backs and dislocated limbs, or some disease or other kindred

to the plague in virulence, it is enough to tear one's heart to pieces, if he has the least spark of pity indigenous there.—*New York Observer.*

OUR MONTHLY BOOK TALK.

No. VII.

THE NESTORIANS AND THEIR RITUALS;

With an enquiry into the religious tenets of the YEZEDES. By REV. GEORGE PERCY BADGER. *Two Vols., octavo.* London: Joseph Masters, Aldersgate Street and New Bond Street. 1852.

(Continued from page 429.*)

WHEN we lost sight last month of his movements, Mr. Badger had turned his face north of Mosul, and was on his way to the Tyari hills, where the patriarch of the Nestorians, Mar Shimon, was then residing. This was in February, 1843. Before reaching the town of Asheetha, our traveller, who had an escort of guides and guards, was called to achieve a feat which had nearly brought his mission to a sudden close. The elevated tableland which the party had attained, had to be descended, the mode of which operation is the same as that adopted on the snow-coated Cordilleras of South America, viz., sitting and sliding down; and in this case the slide-course was confined within "a narrow zigzag way formed in the deep coating of snow which covered the mountain, and was so hardened by use, that it seemed like a bed of ice." The adventurer shall relate his experience,—“Hardly had I seated myself, than I slid off the pathway, and should have been buried in the ravine, had not one of the Coordish guards, who at the time was lying down in the snow, caught my foot and broke my fall.” The spot where this descent began is called Pyâri, to climb up which was the work of more than an hour, when, writes Mr. B., “we found ourselves as it were in a sea of snow; not a speck of earth nor the branch of a tree was to be seen, with the exception of a pile of stones raised upon the elevated spot to mark the direction of the road. Mountains upon mountains rose before and around

us, and I could scarcely realize the fact that I was travelling to a habitable part of the world. Such are the ramparts which have for ages secured the Nestorians of Tyari from Moslem bondage.” To have feasted on such a panorama was a consolation for the fall that followed.

On arriving at his destination, Mr. Badger did not immediately see the patriarch, who was on a pastoral tour, but the delay was repaid by a view of the warm reception accorded him on his return. Our author borrows and confirms the description given of him by Dr. Grant, one of the American missionaries, now deceased. Mar Shimon was at this time forty-two years of age, “of the middle stature, well-proportioned, an expressive and rather intelligent countenance, which, with his flowing robes, Coordish turban and long grey beard, gave him a patriarchal and venerable aspect,” despite his comparative youth, “which he maintained by a uniformly dignified demeanor.” He admitted the Anglican clergyman to a long and familiar conference, in which he manifested cordial feelings towards his brethren of Canterbury, London, and Jerusalem. Mr. Badger returned to Mosul on the 7th of March. At this time a thunderstorm was gathering over the peaceful dwellers of Tyari. Some blood-thirsty Coordish chiefs, whose proceedings were winked at, if not more, by the Turkish authorities, made an assault upon them, which resulted in the aged mother of the patriarch being barbarously murdered

* For “Lord Redcliffe de Stratford,” in the first column of p. 426 read “Lord Stratford de Redcliffe.”

with many others, and numbers sold into slavery. Mar Shimoon fled to Mosul, where French agents endeavoured to tamper with him and his attendants, but without success. The patriarch frequented the English church and shewed increasing attachment to our author, from whom, however, in the spring of the next year he parted, being summoned home to his bereaved and scattered flock. "My parting with the patriarch was very affecting. He approached to take my hand, but threw his arms around me affectionately, pressed both cheeks to mine while the tears chased one another down his face. This was more than I could bear."

The former massacres were afterwards renewed and exceeded; and it was not till almost menacing remonstrances had been addressed to the Porte that orders were given to the governor to proceed rigorously against the Coordish butchers, whose submission was only gained after some obstinate and bloody engagements.

Much sympathy on behalf of the Nestorians was created in England by the accounts given in the daily newspapers of their cruel persecutions. Mr. Badger again saw Mar Shimoon in 1850, and draws this affecting picture,—“He is nothing more than the wreck of his former self. Care hangs heavily upon his brow: his face is furrowed with sorrow rather than with age, and his voice bespeaks the deep anguish of his spirit. His people seemed to sympathize in his sufferings. There was no sound of mirth—no demonstration of rejoicing among them; but they listened attentively as he recounted the tale of their past misfortunes, and the part which I had taken to alleviate them.”

We shall now supply, generally in our author's own language, some notices of this interesting people. Concerning *dress* we read—“The dress of the females is like that of other eastern ladies, except that they always go unveiled, and their head-dress consists of a small muslin kerchief thrown over the hair, and tied behind the neck.”

Manufactures and the mechanical arts do not flourish among the mountain Nestorians. They almost confine themselves to the “fabrication of agricultural implements, which each

peasant generally manufactures for himself. For the most part each man is his own farmer, joiner, and blacksmith; and his wife, beside attending to the domestic concerns of the family, acts as helpmate in these several avocations!”

But they are not without contrivance. “On account of the gnats and mosquitoes which nightly swarm in these regions during the summer, the villagers, for the most part, retire from their houses, and sleep on scaffolds, called Arzalé, consisting of a platform supported by four upright poles, and raised from sixteen to twenty feet above the ground.”

Their *language* is “corrupt Syriac, and varies considerably in different provinces. The ancient Syriac is not understood by the lay mountaineers; and very few of the ecclesiastics, I regret to say, know more than simply how to read it. It is in this language, however, that all their rituals are written, from which it necessarily results that the intellect, at least, can be but little profited by an attendance upon the services of the church.” They virtually become like ignorant Irish listening to the Latin missal. Mr. Badger writes very plainly, considering that they are his protégés whose portraits he is sketching.

“The Nestorians of Central Coordistan are, generally speaking, very simple and ignorant. The only books which they possess are the church rituals, [which they can't understand] and I have not heard of a single author at present existing among them. To be able to read the service books, and write a tolerable hand, is considered the acme of education, and this is all that is required in candidates for holy orders.” Ordination, we suppose, does all the rest. “When at Asheetha I had an opportunity of seeing the archdeacon give this kind of instruction to several youths who were destined to become deacons. Five sat down around a psalter placed upon a low stool, in such a way that to two, at least, the book was wrong way up! The best reader led the way, and the rest followed his voice and finger, as he pointed to the place where he was reading. The archdeacon would occasionally stop and explain the meaning of a difficult pas-

sage or word which he supposed they could not understand, but this scarcely interrupted him in his copying or transcribing, in which occupation he spends most of his time! The same course is pursued in other villages, in none of which, however, is there so capable an instructor as Kash Aurâha: and as schools are unknown among them, the reader may easily imagine how gross must be the ignorance of these neglected mountaineers." Learning with us is not at its maximum in popular extension or substantialness; but we would venture to pitch an intelligent dame teacher, with her knitting apparatus in perpetual motion, surrounded by her curly-headed charge, against the erudite archdeacon of Coordistan and his embryo deacons, especially the two before whose eyes the letters are always standing on their heads. When the young academicians enter on the ministry, their condition is thus portrayed:—"The Nestorian clergy receive little support from their people, and commonly are obliged to work for their living as do the laity. They generally cultivate a small piece of land, and not unfrequently weave and make wooden spoons. It is customary, however, for the villagers to help them gather in their harvest, and give them a little of their own produce as they feel disposed. They require no burial fees. The value of about 1s. is given to the priest for celebrating marriages, but half this sum he is expected to return to the bridegroom after the service is concluded. The bishops are not much better off in these respects, the only tax which they receive being one of 5d. yearly, levied on every male within their respective dioceses who has reached the age of puberty. Offerings in kind are occasionally made to them by their parishioners in harvest time, but the quantity is determined by the will of the donor. The Nestorian clergy, however, have great influence over the people, by whom they are highly flattered, and who seek their advice in every affair of importance connected with their political and domestic concerns. In meeting a priest or in taking leave of him, laymen always kiss his hand, and then lift it to their foreheads, and not unfrequently

remove their caps and turbans from their heads. In addressing a priest they call him Râbi, and not unfrequently Kassi, a Coordish word equivalent in meaning to our English "my dear," "my own," which term is always used by all classes, in addressing the patriarch. A bishop is generally addressed Abomi, "my father." Attached as Mr. Badger is to episcopacy, this is his ominous confession.—"With the forms and practice of worship the people are not taught to understand the gospel. Certain prayers are familiar to all, but they have little moral effect..... There is no sermon or lecture to expound the difficulties of doctrine, to awaken reflection, or to sustain faith by convincing the intellect. Thus the main body of Nestorians are only nominal christians, and must remain so till assistance is sent to them from more favoured nations." Their observance of the Sabbath is said by Mr. Badger to be very strict. "None will work or travel on that day;" but what are we to make of the statement annexed,—"It is generally spent by them in attending the services of the church, in village conferences, and in *rural amusements*?" Is Mr. B. an advocate for King James' Book of Sports? "Friday is also considered sacred by them to a certain extent. Some go so far as to restrain from labour, and all deem it unlucky to enter upon any new undertaking on that day." Charms are in great repute: ignorance is the richest soil for superstition. Of their great strictness in public worship and Sabbath sanctification the following anecdote is proof in point:—"It was related to me as fact, that as one of the priests, many of whom carry arms, and all possess them, was about to open the service, he saw from the window of the church, which overhung a precipice, a wild boar drinking at a stream in the valley below. Laying aside his robes, he said to the congregation, 'My brethren, this, our sacrifice of praise can remain where it is, but that (pointing to the boar) will soon run away.' Then, seizing his rifle, he descended the rocks, and after securing the prey, returned to the church where the people had patiently waited for him, and all went through the prayers as if

nothing uncommon had happened." It should not be forgotten, however, in justice to these Nestorians, that the moral sentiments are very much as the religious light possessed; and, therefore, that much of what they do, which is so objectionable, is not accompanied by that irreverence of heart of which it would be the certain evidence and result where a higher christian education had been enjoyed.

Of their social habits it is recorded;—"They are frugal and even parsimonious in their habits, and are generally honest in their dealings with one another. Robberies are almost unknown in the mountains, and domestic broils are far less frequent among them than in our own country. Would that I could bear a favourable testimony to them in other respects, but truth forbids it. The Nestorians, though simple, are cunning, overreaching, covetous, and will tell falsehood after falsehood with such barefacedness, that I doubt whether they consider lying a sin. Conjugal unfaithfulness and kindred crimes were seldom heard of among them when I first visited them, but after the massacre of 1843, since which time many hundreds of them, male and female, have been brought into contact with the people of Mosul, a great change for the worse has taken place in this respect."

Gibbon gave 300,000 as the number of the whole body in his day, and on a statistical review, Mr. Badger calculates the orthodox part, or adherents of Mar Shimoon at 7 metropolitans, 7 bishops, 188 priests, 249 churches, 11,378 families, and 70,000 souls. We have no space to touch upon their ritual, except to say, that Mr. B. arranges it so as to bring out its coincidences with the articles and offices of the English Episcopal church. Our only extract will be from the baptismal service, which as their liturgies are of high antiquity, will show how, after the corruption in the subjects of the ordinance took place, the external act (*viz.*, immersion) was carefully retained:—"Then they shall take the child to the priest, standing by the font, who shall place him therein with his face to the east, and shall dip him therein three times, saying at the first time, Be thou bap-

tized in the name of the Father [Response—Amen]; at the second time, In the name of the Son [R.—Amen]; and at the third time, In the name of the Holy Ghost [R.—Amen], who dipping him shall dip him up to the neck, and then put his hand upon him, so that his head may be submerged."

Dr. Grant, in a published work on the Nestorians, is known to have advocated with great ingenuity the hypothesis that they are of Jewish descent, and one of his arguments is based upon the similarity of physiognomy between them and the Jews. Our author differs from this opinion, and this is his reason: "I had frequent opportunities of seeing the two people face to face, and the difference in their features and general complexion appeared to me as great as exists between the descendants of Israel and any of the European races. The heads of the Nestorians are round, in which respect they resemble the Saxon family, whereas the Jews, even in these districts, preserve the high crown and the receding forehead which distinguish them in every part of the globe. Then, again, light hair and hazel eyes are colours more common than any other amongst the Nestorians, whilst such are comparatively rare among the Jews, who have had black hair and dark eyes where I have met with them. A striking difference, moreover, exists in the complexion of the two races—that of the mountain Nestorians being usually a ruddy brown, that of the Jews a pale brunette on a smoother skin."

Mr. Badger rejects totally Mr. Lazard's conjecture that the name Nestorians, instead of Chaldeans, was first applied to them by the Romish missionaries. It is the name of their own adoption. "A little Nestorian girl was once asked by a Chaldean to what community she belonged. 'I am a Nestoraya,' was the reply, to which the other answered, 'Why do you not rather call yourself Meshahaya, for was not he greater than Nestorius?' 'Very true,' retorted the girl, 'but even the gypsies who play upon the timbrel celebrate the praises of Meshiha, and cry out, Isa! Isa! but they are not christians on that account. But we call all christians

Meshihayé, Christiané, Soorayé, and Nsára; but we alone are Nestorayé."

In the low educational and religious state to which the Nestorians are reduced, we perceive how easy it is for the human mind to become stunted when debarred from an enlightened training; also how seclusion, while a preservative in a degree, from some evils, injuriously affects the general character of a people. (Were there any Nestorians at the Great Exhibition?) We see how dangerous, likewise, it is to associate christianity with birth, thus entirely confounding the world and the church; and how impotent the constant use of the bare forms of religion are, to foster genuine piety—albeit, a religion pure in its essential dogmas—free, at any rate, from the errors which corrupted the western church after the fifth century, and one, too, for which its votaries are willing to fight like lions, or die as martyrs. Mr. B. will not, we suspect, find many to deny that the "efficacy of the sacraments" is very mysterious, when it leaves a friendly observer doubtful whether the vice of lying is thought to be a sin by a race of sacramental christians!

The JACOBITES, both clergy and laity, did not appear in a more auspicious state, when Mr. B. made a tour through their principal settlements. The bishops even, are "generally illiterate men, but little versed in Scripture, and thoroughly ignorant of ecclesiastical history. The duties of their episcopal visitations are confined to occasional ordinations and the collecting of tithes from their several dioceses. As might naturally be expected, the lower orders of the clergy are generally more illiterate than the bishops; and how can it be otherwise?" At Killath the priests were found to be "very illiterate men, and the villagers, of course, more so. The former could, indeed, read the Syriac, but did not understand it; and of the latter not more than four could read at all. The worst feature in them, was that they appeared quite satisfied with their religious attainments." How have the Jacobites fallen! Even below the virtue of cleanliness; as witness—"At a village consisting of 100 families, the church was in such a filthy state, that I offered to assist in

having it whitewashed, if the villagers would join in the expense, but no one answered the appeal!" The late patriarch, Elias, who died in 1844, "was a venerable old man, of a kind disposition, but wanting energy to rule;" while his successor, Mutran Yacoob, "is ambitious and covetous." The Great Father of the Jacobites resides at Deir Convent, Zaaferán, within whose walls the Syrian patriarchs and bishops have for many ages been interred. In the chapel is an ornamental marble altar-piece, surmounted by a cross, believed to have been consecrated by St. Peter, at Antioch. The library was lodged in a cupboard containing 100 MSS. Great honour is done to St. Ephrem, all whose works in his vernacular are preserved here covered with dust. The Jacobite hierarchy, which once consisted of 150 archbishops and bishops, is diminished to the patriarch (of Antioch), 8 metropolitans, and 3 bishops. Their villages are computed at 233, and their population, in Turkey, at 100,000 souls, for whose education there are not more than twenty small schools. Their decrease has been very rapid. In Aleppo, where they numbered several hundred families, they have not now more than ten, and the proportion is much the same at Damascus and Bagdad. This is chiefly owing to secessions to Rome—the schismatics taking the name of *Papal Syrians*, or Syrian Catholics, of whose industry and intelligence Mr. Badger gives a more favourable account. The fact of changing, though doctrinally downwards, has been a blessing; and now that the charm of the ancient stagnation has been broken, we hope the motion they have gained may carry them farther than Rome desires. It will not be the first time that she has begun a reform she could not arrest.

It is impossible to forbear remarking here the evident similarity prevailing between what the English people were in the middle ages, and what the Mesopotamian christians at present are. We fear that the vaunted learning afforded by the old monasteries, was much akin to the instructions of our friend the archdeacon, who transcribed MSS. while he taught his pupils. A Nestorian peasant is the

counterpart of a quondam English villager: we wish the villager had as much improved as his means of improvement have augmented. But blessing God for these means, let us multiply them, and adapt them more to the multiplying demands of the age we live in; and may the time be near when the Mesopotamians shall share privileges which Britons now call their own. We say *share*, for who does not pray that our country may preserve all the blessings which now enrich it; especially that the gospel lamp may be lighted among them, without being removed from us—that the sun may shine on their horizon without sinking below ours?

Our pen, dear reader, would here perform a "finis," if we were not bold to speculate on an act of indemnity for detaining you a little longer to look at the *Yezeedes* and other miscellanea of Mr. Badger's object-gallery.

Who they are, whence they came, what they believe in, and why, are questions on which the *Yezeedes* themselves are not very communicative or trusty. The best authenticated but truly alarming statement concerning their religion had long been, that they were zealously given to the worship of the Prince of Darkness. It is whispered, that they are rather disposed to dupe inquisitive visitors; and this has gone far to make the wary, shy of believing all that has been rumoured concerning them. The most notorious fact about them is, their wish to be let alone. They highly approve the doctrine which some persons among us are fond of patronizing—keeping themselves to themselves. They are the most unproselytizing of sects, seemingly having no more desire that their religion, than their goods, should become transported out of their own safe-keeping. They are not delighted, but the reverse, to be distrained of their tenets in order to contribute to the "diffusion of knowledge" among the people of Europe and America. In the *Bibliotheca Sacra* of some years back (1844 or '45, perhaps) a paper appeared from the pen of an American missionary at Mosul, narrating a visit paid to this remarkable race. Mr. Badger adorns his first volume with a half-length portrait of their Mar Nâzir, or the patriarchal guardian of the temple of Sheikh Adi, (their principal shrine) twenty-five miles north-east of

Mosul, situated in a "deep ravine, through which runs a limpid stream, lined with oak, poplar, and olive trees, forming a shady avenue to the temple, the whitened cones of which rise up in the distance, and which, from amidst the thick foliage, give a picturesque and lively appearance to the lonely scenery around." There the Nâzir was found, with his white turban and his girdle, (in which he always carries a small axe) consisting of a chain of copper rings, fastened in the front by a hook of the same metal. Here are arranged from forty to fifty monuments, professedly raised over former Sheikhs; but Mr. Badger considers them to be cenotaphs, if, indeed, the Sheikhs are not apocryphal personages themselves. Only one European had visited the temple at the time of our author's first visit in 1844, and none had ever slept within its sacred precincts. Mrs. B. and another female friend were present in 1850, at one of their great festivals, when a brass figure, much the shape of a hen, was carried in procession. This is supposed to be their symbol of Satan, whose name is sacred to them; nor will they pronounce certain words which have a vocal resemblance to this. They profess to believe in one God, but direct their most ardent efforts to conciliate the Devil, of whose powers of mischief they stand in great awe, so that, in truth, they worship him—as most heathen nations have worshipped their imaginary gods—out of fear.

Their name, *Yezeedes*, which is not one of their selection,—the family name of the tribe being *Dâseni*—is derived from *Yezed*, which Mr. Badger says was one of the titles applied by the ancient Persians to the Supreme. Our countryman was puzzled to fathom the mystery of their "Sheikh Ali," but is inclined to believe that this illustrious unknown represents their belief in a supposed incarnation of God. There is little hope, (if Mr. Badger did not misjudge) of tracing their history, or knowing what their religion was in its pristine integrity. "The patriarch scarcely knows a letter of the alphabet, and his principal scribe can only read and write the colloquial dialect." Such illiteracy in high places and among the grey-bearded, countenances the summary conclusions to which Mr. B. arrives—"they are not able to account for their origin, nor to

state from what source they derived their creed, nor what is meant by any of their religious observances. The Yezedes of the present day are thoroughly ignorant." They incorporate some articles both of muhammedanism and christianity with their creed; and passages from the Kuran are graven on their public buildings, but this our author views as a mere ingenious *ruse*, to procure them toleration from their stronger neighbours. "In physiognomy they resemble the Coords, whose language is in general use among them, and I think it cannot be doubted that they are of the same stock with this people, the descendants of the ancient Assyrians."

On one of his journeys across the country, Mr. Badger had the opportunity of becoming acquainted with the interior of an *Arab encampment*—a visit which proved a source of considerable discomfort and loss. It was the tribe of Shamar, under Sufong, a noted warrior and marauder, by whom he was treated with great apparent hospitality, but robbed and detained. On the night of his arrival, a storm overturned the tents and left him exposed to a pitiless storm. He has very little to say in favour of the Arabs, nor is his opinion of their courage high; for they will not, he asserts, attack an armed escort, however small and poorly accoutred. Womankind, whether senior or junior, is not very chivalrously treated by the children of Ishmael. "I was witness," he writes, "to an act of gross barbarity. A girl of nine years old begged her father to allow her to ride. The barbarian felled her to the ground with a blow of his fist, whilst Sufong looked on contented at this act of brutality. On expostulating with him, he appeared surprized at the interest which I took in the child; and supposing that I had mistaken the sex, he said naively, 'Why, she's a girl, and not a boy!' as if this circumstance was more than sufficient to sanction such inhumanity."

The whole expanse of country between the Euphrates and Tigris, and westward beyond the former, has such natural productive capabilities that the skill and labour of man alone are needed to convert it into an earthly paradise. But the pre-requisites are either absent or cannot be applied as they should, on account of Turkish misrule and extortion.

Mr. Badger designates the celebrated Charter of Privileges, promulgated by the Sultan's Council, as "no better than a mockery," where European influence cannot enforce it. "While at Amedia," he relates, "I sent a christian into a valley near the town to gather wild plants. While thus engaged, a soldier accosted him, who had just felled the trunk of a large tree. Pointing to the log, he said 'Come, friend, you must carry this to the governor.' 'I cannot,' replied the christian, 'I am on business.' 'If you don't, you knave, I will break your head,' retorted the other. And this threat he would, most probably, have put into execution; but on hearing that the christian was engaged for a Frank traveller, he left his prey to go in search of some other unfortunate Jew or christian." This anecdote contains a sting, but the following is woeeful:—"In passing the market-place at Mardeen, we saw, to our horror, no less than seven heads covered with dust, lying upon the ground;" and this sight was but the instalment of another beheld next day, "of several loads of human heads, and a number of prisoners, of whom some were to be impaled on the morrow." These all belonged to the Omeryan Coords, a collection of whose villages had been sacked by Albanian troops, at the Pacha's orders, because they could or would not make good some tax-money levied on them, which a revenue officer had embezzled. The written statutes of the Turkish government are much more fair and liberal than they were half a century ago; but the officials of all grades inherit, as a body, the sordidness, rascality, and callousness of their predecessors.

Mr. Badger gives a sketch of the life of Muhammed Pacha, a first-class governor, uniting with thorough selfishness and red-hearted cruelty a bravery, ability, and evenhandedness not frequently mated with them in the lieutenants of the Porte. One of his most innocent but not least arduous exploits after being elevated to the pashalic of Mosul, was subjecting the *Seyyids*, or descendants of "the prophet," to taxation. A deputation they appointed to claim exemption, appealed to their green turbans as the badge of their genealogy and ancient privilege. 'Is that all?' said the unconvinced Pacha. 'Why the ducks near Kerkosh have green heads,

and are notorious for their filthy habits, and I doubt whether you are any better. Away with you, and pay the taxes!"

The destiny of the east, with its fantastic theologies, unregulated impulses, and antique childishness, is all uncertain: but one thing is not uncertain—

that the numerous tribes and nations of Asia must imbibe the spirit and principles of the New Testament, before they will reciprocate common justice in their dealings, and enjoy that civil and civilizing freedom of which, at present, they seem to have scarcely the foretaste of the thought.

Q. D. S.

FOR OUR YOUNG PEOPLE.

THE NEW-YEAR'S NIGHT OF AN UNFORTUNATE.

(Translated from the German of Jean Paul.)

In the solemn hour of New-year's midnight, an old man was standing at his lonely window. He raised his sunken eyes in mute despair to the resplendent and everlasting beauty of heaven; then, gazing down upon the tranquil snow-clad earth, he felt as if on its wide face there could be none more unhappy, more humbled than himself. Joy no more enlivened his soul,—no longer did sweet sleep grace his couch with charming pictures. On the brink of his grave now, neither the trustful reliance of hallowed age, nor glorious bloom of youth would beautify and arise from his tomb. After a long journey of life, on which nature had lavished so many choicest gifts, his incessant aberrations now had left him without anything except misery and shame, a ruined body, a tortured mind, and an old age full of bitterness and repentance.

The by gone days of his happy youth uprose like a fairy scene before him, leading him back to that momentous hour when a kind and confiding father placed him on the crossing point of the two roads of life, one of which leads by the sunny path of virtue to regions of eternal bliss, peopled with seraphs proclaiming the glory of the Lord, while the opposite, after tortuous windings, terminates in the dark abode of vice, with serpents hissing out of poisonous lakes. And behold, the serpents coil around his throbbing bosom, the sulphury vapors gather upon his quivering brow, and the overwhelming conviction of his wrong journey's fatal end strikes horror into his inmost soul. Violently agitated with grief and fear, he sinks

upon his knees, fervently imploring Heaven: O, give me back my youth! O but once more, dear Father, place me upon the roads of life, that I may choose different now from what I did. But the winds scattered his fruitless wailings; his father and his younger days were gone long, long ago. And, as in agonizing despair he stood staring at the surrounding horrors, he saw wills-of-a-wisp start from the boggy mire, and, after fitful flickering, extinguish in a graveyard. These are the days of my youth spent in folly, he muttered to himself. A star shot across the heavens, with brilliant light at first, then with dull glare approaching to and finally expiring upon the earth. That is myself, he faltered. He shuddering felt the keen teeth of an avenging conscience lacerate his heart, but solace did not extend her balmy hand to heal the deep and bleeding wounds. In his feverish imagination he saw gaunt spectres sweep past him, yelling revenge into his distracted brains, and, yonder that shrouded figure whom he felt he knew, fixed an eye of death upon him. A neighbouring wind-mill threateningly raised its gigantic arm against him, and in the charnelhouse of the adjacent church a solitary skull gradually assumed his own features.

In the midst of these racking tortures, a melodious swell of sacred music suddenly burst forth from the near church-steeple, and pious hosannas chanted the New-year in. A soothing feeling overcame him. He stood alone and almost forgotten in the wide world, and his thoughts reverted to the former companions of his youth. They were better and happier than himself,—some acting as wise teachers, others as good fathers of good children, and all of them blessed in their various spheres. Then bowing his head, his cheeks burning

with guilt, he exclaimed: "I too might have been like them, had I, beloved parents, but heeded your fond wishes and precepts. I, too, might have enjoyed, like others, the sweetness of repose on this first night of the New-Year."

Here anew the frenzy of a stinging memory seized him. He fancied the skull in the charnelhouse began to stir; now it took limbs and body, now it stood up erect, the self-same youth, in all the vigor and beauty he once had possessed. At this harrowing sight a flood of tears gushed from his feverish eyes, but the tears fell unheeded into the snow. His nerves, already so violently unstrung, now failed him, he covered his face, and faintly sobbing, "O my youth, return, return again!" he fell senseless to the ground.

And his youth did come back again. He only had dreamt too fearfully on that New-Year's night. His aberrations, however, had not been a dream also; but from the depth of his soul he thanked God for having still granted him youth, that he might yet retrieve his wanderings in the wrong path, and turn into that one which alone conducts to virtue and happiness. And thou, young reader, bethink thyself in time: turn away, if perchance, thou shouldst tread the wrong track. Once, yea once, this soul-harrowing dream will be thy judgment. But, remember, that if despondingly thou then should mourn and sigh, "O my youth, come back to me again!" it will never more be thine again.

HINTS TO YOUNG CONVERTS.

1. *Be diligent in self-examination.* Search into the secret springs of action. Ascertain the motives which govern your feelings and conduct. Compare them with the true standard of Christian feeling and action set forth in the Word of God. But here a word of caution is necessary. Do not interrupt the exercise of religious affections by attempting, at the time, to examine into their nature. This will turn away your attention from the object which excited them, and they will cease. Let no doubts of your acceptance prevent the full and free outgoings of affection to God as your Father, to Jesus as your Saviour, or to the Holy Spirit as your Comforter and Guide; and

never fear to exercise simple trust in Christ, when you can find no other evidence of right feeling. *Believing in Christ is right feeling.* Let self-examination have respect rather to what is past, and the habitual state of your mind, than present emotion. And do not expect to find all right within. Do not examine to see *whether you have any sin*, for there is no doubt of that; but examine *whether you have any grace.* And whatever may be the result, let the examination lead you to Christ.

2. You will find your great danger to lie in *going back to works.* If you look back on all your exercises and doings in religion, before your supposed conversion you will see that the end of all was to *please God by your own doings.* And now, when you find yourself falling into sin, "in thought, word, or deed," or coming short in duty, your first impulse will be, to *try to do better*, and to ease your conscience with this resolution. But, if you do so, you will soon find yourself going backward. Let your resort invariably be, to repentance and renewed application to the "blood of Christ, which cleanseth from all sin;" and then with a clear conscience you will *try to do better of course.* I think the most common cause of backsliding is to be found in *going back from faith to works.*

3. *Think not that the great work is done, though you be truly converted to Christ.* It is to be feared that multitudes make this mistake, and hence remain stationary, always appealing to their first experience as their evidence of a saving change. But, at conversion, the great work is but just begun; and that "experience" is worthless which is not constantly renewed and advanced. The young convert is a *child* in grace. It is the business of a child to grow up to manhood and to learn and experience all that is necessary to fit him for the station of a man. Regeneration is the planting of the mustard seed—the putting of the leaven in the meal. The seed is to grow and become a tree—the leaven is to diffuse itself, and leaven the whole mass.

4. *Be careful not to grieve the Holy Spirit.*—This you will be tempted to do in many ways, by the indulgence of wrong feelings, by yielding to a hasty temper, by a careless trifling spirit, or by violating your conscience in any way. You will soon learn what is meant by

"*indwelling sin.*" It will rise up in any imaginable form of evil. But if you give indulgence to it, in any one of its forms, the Spirit will be grieved. Youth are especially tempted to undue gaiety, a light trifling spirit, which drives away serious reflection. Yet, be cheerful; for the Spirit of God will also be grieved with a morose temper. Be serene, but not light; cheerful, but not gay. The reaction from excessive hilarity, produces corresponding depression of spirit, and leads often to doubt and despondency, if not to murmuring and complaint. Remember that you are dependent upon the Holy Spirit for every right exercise, and for the grace to withstand temptation; and if you grieve Him, you will be like Sampson shorn of his locks, who, when he went out to shake himself, "knew not that the Lord was departed from him," till the Philistines fell upon him; and then he discovered that his strength was gone.

5. *Watch against declension of interest in spiritual things.* Labour by the grace of God, not to lose your first love. It is easier lost than regained. Paradise was lost by one sinful indulgence; but it cost an *infinite price* to recover it.

6. *Make religion a practical thing.* Do not consider it the work of the closet merely. Apply it to every thing. Be *conscientious* in whatever you do, as though you were doing it for Christ. You can never get along with *eye-service*, and keep a "conscience void of offence toward God." Let Christ stand before you as your master at all times; and whatever you do, do it "as unto the Lord and not unto men."

After all, you will come short in every thing.—This will always be the case, as long as you are in the flesh. But be not satisfied with coming short, neither be discouraged; but hold on your way, looking upward and pressing onward, always remembering that when you are weak in yourself, then are you strong in the Lord.

JUVENILE SMOKERS.

"Who can see a group of boys of six or eight years old in our streets smoking cigars, without anticipating such a depreciation of our posterity in health and character as can scarcely be contemplated even at this distance, without pain and horror?"—DR. RUSH.

We have more to say to those boys,

and we say it not in anger but in love. Will they listen? Alexis, go again and tell them that they should not smoke, because smoking is injurious to the health. Such is the testimony of medical men, and among them are many of the wisest and the best. Every child has heard of the great Dr. Rush—good, kind and benevolent, as well as great. Listen to his testimony:—"Tobacco, even when used in moderation, may cause dyspepsia, headache, tremens and vertigo." That tobacco in any form, is a slow poison working its deleterious effects upon the system, is proved by all experience. But you say you feel quite well, and it has done you no harm. So says the brandy drinker—he says he drinks because it does him good; and in both cases the poison is so insidious that its victim is ripe for the grave ere he is aware that the work of death is commenced. But you have seen aged men who have been all their lives addicted to its use. It is true that some may have escaped its ravages; but you have seen such persons a polluted mass of animal matter, lethargic, wheezing, coughing, and offensive; and because some have escaped with their lives through all its bad tendencies, will you run the dreadful risk, merely because you love it? Remember it is a vitiated and artificial taste of which man alone is capable. The instinct of brutes ever prompts them to reject the vile and nauseous weed. Reason was given to man as a guide, and even boys ought to use it.

Do you remember with what difficulty you formed the habit—how sick it made you at first; and because you can now smoke without turning pale with nausea and vertigo, do you imagine it has lost its tendency to do you harm? By no means.

But, Alexis, the worst of the case has not been told. There is in each of those boys an immortal spark, kindled by the breath of the Almighty. And this undying spark—this gem of matchless worth—suffers in common with his physical being. The sedative influence represses intellectual energy—it renders its votary indisposed to mental exertion. Alexis, ask that boy, who stands next you, whether, if he wished to learn his lesson, he would first lull all his faculties into a repose approximating to oblivion by the use of tobacco?

Alexis, do you see young Bernard

coming this way? he walks erect and looks happy. His lips have never been stained, nor his breath contaminated with tobacco. He fears to sin, and abhors a lie. He shudders at an oath. He is not receiving his education in the street, or in some place of common resort—idle boys and graceless men being his teachers. He honours and obeys his parents, loves his school, his Sunday school and the church. Everybody loves him and he loves everybody. Puss and Jowler love him, for he never pinches their ears nor tortures them in any way. His heart and mind are chiefly formed within the hallowed precincts of the domestic circle. He has an older sister who watches the developments of character in him with the deepest interest; and he in return, yields to her his fraternal affection and confidence. She often makes great sacrifices to amuse and instruct him, for she knows that his social nature requires gratification, and if he does not find it at home she fears he will be tempted to seek it abroad, where the influences will be less salutary. This most precious sister not only strives to mould his affections aright, but by many happy devices she endeavours to quicken his perceptions, to regulate his judgment, expand and strengthen his intellect, to cultivate his imagination, and to form his taste on the correct and delicate model of her own. More than all, she would lead him to fear God, and keep his commandments. Would that every boy in this fair village had such a sister.—*Advocate and Guardian*

KEEPING THE TRUTH.

Solomon charges us to "buy the truth, and sell it not." Purchase it at any price, and part with it at none. Many have refused to give its price, and others have parted with it, always infi-

nately below its worth. Paul, who had made great sacrifices to obtain this precious pearl, when writing to the Christian Hebrews, who had also given their all for it, said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Not a few have done this. A poor girl, who resided on the sea-coast of England, was asked, when dying, by a clergyman what she thought of Jesus; her reply was beautiful and sublime,—"Jesus," said she, "I cleave to him as the limpets to the rocks." Excellent girl, who does not almost envy her? Yes, the Christian will cleave to Jesus in spite of every thing. The stormy ocean hurling its destructive fury around, only causes the limpets to cleave to the rocks more firmly. So was it with Job; the more heavily his sorrows fell upon him, the more fully did he determine, "Though he slay me, yet will I trust in him."

When tempted to desert the truth, or to renounce the cause of Christ, "we may," says Andrew Fuller, "imagine that the martyrs in heaven are calling to us. One may say, 'Hold it fast; I died in a dungeon rather than forego it.' 'Hold it fast,' says another, 'I bled for it.'—'Hold it fast,' says a third, 'I burned for it.'"

Let this duty be considered as practically devolving on every one who has named the name of Christ. Let us boldly confess Christ, and cleave to him constantly, that so we may humbly expect that he will own us in the presence of his Father and an assembled universe. Such a line of conduct ennobles us in the esteem of all holy beings, while even the most ungodly cannot despise us; it strengthens us for the discharge of all duties, and makes us blessings to the world; we thus serve the church while we live and obtain a victory over the last enemy when we die.—*Watchman and Reflector.*

POETRY.

SUMMER'S FAREWELL.

BY ELIZA COOK.

What sound is that? 'Tis summer's farewell
 In the breath of the night-wind sighing:
 The chill-breeze comes like a sorrowful dirge
 That wails o'er the dead and the dying.

The sapless leaves are eddying round
 On the path which they lately shaded ;
 The oak of the forest is losing its robe ;
 The flowers have fallen and faded.
 All that I look on but saddens my heart,
 To think that the lovely so soon should part.

Yet why should I sigh ? Other Summers will come,
 Joys like the past one bringing ;
 Again will the vine bear its blushing fruit ;
 Again will the birds be singing ;
 The forest will put forth its "honors" again ;
 The rose be as sweet in its breathing ;
 The woodbine will climb round the lattice pane
 As wild and as rich in its wreathing.
 The hive will have honey, the bees will hum,
 Other flowers will spring, other summers will come.

They will, they will ; but, ah ! who can tell
 Whether I may live on till their coming ?
 This spirit may sleep too soundly then
 To wake with the warbling or humming.
 This cheek now pale, may be paler far,
 When the summer sun next is glowing ;
 The cherishing rays may gild with light
 The grass on my grave-turf growing :
 The earth may be glad, but worms and gloom
 May dwell with *me* in the silent tomb.

And few would weep, in the beautiful world,
 For the fameless one who had left it ;
 Few would remember the form cut off,
 And mourn the stroke that cleft it ;
 Many might keep my name on their lips,
 Pleased with that name degrading ;
 My follies and sins alone would live,
 A theme for their cold upbraiding.
 Oh ! what a change in my spirit's dream
 May there be ere the summer sun next shall beam !

WELCOME AUTUMN.

BY DR. BURNS.

Welcome Autumn ! with thy well-stored
 barns

Of the precious golden grain :
 We'll rejoice in the plenty God has sent,
 Till the harvest comes again.

Welcome Autumn ! with thy fading scenes,
 For all things are fading on earth ;
 The fruit is gathered, and the flowers decay,
 And hushed the birds' carols of mirth.

Welcome, ye Autumnal monitors, sent
 To proclaim the declining year ;
 The wither'd grass and the tinted leaves,
 All tell us that winter is near.

Welcome the Autumn of life's decline,
 When that life to God is given ;
 For living or dying, the christian's hope
 Is fix'd on the glories of heaven.

Welcome the world's mighty Autumn, too,
 When the great harvest fields are white ;
 When angels shall reap, and gather home
 The holy with songs of delight.

While Autumn is welcomed, ponder this
 truth,
 That all men must reap as they sow ;
 That those who would find eternity's joys,
 Must in faith and true holiness grow.
Paddington, Oct. 1852.

REVIEW.

A DISCOURSE ON THE GREATNESS OF THE CHRISTIAN MINISTRY, *delivered before the Students and Supporters of Horton College, Bradford, Yorkshire, on Wednesday, August 4th, 1852, by J. P. MURSELL, of Leicester. Published by request. London: Arthur Hall & Co.; Leicester: J. Burton.*

It has not often been our lot to meet with a sermon whose repeated perusal has afforded so much pleasure and satisfaction as the one before us. The views which it contains of christianity as a divine revelation, and of the qualifications for the proper ministrations of it amongst men, are such as not only commend themselves to an enlightened christian mind, but also are wisely adapted to rebuke and correct those wild and dangerous notions that for the past few years have been floating about here and there, to the alarm and annoyance of those who are zealous for the simplicity and integrity of the gospel. We are extremely thankful that the gifted author of this discourse consented to its publication. We earnestly commend it to the studious attention, the thoughtful and repeated perusal of those young men amongst us who are contemplating the consecration of themselves to the work of the ministry, to the students in our Academical Institution, and, indeed, to our young ministers at large. It contains many sentiments and suggestions well worthy of their regard. It will tend to elevate their conceptions of the office to which they aspire, and in which they are engaged, and stimulate them to the employment of more severe and vigorous mental effort, that they may meet its varied and important requirements. Their ministrations will be heightened and improved both in power and precision and their usefulness will be promoted by a due attention to the counsels contained in this valuable discourse. They will feel, as they carefully read it, that whatever may be the office in which carelessness, and indolence, and indecision may be indulged, and whatever the calling that makes few or small demands on the understanding, the conscience, and the heart, the christian ministry is not of this class; and that he who engages in it can only

enjoy self-approbation as he solemnly and earnestly devotes all his powers to the discharge of its functions, and by "manifestation of the truth commends himself to every man's conscience in the sight of God."

As the discourse may be obtained for sixpence, and is not very long, we might excuse ourselves from presenting any analysis of it to our readers; but its varied excellence, and the numerous matured and important thoughts which abound in its pages, present a temptation which they will be grateful we were not able to resist.

The author takes for his text the words of the apostle, "Who is sufficient for these things?" (2 Cor. ii. 16) and commences by remarking that "To the right discharge of the duties of any office, it is needful to form distinct ideas of the functions which are proper to it, and of the work to which it relates." This sentiment being illustrated, he proceeds to observe, that the christian ministry is not exempt from the laws of human prudence or the exactions of right reason—that it should be approached with thoughtful solemnity—that it is liable to be misunderstood, and may be deprived of its simplicity by priestly assumptions and secular associations, and of its sublimity by being regarded as an ordinance of man.

"To secularise the christian ministry is to defile it; to merge it amidst the indiscriminate attributes and endowments of a christian community is to destroy it—is to deny to it that sanctity without which it is an obtrusion and a name. Whatever may be thought of those who sustain it, who are at best but feeble, sinful, dying men, the ministry itself abides—a simple and sublime memorial of divine condescension and wisdom to the end of time."—p. 6.

This ministry, he observes, derives none of its importance from adventitious circumstances or obscure antiquity, but its claims arise from the authority and appointment of the Son of God, its great pattern, who, when he had fulfilled his work, ere he ascended his throne, said to his disciples,—“Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and, lo I am

with you always, even to the end of the world."

Such being the origin of this ministry,

"It would be unreasonable indeed, would deeply savour of the spirit of impiety, to suppose that the divine Redeemer had no distinct idea in his mind of the nature of the ministry which he commissioned his servants to fulfil. It would be equally absurd to imagine that the disciples were kept in ignorance of the character of the work which was committed to their trust. . . . What then becomes of the opinion so sedulously promulgated in these days, that it is comparatively indifferent what truths the ministers of religion teach, provided they be but sincere in their intentions? If it can be shown that there are no means of arriving at just impressions of the design and compass of our Lord's directions, if it be so that his will is so indistinctly announced that it cannot be ascertained or understood, there is some pretext for this laxity of construction. But if there are his own revealed thoughts, sustained by his public instructions, with a faithful report of the apostolic ministry as an example and a guide, the obligation is obvious and paramount to a devout and faithful presentation of this pattern shewn to us on the mount. Advocates of these languid notions would shrink from their general application. The man who should render sincerity the sole test of fitness to a high and momentous embassy, or to posts of distinction in the seats of learning and the halls of wisdom, would expose himself to ridicule and contempt. It is impossible to regard the propounders of such tenets otherwise than as the subverters of the christian faith."—pp. 10—12.

There may be novelties and discoveries in science, but in religion there cannot be, as "a scheme of truth let down from heaven for the guidance of the nations in things pertaining to God, must needs be complete in itself, leaving nothing to be added by human reason, or to be set aside by human caprice." The material with which the christian ministry has to do, is provided to its hand, and there can be few states of mind more to be deprecated in a student of theology, than a passion for novelty, a desire to be wise above what is written. The great themes of christian truth are thus separate from, and independent of, all others.

"We cannot but regard, therefore, that phase of unbelief which professes to consider a modified christianity as one among other agencies adapted to work on to some ultimate result—as a link in the chain of

causes which is to be prolific of an aggregation of effects—as an improvement on theories which have preceded it, and an introduction to others better than itself—as an insidious attempt to conduct it to its grave, with the poor pretext of attending it with polite funereal honours."—p. 13.

This independence of christian truth does not render it alien to other truth, nor opposed to the advancement and progress of science, but as to itself is its beauty and strength. It does not expose its ministry to the necessity of sameness and monotony, as the great principles of every science are of necessity fixed, so are those of revealed religion; and as they all take hold on infinity, their various development and their profoundly hallowed and important nature give to the intelligent ministry of them a rich abundance of exhaustless themes.

"The observer of nature in her majestic or more playful moods, in her endless variety and undying charms,—nay, the cherubim before the throne amidst the sublime ministries which occupy their powers, might as well complain of the monotony of the material universe, or of the immaterial heavens, as the man who beholds as with open face as in a glass, through the medium of the gospel, the glory of the Lord, bemoan the dullness of revealed truth. No. That ministry can never fail of resource which embraces within its range the themes proper to the christian scheme;—the incarnation, the vicarious sacrifice and sole intercession of the Son of God; the personality, agency, and regenerating influence of the Spirit of all grace; the great doctrine of justification by faith, with the free remission of sins through the precious blood of the Lamb; the rich sovereign grace, the boundless love and ineffable condescension expressed in the cross of Christ, with the promises and precepts, the hopes and prospects associated with them; surely these, with the sublime and all but innumerable general themes which crowd the teeming page of Revelation, and others which stand like sentinels of eternity about its precincts, are enough to redeem christianity from the suspicion of monotony, and the ministry of it from the charge of sameness. Those who are called to sustain it may, through the infirmities and sinfulness incident to their state, often mourn their want of proper sympathy with their work: but the work itself stands alone in the grandeur of its outline and the beauty of its details. An apostle was both animated and overwhelmed in the contemplation of it,—2 Cor. ii. 14—16"—p. 16, 17.

The greatness of christianity and its ministry arises from its spirituality, its appeal to the understanding, its adaptation to the moral wants of fallen man, and from its being God's final message of tender mercy to a guilty world. It makes but few appeals to the senses, is perverted by the artistic and scenic in connection with its rites and worship, and is thus agreeable to the nature of him who is a spirit, and is to be worshipped in spirit and in truth. It is the holy and intelligent agency by which God will reclaim the nations to himself, and whose ultimate influence will be felt all worlds.

Low views of the christian ministry indicate a depressed estimate of christianity itself, for no engagements can be equally momentous. The office being of divine appointment, those who engage in it must be distinguished by their vocation from those around them; and if they have the proper qualifications, they have no need of a Levitical lineage, and may condemn the preposterous pretensions of popery as to apostolic descent. To the right discharge of their work, they should have settled views of truth, and a firm and steady belief in the things to be taught. Hesitation and doubt as to the inspiration of the sacred scriptures, and the great doctrines of evangelical truth are disastrous to a private professor, but absolutely fatal to a minister.

"Those who enter on this work vauntingly avowing that they are seeking after truth, and that as they discover they will announce it, proclaim their own shame, and insult the understanding of others. Surely if they were endowed with that modesty which is the invariable accompaniment of true wisdom, they would take their places as disciples and not as teachers in the school of Christ. To pretend that truth is infinite and that therefore no one can presume on a complete acquaintance with it, but that each must be incessantly engaged in endeavouring to detect it, is to apply a general postulate to a special case."—p. 24.

Revealed truth is prescribed, its theory fixed and determined. He who has no settled views of it is not competent to teach it, while he only who is established on its foundation can hope to lead others to a happy and real acquaintance with it. There must be also an experimental knowledge of the Gospel, habits of piety, great tender-

ness of spirit, an earnest solicitude for the welfare of immortal souls, and a thorough sympathy with the gracious designs of God and the dying love of Christ, if there are proper qualifications for the ministry of the Gospel. These emotions and feelings are hallowed and unsectarian, and raise their possessor above all low and sordid motives; though the temporal inducements offered to the dissenting ministry are notoriously small.

Considerations of wisdom and prudence demand an educated and talented ministry, to meet the advancing intelligence of the age, to do battle with the various forms of superstition and error now rife around us; and hence the importance of strengthening and generously supporting our colleges of religion and learning. From these are to come the men qualified for this mighty work. How needful discrimination in the reception of candidates! How important that those in them should be alive to the onerous duties they have to discharge!

The manner too in which this ministry should be fulfilled cannot be treated with indifference. There must be simplicity, earnestness, habits of close and severe thought, the manly application of all our powers, diligent research into the rich mines of divine revelation, and a becoming respect to the understanding and intelligence of those amongst whom the ministry is exercised.

"The preacher should at all times defer to the understanding of his hearers, pay respect to that natural acumen which is quick to detect discrepancies, and to recoil from illogical conclusions. To treat a worshipping assembly as though it were composed of children rather than of men, is to reflect on the universal intellect, and to encourage a low standard of thought. * * * The secret of true teaching lies in placing the most recondite thoughts in a clear and familiar light. Minds which may be incapable of invention are nevertheless endowed with perception; and when truth is brought up from its deep abysses, and clothed in intelligible terms, all are capable to appreciate its simplicity and its worth. Few men could have written Foster's Essays; but fewer still, it is to be hoped, fail to delight in the jasper and crystal things which that master-mind has fetched from their too lonely cells."—p. 35.

Variety, both in the themes of discourse and the mode of presenting

them, should be studied. "The textual, the topical, the expository, may with propriety alternate in the sacred exercise." Logic, imagination, feeling, will find room in this ample field, and practical results of the highest moment will follow.

The style of discourse should be terse rather than attenuated, suggestive, and adapted to stimulate rather than exhaust the minds of the audience. Identifying himself with his hearers, the ease and grace of a lofty conversation, rather than the stiffness of a formal essay, should characterize the addresses of the minister. All that is cold, harsh, and dictative should be avoided, and a temper in unison with the moral of the cross cherished. The speaker himself should be lost in his theme, and to that the whole attention of the hearer should be secured. No rules, however minute, are to be despised, if they avoid tedium and contribute to this result.

The great ends of the ministry necessarily require for their accomplishment the promised power of the Spirit of God; this aid should therefore be sought and relied on, not as a substitute for preparation and labour, but as an incentive to diligence. "The preparation of the heart," is from God. Let the student also be familiar with the best writers of the evangelical order, especially those of our own land; as Howe, Owen, Baxter, Barrow, Fuller, &c.; and let him also acquaint himself with the systems of error and infidelity which have obtained access hither from Germany and elsewhere, that he may be able to confute them. These should not be overlooked in a college course.

"The difficulty of contending with them is not so much in their profundity or their power, as in the fact that they dispense with first principles and abandon that common ground on which christian controversialists have been used to meet. They do not simply call in question some favoured section of evangelical truth, but invading its temple, they put out its fires, pull down its altars, and expel its glory, and then expect us to worship in the absence of a God. On their canons of criticism and interpretation, history, biography, and even science itself might be reduced to a mass of enigmatic myths. Instead of proceeding from chaos to order, they reverse the process."—p. 42.

Let the student use his reading for

instruction and mental recreation, but not that he may shine in borrowed plumes. He who does this dishonours his ministry, and deserves to forfeit the confidence of the Church of God.

Such is an imperfect outline of the contents of this valuable discourse. Though some parts may be couched in phraseology not so obvious and transparent as every reader might desire, yet the discourse, as a whole, is a noble production, and one of the most stimulating and important that could be put into the hands of an intelligent and earnest-minded young minister. We once more commend it to their devout and studious attention; and in taking our leave of its fascinating pages, we transcribe the impressive and animating sentences with which it is brought to a close;—

"I believe it to be impossible to convey in language, or adequately to conceive in thought, the magnitude of the Christian ministry. There is in it an essential and abiding glory, which no detraction can obscure, nor any eulogy enhance. Amid the marvels of that state to which we are all advancing it will not be the least that such a work should, in the inscrutable wisdom of God, have been committed to the hands of the feeble children of men. There is but one mind which can comprehend its vast dimensions or appreciate its moment. When the monuments of this world, engraved in marble, or emblazoned on the page of heroic story, shall have crumbled into dust and have been obliterated from the universal memory, its memorials will be spread through the "new heavens and the new earth, wherein dwelleth righteousness." Enter, then, my respected brethren, candidates for this ministry, on the duties and toils of your sacred enterprise, clad in the invincible armour of truth, and animated with the assurance of Him "who liveth for ever and ever," and who holds the "seven stars in his right hand," that those who honourably wage this spiritual warfare, being "faithful unto death," shall receive "a crown of life."

THE HEBREW CHRISTIAN MAGAZINE. *Bagster, London.*

THE FRIEND OF ISRAEL. *London: B. L. Green.*

The first of these is a respectable monthly publication. If it proceeds as it has begun, it will be esteemed by many gentile Christians. The second is a penny monthly, chiefly devoted to intelligence of the Scottish society for the conversion of the Jews.

CORRESPONDENCE.

SPIRITUAL CHURCH MEETINGS.

On receiving the Minutes I devoted some little time to the reading of the "sayings and doings" of my brethren. Reading the state from Hugglescote the following sentence struck me forcibly as being worthy of consideration. "Spiritual Church Meetings have been recently established among us, which promise to be useful." Spiritual Church Meetings—and I asked myself are not all church meetings spiritual?—are they not means of grace? Perhaps the reply would be, they ought to be so. Now I greatly fear, in these days of Go-a-headism, that the great majority of church meetings are anything but spiritual. A foolish and unscriptural spirit of independence and equality, which tramples upon all law and order, which refuses to submit to the authority of Christ, displays itself in the conduct of too many members who attend church meetings. Often ignorance takes the place of modesty, and we hear the youth, who but the other day took his place in the church, debating upon liberty and equality with all the volubility of a Frenchman. We must keep up with the spirit of the age, we must go a-head, exclaims the noisy declaimer, if we are to be anything in these days. I agree with the friends at Hugglescote; and it is high time that church meetings were restored to their scriptural character, to their primitive spirituality. There can be no doubt but that in apostolic times they were meetings for devotion, and not for debate; for instruction, and not for contention. If temporal business is to be transacted let it be done amidst the services of devotion, let such business be united with prayer and ministerial exhortation.

The minister, deacons, and older members of the church should discourage the talkers, reminding such of the apostles advice, "Be slow to speak, be swift to hear." I remember an anecdote, and as it bears upon the subject will relate it. "At a special church meeting where a large number of members had assembled, one of these choice spirits of the age became very forward and obtrusive; no music was to him so pleasant as the melody of his own sweet voice. He was borne with for some time, when at length a venerable member of the church rose, and fixing his dark penetrating eyes upon the dogmatic prater, while every eye in the place was fixed upon him, amid great stillness said,—

"Be slow to speak, be swift to hear,
Said the great Saint Paul,
But William S—— will always speak,
And never hear at all."

If we are to have Spiritual Church Meetings, as little secular business must be transacted as possible, for talking meetings will soon become disorderly ones, and if allowed to continue will soon become a curse instead of a blessing. The noisy, quarrelsome Church Meetings disgust the more quiet and pious members of the Church, and they will not attend them. How frequently do we hear, "Oh, I never attend church meetings, they are anything but profitable." Thus the minister is left to grapple with these noisy spirits as well as he can, till, jaded in spirit, he returns to his home sighing. To have New Testament church meetings let the church be careful that they do not appoint to the deacon's office any but godly men, men who feel for the pastor the strongest christian affection, and who possess an ardent attachment to the cause of Christ in that place where they are members. Never appoint men, however rich, without piety—men who never attend the prayer meetings of the church, and who never are seen at the week-evening lecture of the pastor. They are not spiritual men and ought not to hold office in a spiritual church meeting. When church meetings have so far degenerated that nothing but worldly business is transacted, that members can rudely insult the pastor and its aged officers, the sooner such a worldly society is broken up the better.

But we must go a-head; we must conform to the spirit of the age. When I hear such talk as this, I think of a ship at sea whose rudder is held by an unskilful hand, and whose ignorance and temerity will soon dash the gallant vessel on the rocks, and thus cause her to become a wreck, to the destruction of human life.

I shall feel obliged if the pastor of Hugglescote church will, through the medium of your pages, inform us of the character of those spiritual church meetings he has succeeded in establishing. BETA.

QUERY ON 1 PETER, III. 19.

DEAR SIR,—Would you, or some of your able correspondents, favour the writer with an explanation of the following passage,— "By which he also went and preached unto the spirits in prison." By so doing you will greatly oblige a young friend anxious for the truth.

OBITUARY.

REV. JOHN GREEN.—We regret to hear that this friend departed this life, after a severe and painful affliction, at Newcastle, on Tuesday, Sep. 14th.

Mr. Green was the son of Rev. J. Green, formerly minister at Long Whatton. He was one of the first students at the G. B. Academy, Wisbech; and when he left that Institution in 1817, became the minister at Barton Fabis, where he was ordained in 1821. Mr. Green removed from Barton to Norwich in 1823, and there, after some years, united with the Particular Baptists. He became the minister at Charles Street, Leicester, in 1842, and continued until 1847, when he resigned through ill health. In 1848 he took a pastoral charge at Newcastle-on-Tyne, where he continued until his death. Mr. Green was a minister of considerable talent, and in the early part of his career especially, was eminently useful; but being subject to occasional attacks of mental disease, his labours were repeatedly interrupted and his path rendered afflictive. He had many of the elements of a faithful and efficient minister of the gospel, and but for the calamitous affliction above alluded to, and its concomitants, would have been esteemed as a very distinguished servant of our Lord Jesus Christ. We doubt not he rests in peace. May the God of all grace support his bereaved widow and bless his children! We give this notice of our departed friend from our affectionate remembrance of his earlier and happier years, and doubt not that many of our readers will be grateful that we have not been unmindful of one who was at one period well known and cordially esteemed among our churches.—ED.

THOMAS SMITH, the subject of this brief notice, was baptized and became a member of the church of Christ, Prospect Street, Bradford, on the 1st of March, 1840; and to the period of his happy death, which took place July 29th, 1852, steadily maintained his christian profession and adorned the doctrine of his Saviour. He was remarkable for his diligence in business, and uniform cheerfulness and good temper. He had a very extensive acquaintance, and was universally respected for his uprightness and integrity as a man of business. In the church he was humble and retiring; not courting but shunning office, and always striving after the things which made for peace. He had served the church for some time as treasurer, and a few months ago, along with another brother, was unanimously elected to the office of deacon. But, alas! his work was nearly done. He was suddenly taken

ill, and after a fortnight's affliction, calmly fell asleep in Jesus.

During his illness, he remarked to a neighbour who visited him, that some people thought it was a hard thing for a shopkeeper to get to heaven, but he said he did not think so, for his conscience did not accuse him of having done wrong in his business. He had a good hope, and a strong faith. Paul's language he adopted as his own,—“I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness,” &c. On another occasion he remarked, “I do not see why we should not live without sin; for if we be tempted to do wrong a hundred times, it is no sin if we do not yield to the temptation; and the grace of Christ is sufficient to keep us.” He rested solely on the atonement of Christ, and found this gloriously sufficient. Often did he say, both when in health, and during his illness,

“Yonder is my house and portion fair;
My treasure and my heart are there,
And my abiding home,” &c.

From the beginning of his affliction, he had a presentiment that he should not recover, and therefore conversed with his beloved wife and children as one that was shortly about to leave them. He charged them not to fret—exhorted them to walk in his footsteps as far as he had followed Christ—and commended them to the Lord in whom he believed, in the hope of meeting them in heaven. His dear partner and six children mourn their loss, but they are not the only mourners. In the church there is a felt vacancy, which will not easily be again filled, and the world can but very poorly spare such citizens, who are as the salt of the earth, and as a city set upon a hill. His funeral was very numerously attended, and was a deeply affecting sight. His death was improved from “Blessed are the dead which die in the Lord,” &c.

May his partner and children and friends cling to the same gospel which made his life so peaceful and happy, and his death so triumphant and glorious, and at last live and reign with him amid the glories of the world that is to come.

“Happy soul thy days are ended,
All thy mourning days below;
Go by angel guards attended,
To the sight of Jesus go.
For the joy he sets before thee,
Bear a momentary pain;
Die to live a life of glory,
Suffer with thy Lord to reign.”

SARAH MURGATROYD, a member of the General Baptist church, Prospect-street, Bradford, calmly fell asleep in Jesus, June 24th, 1852, aged 24 years. From a child she was remarkably thoughtful, obedient and affectionate. When very young she became a scholar in the G. B. sabbath school, and ultimately a teacher, which office she sustained to the close of her life, with exemplary diligence and faithfulness.

She early sought the Lord and found him, and when about 15 years of age publicly put on Christ by baptism. Her piety was not of a doubtful character. Her love to the means of grace, both public and private, secured regular attendance, and her spirituality of mind gave a peacefulness and equanimity of temper and disposition which was admired by many.

Her last illness was very protracted. For nearly a year she was unable to attend her work, but her soul was kept in perfect peace. She murmured not. Christ was precious to her, and she desired to depart and be with him, which is far better. Her faith had firm hold on the atoning death of her Saviour, and she felt this an all-sufficient resting place, and could say, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me," &c. And so it was when death came: he had no power to alarm.

She had an overcoming faith,
Which cheer'd her dying hours;
And triumph'd o'er the monster death,
With all his frightful powers.

When unable to speak she waved her hand (a signal previously agreed upon,) in token of victory. She being dead yet speaketh to surviving friends and fellow-labourers, as to the loveliness, value and power of early religion. She was universally regretted. Her funeral was attended by a large concourse of the young people connected with the church and Sabbath school. Her death was improved by her pastor, from 1 Cor. xv. 55—57.

BETTY GUY, who for more than six years was a member of the G. B. church, Prospect-street, Bradford, was suddenly called to her rest on the 26th of July, 1852. Though for years she had been in feeble health, none anticipated that her end was so near. As a christian she was very conscientious and consistent, regular in attendance upon the means of grace when health permitted, and liberal according to her ability in supporting the cause. She painfully felt her imperfections and shortcomings, but humbly relied on an all-sufficient Saviour. Her end was peace. In her last moments she said she was getting nearer to the better country. "Precious in the sight of the Lord is the death of his saints."

INTELLIGENCE.

THE MIDLAND CONFERENCE met at Barton, Sep. 21st, 1852. The morning service was opened by Mr. Gill of Melbourne, and Mr. Pike of Derby delivered a practical and solemn discourse, founded on Dan. xii. 2, 3. The attendance was good. At a quarter-past two the Conference assembled for business. The attendance of friends from the neighbourhood was good, but of representatives small. Scarcely one half of the churches reported. From the reports given, it appeared that fifty-five had been baptized since the last Conference, and that fifty-five remained as candidates.

It was resolved,—1. That the churches be reminded of the importance of attending the quarterly meetings of the Conference, or of sending a written report.

The committee for the Birmingham case reported that they had placed the matter in the hands of the annual Association.

No report was presented from the deputation to Grantham.

2. That brethren Winks and T. Stevenson of Leicester, be a committee to advise with the friends at Northampton, and to report at the next Conference.

3. That this Conference behold with alarm the proposition to effect a legal desecration of the Sabbath, by opening the new Crystal Palace on that sacred day; and recommends the churches of the Connexion and the Sabbath-school teachers to memorialize the Queen, and to petition the two Houses of Parliament against the grant of a royal charter for opening that building on any part of the Lord's-day.

4. That the next Conference be at Wood Gate, Loughborough, on the last Tuesday in Dec.,—that Mr. Syme of Nottingham be the preacher, and that the subject be "What gives efficacy to the sufferings of Christ?"

5. That the thanks of the Conference be given to brother Pike for the impressive sermon delivered this morning.

Mr. Lewitt of Coventry preached in the evening.
J. LAWTON, Sec.

FORM OF A MEMORIAL to the Queen, and of a Petition to the Houses of Parliament, against the attempt to legalize the desecration of the Sabbath by a royal charter sanctioning the opening of the new Crystal Palace on the Lord's-day.

To the Queen's Most Excellent Majesty, the humble Memorial of [specify the persons and where assembling] sheweth,

That your Majesty's memorialists cannot behold, without alarm, any attempt to sanction the desecration of the christian Sabbath by royal or legislative authority.

Your memorialists, therefore, earnestly beseech your Majesty to refuse your royal sanction to a charter for opening on God's holy day, the new Crystal Palace as a place of public amusement, and thus withhold your Majesty's approbation from a measure which your memorialists fear would introduce a system that would render the Sabbaths of England days of folly and wickedness, like those of most neighbouring continental countries.

And your memorialists will ever pray.

This should be forwarded by post, under cover, open at each end, and inscribed,—

“Memorial to the Queen.

To the Right Honourable, S. H. Walpole, Home Secretary of State, London.”

PETITION.

To the Honourable the Commons [or Right Honourable the Peers] of Great Britain and Ireland in Parliament assembled, the humble petition of [here describe the persons as a church, congregation, or inhabitants of a place specified]

Sheweth,

That as christians and the friends of their country, your petitioners deprecate any measure that would give a legislative sanction to the desecration of that sacred day—the christian Sabbath. They would therefore regard it a great evil for a royal charter to be granted sanctioning the opening of the new Crystal Palace as a place of public resort and amusement on God's holy day; and they implore your Honourable [to the Peers, Right Honourable] house to exert your powerful influence to prevent the grant of a charter so wicked in principle, and likely to prove so disastrous in its effects.

And your petitioners will ever pray.

Petitions go free by post, if under 6 oz. in weight, under cover, the ends open, and the word *Petition* written on the outside, in addition to the address.

ANNIVERSARIES.

LONDON, NEW CHURCH STREET. *Anniversary Services, and Testimonial to Dr. Burns.*—On Lord's-day, Sept. 19th, the anniversary sermons on behalf of the chapel were preached by the pastor, Dr. Burns. The subjects were 2 Sam. xxii. 36, and Psalm xxix. 2. On the Monday evening the annual tea-meeting was held, when a large and interesting company were gathered. After tea it was stated that during the year the mortgage debt of the chapel had been reduced from £900 to £600 besides upwards of a hundred pounds having been expended in thoroughly painting and repairing the chapel. The meeting was rendered especially interesting by the presentation of a Testimonial to Dr. Burns. This consisted of a handsomely framed piece of vellum bearing the following inscription, and to which was annexed the names of all who had contributed to it.

“A Testimonial of Christian esteem, affection, confidence and cordial sympathy, presented to

THE REV. J. BURNS, D.D.

To meet the legal expenses of one of the most flagrantly wicked prosecutions recorded in the annals of jurisprudence, and which in their result brought signal disgrace and discomfiture upon all who engaged in it: and rounded through an all-wise and benignant Providence to the untarnished honor and perfect vindication and triumph of Dr. Burns, Sep. 20th, 1852.”

The sum total contributed was £111 14s, which not only paid the entire of the legal expenses of the trials but also supplied a small purse which was handed to Dr. Burns. Addresses were delivered on the occasion by the Rev. G. Davis, Congregationalist; Rev. J. Blake and E. Harris, Baptists; and Messrs. Balfour, Wilson, Ashdown and Soane of the church.

Dr. Burns having acknowledged the testimonial, and the meeting having given praise to the Author of all good, separated, much delighted, and we hope profited, by the exercises of the occasion.

From Friends of Dr. Burns, not of his congregation or Denomination.

	£ s. d.
Messrs. Van Sandau and Cunningham	7 12 0
Miss E. A. Colquhoun	5 0 0
J. Eaton, Esq., Bristol	3 0 0
E. Thomas Esq., Bristol	2 0 0
Geo. Hitchcock, Esq.,	2 0 0
Mr. West	2 0 0
Miss R. Sturges	2 0 0
W. Janson, Esq	2 0 0
R. Barrett, Esq., Croydon	2 0 0
G. W. Harrison, Esq., Wakefield	2 0 0
J. Sturge, Esq., Birmingham	2 0 0

	£	s	d
Friends at Chesham	1	13	0
Mrs. Carlile, Dublin	1	0	0
John D. Bassett, Esq	1	0	0
T. Corah, Esq., Leicester ..	1	1	0
M. Foster, Esq., Huntingdon..	1	1	0
T. Bignold, Esq., Norwich ..	1	1	0
J. S. Buckingham, Esq.	1	1	0
John Cassell, Esq	1	1	0
J. Kaye, Esq	1	1	0
Robert Warner, Esq	1	0	0
R. Barrett, Jun., Esq	2	0	0
J. T. Pritchett, Esq	1	0	0
S. Bowley, Esq.	1	0	0
R. Charleton, Esq., Bristol ..	1	0	0
Mr. John Bennett	1	0	0
W. Collins, Esq	1	1	0
Mr. M. Burns	1	0	0
Mr. McCurry	1	0	0
Mr. A Binns	0	10	0
Mr. Place	0	10	0
Sir C. Eardley Eardley	0	10	0
Dr. Lovell	0	10	0
Mr. John Davies	0	10	0
Rev. W. W. Robinson, M.A.	0	10	0
Mr. Campbell	0	10	0
Mr. Smithies	0	10	0
Mr. Bowron	0	10	0
Rev. W. A. Blake	0	10	0
Miss E. Moreton	0	10	0
J. T. Tyler, Esq.	0	10	0
Mr. Totterdell, Portsea	0	10	0
Mr. J. Kennedy	0	10	0
Mr. Nodes	0	10	0
Rev. J. H. Blake	0	5	0
Mr. H. C. Wilson	0	5	0
Mr. Tindall	0	5	0
Miss. M. Moreton	0	5	0
Mr. Purkiss	0	5	0
Rev. G. Hall	0	2	6
Mr. Prebble	0	2	6
Mr. Haddon	0	2	6
Mr. Bailey	0	2	6
Mr. Tressidder	0	2	6
Mr. E. Griffiths	0	2	6

From Friends in the General Baptist Denomination.

Rev. T. Mathews and friends at Boston	3	0	0
Messrs. Reed and Wherry and Friends at Wisbech	2	0	0
R. Pegg, Esq. Derby	2	0	0
W. Stevenson, Esq., ditto	1	0	0
T. Hemsley, Esq. Melbourne ..	1	0	0
Mr. Geo. Wilkins and Son, Derby	1	0	0
J. Garrett, Esq. Chesham	1	0	0
Mr. J. Brooks, Leicester	1	0	0
Rev. A. Syme, M.A. Nottingham	0	12	0
Mr. Kiddall and Friends, Louth	0	10	0
Friends at Halifax	0	10	0
Rev. R. Ingham and Friends, Louth	0	6	0
Rev. G. Judd	0	5	0

From Friends in Dr. Burns' Church and Congregation.

	£	s	d
Miss Bloom	7	0	0
Friends, by do	2	0	0
A Friend to Moral Courage ..	5	0	0
Mr. and Mrs. A. and Nieces ..	5	10	0
Mr. Hawkins	2	0	0
Mr. Stimpson	2	0	0
G., E. W., D. B., (a Filial Offering)	1	11	6
Mr. and Mrs. Balfour	1	1	0
A Lady, by Mrs. Kaye... ..	1	0	0
Mr. and Mrs. Williams	1	0	0
Mr Jas. Willson	1	0	0
Mr. Bulley	1	0	0
Mr. Soane	1	0	0
Mr. Hadkinson	1	0	0
Mr. Gifford	1	0	0
A Friend	1	0	0
Mr. Read	1	0	0
Mr. A. Ingham	0	10	6
Mr. Jacob	0	10	0
A. M.	0	10	0
Mr. Ashdown	0	6	0
Lieut. Strettell	0	5	0
Mrs. Saville	0	2	6
Mr. Stilwell	0	2	6

TESTIMONIAL CASH ACCOUNT, SEPT. 20, 1852.

CR.	
By Subscriptions received ..	£111 14 0
DR.	£ s d
By the Legal expenses, Solicitor, Counsel, &c., &c.	97 12 0
Short-hand Writer, Advertisements, Postage Stamps, &c.	7 15 0
Testimonial Frame, &c., &c.	0 15 0
	106 2 0
Surplus presented in a Purse to Dr. Burns	5 12 0
	£111 14 0

LEEDS, *Coll Lane.*— On Lords-day, Aug. 15th, our anniversary sermons were preached; in the morning by our minister, the Rev. J. Tunnicliff, and in the evening by the Rev. W. Hudswell, minister of Salem Chapel, Leeds. On the following evening a public tea-meeting was held in the chapel, at which our minister presided. Addresses were delivered by the Rev Thomas Horsefield of Bradford, and by several other ministers and friends of different denominations in the town. The proceeds amounted to £19 17s 10d.

In taking a review of the past year we desire to cherish a deep feeling of gratitude to the Great Head of the church for the

peace and happiness that has existed amongst us as a church, and also for the prosperity that has attended the efforts put forth for the good of his people and for the salvation of immortal souls. In addition to our regular weekly evening lecture at the chapel, as well as the regular prayer and experienced meetings, our minister and two or three of our young preachers are regularly engaged at several weekly cottage preaching stations, through which medium we are not only earnestly seeking the salvation of sinners, but also to hold forth and disseminate the endeared doctrines of the General Baptist Connexion, which we are convinced only want making more fully known in this populous town to be more generally believed. Our church at present numbers 103 members, and the Sabbath school about 100 scholars; but we hope soon to see the Sabbath school in a better position. We have a Mutual Improvement Society, which numbers upwards of 120 members, who meet four evenings weekly for the purpose of receiving instruction in reading, writing, grammar, and mathematics. At our last church meeting, representatives were unanimously appointed to visit the Yorkshire Conference, for the purpose of making application for admission thereto. "Not unto us, O Lord, but unto thy name be the praise." H. A. L.

SMALLEY.—Sep. 12th. we had our annual Sabbath School sermons, when the Rev. Dr. Perrey, of Derby, in two beautiful and animating sermons, most ably advocated its claims. Congregations good, and collections nearly £6. J. C.

NETHERSEAL.—On Sunday, Aug. 29th, 1852, two admirable and deeply-impressive sermons were preached by the Rev. J. G. Pike of Derby. The congregations were good and attentive. Collections amounted to the liberal sum of £10.

SALFORD, *Zion Chapel, Broughton Road.*—On Lord's-day, August 15th, two sermons were preached by Rev. Dr. Burns of London, on this occasion, to numerous and respectable congregations, particularly in the evening, when collections were made in aid of the funds, rather exceeding the amount collected last year. R. G. B.

HATHERN.—The anniversary services were held here on Lord's-day, Sep. 12th, when sermons were preached by brethren Goadby and Marshall of Loughborough. A tea-meeting was held on the following evening, brethren Bromwich, Marshall, Baldwin, Stapylton, &c., delivered addresses. It is pleasing to report that

£130 have been paid off the debt since the opening.

STALYBRIDGE.—The annual tea meeting was held in the school rooms connected with the chapel, Aug. 23rd, 1852, when a goodly number sat down to tea. After tea the meeting was addressed by the minister and several other brethren. A week or two before the meeting a friend, (not a member of the church,) offered to give £5 if the church and congregation would raise £50. The friends took up the challenge with a good spirit, and raised, together with the proceeds of the meeting, the sum of £56 12s 9½. This money goes towards liquidating the debt on the chapel and school rooms. The friends returned home greatly encouraged. May he who is King in Zion, send us peace and prosperity.

AMICUS.

ILKESTON.—On Lord's day, Aug. 22nd, 1852, two sermons were preached in the Baptist chapel, Ilkeston, by the Rev. C. Springthorpe, minister of the place, when collections were made to defray the expenses of repairing and painting the chapel. On the following Monday evening a tea meeting was held, to commemorate the fifth anniversary of the labours of our minister, when addresses were delivered by the Revds. C. Springthorpe, C. Hargreaves, (Indep.); W. Carthy, (P. M.); and Messrs. Stapleton and Wilkinson. Several pieces of sacred music were sung by the choir. After a vote of thanks to the ladies, the speakers, and singers, the meeting separated. G. S. W.

BAPTISMS.

BRADFORD, *Prospect-street.*—On Lord's-day, Sep. 5, 1852, seven persons were baptized, and the same day added to the church. Two of them are mothers of large families. "May the Lord bless them and keep them," &c.

SALFORD, *Zion Chapel, Broughton-road.*—On Lord's-day, 29th instant, after an eloquent sermon delivered by Rev. Dawson Burns, from Acts xvi. 14—"Whose heart the Lord opened," the ordinance of baptism was administered to one female, in the presence of a numerous congregation, who appeared to be deeply impressed with the ordinance, after listening with great attention to the sermon. R. G. B.

NORTHALLERTON AND BROMPTON.—On Lord's-day, Sep. 5, we had a refreshing season from the presence of the Lord. In the morning Mr. Stubbings, our pastor, preached from Acts viii. 36, and baptized one female at Brompton. In the afternoon Mr. Pearson of Bedale preached a good sermon at Northallerton, from Psa. lxxxvi. 9. In the evening our pastor

preached at Brompton, from 1 Thess. v. 6, and publicly received the newly-baptized into the church. It was a soul-refreshing opportunity. There are others we expect will soon be baptized and united with the church. T. H.

LEEDS, *Call Lane*.—On Tuesday evening, Sep. 7th, the ordinance of believers' baptism was again administered by our minister, to seven persons, five of whom, along with two others, were received into church fellowship on the following Lord's-day evening, previous to partaking of the Lord's-supper.

SMALLEY.—Aug. 29, after an excellent sermon by our esteemed friend Springthorpe of Ilkeston, five females and one male obeyed the Saviour's divine command by being baptized in his name; two of these were from our branch at Tagg Hill; and in the afternoon were received into the church by giving the right hand of fellowship. J. C.

ILKESTON.—On Lord's-day, August 1st, 1852, after an address by brother Barton, five persons were baptized at Ilkeston, after which the Lord's-supper was administered by our esteemed minister, brother Springthorpe, and the newly-baptized received the right-hand of fellowship. May they be faithful unto death, that they may receive a crown of life.

CONVERSIONS TO BAPTISM.—More than a hundred and fifty pædobaptist ministers have become Baptists in the United States within the last year and-a-half.

ORDINATIONS.

BURNLEY, *Ænon Chapel*.—On Lord's-day, Aug. 29th 1852, two excellent sermons were preached on behalf of our Sabbath-schools, by the Rev. J. J. Owen, of Sabden, formerly of Castle Donnington. The congregations were large. In the evening the chapel was quite full, and the collections amounted to upwards of £44.

On the following evening, Aug. 30th, the Rev. J. Batey was publicly recognized as pastor, and several brethren were ordained to the office of deacon. The services were of a solemn and interesting character. The Rev. R. D. Wilson commenced the services by reading appropriate portions of scripture and prayer. Mr. Batey referred to his former settlement in Burnley-lane, and as he had on that occasion given a confession of faith, this formality was dispensed with, but he expressed his unaltered conviction of the truth and importance of all the fundamental principles of the doctrine of Christ. After referring to the call of the church to return to Burnley, and to the election of the brethren

being ordained as deacons, Mr. Owen presented the recognition and ordination prayer. The Rev. E. Bott of Heptonstall Slack delivered a very appropriate address to the deacons, and Mr. Owen addressed the church and congregation. A few suitable verses were sung at intervals. The Rev. D. D. Evans concluded with prayer, and the meeting separated. "Peace be within thy walls, and prosperity within thy palaces."

REMOVALS.

REV. T. BARRASS.—On Monday last, Aug. 30, a public meeting was held in the Baptist chapel, Holbeach, in consequence of the removal of the Rev. T. Barrass, minister of the place, to Peterboro'. At 5 o'clock a large number of friends sat down to tea; after which interesting and impressive addresses were delivered by several ministers and friends. In the course of the meeting, a very handsome copy of Bagster's *Miniature quarto* (reference) Bible was presented to Mr. Barrass, by the teachers of the sabbath school, as a testimonial of their gratitude and esteem. A very elegant copy of Adam Clarke's *Commentary on the Holy Scriptures*, in six volumes, bound in morocco, with gilt edges, was also presented, containing the following inscription:—

"The Rev. Thomas Barrass having resigned his ministerial connection with the Baptist church at Fleet and Holbeach, these volumes were presented to him by a number of the members and friends as an expression of their esteem."

REV. E. BOTT terminates his pastoral connection with the church at Heptonstall Slack, Yorkshire, in the beginning of October. The ill-health of Mrs. B. is the main cause of our brother's determination to leave this hilly region.

MANCHESTER.—We regret to state that our much esteemed-pastor, Rev. M. Shore, has relinquished his charge over us, and is under the necessity of removing from Manchester, (by the advice of his physician) on account of the failure of his health. We trust and pray that his dispensation of Divine Providence may be overruled for our good as a church, which is again left as sheep without a shepherd, and that his health may shortly be restored, and his life prolonged, so that he may yet be permitted to hear of the prosperity of the cause for which he has laboured, and which, if now assisted by the Connexion, we trust will become a considerable part of the Redeemer's church. Brethren, we would solicit a share in your sympathy and prayers, both on our own and late minister's account, who for a season is obliged to cease from preaching. B. R. S. M.

VARIETIES.

THE LATE DUKE OF WELLINGTON.—The death of this very distinguished man, on Tuesday, Sep. 14, has supplied the newspapers with a very fruitful topic. His extraordinary career as a military commander, from the Indian wars to Waterloo; his wonderful skill, and his extraordinary successes; his career as a statesman, and his character have been the subject of lengthened remark in all the leading papers of the world. Certainly a more distinguished person has not lived in our time; and never in this country one who for so long a period as a public character has secured so large a share of public and general confidence and esteem. The highest honours that this country could confer on a subject, and that any foreign courts could give to one not a subject, were lavishly heaped upon him. He not only bore them without ostentation, but secured from the general body of the people of all classes an unparalleled amount of esteem. His military achievements greatly affected the destiny of nations both in the eastern and western world; and his name will be held in honour through generations yet to come. Though a warrior by profession, he was a friend of peace; and though a successful general, he was not naturally or by habit void of tenderness and charity. May the time soon come when such men will cease to be needed! The Duke was in his 84th year.

AUNT PHILLIS'S CABIN; or Southern Life as it is:—This is the title of a book recently published in America, by a Mrs. Eastman, which has not yet appeared in an English dress. It is written professedly in reply to "*Uncle Tom's Cabin*." The *Athenæum* of Sep. 18th says: "Mrs. Eastman is dogmatic and decisive. She talks of 'the Northerner' with a freedom and a vehemence that would suggest nothing but gunpowder and the bowie-knife to the more peppery spirits of the other sex. In a long preface to her story, she defends slavery against all assailants as 'God's own institution'; and in a still longer appendix she derides and denies all the facts and points brought forward in Mrs. Stowe's narrative. Of course Mrs. Eastman has no such slave-owner to show in her *corps de ballet* as Legree; because, as she says, no such monster ever lived, except in the person of the Northern professor, who murdered his creditor for a mere matter of money! The slaves are weak, a little lazy, and more than a little given to strong waters; and their owners are uniformly mild, affectionate, and indulgent." With

Mrs. Eastman slavery is all bedecked with flowers and besprinkled with rose-water. With her it is a beautiful and interesting thing to be a slave; and the worst that can happen to a quadroon or a negress, is to gain her freedom. Susan, one of the figures of her story, listens to the Abolitionist, and gets entrapped into personal liberty; but, repenting thereof, she begs to be made a slave again, when her mistress makes an example of her, and refuses to take her back! In conclusion, the *Athenæum* says:—"Mrs. Eastman means to put in a good word for the lords and masters of the South; but her non admissions and suggestions support, in a remarkable manner, the conclusions which, on this side of the Atlantic, most people would draw from the perusal of such works as '*Uncle Tom's Cabin*.'"

JEWS' RESTORATION TO PALESTINE.—A meeting on the subject of restoring Palestine to the Jews took place on Wednesday evening, Sep. 15th, at the Mechanics' Institute, Gould Square, London. The utmost good-will, zeal, and unanimous attachment to the cause prevailed. A resolution was unanimously adopted, declaratory of the importance of the subject; and after some discussion, the meeting was adjourned, preparatory to convening an early public meeting of the friends of the cause, to adopt the most expedient means for the accomplishment of this holy cause. A liberal subscription was entered into.—*Jewish Chronicle*.

NO PENNY NO PATERNOSTER.—Miss Martineau is writing a series of letters to the *Daily News*, descriptive of the present state of Ireland and its population. One of these is devoted to the Catholic priests, of whom she reports very unfavourably. "We find," she writes, "from universal testimony—that it is a settled thing in the popular mind that the 'priest is no good where there is no money.' Everybody acts on the certainty that it is useless to send to the priest unless the fee is ready. Again, the fee must be ready if by any conceivable means it can be scraped together; and for purposes incessantly recurring. A peasant would never think of using a chair, or other article of furniture, till it had been blessed by the priest; which blessing costs half-a-crown. There is scarcely an incident in life in which the priest, and consequently his fee, is not mixed up; and we are unable to learn what the priest does beyond such paid services as these. He is the police-man of his church; and it does not seem clear what he is besides."

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

At a recent meeting of the Committee held in Baxter-gate chapel, Loughborough, it was announced that severe and long-continued illness renders it absolutely necessary for Mrs. Buckley to visit England.

Agreed unanimously, "That it being necessary for Mrs. Buckley to return to England, the Committee cordially invite Mr. Buckley to accompany her hither."

Mrs. Lacey's arrival announced.— "The Committee desire to express their satisfaction and thankfulness for the arrival of Mrs. Lacey and her family in this country."

Missionaries wanted.—The Society now much needs additional missionaries for India; the Committee therefore earnestly recommend the churches of the Connexion, and other friends of the Mission, to make it a subject of special prayer that the Lord would raise up suitably qualified and devoted men, and prompt them to engage in the missionary work.

Should Mr. Buckley return for a time to England it was arranged that Mr. Stubbins should remove to Cuttack.

BRITISH CONNEXION WITH JUGGERNAUT, &c.

Two subjects of especial interest call for watchful attention during the forthcoming parliamentary discussions on the renewal of the East India Company's Charter. The first relates to the government connexion with idolatry in India. Considerable progress has, indeed, been made in the severance of this alliance. Many thousands of temples in all parts of India, especially in the Madras presidency, have been given over to the officiating priests, or to trustees in whom has been vested the management of the temple revenues. Obstacles have, however, arisen in the way of an entire separation from the great Idol of Orissa. Some time ago a draft of an Act was published in the *Calcutta Government Gazette*, for its achievement; but that act has not passed the legislative council. Delays have interposed, while some local authorities have represented to the Board of Directors

that the Government of India is bound *for ever* to act as the fiscal of Juggernaut, to see that the idol's table is duly served, and his wooden body properly clothed.

The *everlasting* nature of this bond is a sheer absurdity. While the government of India enriched its proprietary with the proceeds of the pilgrim tax, it was only due to the brahmins interested in the idol that he should be decently kept. But the company has relinquished the tax, and there is no reason whatever why the property of Juggernaut should not be committed to the charge of his votaries as has already been done in so many instances for his compeers.

The other subject is one that has, or may have, an important influence on all missionary operations. It is well known that the church of England, represented by several bishops and chaplains, has no establishment in India. The missionaries of the church Missionary and Propagation Societies stand on precisely the same basis in relation to the government as those of any other society. No particular privilege attaches to them as clergymen of the English establishment; while the duties of the bishop and chaplains, paid for by the East India Company are confined to the military and civil services. Not content with this position, Bishop Wilson has made several attempts to obtain a territorial division and jurisdiction in his diocese: hitherto without success. It forms, however, an especial topic of inquiry in the Commons' committee. An "ecclesiastical provision for the diffusion of Christianity" seems to be an object that the Derby ministry will attempt to realize: or an endeavour be made to identify the progress of church missions in India with a state provision and governmental influence and power. Up to the present time no aid in the advancement of Christianity has ever been given, with very rare exceptions, by the Company's chaplains. Missions in India from first to last have been voluntarily undertaken, and voluntarily carried on. "But if," says the editor of the *Friend of India*, "it be intended, by the introduction of this topic of inquiry, to invest the 'ecclesiastical' functionaries of government with a missionary character, and place missionary operations, by a parliamentary enactment, under episcopal jurisdiction and superintendance, we have no hesitation in saying that it will be a disastrous innovation; it will mix up the state with schemes of evangelization, and create unnecessary alarm, if not dissatisfaction; it will make more hypocrites than christians; and it will seriously interfere with the pious

and independent efforts of the numerous missionaries not of the church of England now engaged in the field, and thus paralyze the efforts of the Christian world for the conversion of the heathen."

The friends of missions will have need to watch unceasingly the the stealthy steps of this adversary to purely Christian voluntary endeavour. *Bap. Mag.*

IDOLATROUS WORSHIP OF CAPTAIN COOK BY THE SANDWICH ISLANDERS.

THE Poet Cowper, in one of his letters addressed to the Rev. John Newton from Olney, dated October 9th, 1784, after referring to the amusement and instruction he had derived from the journal of Cook's last voyage, makes the following impressive remarks on the deplorable circumstances connected with the death of the illustrious navigator:—

"God is a jealous God, and at Owhyhee the poor man was content to be worshipped. From that moment the remarkable interposition of Providence in his favour was converted into an opposition that thwarted all his purposes. He left the scene of his deification, but was driven back to it by a most violent storm, in which he suffered more than in any that had preceded it. When he departed, he left his worshippers still infatuated with an idea of his godship, consequently well disposed to serve him. At his return, he found them sullen, distrustful, and mysterious. A trifling theft was committed, which, by a blunder of his own in pursuing the thief after the property had been restored, was magnified to an affair of the last importance. One of the favourite chiefs was killed, too, by a blunder. Nothing, in short, but blunder and mistake attended him, till he fell breathless into the water, and then all was smooth again. The world, indeed, will not take notice, or see that the dispensation bore evident marks of Divine displeasure; but a mind, I think, in any degree spiritual, cannot overlook them."

Hayley, the biographer of Cowper, in a note appended to the letter from which the foregoing extract is taken, expresses his conviction that the writer must have "utterly misapprehended the behaviour of Captain Cook in the affair alluded to." But gratifying as it would be to rescue the memory of the distinguished navigator from the deep reproach of allowing himself to receive Divine honours from the savage islanders by whom his life was afterwards sacrificed, the lamentable facts of the case appear to rest on evidence that removes every ground of dispute.

From the *Reporter*, a semi-annual publication, conducted by our Missionaries in the *Samoa Islands*, we extract the following

article on the subject:—

Not long since, a lady well known in the literary world inquired of us, whether or not it has been established as a fact, that Captain Cook, previous to his death, submitted to have Divine honours paid him by the natives of the Sandwich Islands. We, of course, can only refer to what has already been published by those who have possessed the best means of ascertaining the truth of what has been alleged against this great navigator.

"As the interesting works of the Rev. Sheldon Dibble and Mr Jarves are but little known in England, we make no apology for quoting the passages referring to the event:—"

"On the day of his arrival, Cook was conducted to the chief *heiau* (temple), and presented, in great form, to the idols. He was taken to the most sacred part, and placed before the principal figure, immediately under an altar of wood, on which a putrid hog was deposited. This was held toward him, while the priest repeated a long and rapidly enunciated address; after which, he was led to the top of a partly decayed scaffolding. Ten men bearing a large hog and bundles of red cloth, then entered the temple, and prostrated themselves before him. The cloth was taken from them by a priest, who encircled Cook with it in numerous folds; and afterward offered the hog to him, in sacrifice. Two priests, alternately and in unison, chanted praises in honour of Lono (their principal god); after which, they led him to the chief idol, which, following their example, he kissed.

Similar ceremonies were repeated in another portion of the *heiau*, where Cook, with one arm supported by the high priest, and the other by Captain King, was placed between two wooden images, and anointed on his face, arms, and hands, with the chewed kernel of a coccoanut wrapped in cloth. These disgusting rites were succeeded by drinking *awa*, prepared in the mouths of attendants, and spit out into a drinking vessel; as the last and most delicate attention, he was fed with swine-meat which had been masticated for him by a filthy old man.

No one acquainted with the customs of Polynesia could for a moment have doubted that these rites were intended for adoration. Captain King, in his account of this affair, only surmises that such may have been the intention; but affects to consider it more as the evidence of great respect and friendship. The natives say, that Cook performed his part in this heathen farce without the slightest opposition. The numerous offerings, the idols and temples to which he was borne, the long prayers, recitations, and chants addressed to him, must have carried conviction to his mind that it was intended for religious homage, and the whole ceremony a species of deification or consecration of himself. If this

were not enough, the fearful respect shown by the common people, who, if he walked out, fled at his presence, or fell and worshipped him, was sufficient to have convinced the most sceptical mind. What opinion then can be entertained of a highly gifted man who could thus lend himself to strengthen and perpetuate the dark superstitions of heathenism? The apology offered was, the expediency of thus securing a powerful influence over the minds of the islanders, an expediency that terminated in his destruction. While the delusion of his divinity lasted, the whole island was heavily taxed to supply the wants of the ships, or contribute to the gratification of their officers and crews, and as was customary in such gifts, no return expected. Their kindness, and the general jubilee which reigned, gave a most favourable impression of native character to their visitors. Had their acquaintance with the language been better, and their intercourse with the common people more extensive, it would have appeared in its true light, as the result of thorough despotism. On the 19th, Captain Cook visited another *heiau*, or, more properly, a residence of the priests, with the avowed expectation of receiving similar homage; nor was he disappointed. Curiosity and a desire to depict the scene seemed to have been his motives in this case, for he took an artist with him, who sketched the group. Ever afterward, on landing, a priest attended him, and regulated the religious ceremonies which constantly took place in his honour. Offerings, chants, and addresses, met him at every point. For a brief period he moved among them an earthly deity, observed, feared and worshipped."—*History of the Hawaiian Islanders*, by J. J. Jarves, Esqr. 3rd Ed., pp. 59, 60.

"Captain Cook allowed himself to be worshipped as a god. The people of Kealakeakua declined trading with him, and loaded his ship freely with the best productions of the island. The priests approached him in a crouching attitude, uttering prayers, and exhibiting all the formalities of worship. When he went on shore, most of the people fled for fear of him, and others bowed down before him with solemn reverence. He was conducted to the house of the gods, and into the sacred inclosure, and received there the highest homage. In view of this fact, and of the death of Capt. Cook, which speedily ensued, who can fail being admonished to give to God at all times, and even among barbarous tribes, the glory which is his due? Capt. Cook might have directed the rude and ignorant natives to the great Jehovah, instead of receiving Divine homage himself. If he had done so, it would have been less painful to contemplate his death.

I shall speak here of the death of Capt. Cook, as it develops some traits of the heathen character, and the influence under which the heathen suffers from foreign intercourse.

After Capt. Cook had thoroughly recruited his ship, he put out to sea; but after a day's sail, he found that one of his masts was defective, and returned to refit it. On his return, the people were friendly, but not so cordial as before. An uneasiness existed in the minds of the natives, from the loss of provisions, bestowed without compensation, and on account of the alienation of their wives, occasioned by the protracted stay of the ship's crew. There was then a sensitiveness which bordered on hostility, and needed only a fit occasion to become so.

Some men of Capt. Cook used violence to the canoe of a certain young chief, whose name was Palea. A skirmish ensued, and Palea was struck with the paddle of a canoe, and levelled with the ground. Soon after, Palea stole a boat from Capt. Cook's ship. The theft is imputed to revenge. Capt. Cook commanded Kalaniopu, the king of the island, to make search for the boat, and restore it. The king could not restore it, for the natives had already broken it in pieces to obtain the nails, which were to them the articles of the greatest value.

Capt. Cook came on shore with armed men to take the king on board, and to keep him there as security till the boat should be restored. In the meantime, a canoe came from an adjoining district, and passed near the ship. In the canoe were two chiefs of some rank, Kekubaupio and Kalimu. From some misunderstanding, not distinctly known, the canoe was fired upon from the ship, and Kalimu was killed. Kekubaupio made the greatest speed till he reached the place of the king, where Capt. Cook also was, and communicated the intelligence of the death of the chief. The attendants of the king were enraged, and showed signs of hostility; but were restrained by the thought that Capt. Cook was a god. At that instant, a warrior, with a spear in his hand, approached Capt. Cook, but not in a hostile attitude; but Capt. Cook, from the enraged appearance of the multitude, was suspicious of him, and fired upon him with his pistol. Then followed a scene of confusion, and in the midst of it, Capt. Cook struck a certain chief with his sword whose name was Kalaimanokahoo-waha. The chief instinctively seized Capt. Cook with a strong hand, designing merely to hold him, and not to take his life, for he supposed him to be a god. Capt. Cook struggled to free himself from the grasp, and was thrown upon the earth. As he fell, he uttered a groan, and the people immediately exclaimed, "He groans! he is not a god!" and instantly slew him. Such was the melancholy death of Capt. Cook."—*History of the Sandwich Islands*, by S. Dibble, pp. 27—31

"Painful though it be to entertain the idea of an enlightened man so to degrade himself, yet the evidence is too clear to admit of a doubt. It could arise from no mistake, on

his part, as to the meaning of such ceremonies. He was not so ignorant of the language, nor of the customs of the natives, as to make him misunderstand the intentions of those who offered the gifts. If so, how like to one of old: "The people gave a shout, saying, It is the voice of a god, and not of a man; and immediately the angel of the Lord smote him, because he gave not God the glory."—*Missionary Magazine*.

EXTRACTS FROM THE JOURNAL OF A MISSIONARY IN BERLIN.

Progress of a Jewish Inquirer, and his Difficulties.

May 1st.—H—ng seems changed in character. He visits me more frequently than formerly. To day he seemed to listen with eagerness while I spoke of the way of salvation. He is well acquainted with the Old Testament and the Talmud, and now reads the New Testament attentively. His sickness has, I trust, been the means of leading him to seek more earnestly after salvation. Jehovah's ways are wonderful, and their end glorious!

8th.—H—ng came to day. He stated the following case, and wished to have my advice:—A Jew had sought from him instruction in the Talmud, and offered for his services dinner and supper; and as he could not earn more by his trade than procured the necessaries of life, he might by this means save money to enable him to go to England, be baptized, and live as a Christian. I told him that if he wished to show the way of life according to the Scriptures, he must refuse the offer. That if he confirmed another man in that which was untrue, and which he himself had set aside, he would act jesuitically. He resolved to decline the offer. I exhorted him to place his confidence in God, who would provide what was needful for him.

11th.—As H—ng cannot be baptized here on account of his family, he again intimated his wish to go to England,

29th.—BERLIN. I received to day a letter from H—ng, written in Hebrew, of which the following is a translation:—

"MOST ESTEEMED SIR,—I have already informed you that by the grace of God I have arrived at the conviction that Jesus of Nazareth is the son of David—the King Messiah—the Righteous, by whom grace comes to the whole world—by whose blood we are redeemed from condemnation and hell, to which, by the sin of Adam and our own, we tend. He is the true Shepherd of whom the prophet speaks as sold for 'thirty pieces of silver; the KING JEHOVAH, of whom Hagar says, 'Thou God seest me,' (Gen. xvi. 13); the GOD ANGEL JEHOVAH who appeared to Gideon; the third person of the Trinity, the living WORD, in and through whom the world

was created, as may be seen in the history of creation in the beginning of the word of God, and throughout the Old Testament; the Son of God and of the Virgin (Is. vii. 14), to whom God says in the second Psalm, 'Ask of me;' in short, we get this only heavenly ladder by which we may come to our heavenly Father. . . . By the grace of our Saviour I am convinced of my sins, and desire to be washed from them by the blood of Jesus.

But as I am hounded by many hindrances through the Jews, and as being a stranger and without a passport, they may get me sent away by the police, I went to Dr. Craig and requested him to assist me in getting to a country where I could follow the voice of my Lord. He wrote to a friend in Ireland, but without success. I now turn to you with my petition, perhaps you may be able to help me get to England or some other country to be a Christian and live by cigar-making. Have mercy upon my poor soul—my way is uncertain. If death take me away now I would never see the promised land of eternal life. The Saviour will surely bless you for it in this life, and in the other. And I shall be ever thankful."

VISIT TO BERLIN.

Christian Jews Uniting for Missionary Work.

18th.—I set out for Berlin, where by the help of God, I arrived the same day.

12th.—I visited the bookseller, Low, a consistent Christian Jew. He and his wife rejoiced to see me. According to the desire of other Jewish converts, Low said we must make arrangements for the formation of a society for Jews and proselytes.

29th.—To day I had a conference with several Christian Jews. A UNION was formed to aid inquirers by instruction, and give support, if necessary. Meetings for scripture reading and prayer are contemplated, and visitation at the houses of the Jews. We resolved to commence operations on the 4th, of next month (June).

Jews hearing the Gospel.

24th.—Yesterday I had among my auditors, at Mr. Lehman's chapel, three Jews. They all seemed attentive. One of them called on me to day, but would not give me his name. He entered into conversation about the sermon I had preached from Is. xi. He promised to return.—*Friend of Israel*.

MISSIONARY ANNIVERSARY.

LOUGHBOROUGH, *Wood-gate*.—The annual sermons were preached at this place for the benefit of the mission on Lord's-day, Sep. 19; and the public meeting was held on the evening following. The speakers were, Revds. J. G. Pike, J. Lawton, J. Goadby, J. Thomas, and E. Stevenson. Collections at the anniversary upwards of £9.

THE
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[NEW SERIES.

COUNSELS FOR THE FUTURE,

AS CONTAINED IN THE ADDRESS OF REV. J. G. PIKE, AS CHAIRMAN OF THE
ANNUAL ASSOCIATION, AT LOUTH.

(Continued from page 406.)

WHILE we love our Connexion, and earnestly recommend the cultivation of attachment to its interests, this is done, not for its own sake, but for the sake of promoting our Redeemer's cause. The worth of christian churches consists in their piety; the value of a Connexion of churches in their union tending to advance the prosperity of true religion. Dissent is worthless but as it is connected with the diffusion of piety, and but for the same object our union as a connection of churches would be of no value, nor worth maintaining. The advancement of more fervent piety is, therefore, an object that should be ever sought both by ministers and churches.

Religion, as described in the New Testament, consists in much of the Holy Spirit's influence producing the fruits of faith and love, in great devotedness to Christ, and constant regard to him. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not live to themselves, but to him who died for them, and rose again—therefore if

any man be in Christ, he is a new creature." Here not only is a christian described as a new creature, in whom all things old pass away, and all things become new, but this takes place in consequence of the soul being so brought under the constraining love of Christ, as to live for no selfish object, but to live to him. The description of a christian thus furnished was illustrated in the Apostle's own history. When friends wept round him because of threatening dangers, he would not shrink from them, but calmly said, "What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He declared it to be his earnest expectation, and his hope, that Christ should be magnified in his body, whether by life or death. If his life would glorify his Lord, he was willing to live; if his death, he was willing to die; to him to live, was Christ, and to die, gain. Brought under the influence of such consecration to Christ, early christians are described as taking joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and

an enduring substance. Such heavenly affections, and supreme consecration to the Saviour are strikingly displayed in the language of various early christian writers. Justin wrote, "It is a maxim among us christians, that we cannot possibly suffer any real hurt if we cannot be convicted of doing any real evil. You may kill us, indeed, but cannot hurt us. We scorn to purchase life at the expense of a lie, for our souls are winged with desire of a life of eternal duration and purity, of an immediate conversation with God the Father and maker of all things. We are in haste to be confessing and finishing our faith. Since our hopes do not fasten upon things present, the preservation of our lives is the last of our concern, because we know our murderers can cut us short but a few days: for all must die." Tertullian remarks, "Their (the Jews,) wickedly ungrateful treatment of Christ makes us not ashamed of our master; so far from it, that it is the joy and triumph of our souls to be called by our Lord's name, and condemned for it. The truth we profess we know to be a stranger upon earth, and she expects not friends in a strange land; but she came from heaven, and her abode is there, and there are all our hopes, all our friends, and all our preferments." Ignatius wrote, "All the ends of the earth, and the kingdoms of it will profit me nothing. I would rather die for Jesus Christ than rule to the utmost ends of the earth. Him I seek who died for us; Him I desire who rose again for us. This is the gain that is laid up for me."

Such advancement in inward piety will be enjoyed only in connection with much prayer and meditation, and much of the blessing of the Eternal Spirit, but the pursuit of it is supremely important. The possession of health and strength, of friends and comforts, and even of life itself, is a trifle compared with enjoying much

of the Saviour's grace and love. When the amazing fact is contemplated that he appeared on earth, "as God made man, for man to die," what offering great enough can be presented to him; and when the christian's future prospects are considered, how holy should they be who hope to be holy in heaven for ever; how heavenly should be their affections who expect to be with their Lord in heaven for ever.

To promote such holy and heavenly affections in the hearts of others, is the kindest act a christian can perform, and should be the perpetual object of the ministers and other officers of churches. Their prosperity must in a great degree depend on those who are engaged in the ministry cultivating entire consecration to the Saviour, and being tremblingly alive to the solemn responsibility of those who have to watch for souls. Without attempting a discourse on the subject of the ministry, it cannot be improper to observe that in the spirit and conduct of the great apostle of the Gentiles, we have the most instructive example possible of what a minister of the gospel ought to be, and should pray often and fervently to become. As a minister he had low views of his own sufficiency, and gave all the glory of his success to God. The subjects of his preaching were peculiarly the cross of Christ, and the truths that radiate from it. "I determined to know nothing among you save Jesus Christ, and him crucified." He would so dwell upon this theme, as if he knew no other. The objects of his ministry were not human praise. He sought not wealth or honour, but one constraining principle, the love of Christ, urged him forward from labour to labour, and from suffering to other sufferings. His interest in the great objects of his ministry was displayed by much self-denial; by abounding prayer; by watchful and blameless conduct; by

willingness to suffer or even sacrifice life for his Lord; by earnest desire for the salvation of the unconverted; by deep anxiety that the hopeful might become decided, and the pious, persevere. Paley has drawn his character, "We see him in the prosecution of his purpose travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting wherever he came a renewal of the same treatment, and the same dangers; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement; undismayed by the prospect of death. Such was Saint Paul." O, how prosperous would be the church of Christ, if its ministers generally were like him. How happy and flourishing would our churches be if we more resembled him. It is very possible to be a minister of the Gospel, but to have little of the feelings and spirit that the apostle displayed. There may be no positive error, yet little impressive and pungent truth. No entire neglect of Gospel themes, yet little deep feeling of those themes, and little earnestness in pressing them on mankind. Discourses may be sensible and not unscriptural, yet they may spring more from the effort of the head than the overflowing of the heart: and if the great subjects of the gospel are brought forward, it may yet be with so little life, so little feeling, and so little of the unction from above, that while the preacher is correct but cold, the hearers remain unimpressed, and even God's truths fall useless on the ear. How different would the same men be, if eternal things were present to their view, and by a lively faith

they felt their solemn duty, and by the love and terrors of the Lord, persuaded men.

The prosperity of the Connexion is inseparably connected with zealous adherence to scripture truth, a contending earnestly for the faith once delivered to the saints. Different ages have their peculiar dangers and temptations. In some long past, the tendency was to superstition, and this under the influence of a wicked priesthood, fostered all the horrible abominations and Satanic doctrines of popery. In later times, the tendency of many who have learned to scorn the antichristian yoke, has been to infidelity, open or secret. Infidelity assumes many forms: sometimes it appears with all the avowed hostility of Paine and Voltaire, or the deadly hypocrisy of Strauss and the pretended philosophers of Germany. But it often puts on a milder guise, professing to venerate christianity, but refusing submission to divine teaching, except so far as its discoveries are deemed rational by the blinded and depraved human mind. Probably infidelity thus disguised is more dangerous than when it openly appears in its true character. That of Paine is too gross, that of Germany is as real, but more hypocritical. Much of what is admired as German theology is but this disguised infidelity. Christianity is professedly acknowledged to be divine, but its facts are disputed; its miracles denied or explained away; its doctrines are rejected; and no submission of mind is cultivated to the teaching of its Divine Author. Christians should look with suspicion on whatever is of German origin; and should reject with abhorrence, its proud, presumptuous attempts to explain away the miracles and the doctrines revealed in God's blessed book. No greater evil can befall any student than for him to become an admirer of German theology, in other words of German infidelity. Whenever the full inspiration and complete authority

of God's word are denied, there is infidelity; and as such, christians should abhor it and characterize it, whatever may be the vain boastings of its admirers about their superior intelligence, and about freedom of enquiry and thought, or their bold attempts to hide its real nature under the mask of pretended reverence to christianity.

One of the prevalent evils of the age is such a lowering of the inspiration of the blessed Bible, as in fact amounts to a denial of its inspiration. Thus would man be left destitute of any divine guidance on the great subjects of religion and eternity. Some that wish to pass for religious teachers, disparage God's word by placing it on a level with human compositions. According to them the inspiration of Isaiah and of Milton were substantially the same. The admired effusions of human genius are thus exalted at the expense of divine truth. The Bible is no longer regarded with reverence as the Word of God, though it may be admired for its sublime poetry, its wise instructions, and its interesting history. All such views of divine inspiration are really those of infidels, whatever profession of regard to christianity may be made by those who hold them. The Bible, as an inspired book, must be everything, but if uninspired, nothing. If an inspired book, it has all the authority of God attached to whatever it reveals; if not inspired by God, it has no more authority to bind the conscience or rule the life, than any other volume. Its partial inspiration cannot be maintained, as on that supposition there is no authority that can determine what portion is inspired and what not. But if the enquiry be, What is the Bible? the answer is, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The blessed Jesus

confirms this testimony by referring to the Old Testament Scriptures as the word of God, as decisive on points of doctrine and practice, and as the Scripture that cannot be broken. The truly wise are those who are taught of God, who submit without reserve or hesitation to his instructions, and who receive, as divinely true, whatever doctrines he plainly reveals, and whatever precepts or promises he gives.

An evil of the present day is in various instances the rejection of God's authority on the subject of future punishment. No words can be plainer, more positive, or more express than those in which the Lord of heaven declares that this life is to man the only season of salvation, and that the state of the soul at death will be its state for ever. These views are rejected by many whose systems substantially harmonize, in denying that man's final state is fixed at death, and in maintaining that salvation not obtained on earth may be obtained beyond the grave. The heathen believes in the doctrine of many births, and thus maintains that the present life has no close connection with an everlasting state. The papist holds a purgatory, where sin not pardoned upon earth, and which the atonement of Christ has not availed to remove, may be removed through dreadful, but not eternal sufferings. Thus a temporal but dreadful hell is his way to heaven. The Socinian and the Universalist adopt substantially the same creed. God asserts that impenitent sinners shall go into everlasting punishment, they declare that they shall not. God says the wicked shall be turned into hell, and that once there, a great gulf which cannot be passed, shall separate them from all good. They maintain, that though the wicked be turned there, they shall not be there for ever, but that the impassable gulf shall be safely passed. The Son of God warns men against sin because it leads to hell, where three times over he declares that the

worm dieth not, and five times, that the fire is not quenched. In the face of these declarations, they maintain that the worm will die, and the fire will be quenched, and the hapless victims of deserved wrath shall escape from their dismal prison, and enter the kingdom of God. The flames of hell shall thus effect for them what the atonement of Jesus and the influence of the Spirit does for those who pass direct from earth to heaven. The Holy Spirit by the apostle, said, "Be not deceived, the unrighteous shall not inherit the kingdom of God," but they declare they shall inherit it, and according to their creed, the deception would be believing that they should not. This doctrine, while its advocates try to recommend it by plausible appeals to the Divine benevolence; is so entirely opposed to the plainest declarations of God, respecting man's condition and the eternal world, that it cannot be held but by disregarding, if not avowedly rejecting the divine testimony upon the subject. Thus it produces a state of mind most baneful and dangerous, because the mind is prepared to reject any truth that is deemed objectionable. Hence the dogma of universal restoration has often been the precursor of all the deadly errors of Socinianism. The dogma is very prevalent in the United States. Many societies (they deserve not the name of churches,) of Universalists exist there; and there the system flourishes in full perfection. All future punishment is by many denied. The profligate and the pious alike pass from earth to heaven. The drunkard, the adulterer, the robber, the murderer, though cut off in the very act of crime, at once enter the holy realms of bliss. The first lie, "ye shall not surely die," in every case repeated by universalism, is thus exhibited as hideous from its abomination as it is deadly for its falsehood. But even in the less loathsome form which it assumes in England, it is still deadly. Christians or churches that drink its infusion swal-

low a poison that threatens their destruction.

Another prevalent error of the day, is the rejection of the doctrine of the exertion of a direct influence on the mind by the Holy Spirit, in the conversion and sanctification of the heirs of salvation. This rejection is not confined to any one denomination, though some are more liable to fall into the error than others. The holders of this error often endeavour to veil their rejection of the simple truth of God by the use of scriptural phraseology, while they really deny any direct influence of the Holy Spirit on the mind and heart. The denial of this is in fact the denial of the doctrine of divine influence altogether. The Scriptures continually teach the intimate access which God has to the human mind, and the history of his providential dealings is a history of it, and to it many events in Old Testament history are ascribed. As to the soul, the Scriptures with equal fulness teach that it is the subject of divine influence. By the Spirit's aid, corrupt propensities are mortified; through him, love, hope, and joy abound; and the different excellencies of christian holiness are the fruits of the Spirit. He convinces of sin, he opens the heart to receive instruction, and while so much is ascribed to his influence, christians are taught to pray for the Holy Spirit, as for the best gift their heavenly Father gives. These cheering scriptural views must be rejected by those who deny the direct influence of the Holy Spirit on the mind, and maintain that there is no influence but what is in the word. According to that theory, love is not shed abroad in the heart by the Holy Ghost. The soul does not abound in hope and joy by the power of the Holy Spirit, corruption is not mortified by his aid, nor has he any part in producing those graces that are termed the fruits of the Spirit. He is not present with believers, and does not dwell in them. Their graces and

conquests are gained by the simple exercise of their natural powers, directed by the divine word. Hence would result the absurdity of prayer; hence the absence of gratitude where no good is supposed to be obtained but what our own powers may gain, and hence the sin of ascribing to man what belongs to God.

The great evil of receiving these and other prevalent errors is painfully taught in G. B. history, as well as in that of the old Presbyterians. It has been computed that there were probably 30,000 members in the G. B. churches in this country at the Revolution in 1688; but where are those churches now? Had they maintained the spirit of piety, and gone on advancing as once they did, what might not the Connexion now have been? But soon after that time a fatal declension began, in the introduction of false doctrine, though by no means so antichristian as modern Socinianism; but having left the simple truth, having learned to bow to the decisions of human reason, instead of submitting to the authority of God, the downward path of ruin was entered. One portion of divine truth was abandoned and then another, till a deluge of Universalism and Socinianism almost swept that Connexion away. A few churches escaped the general wreck by taking refuge in this Connexion. The greater part once scattered over many counties have become extinct; and instead of 30,000 members, probably not one quarter of a 1000 could now be found. On this awful declension the late venerable Dan Taylor offered some instructive remarks. (*G. B. Hist.*, Vol. 1, p. 483.)

His nephew, the late judicious Jas. Taylor, in a similar strain, warns the churches of the danger of departure from the faith. (*Statistics*, p. 72.)

Much deference is paid by some to what is called the spirit of the times. The fact is, that in every age men have been vain and proud, and disposed to vaunt their superiority to

preceding ages. When they knew little, they were vain and proud of their acquisitions, and now they know more, they are vainer and prouder. The spirit of the times, so far as it differs from that of past ages, is a spirit of more self-conceit and self-importance, and disregard to the restraints imposed by reason and religion. Many fancy that the powers of the human mind are so great, that they need no instructor but themselves, and like the philosophers of antiquity, professing themselves to be wise, they become fools. Men know on subjects of natural science more than they did in past ages, but as to true wisdom and excellence, are neither wiser nor better. The discoveries of science convey no spiritual benefit to the soul, and exert no transforming influence on the heart and character, yet because of this knowledge, they are puffed up, are "proud, boasters." The improvements in science can furnish no improvement of the glorious gospel. With all these man continues a blind, corrupt, depraved, condemned sinner, as much needing the Gospel and the Saviour now as in ages past. Modern discoveries, however wonderful and useful, and fostering what is called the spirit of the times, have no moral influence. Some are useful, some are wonderful, but all refer merely to this world. The discovery that carriages may be swiftly impelled by steam upon an iron road; the more wonderful discovery that the electric fluid may, in the telegraph, be rendered subservient to human comfort; or the scarcely less wonderful discovery that portraits and pictures may be formed by the impression that the rays of light leave on a prepared substance, all have no effect but for this world. They furnish not one idea about another, or the way of securing happiness there. They make no addition to our knowledge on man's moral condition, on the way of hope, on the Saviour, on the character of God, on the eter-

nal world. All we know on these most interesting subjects, God has revealed. We know no more than was known 1800 years ago; and hundreds of years to come will make no addition to this important knowledge, as much more important than all other as eternity is longer than time, and the world greater than an atom. To slight the instructions that God gives, from vain self-conceit of the powers of man, is fatal wickedness and pride. It is still true that the Lord resisteth the proud, and that if any man would become truly wise, let him become a fool, that he may be wise.

While the spirit of the times is thus regarded as mere self-conceit and pride, it is painful to observe the influence it exerts in even christian society. Professed christians drink into the spirit of the world, to their own injury and the dishonour of their profession.

It is difficult for us to indulge feelings suitable to the position we occupy, and the obligations under which

we are laid. We are connected with earth, and yet with heaven; with human society, and yet have come to the general assembly and church of the first-born, to Jesus, the Mediator of the New Covenant, and to God, the Judge of all. But the time of our connection with this world is shortening every hour, and the day is drawing nearer and nearer, when our only connection will be with now invisible beings and eternal realities. These annual interviews remind us of the rapid approach of that important period. The night is far spent, the day is at hand. In every case much of the dark night of life is gone: in many cases, most of it has departed. Let us look to the day which is at hand, the bright day of heaven; a day unlike all other days, as it will be followed by no night; the long and blessed day of everlasting life. He that overcometh shall inherit all things. When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

THE GOODNESS OF GOD.

THIS is a glorious and inexhaustible theme. The very name, God, signifies goodness, as if the idea of the supreme being and a conviction of his benignity were inseparably connected. One great view of the goodness of God is that which presents him to our thoughts as possessing in himself, and displaying in his character, the union of all possible excellencies and perfections. In this wide and universal sense, God is good. All moral glories exist in his infinite nature. There is, however, a more special and restricted conception of the goodness of God, in which we contemplate him as benignant, and as disposed to promote the happiness and well-being of his creatures. To this view of the Deity we propose now to direct our attention; and as the subject is extensive,

and admits of endless illustrations, we must be content with a few general and obvious thoughts, which may suggest material for useful meditations.

The goodness of God in this sense admits of a great variety of modifications. As existing in the design formed in the divine mind as to the beings which he made, it consists in his purpose to give them the means and sources of enjoyment, so as to render their existence happy. As manifested towards those who in their actions and ways, conform to his will and purpose, and thus have delight in their own being and powers, it consists in complacency and love. As displayed towards the delinquent or the afflicted, it is forbearance, compassion, and mercy. Every form of kindness and love exercised towards

his creatures, is a display of the goodness of God.

The very excellence of this attribute leads us to regard it as belonging essentially and supremely to God. As the highest exercise of reason directs us to believe that all perfections exist in the Infinite Supreme, so we are assured that he must be benevolent. This is, as the profound John Howe justly observes, "the perfecting perfection; it crowns and consummates all the rest." It invests infinity with the attractions of love. It gives to wisdom its object, and to power its end. It supplies the eternal mind with a motive consonant to its own happiness and glory. The idea of infinite malignity is an absurdity. It could not exist. It would be self-destructive. To conceive of the blessed God, therefore, as other than benevolent, is as opposed to right reason as it is offensive to himself.

Among the intelligent and moral agents whom God has created and endowed with various capabilities, there is no attribute more attractive and lovely than benevolence. Not to refer to angelic beings, if we regard man, what is there which secures more affection and devotion than the wise and constant manifestation of this disposition? He who is upright and true is respected; but he who is benevolent is loved. "Scarcely for a righteous man will one die; yet, peradventure for a good man some would even dare to die." Now if benevolence or goodness in the creatures of God, is one of the most attractive and powerful attributes, and if its existence in them is to be traced to the implanting hand of the Creator, is it not obvious that this lovely disposition must exist in perfection in the great being from whom it came? He who invested his creatures with the capacity to shew kindness and love, and to appreciate and enjoy its manifestation in every form, must himself be a God of infinite benignity and grace. Even the more thought-

ful of the heathen were led to the conclusion that to ascribe goodness to God was an essential part of the act of worship.

The testimony borne to this glorious truth in the Holy Scriptures, is most delightful and animating. Thus when God proclaimed his name to Moses, who had desired to behold his glory, he declared his own benevolence: "And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth."* His church ever approached him as a being of infinite benignity. "Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee." "Thou art good and doest good." "The Lord is good to all, and his tender mercies are over all his works."† To quote every recognition of this blessed truth contained in the Holy Scriptures would be to transcribe a large portion of the sacred volume. The grand chorus, used in the temple service, was, "Praise the Lord, for he is good, for his mercy endureth for ever;"‡ thus recognizing this goodness of God as a truth at all times to be devoutly remembered in his worship. When our Lord said, "There is none good save one, that is God,"§ he clearly intended to teach that goodness, benignity belongs to God to a degree that infinitely transcends our thoughts. What a remarkable testimony is that repeatedly given by the beloved and inspired apostle, "God is love!"|| as if he had said "the very essence of his moral nature is love." What testimony can be more complete and conclusive than this.

The benevolence of God is manifested in his works. Instructed by the volume of revelation we know that there are innumerable angels of light,

* Ex. xxxiv. 6.

† Psa. lxxxvi. 5, 6, cxix. 68, cxlv. 9.

‡ 2 Chron. v. 13, Psa. cxxxvi., &c.

§ Luke x. 19. || 1 John v. 8 and 15.

the creation of his almighty hand. These glorious beings, whose intelligence and powers far transcend our feeble thoughts, and who existed long prior to the formation of man, are all happy before the throne of God. They behold his glory and have intimate communion with him; they do his will and rejoice in his favour. They are severally finite images of himself. Happy, unspeakably happy in their own existence and attributes, in their nearness to the light of God's countenance, and in the innumerable sources of bliss that are ever open before them, they teach us that the great Being who created them, and gave them all these means of blessedness, must be infinitely benevolent. They were called into existence by his good pleasure, and their happiness demonstrates his goodness.

Contemplate the view given in the inspired oracles of the original condition of man. He was introduced into a beautiful world prepared for him by the great Architect with infinite skill and care; a world adorned with all that was lovely, graceful, and pleasing; and which the great Creator himself saw and pronounced to be "very good."* Himself of erect and noble form, endowed with a moral, intellectual, and spiritual nature, "created in the image of God,"† "a little lower than the angels,"‡ and appointed lord of all below, with what sentiments of wonder and delight would man recognize his own being and position! Scenes of majesty and grandeur were over his head, in the firmament of heaven; views of beauty and magnificence at his feet. The flowers of Eden perfumed the air, the fruits of Paradise were his food, the melody of the groves his music. Which way soever he directed his eyes, innumerable beings of earth and air, rejoicing in their existence, and recognizing him as their Lord, attracted his attention, and awakened his

admiration. Every faculty he possessed was a source of delight. His senses were regaled with every charm, and his soul enjoyed the visits of his God.

In this happy state the goodness of God shines with unspeakable glory: and a sense of it must have been most deeply impressed on the minds of our progenitors. The conception of the great poet, Milton, has both beauty and truth, when he represents them in their worship as thus addressing him:

"These are thy glorious works, parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair. Thyself how wondrous then,
Unspeakable! Who sittest above these heavens,
To us invisible, or dimly seen
In these, thy lowest works, yet these declare
Thy goodness beyond thought, and power divine."

The lowest works of God, as well as the highest, present illustrations of his benevolence. How endless the variety of sentient existence! How countless the numbers of God's inferior creatures! But all are endowed with the powers of enjoyment, and are happy in their exercise. "The air, the earth, the water, teem with delighted existence." It matters not that with myriads their term of life is short, nor that their sources of enjoyment are limited; every individual in the innumerable hosts has its measure of positive happiness; and the total amount which is experienced by them, taken in the aggregate, is not only incalculable, but presents an overwhelming proof of the all-comprehensive benevolence of their Creator, the fount and source of all.

Any consideration of the goodness of God, that overlooked the fall and apostacy of man, would not only be unscriptural, but incomplete and unsatisfactory. The fall of man, resulting from his yielding to temptation, and thus becoming sinful and depraved, is one of the great facts and mysteries of our race. For aught we can see,

* Gen. i. 31. † Gen. i. 27. ‡ Psa. viii. 5

the possibility of sinning, and thus forfeiting his high and dignified position, was inseparable from the true freedom of man in his primeval state. True it is, that though bound by one single prohibition, as a mark of his subjection to God, he yielded to the suggestions of an apostate spirit, and lost his innocence, his purity, and his position. He became, by this means, a worthy subject for the righteous displeasure of God. But what followed? Was he, because guilty and fallen, cast out into hopeless ruin? Was he ever after exposed only to signs of just indignation, and a prey to consuming remorse? Far from it. God spared him; permitted him to multiply; opened the prospect of a glorious deliverance, and thus determined to render even the sins and wickedness of man, the means of illustrating his own unbounded goodness and love.

In the course of his providence, how wonderfully has the goodness of God appeared! Though man, as fallen, receded further and further from God from age to age, until with regard to the greater portion of the human family, his name was forgotten, and his honour insulted by the debasing idolatry invented by foolish and benighted minds, "God did not leave himself without witness,"* but gave rain from heaven and fruitful seasons, filling their hearts with food and gladness. He was "kind to the unthankful and the evil,"† and caused the year to be "crowned with his goodness."‡ The providence of God in every age has been a continued illustration of his benevolence. Of what multitudes who are now living in willing ignorance of God, or in known and deliberate disregard of his will, may it be said, God has been kind to them. He has preserved their life, continued their health, supplied their wants, and surrounded them with tokens of his care. Is not that Being

infinitely benignant and merciful, who thus provides for them that are rebellious against him, and unmindful of their obligations?

But in the gospel what wonderful displays are given of the divine goodness! The very design of recovering those from ruin who were self-destroyed, was such as indicates infinite goodness and love, such as could only originate in the fount of infinite benevolence. The mode in which that end was proposed to be effected is, if possible, more wonderful still. "How unaccountable a goodness was this, that rather than such creatures as we should finally and remedilessly perish, God should put on man, and become man: that man, a man of sorrows; that man of sorrows, at last a sacrifice on a cross, to bring about a reconciliation between an offended majesty and offending creatures? What manner of love was this! What a transporting discovery of divine goodness! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"The various means that he useth to draw and gather in souls, to comply with the terms upon which pardon and reconciliation, and eternal salvation are offered to us, display his goodness. There are his ensigns displayed, there is a gospel published, there is an office set on foot, which is to last through all ages to the end of time, on purpose to draw and gather in souls; and all these to be looked upon as still under the notion of enemies, they whose hearts are full of enmity and hate against him. For whom indeed he hath been doing good, in common kinds, long before; but they never thanked him for all the actings of his patience and sparing mercy. But such things are continually done towards the unthankful and the evil; yea, these he is so intent upon saving from a deserved ruin, and bringing them to partake, even in a blessedness with himself, to unite

* Acts xiv. 17. † Luke vi. 35.

‡ Ps. lxx. 11.

them with his Son, make them one with him, to possess them with his Spirit; and to one of the greatest wonders of the divine goodness that can be thought of. When he hath given his Son to be the sacrifice for poor sinners, then to give his Spirit to enter into them, and to inhabit and possess them, and dwell in them; that holy, pure spirit, that spirit of all goodness and purity, that spirit of holiness as he is called, that he should make his entrance into unholy souls, souls that are so many cells of impurity and filthiness, of everything that is hateful, and noisome, and loathsome. How admirable a discovery is this of the divine goodness.*

The very extent to which the mercy of God is offered to offending man, and the urgency with which it is pressed on his regard, shew the unbounded goodness of God. "All manner of sin and blasphemies shall be forgiven unto men."† No sinner, however vile, is refused mercy, when he humbly seeks it through Christ. "The blood of Jesus Christ cleanseth from all sin."‡ On the contrary, the worst of sinners are invited to return. "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall as white as snow; though they be as crimson, they shall be as wool."§ God even mourns over sinners, that they will not repent; and says, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live; turn ye, turn ye, from your evil ways, for why will ye die?"|| How manifest, from language like this, is the benevolence of God.

The patience and longsuffering of God with sinners, and the avowed purpose of it, shews his compassion. How many hear and disregard his gospel, resist his Spirit, and refuse his grace, and yet are permitted to

live! Live! yes, and to receive the continued calls, and gracious influences of his love. God is "long-suffering to usward, not willing that any should perish, but that all should come to repentance."* This is not because he is indifferent to sin, or will not punish it; for he is of purer eyes than to look on evil, but that there may be a space and an opportunity given for repentance and salvation. There are terrors in reserve for the ungodly. But the existence of these, while it is in perfect accordance with the character of God, as benevolent, is essential for the maintenance of his throne, and the prevalence of his righteous rule, is mercifully revealed unto men, that they may be admonished of the evil of sin, and repent and turn to God. The unveiling of a future judgment, and of the eternal doom of the impenitent and rebellious, is a distinct manifestation of the goodness of God, "who will have all men to be saved, and come to the knowledge of the truth."†

The indications which God has given of his will, by his holy law, and in the precepts of the gospel, are demonstrations of his benignity. The sum of these is love. The first great command is, that men should love God; and the second, that they should love each other. He who loves God, the infinite, the holy, the benevolent and the true, will feel that there is happiness in so doing. Love to each other is the true source of innumerable blessings and enjoyments. Hence arise kindness and sympathy to the afflicted, succour and help to the necessitous, and favour towards all. Love to our neighbour destroys injustice, expels deceit, and extinguishes the meaner passions. Good will amongst men is the true source of their well being. The influence of the grace of God is in perfect and happy accordance with the spirit of his law. "The end of the command-

* Howe. + Matt xii. 31. † John i. 7.
§ Is. i. 18. || Ez. xxxiii. 11.

* 2 Peter iii. 9.

+ 1 Tim. ii. 4.

ment is charity."—"The fruit of the Spirit is in all, goodness, righteousness and truth."† In proportion as a man's mind becomes imbued with the spirit of the gospel, and filled with delight in God and consecration to him, he is benevolent and holy. Thus, he exhibits a practical demonstration of the goodness of God.

Even the very afflictions and sufferings of men in this life furnish illustrations and proofs of the goodness of God. Many of the afflictions of men are the natural consequences of their folly and sin. Thus God rebukes them, that they may be brought to reflection, and turn from the ways of transgression. How many a man has been brought to bless God for his sufferings! They were the instruments in the hand of a gracious parent in saving him from deeper woe. How truly to God's own people are afflictions blessings! "We know that all things work together for good to them that love God." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."§ The chastisements of the Lord are fatherly, and are designed to promote our well being. They wean us from the world. They lead us nearer to God. They convince us of the evil of sin. They teach us to be submissive and patient. They prepare us for heaven. The happiness in God that results from a sanctified affliction, often leads the servant of God with gratitude to exclaim, "It was good for me that I have been afflicted, that I might keep thy statutes."*

While we rejoice in so many proofs

† 1 Tim. i. 5. Eph. v. 9.
§ Rom. viii. 28. 2 Cor. iv. 17.

of the abundant goodness of God to all his creatures, to sinful and thankless man, and to his people; let us remember, finally, that the state of future happiness and perfection to which he will raise his believing children at the last great day, will present the final, crowning, and eternal illustration of this all-glorious theme. Then, when all the redeemed are gathered into their Father's heavenly kingdom; when countless myriads unite with the angels of God in celebrating his praise; when they are encircled by and possessed of all that is perfect, glorious, blissful, and eternal; they will look back with overflowing gratitude on all the mercies God has shewn to them, and around and forward on all the goodness he has conferred upon them, and with one universal, heartfelt, inexpressibly happy song of praise, they will "praise the Lord, for he is good, for his mercy endureth for ever." "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever."

If the sentiment be correct, that the possibility of falling is an inseparable accident attaching to all free agents, will not the whole of God's manifestations of his goodness to the redeemed, as well as his just punishment of the fallen and rebellious, both of angels and men, constitute an eternal safeguard against any further lapse, and thus secure the eternal well being of the redeemed? The displays of God's infinite goodness will bind all holy intelligences in eternal and happy allegiance to his exalted throne.

J. G., L.

* Psa. cxix. 71.

THE TWO WITNESSES.

REVELATIONS XI. 1—13.

It is an important and interesting enquiry, "Who are these witnesses, and when will their prophesying cease?" There is a definite answer given to

the first question. "These are the two olive trees and the two candlesticks standing before the God of the earth." The two olive trees is a reference to Zach. iv., and appears to correspond with the two candlesticks. The candlesticks, says Jesus, are the churches; Rev. i. 20. Our attention therefore is directed to the history of christianity to ascertain what two churches are here intended. It is worthy of remark, that while we speak of the universal church, it consists of two branches, that have long maintained a separate and distinct existence, as "two churches," and may be considered to embody all the "churches" upon the face of the earth, as they have arisen from them, namely, the Eastern or Greek church, and the Western or Latin church; and yet, it is not these two churches universally that are the witnesses.

The christian church is presented before John, under the form of the Jewish worship. There is the outer court, or that which is external, the nominal, and he was bid not to measure it as it was given to the gentiles, but he was to take his reed and ascertain the extent of "the Temple of God and the altar, and them that worship therein." "And I will give power unto my two witnesses, and they shall prophesy." Hence it appears, that as the various members constitute "his body, the church," so all real internal worshippers, wherever scattered, and by whatsoever name they may be called, and are compassed by the outer court, the nominal church, whether in the eastern or the western, appear to constitute God's "two witnesses," who bore such a testimony, that it "tormented them that dwell upon the earth."

There may be some difficulty in determining when they commenced their prophesying, which was to last a thousand two hundred and threescore days, (the same period that the Gentiles tread the holy city under foot, forty-two months of thirty days).

We may suppose it commenced with this outrage upon the holy city, the church of God. There have been different events in the churches' history that might be noticed as its rise. There was the general acknowledged supremacy of the Pope, after he had assumed the head of the church, but that does not appear to have altered the constitution of the church. But in 666, (a remarkable number, chap. xiii. 18,) he obliged all the churches to adopt the Latin service, which was indeed an usurpation, a "treading down" of the rights of conscience, and the privileges of the holy city. From hence he became intolerant. "The man of sin assumed his power," and the faithful servants of Christ prophesy in sackcloth, a mourning and dejected condition, and a long and dreary period lies before them; whenever they commenced, they will continue to prophecy 1260 days, (that is, according to Old Testament language, years). If they commenced at the supremacy of the Pope, 606, it will cease about 1866; if in 666, it closes about 1926. But if it commenced with the connecting of the secular power with the ecclesiastical, when the Pope became a secular Prince, and thus brought the Gentile or secular power into the church, it must date about 756, and terminate about 2016. "When they shall have finished their testimony, the Beast that ascended out of the bottomless pit (chap. xvii. 8,) shall make war against them and overcome them, and kill them." Thus popery will again become predominant, nor need we wonder at it, considering the present state of Christendom; a change in continental affairs might involve us as a nation: and Ireland appears as though it was reserved as a rod of judgment to this country. We say popery may again become the ruling power of Christendom; and if the witnesses have not been killed—and I think we shall soon see that they have not—it will again assume its deadly power. Many

have been its attempts to destroy the witnesses, but hitherto it has not overcome them, though multitudes have finished their testimony and sealed it with their blood. Here he makes his *last*, his great push, and overcomes them; they are slain by him. "And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified." This great city evidently means the church, the seat of the papal kingdom, (chap. xvii. 18,) that place of spiritual fornication and bondage, where Christ is crucified. Their bodies lie in the streets, where they are exposed to the view of the whole city.

The persecution will be as extensive as the Papal dominions. "They of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and not suffer their dead bodies to be put in graves; and they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell upon the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them." Hence it appears the churches, which are the bodies, the remains of the slain witnesses, are still visible, though deprived of action as prophesying witnesses. The public ministry may be either silenced by the persecution which may rage for a period against the evangelical churches, so that they cannot meet to worship, or the ministers themselves being faithful to their Lord are literally put to death, or are shut up in dungeons, so that their prophesying ceases; and it is owing to the influence of the people, and not to the Beast, that their bodies are allowed to remain on the earth. So much for the better feelings of humanity over that of Popery. But the people of the

nations rejoice over their downfall, and make merry at being rid of them who so long had tormented them, and they congratulate one another over the bodies that are thus deprived of what they conceive to be their existence. "But after three days and a half (prophetically, three years and a half) the spirit of life from God entered into them, and they stood upon their feet." The Lord infuses new life into his servants and raises them up for the occasion, and they assume their former position, which fills their enemies with consternation.

It is probable that the little book John was to eat (chap. x. 9—11) had reference to this reviving; he was to prophesy again before many people, nations, tongues, and kings. It could not refer to John, but to the things that are here described. Sweet would it be for the churches again to arise, to occupy their former position; but the event would prove it to be bitter; there would ensue a violent struggle. But the period of prophesying in sackcloth has ceased, and upon the close of this the Beast has lost his "power to make war with the saints." "And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them." Thus they triumphantly arose above the reach of enemies to occupy the exalted station the church must possess in the future ages. "And the same hour there was a great earthquake, and the tenth part of the city fell." While the persecution will be raging against the witnesses, the elements of dissolution are in active motion in the Papal power, and probably towards its close is ready to break out, which gives such a favourable opportunity for the saints to arise; and their increase and activity have such an effect. With this fall of the city, this breaking up and destroying the constitution of Popery, many are slain, and the remnant were affrighted and gave glory to

the God of Heaven. "And the seventh angel sounded, and there were great voices in heaven saying, The king-

doms of the world are become the kingdoms of our Lord and his Christ." *Derby.* T. H.

RECONCILIATION.

THE subject of reconciliation between God and man is the most important that can engage our attention. It is, therefore, important to entertain clear and scriptural ideas respecting it, and on every doctrine that is connected with it. In the hope that the friendly discussion of this subject may place it in a clearer view, I submit to the readers of the Repository a few additional remarks.

The representation, not unfrequently made, that God is reconciled to all mankind, and has sent his ministers to beseech sinners to be reconciled to him, appears to me unsupported by scripture, and of dangerous tendency. It is, indeed, true that the gospel ministry beseeches men to be reconciled to God; and, perhaps, without duly considering the import of this expression, or the means of reconciliation, it has been asserted that God is reconciled to man. The Scriptures teach that God loves and pities mankind as his fallen creatures, but that he hates all the workers of iniquity. As a merciful and compassionate Creator and benefactor he has given his only begotten Son, the greatest proof of his love that he could give, that a way might be opened to sinful man to return to God, in accordance with justice as well as mercy. His *paternal* character has thus displaced his love, that his *judicial authority* might be honoured in the pardon and acceptance of the penitent believer.— See Rom. iii. 25, 26.

Hence, there is no obstacle to a mutual reconciliation between God and sinful man, but the impenitence and obduracy of the sinner; and, whenever these are subdued, and the sinner comes to God trusting in the sacrifice of atonement presented by

Christ, when he offered himself without spot to God, he finds a God ready to pardon and waiting to be gracious. This accounts for the sinner's being entreated by the gospel to be reconciled, as the real impediment is on his side. He could not do any thing to expiate sin and harmonize justice and mercy in his salvation. The love of God has provided for this, and the sinner is entreated to avail himself of this provision, and enjoy eternal life. But until he does this, the Judge of all the earth, as the guardian of eternal justice, is opposed to him, is angry with him, and, therefore, as I conceive, not reconciled with him.

In the redemption that is in Christ Jesus, all the divine perfections harmonize and are glorified. In his incarnate Son, the Father is always well pleased; and, if sinful man would be the object of the Father's pleasure, this must be enjoyed by his incorporation in the mystical body of Christ by faith. To me it appears to be correct to say that God is reconciled in Christ, but not to say that he is reconciled to man, except as he is a penitent believer in Christ. "It is profane, therefore," says Mr. Howe, "and an insolent presumption, for any to say, God is reconciled to me, he delights and takes pleasure in me, while they are unreconciled to him, and have hearts full of wicked enmity against him." And again, "the word, *reconciliation*, being used when two parties have been at variance, not only signifies the laying down of enmity on the one side, but to be received into grace and favour on the other; as might be shown of the original words that are wont to be thus rendered, if it were needful, or at this

time fit."—*In Discourse on Reconciliation between God and man.*

My esteemed friend, Mr. Kiddall, thinks that the difference between us is in the different ideas that we attach towards it, rather than in doctrine. This is very probable, as we appear to agree in our representations on other doctrines intimately connected with this. It is always pleasant for contending parties, by mutual explanations to approach nearer to each other, and harmonize. I certainly did not suppose that, in the ordinary use of language, it would be correct to represent parties as reconciled, while it may be correctly said that one is angry with the other, and that there is a mutual hatred between them. My friend has shown, by a reference to several passages, that God is angry with the wicked; and the Psalmist says to God, "Thou hatest all workers of iniquity,"—Psa. v. 5; and no one doubts that the carnal mind is enmity against God. To me it would appear very strange to say, A. is quite reconciled to B., but still he is angry with him and hates him; and still more, if he should, as a sovereign lawgiver, be represented as saying, "If I whet my glittering sword and

my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."—Deut. xxxii, 41.

My friend says, "God's anger is not enmity, therefore it is not God who has to be reconciled." The idea here attached to *enmity* is not simply hatred, but *malignity, malevolence*, or something which is incompatible with an all-perfect and infinitely happy being—some idea that can have no place in the blessed God even against the fallen angels. Still, I suppose, it cannot be thought that he is reconciled with them. It might be shewn that enmity does not necessarily imply malice, but generally hatred; but a mere verbal dispute I have no wish to maintain. If Mr. Kiddall prefers the expression, *to turn away anger* in preference to the single word, *reconciliation*, I have no objection.

This little discussion will, it is hoped, not be in vain. It will, perhaps, lead brethren to reflect on the doctrine of reconciliation, and on the proper manner of representing it; and, if it should assist any inquiring mind, personally to enjoy this unspeakable blessing, the result will be most gratifying. J. JONES.

March, Sep. 4.

CAUSES OF THE DECLENSION OF THE OLD CONNEXION OF GENERAL BAPTISTS.—"Just in proportion as churches have forsaken evangelical principles they have declined in real christianity, and generally in numbers.... In proportion as the grace of God is undervalued, pride and self-sufficiency gain ground. Prayer is often only a form, and earnest looking to God for salvation seldom practised. Reason has been enthroned above revelation; the writings of so-called rational dissenters have been regarded more than those of Paul or John. That fundamental doctrine of the General Baptists, that Christ died for all, and rendered salvation possible to all, has been perverted into the universal restoration of all, without faith or repentance in this world.

An unbounded liberality towards all professors, if they were Baptists, and

especially if they were not Calvinists, marked the G. B's. of the last century. This led them to slight or disregard confessions. They had justly taken offence at the subscriptions of creeds and articles imposed on men of former ages, and went to the contrary extreme. They esteemed theoretical errors of small moment, provided the outward conduct was passable. No wonder the peculiar doctrines of the Cross were forgotten; and no wonder that negligence, disorder, and sin, gained ground. Nothing but the grace of God can maintain religion in the heart, or in the church. By such means, I apprehend, members of Presbyterian, Baptist, and Quaker Societies, have dwindled away. As Mr. Dan Taylor said in his day, 'They have forsaken Christ, and Christ has forsaken them.'—*James Taylor. Statistics, p. 72.*

LITERARY AND SCIENTIFIC SELECTIONS.

CHRISTIANITY AND MEN OF GENIUS.

DAVID HUME.

AMID opposition from without, and faithlessness within, the religion of Jesus is gradually effecting its revolutionary projects. Heathenism and Mahometanism have, almost unmolestedly been allowed to flourish on the rank soil of ignorance and superstition; but Christianity has been subjected to every conceivable ordeal and misrepresented and traduced by every conceivable foe. Yet it has outlived the rancorous hate and bigotted opposition of the implacable Jew, the subtle sophistry of the refined Greek, a burial for a millenium beneath the masses of corruption of the Papal Church, the misrepresentations of its zealous yet ignorant friends, the crafty and adventurous opposition of philosophers "falsely so called," who have essayed to prove its unreasonableness, its contradictions, its impossibility; and at this day, in all its pristine beauty and glory, eloquent of the loving kindness of a compassionate God, it advances conquering and to conquer, while every competing and opposing system manifests decay.

Of the men of genius who have assisted in keeping alive the fitful torch of error, few have shown the determination and ingenuity of David Hume. He was a man of strong intellect and extensive acquirement, a skilful logician, and well versed in all questions of mental and moral science. Many of his writings have tended to promote clear views on points of moral and political questions, which at his day were much misunderstood. As a historian he has failed by yielding to a strong Tory bias in favour of "legitimacy," and "the divine right of kings." His writings against revelation are characterised by sophistry of reasoning and speciousness of argument, and afford convincing proof of the weakness and folly of the wise when they fight against God. His object is to demonstrate that no sufficient evidence of the credibility of Christianity is furnished in the Bible; and if his premises be granted that within the limited range of individual human experience the test of all truth is to be found, perfectly accountable reasons

for all belief in alleged facts, the conclusion at which he arrived, that the Bible is untrue, appears inevitable.

It was remarkable that Hume was unwilling that the term "infidel," which, however, he truly deserved, should have been applied to him. In a letter to Dr. Hugh Blair respecting Campbell's "Essay on miracles," written to refute that part of his "Philosophic Essay concerning Human Understanding," which refers to the proof of the truth of Christianity afforded by miracles, he says, "I could wish your friend [Dr. Campbell] had not denominated me an infidel writer, on account of ten or twelve pages which seem to him to have that tendency . . . Is a man to be called a drunkard, because he has fuddled once in his life?" It might be hoped from this rather coarse illustration of his orthodoxy, that he was but half-hearted in his scepticism, and somewhat ashamed of his avowed opinions; I believe, however he has left no evidence of having altered them. His disbelief of the Bible as a Divine revelation is unquestionable, and his arguments against it of a much more serious character than those of the men whose opinions have been noticed in previous articles under this head.

He does no battle with the mere camp-followers of the Lord's host, bent only on spoil and plunder, as do Shelly and Voltaire, but advances with dauntless gait and giant energy against Christ's chosen legion, upon whose banner is inscribed 'Miracles,' evidently believing, and rightly so, that could he conquer, the victory would be decisive. The question, Would not Christianity be credible from its internal evidence alone, were it even proved that the miracles of the New Testament could be accounted for without the intervention of super-human agency? is one which it is neither wise nor safe to entertain. The Bible is a harmonious whole, and will not suffer the shadow of compromise. The issue between infidels and believers must be tried on the whole Record. Christianity does not number those among its safest friends who yield the doctrine of plenary inspiration. Hume believed that the main proof of its Divine origin rested upon the extraordinary evidence furnished by miracles, and that if

they could be shown to be incredible the entire system might fairly be denominated an imposture. He argued that there must always be stronger reasons for believing that men have wilfully or ignorantly misrepresented, or misunderstood, what actually took place, than for believing that the ordinary and "inviolable" laws of nature were suspended or altered; and he concludes that "upon the whole it appears that no testimony for any kind of miracle can ever possibly amount to a probability, much less to a proof."

Faith, in the Scriptural sense of the term—"the substance of things hoped for, the evidence of things not seen"—he discarded in theory and in fact, and he was but consistent with himself in rejecting the Bible as a divine revelation. If its cardinal doctrines be believed at all it must be on the evidence of testimony that appeals to our faith, not to our reason: and while reason approves the Christian's faith, and thus causes it to be a reasonable faith—in respect of the particulars of belief, and from the nature of the things to be believed, and the being exercising that belief, his faith cannot, strictly speaking, be said to be the result of reason. The province of reason here is to approve his faith on other grounds than those of absolute certainty, attained by an examination of the things believed. viz., on the ground that he who reveals them is credible, infallible. No man can reason out for himself the cardinal truths of the being of a God, or of a trinity in unity, or the immateriality and immortality of the soul. No process of reasoning can bring certainty to the mind on these points: they are subjects of special revelation, and as such must be received as merciful additions to our limited knowledge of great facts necessary to be known, in order to perfect our moral being, and which we could not otherwise attain to.

In our present imperfect condition, it appears presumptuous to conclude, that whatever is said to have happened beyond the range of our own small experience, or the grasp of our limited reasoning faculties, is impossible. Have we a right at all to fix the boundaries of the possible and the impossible, surrounded and filled as we are with sufficient proof that all matter and all mind are subject to the control of One with whom "all things are possible?" We too thoughtlessly witness occurrences every day which, if

not strictly speaking miraculous, might remind us of the unlimited power of presiding and overruling Deity. Unbelievers have talked about "plastic power," and the "renovating agency of matter," as though these were first causes, self-existent and independent. Such ideas are as unphilosophical as they are impious, and can find no place in an unprejudiced mind. We believe that the whole physical universe must have had a beginning, and that matter could not create itself; the Bible informs us, "God created the heavens and the earth." "the eternity of matter" is strangled by its own absurdity. "We live, move, and have our being;" but how is it that with or without a material body we continue to be, we cannot tell. Reason affords no solution of the problem; experience furnishes no knowledge that might enable us to account for so wondrous a fact; and yet, few sane men doubt it; the Bible informs us of all that it is necessary we should know, when it states that it is "in God."

According to Hume's principles, this blessed book is but an addition to man's perplexity—a needless supplement to what is presented to him in nature, and his own individual experience, to regulate his thoughts, feeling, and conduct; and being beyond and contrary to individual experience, and consequently beyond his entire comprehension, to be discarded as the production of some of those credulous enthusiasts who, in all ages, have endeavoured to palm upon the world the dreamy figments of their disordered imaginations; or the product of their wilfully vicious inventions. Since his day, other writers of the transcendental school have laboured with only too much success to substantiate his doctrines. Strauss does not appear entirely to discard the idea of credible super-human testimony to the truth of Christianity; but, in his "mythical theory," he pares away the literality and true signification of miracles, as corroborations of the Divinity of Christ and the grand object of his mission, in propounding the idea that they had their foundation in some circumstances having a remote connexion with the particular facts narrated in the Scriptures. He would teach us that the miracles of healing wrought by our Saviour were merely the result of his superior knowledge of the nature of disease and modes of cure, which so far

astonished his ignorant followers as to teach them to believe that notable miracles had been wrought. One might suppose that the indisputable fact of these wonderful works having been performed in the light of day, and before prejudiced opponents, who would have rejoiced in detecting their imposture, had been entirely lost sight of. Those who witnessed them did not deny that they were miracles, but they did the best they could to weaken their influence when they proclaimed them to have been wrought by Satanic agency. If "the disciples of the new school of philosophy" deny these facts, consistency demands that they, like Hume, proclaim the Scriptures entirely unworthy of credit. There appears to be no middle ground between a full acknowledgement of the truly miraculous nature of these occurrences and a total rejection of the Bible as a credible history; and if it be not that, it must, of all fallacies palmed upon the world, be the greatest.

There appears to me to be no more difficulty in believing the Scriptural narratives of miracles to be true and literal accounts of what actually took place, than in believing that God performed the stupendous miracle of creating the heavens and the earth. He, "by whom the worlds were made," could, if he saw fit, at any time perform additional miracles. And it is easy to perceive the grand purpose in all we read of, to show forth the glory of God, and to promote the welfare and happiness of man.

Boswell, the biographer of Dr. Johnson, recounts a conversation he had with Hume, in which he expressed himself as little concerned with the fact of his annihilation after death as non-existence before he came into being. He seems to have disbelieved in a future state. On the last day of his mortal life, he joked with his friends around him on the voyage he would soon take with Charon over the Styx, and diverted his mind from gloomy thoughts by quoting Lucian, and by a game at whist!

"Mirthful madness, laughing, wild,
Amid severest woe."

His philosophy had taught him that it was a wise—a reasonable thing—to make the God of the gospel a liar, and to take the last leap in the dark. The history of such men shows what infidelity is, and what it does for its advocates, who ought to be understood, that they

may serve as heaven-lights to warn us against "philosophy falsely so called," and to give emphasis to the Divine oracle—"except ye receive the kingdom of God as a little child ye shall in no wise enter therein."

Hume presents a solemn warning against the first whisperings of "an evil heart of unbelief, prone to depart from the living God." Our Saviour's miracles are a strong proof of his desire to draw men to himself. The laws of nature and the material universe were made subservient to the great purpose of adding force to the claims of the great Messiah. The sea hushes its voice in its stillness at his command. The sun refuses its light to a world that crucified its Maker. The deaf listen to the accents of mercy. The dumb shout the praises of their Saviour-God. The lame, with restored limbs, tread in his footsteps. The starving feed on his bounty. A Magdalene washes the feet of her benefactor with the gushing tears of repentant joy. He longs to perform upon every diseased soul the miracle of spiritual healing. Haste to him, then, and he made whole of whatsoever disease you may have. G. C. N.

PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir by Captain J. T. Newbold, on the present condition of the Seven Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes, that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the church at Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek archbishop, while the others have only bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said

to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and everything appears to be in a last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire. Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestants schools have failed. The Greek church at Smyrna continues in a flourishing condition. Pergamos is the most prosperous of the churches after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest are Christians. The Christian quarter contains two Greek churches, and one Armenian. Close to the ancient church Captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been hitherto published. Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name Alkhisar, until brought to light in the seventeenth century. The population is above 19,000 of whom 2,000 are Greek, and 120 Armenians; each have a church; the former said to be on the site of the apocalyptic church. Capt. Newbold copied several inscriptions there. Sardis, the ancient capitol of Cræsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyraen lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Masssive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but

the sparkling grains of mica, with which the sand abounds, have probably originated the epithet. Capt. Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the society. Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the apocalypse. Laodicea, whose fate has been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a mass of desolate ruins. The hills on which they stand have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly limestone.

PERISHABLE NATURE OF THE WORKS OF MAN.

No work of excellence ought to be exposed to the atmosphere; it is a great object to preserve them in apartments of equable temperature, and extremely dry. The roofs of magnificent buildings should be of materials not likely to be dissolved by water, or changed by the air. Many electrical conductors should be placed so as to prevent the slow or rapid effects of atmospheric electricity. In painting, lapis lazuli, or coloured hard glasses, in which the oxides are not liable to change, should be used, and should be laid on marble, or stucco encased in stone, and no animal or vegetable substances, except pure carbonaceous matter, should be used in pigments: and none should be mixed with the varnishes. Yet, when all is done that can be done, in the work of conservation, it is only producing a difference in the degree of duration. And from the statements that our friend has made, it is evident that none of the combinations of a limited intellect can be infinite. The operations of nature, when slow, are no less sure. However man may for a time usurp dominion over her, she is certain of recovering her empire. He converts her rocks, her stones, her trees, into forms of palaces, houses and ships; he employs the metal found in the bosom of the earth as instruments of power—and the sands and clays which constitute its surface, as ornaments and resources of luxury; he imprisons air

by water, and tortures water by fire to change or modify, or destroy, the natural forms of things. But, in some lustums, his works begin to change, and in a few centuries they decay and are in ruins; and his mighty temples, framed, as it were, for immortal and divine purposes—and his bridges formed of granite, and ribbed of iron—and his wall for defence, and the splendid monuments by which he has endeavoured to give eternity even to his perishable remains, are gradually destroyed; and those structures which have resisted the waves of the ocean, the tempests of the sky, and the stroke of lightning, shall yield to the operation of the dews of heaven, of frost, rain, vapour, and imperceptible atmospheric influences: and as the worm devours the lineaments of his mortal beauty, so the lichens and moss, and the most insignificant plants, shall feed upon his column and pyramids, and the most humble and insignificant insects shall undermine and sap the foundations of his colossal works, and make their habitations amongst the ruins of his palaces, and the falling seats of his earthly glory.—*Philosophical Magazine*

UNIVERSAL IDOLATRY.

We recoil from an idolator, as from one who labours under a great moral derangement, in suffering his regards to be carried away, from the true God to an idol. But, is it not just the same derangement, on the part of man, that he should love any created good, and in the enjoyment of it lose sight of the Creator—that he should delight himself with the use and the possession of a gift, and be unaffected by the circumstance of its having been put into his hands by a giver—that, thoroughly absorbed by the present and sensible gratification, there should be no room left for the movement of duty or regard to the Being who furnished him with the materials, and endowed him with the organs, of every gratification—that he would thus lavish all his desires on the surrounding materialism, and fetch from it all his delights, while the thought of him who formed it

is habitually absent from his heart—that in the play of those attractions that subsist between him and the various objects in the neighbourhood of his person, there should be the same want of reference to God, as there is in the play of those attractions which subsist between a piece of unconscious matter and the other matter that is around it—that all the influences which operate upon the human will should emanate from so many various points in the mechanism of what is formed, but that no practical or ascendant influence should come down upon it from the presiding and the preserving deity? Why, if such be man, he could not be otherwise, though they were no Deity. The part he sustains in the world is the very same that it would have been had the world sprung into being of itself, or without an originating mind had maintained its being from eternity. He just puts forth the evolutions of his own nature, as one of the component individuals in a vast independent system of nature, made up of many parts and individuals. In hungering for what is agreeable to his senses, or recoiling from what is bitter or unsuitable to them, he does so without thinking of God, or borrowing any impulse to his own will from anything he knows or believes to be the will of God. Religion has just as little to do with those daily movements of his which are voluntary, as it has to do with the growth of his body, which is involuntary; or, as it has to do, in other words, with the progress and the phenomena of vegetation. With a mind that ought to know God, and a conscience that ought to award to him the supreme jurisdiction, he lives as effectually without him as if he had no mind and no conscience; and, bating a few transient visitations of thought, and a few regularities of outward and mechanical observation, do we behold man running, and willing, and preparing, and enjoying, just as if there were no other portion than the creature—just as if the world, and its visible elements, formed the all with which he had to do.—*Dr. Chalmers.*

OUR MONTHLY BOOK TALK.

No. VIII.

ORATIONS AND OCCASIONAL DISCOURSES.

BY G. W. BETHUNE, D.D.

New York: G. P. Putnam, 155, Broadway. London: Putnam's American Agency, 49, Bow Lane, Cheapside. 12mo., pp. 428. 1850.

SOME of the most monstrous impostures and dangerous heresies have risen up and thriven in the United States of America; and no-where else has sect-splitting and multiplication become so flourishing an art. But if these things form a picture dull and dark, another and really bright one is presented by the stupendous amount of voluntary agency which is in unvarying operation there for the propagation of the faith once delivered to the saints. And in the matter of religious literature, our transatlantic kinsmen have no cause, considering their national juvenility, and probably do not feel to have any, to hang down their heads, and blush with shame. Their periodical religious literature, in the form of newspapers and magazines, is one of the wonders of the press, and without parallel in Europe. Nor is there any branch of solid and standard divinity in which American authorship is not honourably distinguished. Metaphysical theology has its Jonathan Edwards; systematic, its Dwight; polemical, its Kirwan; ethical, its Wayland; revival, its Finney; Biblical criticism and philology, their Moses Stuart; Biblical geography, lexicography, and antiquities, their Robinson; popular Scripture Exposition, its Barnes; christian evidences their Mellvaine; the Harmony of Revelation and Natural Science, its Hitchcock; academic prelections on preaching, their Porter; and Homiletics, their Williams; (all stars, mostly

representative of brilliant constellations,)—while with these the names of Appleton, Humphrey, Cheever, Spring, Skinner, Wood, Tyng, Mahan, the Beechers,* with many others, amply vindicate their countrymen from making divinity an exception to the go-a-head spirit which they bring into everything they heartily attempt. The Puritan seed which the euroclydon of persecution blew across the bleak Atlantic, has borne a rich and prolific harvest; which may be, as we hope, but the earnest of others yet to come, richer and more fruitful still.

Many of the men we have named are, we fear, only nominally known, or scarcely that, to the bulk even of those English christians, to whom a good book is not a stranger. We expect therefore, that the name of Dr. Bethune, a Presbyterian minister, of Dutch descent, will be entirely foreign to those who scan our pages, until they have perused this Book Talk. Then, we hope a mental sympathy will have been established, which is the core of the most rational acquaintanceship; and there is a buoyant pleasure in the desire and endeavour to extend the range of mental familiarity and friendship, to introduce into the company of others a soul unknown to them before, that it may unfold before them some of its greatness, and enrich them with some of its treasures.

We are not aware that Dr. Bethune has published anything besides the volume of which the title has been transcribed. We deem it an indica-

* If there is no Salique law in Theology, a daughter of the Beecher family, Mrs. Harriet Beecher Stowe, ought to be placed at the American head of another class, which might be termed the descriptive, picturesque, or psychological. In her delineation (which is from life and with life), of Uncle Tom she describes the christian hero—his love, gentleness, patience, for-

giveness, faith, doubts, struggles, victory—as few uninspired pens have yet been able to do. We rejoice, independent of our sympathy with the authoress' immediate object, that a book which so faithfully and powerfully teaches what practical christianity is, is attaining a circulation and popularity almost unexampled.

tion rather than a display, of his ability; but of a sterling excellence, more than sufficient to justify its republication here. The Rev. Albert Barnes, no incapable judge, pronounced, while in England lately, a high panegyric on Dr. Bethune—on the strength of which we began to read the ‘Orations and Occasional Discourses,’ and without the benefit or bias of personal intercourse, can confidently pronounce their author a man of varied learning, elegant taste, acute discrimination, and lofty soul. His style is classically graceful; but not as some styles are, gracefully cold and spiritless—destitute of veins except of the kind that are seen in marble: *here* the arteries and veins freely permeate and are supplied with pure and generous blood from the fountain of vital thought. Judging too from appearances, Dr. B. might be considered as commanding, on most subjects, an affluence of language and idea, which makes choice a greater labour than suggestion; but an affluence which differs from vulgar verbosity as much as the profusion of floral beauties in a princely conservatory is dissimilar to the rank luxuriance of an unweeded field.

The *Occasional Discourses*, by which we understand *sermons* to be intended, are only three, and do not furnish, we presume, in length, structure, or treatment, specimens of Dr. Bethune’s ordinary pulpit compositions. A few more of these would not have largely swelled the present work, and their absence is to be lamented, unless a separate volume is to be allotted to them. The first of these “Occasional Discourses” was delivered Feb. 3d, 1839, on the death of Stephen Van Rensselaer, a celebrated Pennsylvanian philanthropist, and member of the Reformed Dutch church. The text is Jer. ix. 23, 24.—“Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches, &c.” The subject is “True Glory,” and the leading divisions are,—1. That the text takes it for granted that every man has some quality, advantage, or possession upon which he congratulates himself, and from which he expects to derive honour, safety, or happiness. 2. That the text specifies

those things which men are especially apt to glory in, to the neglect and dishonour of God; wisdom, power, and riches. 3. That glorying in the Lord is not incompatible with the possession of wisdom, power, or riches.—There are no *subs.* No one will deny vigour and saliency to such writing as the following: “Never perhaps did the lust of gold rule the world more despotically, or were the hearts of men in greater danger from it than now. The lance of the warrior, and the might of the statesman are all in bondage to the banker’s pen. A few Jewish money-changers now decide the destinies of [Continental] Europe, and in our own land, where the harvests of freedom were sown by the frugal hands of our simple ancestors, the prosperity of our nation is estimated by dollars and cents. It is not the vice of one party or another, but of the nation and of the world. Everything is reduced to the mean scale of a low utilitarianism, and all our busiest enquiries are complications of the craving question,—“What shall we eat, what shall we drink, and wherewithal shall we be clothed?” Some theorists may boast of this as the march of civilization, and point exultingly to the white banner of peace planted by the hand of a more cunning avarice. Advantage may redound from it, I believe, but it matters little, if gold be our idolatry, whether we mould it into a giant statue, or stamp it into coin.” This was said before the discovery of Californian and Australian gold fields, since which its truth has been more vividly realized than in all the prior experience of the world. As an instance of what, in the vocabulary of our forefathers went under the name of “wit” a brief extract may be given—“If the pride of wisdom be the most natural, and the pride of power the most intoxicating, the pride of wealth has come to be the most general; perhaps from the reason that the accumulation of wealth is thought to be a proof of talents and can pay the price of power.” Of Rensselaer we are told—“Born to a large patrimony, the increasing prosperity of the country poured wealth upon him, until he became, with the exception perhaps of one other, the richest man of

the land; and wearing, by the common consent of all around him, the only hereditary title known among us [Van]—he swayed an influence wider than any other private citizen possessed.” How comforting to read of so very rich a man, what succeeds:—“His greatness was like that of a noble tree, planted by the river of the water of life, spreading wide its sheltering arms to overshadow all who needed refuge, which yielded perennial fruits, and “whose leaf never faded.” His bounty was not the occasional and noisy gushes of ostentatious pride, but silent, secret, and gentle as the dew, refreshing far and near, yet with a kindly care for the lowliest herb of the field, healing but never wounding the heart it blessed; while every drop glistened in the light of the Sun of Righteousness, and was exhaled to heaven.”

The second discourse was “pronounced” April 11th, 1841, on the death of Wm. Henry Harrison, who had just been elected President of the United States. No verbal text was taken by the preacher. “At such a time we need not search God’s Holy page for a theme. He gives the text, and it becomes us humbly to bow and learn as ‘God the Lord doth speak.’” As lessons to profit by, the following are assigned—“What a severe rebuke does this sad event give to political bigotry and rash invective against the motives of those who differ from us in opinion!” “How striking is this proof of our dependence upon God?” “How solemn is the warning for us all to prepare to meet our God!” “How important therefore that we choose and follow the religion of our Lord Jesus Christ!” Admirable is the spirit and purport of this passage,—“With what interest was the enquiry made whether our venerable president died a christian? and that not by christians only, but by men who are but too indifferent to their own religious safety! What horror would have been added to our present gloom, if he had died and “left no sign” of trust in the cross! What unspeakable consolation to hear so many cheering testimonies that he was prepared to take up his cross and follow Christ in the open walk of a christian profession! Wherefore is

this anxiety about his religious character but because a hope on the promise of Christ was, after all that could be heaped upon him by admiring millions, the only treasure, dignity, and delight, he could carry with him into the eternal world? Better the lisping child that loves Jesus—the very least in the kingdom of God, than the mightiest of the sons of men without such faith!”

The third and last of these Discourses is entitled “Truth the strength of Freedom: On the duty of a Patriot; with some allusions to the life and death of Andrew Jackson.” It is less of a funeral effusion than the former two, being delivered July 6, 1845, two days after the Great Annual Fourth. The text is Ps. lxxviii, 5, 6, and 7, from which he deduces these divisions.—The character of a safe and happy people; the means which God has appointed for cultivating this character; and the obligations upon a christian patriot arising from this providence of Jehovah. Of Jackson it is eloquently said; “While I thus speak, the spell of a great name comes upon our hearts, compelling us to utter their thoughts and emotions. When the sun of that morning rose, it gilded the fresh tomb of one whose ear for the first time since the 4th of July 1776, failed to vibrate with the thunderings of his country’s birth-day joy; and a voice for the first time answered not its cheers, which since its boyish shout was heard through the revolutionary strife, had never been wanting in the annual conclamation. The iron will, whose upright strength never quivered amidst the lightning storms that crashed around it in battle or controversy; the adamant judgment, against which adverse opinions dashed themselves, to break into scattered foam; the far-reaching faith, that flashed light upon dangers hidden from the prudence of all beside; the earnest affection that yearned in a child’s simplicity, the purpose of a sage, a parent’s tenderness, and the humble fidelity of a sworn servant over the people who gave it rule and elevation,—have ceased from among us. Andrew Jackson is with God. He who confessed no authority on earth but the welfare of his country and his own convictions of right; who

never turned to rest while a duty remained to be done, and who never asked the support of any human arm in his hour of utmost difficulty; bowed his head meekly to the command of the Highest, and walked calmly down into the grave, leaning upon the strength of Jesus; paused on the threshold of immortality to forgive his enemies, to pray for our liberties, to bless his weeping household, and to leave the testimony of his trust in the Gospel of the Crucified; and then at the fall of a sabbath evening, entered the rest which is eternal. His last enemy to be destroyed was death. Thanks be to God, who gave him the victory through our Lord Jesus Christ!"

The other contents of the volume are comprehended under the "Addresses," "Lectures," and "Orations." The *Addresses* are, one on "Genius," spoken before the Literary Societies of Union College, New York, July, 1837, and another on the "Prospects of Art in the United States," before the Artists' Fund Society of Philadelphia, May, 1840. In the first address, Genius is viewed in its proper aims, its cultivation, some of the mistakes concerning it, and the peculiar advantages enjoyed in the United States for its exercise. "To do good, is the highest aim, the only proper end of genius." It is "not to be wasted on the mere personal enjoyment of its possessor;" nor "solely for the acquisition of personal power;" and "its aim should be correspondent with its peculiar character," because "to force one's genius from its natural bent is to undergo a painful labour with the certainty of loss." Valuable in more respects than one is the extract we are about to make:—"It is indeed wrong to condemn every effort of genius not severely didactic or demonstrative of truth. . . . The dwelling-place of primeval innocence, among whose holy shades God walked with his sinless children, was a garden; and still He loves to scatter flowers about our path, and give us taste to relish the beauty of his works. So there is a use and sanction for the flowers of genius. Yet truly it should not be the occupation of a life to wear garlands, or to sing the summer-time away like a grasshopper. The bee

sings too as he gathers his stores, and there should be honey, the honey of truth in our flowers if we would have them like the flowers of God. The Acanthus of the Corinthian capital adds no strength to the column, yet who would say the sculptor's skill was wasted on it, or wish to tear away the graceful ornament? Notwithstanding it is the stability of the fabric which gives perpetuity to the decoration. To mingle the useful with the beautiful is the highest style of art. The one adds grace, the other value. . . . And there is no reason why the die of the coin should not be beautiful in design, although the bullion must be sterling to give it worth." The cultivation of genius renders necessary closeness and nicety of observation—assiduous study, especially of the older writers, to whom Dr. B. pays this compliment, in comparing them with their modern craftsmen:—"Is it not refreshing to leave the babbling shallow brooks, which glare out into the sunshine, that must soon evaporate them, and seek in the cool deep shades of purer wisdom, "*Sanctos recludere fontes?*" (To bring to light the sacred fountains); study, also, in order to ripen the judgment and correct the taste:—the cultivation of the power of memory by attention and order—and the exercise of itself. "Away then with idleness in all its forms. It is the rust of the soul, which requires more labour to remove than we avoid by dissipation, and we lose time besides." Among "the common mistakes concerning genius," are enumerated that of a man "supposing himself to be destitute of genius because its effects do not immediately appear;" also the "more mischievous one of supposing genius sufficient of itself without the aid of study;" also that "genius is necessarily unfortunate;" or that it "requires peculiar advantages for its cultivation and development;" or that "genius is to be necessarily eccentric." The other address, delivered before a company of artists, made a claim which was not dishonoured, upon delicacy of taste, nicety of discretion, and elegance of diction, with that pre-requisite to all good oratory, acquaintance with the subject. The theme, though peculiarly national, is made cosmopolitan by the

enlarged and felicitous treatment; it receives; and the train of illustrations culled from the whole field of art make it enjoyable by those who are not familiar with the pencil and the palette. We must forbear all abstract, and can only afford one short extract, to exemplify an invariable feature of these productions, prepared for and recited before men of unknown religious character—viz., the firmly faithful, while affectionate, references they contain to the importance of personal piety. Dr. B. did not forget what he was and what it behoved him to say as a minister of religion. He thus concludes the address before us: "Let me also entreat from you a grateful veneration for that Divine Author and Benefactor of our being, who has surrounded us with so many objects of beauty and grandeur, and given us an eye and heart to enjoy the loveliness and magnificence of his works. Shall we feel the rapture He enkindles in our souls, and return no adoration and trust? . . . If "an undevout astronomer is mad," so must be an infidel artist; for he lives among miracles and owns no faith. Believe me, genius hath no school like religion, no teacher like christian hope. No where but in that book whose author has writ His name on nature, can we find such depths of tenderness, such loftiness of thought, such purity of truth. Our calling here should ever be a preparation for immortality. . . . There is but one way that leads to that sublime rest, where the soul lives in the blessedness of her strength. There is but one portal through which we can pass to behold the face of God in love. It is the way of holy faith, faithful in good works; the perfect merit of the Lamb of God. May that faith, and that inheritance be given to us all!"

The *Lectures* are also twain. "Leisure, its Uses and abuses," is the subject of the first, delivered before the New York Mercantile Literary Association, March, 1839. With great dignity and boldness he shews that "Commerce, or any pursuit which is usually called business, is unworthy of being considered the proper occupation of life," and "as the time devoted to it is a tax upon our immortal being," the "leisure which the necessities of business allow becomes incal-

culably precious as the only season when we can devote ourselves mainly and exclusively to the great end of our being." His exposure of the "mere man of business," who never has leisure, or wastes it, and description of the contrary character, form a pair of expressive portraits, speaking truth in touches of the pen most eloquent. The rules he gives for the "use of leisure as not abusing it," are "to set pure and noble aims before the mind,"—a "courageous belief that much is within the capabilities,"—a "careful economy in the disposition of" leisure; and its devotement "to such occupation as is the most valuable." These are the ideal bones which in the lecture are clothed upon with words of light, of wisdom, and religion. The next lecture, on "The Age of Pericles," read before the Athenian Institute of Philadelphia, 1839, is on a theme which the Lecturer's historical erudition and sparkling imagination contrive to render both splendid and instructive; nor does he quit the city of Pericles until he has beautified its present desolation with a ray of hope reflected from the face of Him who is the Hope of Glory. "Under the shadow of the Acropolis humble missionaries of the Cross from this western land,* tell the children of those who wandered through the groves of the Academy, or lingered round the teacher of the porch, that the Just Man of Plato hath come: that Divine Virtue in all the sympathies of human trial and duty, has passed triumphant by the ordeal he proposed, of contempt and slander, the scourge and the cross; that the MASTER, whom Socrates promised to the young Alcibiades, as the guide in the path that leads to heaven, is now

* The principal of these, Mr. King, has been of late severely persecuted by the bigotted government of King Otho. But as he is the United States Consul, the Cabinet at Washington has demanded redress, which it is expected will not be refused. English travellers have testified to the eminent services which Mr. King and his superlative wife—a modern Priscilla—with their coadjutors, have rendered to the cause of Greek regeneration. For a government to prosecute such, of whom they are "not worthy," is to become guilty of national murder.

the Intercessor and Advocate of all earth's suppliants, and that the "Unknown God," whom their fathers ignorantly worshipped, is now made manifest by the faith of Jesus. The young Athenians, in a school where the lisping child is wiser than the best ancient that ever grew hoary in the love of wisdom, recite the words of Jesus in the words of Demosthenes and Lysias, or chant their christian hymns in the liquid measures of Alcæus and Pindar amid the ruins which once echoed to the boisterous Phallic, and the thundering Dithyramb."

The *Oration*s, which compose the bulk of the volume, must not detain us as we could wish. The first of the pile is one delivered before the Philomathean (Friend of Learning) Society of the University of Pennsylvania, Nov. 30th, 1840, and published, as are all the other pieces in the book, at the request of those who heard it. It is replete with sage counsels affectionately ministered—like a goblet of crystal water tendered by the hand of love. He insists and dilates on the duty and importance of earnest, hard, and persistent labour, and delivers a humorous but powerful philippic against the system, not pursued in the University of Pennsylvania, of boarding youths from a distance within the college walls. The regulations adopted by the Council of New College, London, are evidence that a like persuasion is gaining strength among ourselves—which is cause, in our opinion, for satisfaction and not regret.

"The Duties of Educated Men" is the topic of another oration, before the Literary Societies of Dickinson College, Carlisle, Pennsylvania, July, 1843; the college under whose shades the orator himself learned to pluck from the tree of knowledge the more than golden fruit that hangs upon it. In a masterly manner he expatiates on perseverance in intellectual pursuits, and the maintenance of freedom from prejudices, as the two dominant duties of the educated; but these propositions, under the impetus of his suggestive mind, strike out many secondary and luminous ideas. The oration on "A Plea for Study," was fitly spoken before the Literary Societies of Yale College, Aug. 19, 1845. "Study," he says, "in its wide mean-

ing, signifies zeal in acquiring knowledge of any kind, by any method; but leaving those more conversant with them to recommend other sciences, our plea is for letters, especially letters which reveal the experience, the taste, and the mind of antiquity." Towards the close he urgently advises students to guard against a neglect of "good personal habits," and of "physical exercise in a proper degree and kind." "People would be shocked to see grave black-coated personages engaged like school-boys in a game of ball, or contending with each other in pitching quoits, [we must edge in a plea for cricket], yet an occasional, even frequent exercise of some such sort would save many a promising young man from an early tomb, and prolong the usefulness of many maturely old." He cautions also against improper food. "The indulgence of appetite is, nine times out of ten, at the bottom of the student's brain fever, or disordered digestion."

The "Phi Beta Kappa Society, of Harvard University," was favoured, July 19th, 1849, with the oration entitled "The claims of our country on its Literary Men," a highly philosophical and patriotic production, interlaced with many complacent and eulogistic reflections on the present greatness and future grandeur of the "Model Republic;" but all is so natural, and so naïve, that the hectic extravagance which occasionally flushes the language of the orator, awakens only a pleasant smile. What would Englishmen not say of their sea-girt land when thoroughly possessed with the images of its collective glory? Dr. Bethune does not forget to pay, and claim, a tribute of praise on behalf of his ancestors, the Dutch; but the climax is the following—"Now God is bringing hither the most vigorous scions from all the European stocks, to 'make of them all one new man;' not the Saxon, not the German, not the Gaul, not the Helvetian, but the American. Here they will unite as one brotherhood, will have one law, will share one interest. What is wanting in one race will be supplied by the characteristic energies of the others: and what is excessive in either checked by the counteraction of the rest. Nay, though for a time the newly come may

retain their foreign vernacular, our tongue, so rich in ennobling literature, will be the tongue of the nation, the language of its laws, and the accent of its majesty. Eternal God! who seest the end with the beginning, thou alone canst tell the ultimate grandeur of this people!"

We have left ourselves no space to do even the show of justice to an oration delivered before the "Porter Rhetorical Society of the Theological Seminary at Andover, Massachusetts, Sep. 1842," on the "Eloquence of the Pulpit; with illustrations from the Apostle Paul." This is the largest and most valuable composition in the volume, and a summary of it as a separate article may enrich this magazine at an aftertime.

Among the lesser matters connected with Dr. Bethune's book, it may be observed that from scattered notices we compute his present age to be fifty four or five, a fact which gives hope that he may have some great single work in his study-dockyard, and that he will yet live long enough to bless his generation by many shorter products of his pen. We may too, mix a few drops of acid in the spiced wine of eulogy. They that give vinegar should drink it; and what else to a lover of our country is the statement, when referring to commerce, he says, "The hordes of India, the serfs of Russia, the *paupers of Britain*, toil, at her command, for us." Would Dr. B. speak of the "pauper-girls" of Lowell? Our factory operatives, as such, are not paupers; it were libellous to say so; but if Dr. B. has been among us, and speaks of what he has seen, we can say no more. It is true that thousands of those whose labour feeds the markets of the world, do pauperize themselves most awfully and guiltily by improvidence and drink. But oiling this wound as we best can, we begin to feel quite vindictive at the attack made in a certain query, "Shall we fling away that common sense for which our countrymen are *remarkable over Europeans*, ESPECIALLY those arrogant Islanders who are under prejudices of long usage, and cannot think of a nation without crown, lords, and commons, nor imagine a judge without a wig, nor dream of christianity without tithes, nor dare

to replace a beam in their rotten fabric lest the whole mass topple down upon their heads?" This was written twelve years after the Reform Bill, when many rotten beams were removed; and the "arrogant islanders" have at least this satisfaction left them, that while the spirit of this charge contains an arrogance equal to their own, it has the additional disgrace of a prejudice and ignorance which they do not covet, and never will. But this lump of charcoal, which no eloquence can transform into a diamond, lies alone amidst a thousand gems. So early as '39, Dr. B. had clear and well-defined views on Free Trade, of which he gave the New York merchants the benefit in his lecture on Leisure. "Only let commerce be free, and the sinews of commerce, agriculture and manufactures be free, and we fear not for the freedom of the world. They are young giants that need no swaddling bands, growing oaks that ask no hot-house care." Glimpses of wit dart here and there, most of it quick-glancing satire. The latter of the two we select was rather broad for a divine who shews the badge of the "stern Dordrechtian theology," (that of the synod of Dort)—but the reader will judge. "An itch after novelties is mistaken by some for a sort of heavenly inspiration, lifting the soul above the necessity of those slow and vulgar methods, logic and induction, by which Aristotle and Bacon crept towards the truth; but if we are forced to admit that there is anything sacred about it, let it be called *ignis sacer*, which is Pliny's name for St. Anthony's fire." He describes a New-Englander thus:—"Wherever he goes, he carries New-England with him. New-England is his boast, his standard of perfection; and 'So they do in New-England!' his confident answer to all objectors. Great as is our reverence for those venerable men, he rather wearies us with his inexhaustible eulogy on the Pilgrim Fathers, who he seems to think have begotten the whole United States. Nay, enlarging on the somewhat complacent notion of his ancestors, that God designed for them, "his chosen people," this Canaan of the aboriginal heathen, he looks upon the Continent as his right-

ful heritage, and upon the rest of us as Hittites, Jebusites, or people of a like termination, whom he is commissioned to root out, acquiring our money, squatting on our wild lands, monopolizing our votes, and marrying our heiresses. Whence, or how justly he derived his popular *sobriquet*, passes the guess of an antiquary; but, certain it is, that if he meets with a David, the son of Jesse has often to take up the lament in a different sense from the original,—“I am distressed for thee, my brother Jonathan!” The next sentence is one of mingled humour and pathos, “Better still, his sisters, neices, female cousins, flock, on various honourable pretexts, to visit him amidst his new possessions, where they own, with no

Sabine reluctance, the constraining ardour of our unsophisticated chivalry; and happy is the household over which a New-England wife presides! blessed the child whose cradle is rocked by the hand,—whose slumber is hallowed by the prayer, of a New-England mother!”

We have felt justified in being rather analytic in our notice of this book, both because the author's name is not a “household word,” and because the work has not assumed a reprint dress. To obtain it however from the agency establishment in England, will be easy, and we can promise to the purchaser more than ordinary gratification by such a disposal of his money. Q.D.S.

FAMILY CIRCLE.

DO WE NEGLECT THE BIBLE?

“I THINK,” said the celebrated John Howe, “it may be worth our while to tell you a short passage which was not long ago told me by a person whose name is well-known in London, and I hope, savory in it yet, Dr. Thomas Goodwin, at such time as he was President of Magdalen College in Oxford; there I had the passage from him. He told me that being himself, in the time of his youth, a student at Cambridge, and having heard much of Mr. Rogers of Dedham, in Essex, purposely he took a journey from Cambridge to Dedham, to hear him preach on his lecture day; a lecture then so strangely thronged and frequented, that to those that came not very early, there was no possibility of getting room in that very spacious large church. Mr. Rogers was, as he told me at the time he heard him, on the subject of discourse which hath been for some time the subject of mine—the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible—I am afraid it is more neglected in our days. He personates God to the people, telling them, “Well, I have trusted you so long with my Bible: you have slighted it;

it lies in such and such houses all covered with dust and cobwebs; you care not to look into it. Do you use my Bible so? Well, you shall have my Bible no longer.” And he takes up the Bible from his cushion, and seemed as if he were going away with it and carrying it from them; but immediately turns again, and personates the people to God; falls down on his knees, cries, and pleads most earnestly, “Lord, whatsoever thou dost unto us, take not thy Bible from us; kill our children, burn our houses, destroy our goods; only spare us thy Bible, only take not away thy Bible.” And then he personates God again to the people; “Say you so! Well, I will try you a while longer, and here is my Bible for you. I will see how you will use it; whether you will love it more; whether you will value it more; whether you will observe it more; whether you will practise it more; and live more according to it.” But by these actions, as the doctor told me, he put all the congregation into so strange a posture, that he never saw any congregation in his life; the place was a mere Bochim, the people generally, as it were, deluged with their own tears; and he told me that he

he himself, when he got out, and was to take horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was there upon him, and generally upon the people, for having been thus expostulated with for the neglect of the Bible."

ONE GRAIN OF GRACE, AND FAMILY PRAYER.

BAXTER, in some part of his voluminous writings, has the following luminous question and answer:

Question.—Is a man bound to pray in his family?

Answer.—One grain of grace will answer this question better than argument can do.

In this pithy and pointed way, the Christian Father's heart is reminded of its own necessities. Will not a true, earnest, fervent piety, demand the family altar? Can it possibly do without it? What! and permit the children of its love to grow up deprived of the innumerable holy influences which flow from a father's morning and evening prayers, in the household? Can a Christian more truly remind the little circle of influence in which he moves at home, of the worth of the soul, and the love of God, and the goodness of a Saviour? Is there any way in which he is more likely to be permanently useful?

And is there any channel more natural for the current of spirituality, and fervent piety? Does not the first gush of pious devotion,—when the head of a family is brought to God, pour itself out in the family? If the manifestations of the Christian life are to be visible anywhere, surely they should be at home. That religion must certainly be very problematical and ambiguous, which can be satisfied without the outgushing of the heart in family devotion, Baxter thought, that even a single grain of grace would make the Christian feel that he *must* pray in his family. Certainly, much grace would do it.

Who that was trained in childhood under the influence of the family altar, will ever forget his father's prayers? while memory lasts I shall never forget my father's. Even his Puritanic strictness, by which, when he was in a hurry,

he would pray the longer,—has consciously affected my soul, making me to realize that piety must be a controlling and unworldly principle. His prayers turned my thoughts to religion: his prayers learned me how to pray; his prayers remain to me, as the sweetest memorial of his love to God. Any Christian who would lead his children to Christ should pray in his family. There cannot be a question, that it is one of the most attractive and winning of the means of grace. No Christian father, therefore, can neglect it, without incurring guilt.

There is no need of any specific direction in Scripture, to establish the duty of family prayer. Grace never moots the question, whether there should be prayers in the family; its very impulse is—to pray there; but remaining corruptions, sluggishness, and worldliness, and fear, interpose objections. The Bible enjoins by direct precept, prayer in general,—and one specific form of prayer, secret prayer. But the reason why Christ particularly mentioned secret prayer was because it had ceased to exist among the Jews, the Pharisees all praying "in the corners of the streets that they might be seen of men." He reproveth this ostentatious praying, and enjoins prayer in the closet.

Family prayer rests upon the same basis of Scripture as all kinds of social prayer. There is no direct precept, because there is an evident necessity. The Lord's prayer is in the plural form, "Our Father." To pray is an enjoined duty.—When? always. Where? everywhere. Surely then, in the family.

In the patriarchal age, the family was the church, and the father the priest of God. Of course he led the devotions of his household. He offered the sacrifices, and presented the requests of the family.

In the Mosaic economy, the father officiated in his family, at many religious exercises. Especially the great feast of the passover was celebrated in households, the head of the family presiding. Much too is made of family religion in the old dispensations—of truth. "I know," says God of Abraham, "that he will command his family to keep my ways." Promises are often made to the family. "I will bless the families of Israel."

In the new dispensation, this holy idea of the little church in the family was

handed down, in the whole spirit of Christianity. So inwrought is the duty of family prayer in the whole structure of the Gospel, that any direct precept for it, would be a work of supererogation. What need can there be of a revelation from heaven, in answer to a question which "*one grain of grace*," can instantly dispose of? We do not say too much, when we say, that the true spirit of Christ, dwelling in the soul, necessitates family prayer.

A REMARKABLE CHILD.

In the diary of John Evelyn, Esq., (a fine specimen of a Christian English gentleman,) there is the following pathetic entry:—

"1658, 27th Jan.—After six fits of a quartan-ague with which it pleased God to visit him, died my dear son Richard, to our inexpressible grief and affliction, five years and three days old only, but at that tender age a prodigy of wit and understanding; for beauty of body, a very angel: for endowment of mind, of incredible and rare hopes. To give only a little taste of them, and thereby glory to God, who out of the mouths of babes and infants does sometimes perfect his praises: at two years and a half old he could perfectly read any of the English, Latin, French or Gothic Letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns, conjugate the verbs regular and most of the irregular; learnt out of 'Puerillis,' got by heart almost the entire vocabulary of Latin and French primitives and words, could make congruous syntax, turn English into Latin, and *vice versa*, construe and prove what he read, and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes, and made a considerable progress in Comenius's 'Jannua;' began himself to write legibly, and had a strong passion for Greek. The number of verses he could recite was prodigious; and when seeing a 'Plautus' in one's hand, he asked what book it was, and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read Æsop; he

had a wonderful disposition to mathematics, having divers propositions of Euclid that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of scripture upon occasion, and his sense of God; he had learned all his catechism easily, and understood the historical part of the Bible and New Testament to a wonder, how Christ came to redeem mankind. These, and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of him. He would give his grave advice to his brother John, bear with his impertinences, and say he was but a child. He was all life, all prettiness; far from morose, or childish in anything he said or did. The last time he had been at church (which was at Greenwich) I asked him according to custom, what he remembered of the sermon: 'Two good things, father,' said he, '*bonum gratia* and *bonum gloria*,' with a just account of what the preacher said. The day before he died he called to me, and, in a more serious manner than usual, told me that for all I loved him so dearly, I should give my house, land, and all my fine things to his brother Jack; he should have none of them. The next morning, when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, while in great agony, whether he should not offend God by using his holy name, so often calling for ease. Such a child I never saw: for such a child I bless God, in whose bosom he is! May I and mine become as this little child, who now follows the child Jesus, the Lamb of God, in a white robe, whithersoever he goes; even so, Lord Jesus, *fiat voluntas tua!* ("Thy will be done!") Thou gavest him to us, Thou hast taken him from us, blessed be the name of the Lord! That I had anything acceptable to thee was from thy grace alone, since from me he had nothing but sin, but that thou hast pardoned: blessed be my God for ever."

"I caused his body to be coffined in lead, and reposit on the 30th at eight o'clock that night in the church at Deptford, accompanied by divers of my relations and neighbours."

POETRY.

LIFE IN DEATH.

BY MRS. CHARLES TINSLEY.

WE breathe in bleak winds, whistling
 through the grass
 Grown by neglected graves;
 We tread on sere leaves, falling as we
 pass
 Where the tall pine tree waves.

Yet from this loneliness and outward
 death
 We seek assurance strong,
 That the suspension of the quickening
 breath
 Shall never be for long.

We reach the solemn mysteries of life
 Through these less fearful things,
 That prelude all cessation of the strife
 Our mortal warfare brings.

Alone we come to swell the human throng,
 And lonely still depart;
 Finding but little as we pass along
 To satisfy the heart.

And we shrink backward, in our failing
 strength,
 From ills we dread to meet,
 Till the familiar darkness grows at length
 A lamp unto our feet.

Blackness and ashes—under and above—
 Time's common earth and air—
 Produce strange growths of confidence and
 love
 Destined to bloom elsewhere.

And 'mid the shadow of our broken dreams,
 The silence of our trust,
 We catch the murmur of those hidden
 streams
 That bear us from the dust.

Failing on every hand—in woe, in want—
 We ask, and we receive;
 From desolation springs the heavenward
 plant,
 Whose fruit is—"I believe!"

And a calm confidence in us hath place
 That all God's ways are true;
 That we, frail atoms in this peopled space,
 Have our high work to do.

Hopes to put off that have no place in
 Him;
 Trusts to renounce that tend

To make the dimness round us yet more
 dim,
 And darken all the end.

Yearnings to crush, and vain desires to
 bind;
 Proud thoughts to search and still;
 And fixed resolve within our hearts to find
 The working of His will!

Yes! in the death beneath us and around,
 In sorrow and decay,
 Must all we need in him be sought and
 found,
 Who is the Life and Way.

HYMN BY AN IRISH BOY,

AGED FOURTEEN YEARS.

There is a God who reigns above,
 And rules this humble earth;
 His robe is light—His name is Love—
 His word is power that worlds can move,
 His voice, creation's birth.

Of joy, the spring—of hope, the source,
 He breathed the living soul;
 He guides the vivid lightning's course,
 He stills the tempest in its force,
 And bids the planets roll.

He grasps the thunder in his hand,
 And moulds the ocean's bed;
 The waves that wash the heaving sand,
 The storms that sweep them from the
 land,
 Are silent at His tread.

His look all mild—His eye serene—
 His time—eternity:
 He speaks unheard—He walks unseen—
 His dazzling radiance is the screen
 That hides His form from thee.

His throne is heaven, where saints repose,
 And spirits pure and blest;
 No eye need there in slumber close,
 There is a holier calm for those
 Who find immortal rest.

Almighty Father! King supreme!
 Hear Thou our humble prayer;
 O! let thy Gospel's cheering beam
 O'er all the earth in glory stream,
 And banish man's despair.

CORRESPONDENCE.

SPIRITUAL CHURCH MEETINGS.

MR. EDITOR,—Agreeably to the wishes of your correspondent, "Beta," I send for the Repository, a brief account of our spiritual church meetings; which certainly appear to myself and others, as scriptural in their character, and as edifying in their tendency, as any means of grace which our societies enjoy. I acknowledge, with Beta, that *all* our church meetings "*ought to be*" more or less spiritual: for even our pecuniary arrangements and business transactions in the church, relate to spiritual and eternal subjects; they should, therefore, be "sanctified by the word of God and prayer." I fear, too, that the animadversions of Beta, upon certain characters that are found among us as a Denomination, and upon their mischievous sayings and doings, are sadly too true and just; probably some of our pastors will feel obliged to him for publishing them. But, thanks to a merciful Providence, we have no such "roots of bitterness" in the church at Hugglescote.

Leaving these topics, then, I will proceed to the task assigned me, only premising that it has long appeared to me that few, if any, of our societies realize anything like the *full pleasure and benefit* which the communion of saints was graciously intended to afford. Many members of our churches evidently do not understand what christian fellowship is: they seem to imagine that it consists in having their names written in the same book, and meeting in the same building, and eating of the same bread, and drinking from the same cup, and contributing to the support of the same minister as their brothers do; but beyond these things their conceptions have never yet advanced. Now, in my judgment, these external and ceremonial matters, though very necessary and excellent in their places, stand in much the same relation to the "fellowship of kindred minds" as the shell to the kernel or the chaff to the wheat, or the scaffold to the building. They are interesting appendages, beautiful manifestations, and valuable auxiliaries, but they are not the *very thing itself*.

"The fellowship of kindred minds
Is like to that above."

Having these impressions, then, it has been my desire to establish periodical meetings in every church with which I have been officially connected, for the express purpose of promoting fraternal intercourse, spiritual affection and christian co-operation. Accordingly I did establish such meetings at Melbourne, Fleet, Ashby-

de-la-Zouch, and now at Hugglescote. At every one of these places it has been my privilege to hear beautiful narratives of religious experience, pious inquiries in relation to "the work of God," valuable suggestions concerning "the good of Jerusalem," and interesting accounts of books, sermons, conversations, &c., many of which would never have been elicited but for the spiritual church meetings. Numbers beside myself have declared that they enjoyed those meetings richly, found them times of refreshing from the presence of the Lord, yea, seasons of holy festivity and heavenly pleasure.

As to the *manner* in which these meetings are conducted, I do not pretend to anything very original, nor affect anything very mysterious. I have no stereotyped programme, nor any elaborated plan. My usual method is something like this,—commence with singing, reading scripture, and prayer; then proceed with some account of my own experience, mingled with allusions to books I have been reading, projects of usefulness I have been forming, efforts I have been making for the good of the cause, and whatever else may appear to me at the time seasonable and salutary. After this, I call upon others present to say anything which will afford relief to their own minds, or minister to the instruction and edification of their brethren, or conduce to the welfare and extension of the Redeemer's cause. This request is responded to by several friends, who, in succession, avail themselves of the opportunity of relating their joys and sorrows, their hopes and fears, their desires and determinations, their trials and triumphs, &c., &c. In the course of the hour and a half that we spend together, we sing several times, and offer special prayer, perhaps, for any brother or sister that may be afflicted or distressed. I avoid as much as possible calling on individuals by *name* to speak, but give general invitations, and request spontaneous replies. Our meetings are monthly; from seven o'clock to half-past eight, on the first Wednesday evening in the month. They are not "class meetings," for we do not divide into classes; they are not mere "experience meetings;" they are more comprehensive and interesting; hence I call them "Spiritual church meetings." (N.B.—We still keep up our regular monthly meetings to transact the ordinary business of the cause, in addition to the above.)

If Beta is a pastor, and if he has any thought of establishing spiritual church meetings among his flock, I would respect-

fully suggest, that he should not be discouraged if he finds, especially at first, that many of the members do not choose to commit themselves to anything so decidedly religious and devotional. Some will probably stigmatize the meetings as *methodistic*, and resolve, once for all, to have nothing whatever to do with them. Others, who "suppose that gain is godliness," will always be too much interested in the calls and profits of worldly business, to spend a whole hour every month in a region so elevated and spiritual. A third class, who know more of politics than religion, and study the newspaper in preference to the Bible, will feel but little inclination for the

society and employment of those whose "conversation is in heaven." A fourth class will be too modest and retiring to *talk about* Christ, and holiness, and salvation; therefore they will keep out of the way of such temptation and danger. While a fifth party may really question the utility of such meetings, and unwisely refuse to try their power upon themselves.

Hoping that these few lines will be acceptable and useful to Beta, (I have no clue whatever to his real name and address), I remain, Mr. Editor,

Yours very fraternally in Christ Jesus,
Hugglescote, Oct. 19. THOMAS YATES.

OBITUARY.

Mrs. ALICE POYSER, the subject of this brief notice, was the second daughter of Mr. John and Alice Farmer, of Newbold Verdon, in the county of Leicester; and was born in that village, February 4th, 1805. When about twelve years of age she left home, and went to live with a relative about a mile off. While there, which was about two years, she and the servants were treated by the mistress of the house to a play at Market Bosworth. Though young, she was disgusted with the performance, and filled with fearful apprehensions of sin. She afterwards obtained a place in service, and was induced by a fellow-servant on one occasion to attend a dance. On her return home she reflected on her conduct, and came to a determination never to attend such places any more; and she never did. When about 17 years of age, she returned to the parental abode; and frequently accompanied her pious father to the house of God at Barlestone, Barton, &c.; and although those places were a considerable distance from home, her place was seldom empty. The late Rev. J. Green, of Newcastle-on-Tyne, was at that time minister at Barton; and under his ministry she very soon discovered the deceitfulness of sin, and the dreadful consequences of living in rebellion against God. In this state of mind she continued several months. She was frequently pointed to the Cross of Christ: and at that cross she obtained satisfaction of mind, and found joy and peace through believing. Having obtained pardon, she offered herself as a candidate for baptism and church fellowship, and stood an approved candidate when Mr. Green left Barton and went to Norwich. She was baptized just one month after he left, which was on Dec. 7, 1823. At the latter

end of the year 1825, she entered the marriage state, with a member of the same church; and who still lives to mourn the loss he has sustained by her removal. They first settled at Barlestone; but in 1830 removed to Newbold, her native village. Here she had to retrace her former footsteps to Barlestone, &c., on the Lord's day, to hear the Word of God. In 1833 a new chapel was built in Newbold; and she rejoiced when it was completed, as it rendered her journeys to other places less necessary. She took a very great interest in the cause of Christ, which lay very near her heart, and strove very much for its promotion. She was frequently detained at home through very heavy affliction, but she bore all with christian fortitude and patience. In 1845, she removed to Bedworth, in Warwickshire; here she attended the preaching of the Rev. W. Chapman, of Longford. In 1851, she removed to Thurlaston, in Leicestershire. After spending a few months in this place, application was made to the church at Barton for her dismission to the one at Thurlaston, which was readily obtained. Through affliction she was never permitted to unite with the latter church in the ordinance of the Lord's supper.

Many valuable papers were found after her death, which show the happy state of her mind; but unhappily all are without dates. They appear to have been written after her recovery from severe affliction; and it is believed, while living at Newbold. She took a very deep interest in the Foreign Mission, and was a collector for that sacred cause about 21 years. The last journey she went previous to her last illness was to see her old friends in Warwickshire, which was on the 15th of March,

and to attend a missionary meeting at Longford the next day. She returned home on the 21st, and in a few days was taken ill, and was confined to her bed. On April 23rd, the Rev. W. Chapman, of Longford, paid her a visit, and had some conversation with her of a pleasing character. On Thursday, 29th, the late Rev. J. Derry came to see her, and they had some very profitable conversation together. When he was retiring from her sick room, she said, "I have one question to ask, and that is, if I die, will you bury me?" when that holy man of God replied, "If I am alive, I will,"—laying very great stress on the sentence as he spoke. But alas! how mysterious are the ways of Providence. He appeared as lively as usual, but complained of pain in his chest; and the next Thursday he was a corpse. After being confined to her bed seven weeks she rallied a little, and was able to get out occasionally. It was thought a change of air would be beneficial to her health, and on Monday, the 21st of June, she was taken to Bagworth,

never more to return. On the Wednesday following she was taken worse; but her mind was serene and bappy. Many times she expressed a desire to depart and be with Christ whom she so ardently loved. A day or two before she died she said to the writer, "Read me the fourteenth chapter of John; they are Christ's own words, and I like his words better than any." The day before she died she fell in a doze, and when she awoke she said, "Christ has set me on a rock, and put a new song into my mouth." She retained her faculties to the last, and was capable of conversation till within a few minutes of her departure, which took place on July 16, 1852. Her mortal remains were interred on the following Sabbath, in the burying ground connected with the chapel, between Thornton and Bagworth. Her death was improved on the 25th, by the Rev. J. Cotton, from a passage selected by the deceased many years ago, "Seek ye the Lord while he may be found."

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Austrey, on Tuesday, Sep. 14th, 1852. The morning service was opened with reading and prayer, by Mr Stenson of Nuneaton; and Mr. Marshall of Walsall (in the absence of Mr. Lewitt) preached a useful sermon, from 1 Cor. xv. 19, "If in this life only we have hope in Christ, we are of all men most miserable."

In the afternoon Mr. Preston of Ashby opened the service by prayer, and Mr. Knight of Wolvey, being the senior minister, presided. From the churches that reported, thirteen had been baptized since the last Conference, and ten remained as candidates. There was but little to attend to at this meeting of the brethren. A communication was forwarded from brother Shaw, through the medium of the Secretary, referring to the very distressing state of things at Cradley Heath; and it was resolved that a deputation be sent there to enquire into the state of the chapel property, &c. Messrs Salisbury of Longford, and Lewitt of Coventry, were nominated for this purpose; and to report their investigation at the next Conference, which is to be held at Longford, (first church) on the second Tuesday in January, 1853. Mr. Cheate of Birmingham is kindly requested to preach in the morning; or in case of failure Mr. Lewitt, of Coventry.

Mr. Knight of Wolvey conducted the evening service, and preached a good sermon, from Leviticus vi. 13, "The fire shall

ever be burning upon the altar: it shall never go out." An excellent dinner and tea were provided in the school-room, at a very reasonable expense. It would be well if this plan could be generally adopted.

THE YORKSHIRE CONFERENCE assembled at Lineholm, Sep. 28th, 1852, at half-past ten, a.m. Mr. Henry Hollinrake from Birchcliff, opened the public worship with reading the Scriptures and prayer, and Mr. J. Taylor from Allerton, preached a good sermon, from Nehemiah vi. 11,— "And I said, should such a man as I flee? and who is there," &c.

At two p.m., Mr. Crabtree took the chair, and Mr. R. Ingham of Louth opened the meeting for business with prayer. The assembly was large and respectable. Messrs Tunnicliff and Abraham Hodgson attended as representatives of the church at Call Lane, Leeds. They presented a letter from the church requesting to be admitted members of this Conference. It contained a short history of their progress from July 1850. The church consists of 103 members, and they are in a united and peaceable state. The Conference cheerfully acceded to the request.

The church, meeting in Manchester, applied for ministerial supplies. Mr. Shore, from declining health, has resigned the pastorate, in conformity to medical advice. Their circumstances are now discouraging. It was recommended to the

churches to allow their ministers to supply them as often as practicable.

The second church in Bradford have finished their new chapel. They have added seven persons since the last Conference; their sabbath school is doubled numerically, and their congregations are good. They want a stated minister.

In a letter from the church meeting at Zion Chapel, Broughton Road, Salford, it was reported that their congregations are nearly the same. The Sabbath School is in a healthy thriving state. Their pastor's probational engagement is expired, and they have given him a unanimous call to settle amongst them.

The seceders from Shore applied for admission into the Conference. They were formed into a separate church by Messrs Hodgson and Crabtree, June 13th, 1852. They are now 45 members; and are building a new chapel above Lineholm, near the road to Burnley. This church was also admitted into the Conference union.

The Conference passed a motion of lamentation over Mr. E. Bott's removal. A high encomium was given to his character; and they united in praying that the blessing of God may accompany him.

The applicants for relief from the Home Mission should send in their financial statements to the Easter Conference.

At the meeting of the financial committee the Treasurer for the Home Mission, reported that he had on hand £13. 13s. 3½d. Ten pounds of this was voted to reduce the debt on the Naze Bottom chapel.

The next Conference to be at Birchcliff, Dec. 27th, 1852. Mr. J. Tunnicliff to preach. In case of failure, Mr. R. Horsefield of Leeds.

Statistics.—Bradford, 1st church, seven baptized, and a Tract Society formed. Bradford, 2nd church, baptized five, received two. Allerton, baptized four, and they have a few inquirers. Clayton, baptized three. Denholm, baptized nine, and are well attended. Birchcliff, congregations good. Heptonstall Slack, baptized five. Shore, baptized two, and the congregations good. Lineholm, a few candidates. Burnley Lane, baptized four, and the congregations and school improving. Salford, baptized one. Northallerton, baptized two, and the congregations good. No visible change at Queenshead, Halifax, Ovenden, Todmorden, Manchester, Gambleside, and Staley Bridge. JAMES HODGSON, Sec.

THE NORTH DERBYSHIRE CONFERENCE assembled, according to appointment, at Sutton Ashfield, on Monday, Aug. 2, 1852. The meeting was opened by singing and prayer, after which brother Ward of Ripley was called to preside. The reports

from the churches were of a variously interesting nature. Taking into consideration the smallness of the district, a goodly number was reported to have been added by baptism, and also several standing as candidates for that ordinance. One thing which gave deep interest to the meeting was, that, with one exception, all the churches reported. We wish our friends would observe this, and let us have reports if not their presence. After singing the doxology, the business of the Conference was transacted; this being but small, a few brethren engaged in prayer, and a very spirited conversation was entered into respecting the state of the churches, and the means of improving them. In the absence of brother Stanion, who was appointed to preach, brother Gray of Ripley preached in the evening, from Rom. i. 16. The next Conference to assemble at Belper, on Christmas Day, at 2 o'clock.

NORTH LINCOLNSHIRE CONFERENCE.—This Conference met at Epworth, on Tuesday, Sep. 28th. Brother Wright of Lincoln preached in the morning, from 1 Thess. iv. 3. At half-past two in the afternoon, the Conference assembled for business; brother Wright in the chair.

Resolved, 1. That brother Fogg visit the few friends at Tuxford, and ascertain whether they still continue united as a christian church; and what their general prospects are. His report to be laid before the next Conference; and his expenses to be paid out of the Conference fund. The Secretary to apprise the friends there of this resolution.

2. That the report we have heard of Misterton is very discouraging; and we regret that the Conference is not in a position to recommend a minister to the church there.

3. That each church be requested to send a *written* statement of its position and prospects to the half-yearly meetings of this Conference.

Statistics.—At Epworth, the congregations are declining, and slightly improving at Crowle; at Butterwick they have baptized one; and are about to open a new chapel at Belton. At Gamston and Retford the congregations are much as usual. They have a few hopeful characters, and are at peace among themselves. At Killingholm they have lost two members; the congregations are improving; and good has been done at an out station. Kirton Lindsey, not prosperous. Lincoln, about as at the last Conference. Misterton, much as for several years past.

The next Conference to be held at Kirton, on Tuesday, April 19th, 1853. Brother Crooks of Killingholm to preach

in the morning; or in case of failure, Brother Crapps of Lincoln.

J. C. SMITH, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Boston, Sep 23, 1852. In the morning, brother Pike of Bourne delivered an eloquent sermon from 1 Peter i. 8. At the meeting in the afternoon the following additions by baptism were reported:—Boston, eleven; Coningsby, five; Fleet and Holbeach, six; Sutterton, two; Wisbech, five.

Regret was expressed that from several of the churches there was neither representative nor report.

A letter was received from the friends at Peterboro', stating that a minister is now settled amongst them, and also gratefully acknowledging the kindness of those brethren who have recently supplied their pulpit, and of Mr. R. Wherry, who was appointed to procure the supplies.

It was thought desirable that, with a view to increase the attendance at the Conferences, and their interest and profit, it be considered at the next meeting, whether the frequency of the Conferences should not be lessened, and some of the more remote places at which they have been accustomed to be holden be removed from the plan.

The next Conference is appointed to be at Fleet, on Dec. 23rd, 1852. Brother Haycroft of Wisbech, to preach in the morning.

As there was but little business to transact, fraternal converse was held on several interesting and important topics.

In the evening a Foreign Missionary meeting was held, in which brethren Golsworthy, Mathews, Judd, Pike and Barrass took a part.

THOMAS BARRASS, *Sec.*

THE CHESHIRE CONFERENCE met at Macclesfield, Oct. 5, 1852. Mr. Minshall of Stoke engaged in prayer for the Divine presence and blessing.

There was a striking similarity in the states of the churches, as reported to this meeting, indicating, nearly uniformly, peace and harmony; but little or no progress. At Macclesfield, two have been baptized, and one received since last Conference. At Stockport, also, two have been added by baptism.

In answer to the case from Congleton, it was agreed, 1. To allow the church there £2 from the H. M. Fund, which unhappily is very low.

2. That the friends at Congleton present terms to Mr. Pedley, and make with him the best arrangements they can respecting the annual interest of the debt on the chapel, and other connected property.

3. The friends at Congleton being desirous, at a suitable time, to have a Bazaar of useful and ornamental articles, to lessen their chapel debt, the Conference encouraged them to persevere; and earnestly entreats the churches in the Connexion to render them all possible assistance.

4. The church at Stockport gratefully acknowledged the help afforded to them by the churches in this district, according to the recommendation of the last meeting. It appeared that although the amount raised was not much over £6, yet it had been of essential service to the cause in that populous town; and the meeting advised them, if needful, to apply for further assistance from the wealthier churches in the district.

5. That the General Baptist church, Bank Top, Macclesfield, which has existed for several years, and now consists of 14 members, be received into this Conference, and that the ensuing Association be requested to place it in the Minutes on the list of churches.

Mr. Crowther, of Congleton, concluded the meeting with prayer. Mr. Pedley preached in the forenoon, from 2 Cor. v. 14, 15; and Mr. Wood of Stockport in the evening, from Matt. xxi. 22.

The next Conference to assemble at Congleton, on Good Friday, 1853. Mr. Stocks of Macclesfield to preach in the morning.

R. STOCKS, *Sec.*

ANNIVERSARIES.

BOURNE.—On Sep. 26th and 27th the seventeenth anniversary of the opening of our chapel was held, when excellent and appropriate sermons were preached by the Revds. J. G. Pike of Derby, and J. Goadby of Loughborough. The annual tea meeting was numerously attended, and a spirit of cheerfulness and gratitude was manifested, arising from the fact that by the proceeds of this anniversary the entire cost of the erection (originally amounting to £1731 15s. 6d.) was discharged. On the following Sunday morning a sermon in commemoration of this event was preached by the pastor, from Deut. viii. 2, in which a rapid view was given of the history of Baptist churches and Baptist confessors, from the times of the apostles to the middle of the seventeenth century, when this church was formed. A more detailed account was then given of the principal events in the history of this church; and as some of these may be interesting to the readers of the Repository a brief recital of them is here given. The church at Bourne was originally connected with Spalding, Fleet, Gedney and Moulton. In 1646 Mr. Denne, who had been a clergyman in the established church, but

who had embraced the principles of the General Baptists, was invited to Spalding to preach. He also administered the ordinance of baptism to four candidates; but for fear of persecution the baptism took place at *midnight*. The circumstance reached the ears of the magistrates, and he was apprehended on the following Sunday morning—kept a close prisoner through the day, and then committed to Lincoln gaol.

In 1688 the church numbered 153 members. In this year the friends at Bourne and Hackonby separated from their friends at Spalding, and Joseph Hooke became their sole pastor. Subsequently he became also the messenger of the baptized churches in this county; and at last died in a good old age, having been a member of a Baptist church sixty years, and pastor of this forty-nine years.

In 1703 our present church book, which is not yet half filled, was commenced. Some of the early entries are amusing, from their simplicity and quaintness, while others bear ample testimony to the jealous solicitude that was displayed to preserve the purity and discipline of the church.

In 1717 the first portion of the present old chapel was built. Four brethren subscribed to it £19 each; another friend £10; and "the carriage of stone and mortar was done by the friends at Hackonby". This seems to have covered the whole cost of the erection. By a register of members, drawn up by the pastor, Mr. Hooke, in 1720, it appears that there were then 62 members. In consequence of the pastor being also "the messenger of the churches," and residing at Lincoln, 36 miles distant, the church was to a great extent deprived of his regular labours. In 1728 John Halford, the pastor of the church at Coningsby, (40 miles distant) being resident in Bourne, application was made to the church at Coningsby for permission that he might here administer the ordinances of the gospel. The permission was granted, but on the express understanding that he should retain his office as pastor at Coningsby. Mr. Halford remained here till the time of his death, in 1759. His connection with the church at Coningsby had probably ceased some time, as in the record of his death in the Church Book he is spoken of as "our dear and worthy pastor."

William Young was the next pastor who was ordained in 1761, and retained his office till his death, in 1791. During this period the cause of religion very grievously declined, so that at the time of his decease the number of members had dwindled down to four or five. The next three or four years were years of discou-

agement and affliction. In 1795 the late Joseph Binns, then minister at Gosberton, was invited to the pastorate, and ordained to that office in the following spring.—Application was made to the Association in 1799 for admission in to the New Connexion, at which time the number of members was but 13; and the report stated "religion is low in this place, and has been so for many years, but we have reason to hope that it is a little reviving." By the zeal and devotedness of the new pastor the decaying interest considerably revived. In 1803 a Sunday School was commenced; and in 1807 the old chapel was increased to double its former size at the cost of £100. For forty years Mr Binns remained the faithful and venerated pastor here; and ceased at once to labour and to live, in June 1834. He was succeeded in the pastoral office at the close of that year by the late Rev. Jas. Peggs, one of our first missionaries to India. His labours here were for a time eminently successful. The old Meeting-House was too strait, and the erection of the present handsome and commodious structure was determined upon. The first stone was laid May 5, 1835, by the late Mr. Wherry, and an address delivered by the pastor, from *Ezra*, iii. 11,—“And all the people shouted with a great shout when they praised the Lord because the foundation of the house of the Lord was laid.” It was opened for public worship Oct. 22nd, and 25th, by the late Rev. W. Pickering, and by the Rev. J. G. Pike. At the close of the opening, there had been raised by subscriptions and collections £550, leaving a debt upon the premises of £1180. This has now happily been removed, and we are enabled to rejoice in possessing a house for our common worship which may literally be called the *Lord's house*—one on which man has no claim, but one freely and gratefully offered for the Divine glory. May it long continue to resound with the blessed truths of the glorious gospel, and may the glory of this second house incomparably transcend that of the former. J. B. P.

Bourne, Oct. 6, 1852

PORTSEA.—The annual services on behalf of the Sabbath School connected with the Baptist chapel, Clarence Street, were holden on Sunday, Sept. 26, and appear to have been of a very interesting character. The morning sermon was preached by the Rev. E. H. Burton, the esteemed and excellent pastor of the church; that in the evening by the Rev. A. Bryant, from Cornwall. In the afternoon of the same day a public examination of the children was conducted with great kind-

ness and propriety of manner by Mr. Bilton, who also delivered a highly suitable address to their parents. It certainly cannot fail to be gratifying to the devoted minister of this congregation to perceive that his labours have not been in vain. We were reminded by one of the oldest members of the church that 18 years ago, when Mr. Burton preached his first sermons (the occasion being the anniversary of the Sabbath School), the chapel, besides being small, delapidated, and inconvenient, was nearly deserted. It is now a spacious, handsome building, and is attended by a large, respectable congregation, not unfrequently (as was the case on Sunday) being filled to overflowing. And great good appears to be doing both in the Sunday School and in the Church.—*Portsmouth Guardian*

COLEORTON.—On Lord's-day, Aug. 22nd, two sermons were preached at Coleorton, on behalf of the Sabbath school, &c., by Mr. Wood, of Melbourne. Collections and congregations very good.

COALVILLE.—On Lord's-day, Sep. 19th, school sermons were preached at Coalville. In the afternoon by Brother H. Smith, and in the evening by Brother T. Yates, ministers of the place. Congregations very good. Collections about £11—much the same as usual.

MANCHESTER.—On Lord's-day, Sep. 26, 1852, the first anniversary services in behalf of our new chapel took place; our late minister preaching in the morning the Rev. H. Dunkley in the afternoon, and the Rev. D. E. Ford, (Indep.) in the evening. The collections were liberal.

BAPTISMS.

SHEFFIELD, *Eldon Street*.—On the 8th of August, one female was baptized, by Mr. Ingham, after a sermon on John i. 25, "Why baptizest thou then?"

On the 10th of October one male and one female put on Christ by baptism. The subjects of discourse during the day were, "The baptism of Simon Magus," and "The Household baptisms of Scripture."

D. T. I.

CLAYTON.—On Lord's-day morning, Sep. 26, three females professed Christ in baptism, after a clear and convincing sermon by Mr. H. Asten, founded on Acts viii. 36, 37, and in the afternoon he gave them an address from Exodus xiv. 15, and at the Lord's-supper afterwards gave them the right hand of fellowship. J. A.

NORTHALLERTON.—But few days have been more interesting to the General Baptist church at Northallerton and Brompton than the 10th of October, 1852. In the

morning Mr. Stubbings preached at Brompton to a crowded chapel, from Acts xvi. 32,—34. and baptized two candidates; and in the evening from 1 Cor. xv. 58, and publicly gave the newly-baptized the right hand of fellowship, and administered the Lord's supper.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, Sep. 26th, 1852, after a sermon on Matt. xxviii. 19, Mr. Batey baptized six persons on a profession of their faith. These, with two others previously baptized, were received on the following Sabbath at the Lord's-table. J. B. B.

ASHBY AND PACKINGTON.—Three young men were baptized at Packington on Lord's-day, Sep. 19th.

SHEFFIELD, *Eyre Street*.—On Lord's-day Evening, Oct. 3rd, after an earnest and impressive discourse, to a good and deeply attentive congregation, from Acts ii. 41, our minister baptized two males and three females, in the name of the Sacred Three. Three of them were formerly scholars (now teachers) in our Sabbath Schools; another also is a teacher; and the fifth a respectable Scotch lady. We have a few more candidates and several hopeful enquirers.

WISBECH.—On Wednesday evening, the 6th of October, seven persons were baptized by our respected minister, the Rev. J. Haycroft, B.A., who preached to a large congregation, on the "Mode and Importance of believer's baptism." One of the candidates was a member of the Independent church in this town. On the first Wednesday of September, three young men were baptized; one of them the eldest son of Mr. John Wherry, a respected minister in our Connexion; and all of them from the establishment of our worthy friend and deacon, Mr. Robert Wherry. Z.

CASTLE DONINGTON.—On Lord's-day morning, October 3rd, 1852, four individuals were baptized in the G. B. chapel, after a sermon on the subject by the Rev. R. Nightingale, from the words, "Sec here is water, what doth hinder me to be baptized?" The candidates were subsequently received to the fellowship of the church. J. P.

AUDLEM.—On Lord's-day, October 10, two candidates were baptized by Mr. Needham, our pastor, and on the following Thursday another candidate, (who was prevented on Lord's-day through illness) was also baptized. They had all been scholars in the Sabbath school. R. T.

NOTTINGHAM, *Stoney Street*.—Seven persons were baptized on Lord's-day morning, Oct. 3rd, after a sermon by Mr. Hunter, from Luke xii 50, two of whom belonged

to the Wesleyan Methodist Society, and who still continue with them. In the afternoon the other five were received into fellowship.
B. W. Y

REMOVALS.

THE REV. E. BOTT preached two farewell sermons at Heptonstall Slack, on the 10th of Oct. 1852; that in the morning from Matt. xxviii. 20,—“Lo I am with you always, even unto the end of the world. Amen.” That in the afternoon from Jer. viii. 20,—“Not saved.” Both the sermons were excellent; that in the afternoon was pointed, affectionate, talented and impressive. The congregation in the morning was good; that in the afternoon extremely large, very serious and attentive; many wept most tenderly under the word, and specially from the severance of the union between the pastor and the church.

At the close of the public worship in the afternoon the members of the church and congregation, and of other churches and congregations, re-assembled to finish the impressive services by mutual and devout addresses to the throne of grace, for the special blessing of God upon the church and upon the minister preparing to remove. This meeting was large and imposing. Rev. E. Bott gave out the hymns. One of the members at Slack commenced with prayer; the second who engaged was from a P. B. Church in the vicinity; the third, the Rev. Mr. Firth, (Indep.) who gave an address to the impressed assembly and prayed; and the concluding prayer was presented to the Great Head of the church by a senior deacon at Slack. After the benediction, pronounced by the Rev. E. Bott, the grave, weeping and large assembly wound its way, in various directions to their several abodes, to ruminate on the interesting and painful solemnities of the day.
J. H.

MANCHESTER.—On Monday evening, Sep. 27, the Rev. M. Shore having terminated his labours as our pastor, a Tea Meeting was held, of the church, congregation, and other friends. After tea, the meeting was opened by the Rev. D. Burns, of Salford, (who presided on the occasion,) in a very appropriate speech, alluding to the cause of its being called; after which the Secretary read and presented to brother Shore, an affectionate and sympathetic address from the church, having reference to the occasion of his leaving, and to the harmony which had subsisted during his ministry over it. Upon receiving the address, brother S. very feelingly replied. Several addresses were afterwards delivered, by the Rev. R. Chenery, Messrs. R. G. Beesley, R. Spencer, and C. and W.

Lindley, together with some of our own brethren.
R. B., Sec.

ORDINATIONS.

REV. J. LEWITT was solemnly ordained to the pastoral office over the General Baptist Church at Coventry, on Tuesday Oct. 5th. The service was introduced by the Rev. E. H. Delf, (Indep.) who read a portion of Scripture and prayed. The Rev. J. Goadby delivered the introductory discourse, on the nature and constitution of a Christian Church. The Rev. S. Wigg proposed the questions to the church and minister, and was answered on the part of the church by Mr. W. Farmer, one of the deacons. The Rev. J. Lewitt gave an interesting account of his conversion, his reasons for entering the ministry, and reviewed in part the history of the church for the period of eight years, during which he has been minister. The Rev. J. Wallis offered the ordination prayer; and the Rev. J. G. Pike gave a deeply interesting and impressive charge to the minister. At the conclusion of the morning service a goodly number sat down to a dinner, provided in St. Marys' Hall, the use of which was given by W. Sargeant, Esq., Mayor. In the afternoon an interesting tea meeting took place at the chapel. In the evening the Rev. W. T. Rosevaer (P. B.) introduced the service, and the Rev. H. Hunter preached to the church. Both the services were well attended. The Rev. F. Franklin, (P. B.) H. Ollard and J. Button of Kenilworth, (Indeps.) and our brother Knight of Wolvey, assisted in the devotional parts of the different services.

J. WRIGHT.

REV. SAMUEL ASHBY, of Long Sutton Lincolnshire. The services connected with the recognition of Rev. S. Ashby as pastor of the G. B. church in this place, were attended to on Wednesday, Sep. 29th. In the morning, at eleven, Rev. Mr. Maddeys of St. James gave out a hymn, and Rev. J. Haycroft of Wisbech read suitable portions of Scripture and offered the general prayer. Rev. J. Jones of March delivered the introductory discourse. Rev. J. Wallis of Leicester, proposed the questions to the church and minister; and, after the ordination prayer had been offered by Rev. J. Goadby of Loughborough, delivered an appropriate charge, and concluded the service. In the evening Rev. F. Chamberlain of Fleet opened the service by reading and prayer, and Rev. J. Goadby delivered an exhortation to the church. The services were interesting and impressive; they were well attended, especially that in the evening. May the Head of the church smile on both pastor and people and send abundant prosperity.

MISSIONARY OBSERVER.

ON YOUNG MEN ENGAGING IN
MISSIONARY WORK.

BY DR. SUTTON.

The following extract of a letter from Mr. Sutton, on Missionary labour, written a few years ago, appears as appropriate and important now as when it was written:—

“ My wonder is that our young preachers and our laymen too are not so anxious to have a share in the glorious work of spreading the gospel among the heathen, as to embarrass our Committee by the multiplicity of candidates, and their urgency to be engaged. I perfectly well remember when I went down to Loughborough, on brother Lacey's ordination, and saw such a crowd of young men, members of the church there, my heart sank within me: I thought I had no chance; and ever since I have wondered with great admiration how it was that the Committee ever accepted me. I believe however they did the will of God in this matter. But my conviction remains, that many of those young men did wrong, and that many more in our churches are in the same way doing wrong—wrong to themselves—to the church of which they are members—to the Connexion in which they are included—to the church of Christ they are defrauding, and to the heathen who are living and dying without God and without hope. Let me record my conviction that the father and mother who would not give their children, yea, count it all honour to give them, for this work, do not half understand or appreciate the gospel; that those who would keep them at home from vain pretences of their doing more there, feeble health, &c., &c., are doing themselves and children a grievous injury; and that all who may, and ought to come, but won't, are shamefully rejecting the highest honour and privilege God can bestow on man. These are sentiments I entertained in the fervour of my youthful zeal, and they have grown with my growth, and strengthened with my strength; and now, after more than twenty years labouring in the fire, to them I would still set my seal, and bequeath them to all who hereafter may have any respect for my opinion.”

THE RUTH JATTRA.

FROM DR. SUTTON.

THIS is the time for the annual ahomination at Jugernath; and I fully intended to attend, either at Pooree or Kendapara. The festival, however, commences on Saturday, and on Lord's-day it falls to my turn to officiate. We must, therefore, either close the English service for that day, or I must stay. Several reasons induce me to adopt the latter course. First,—We none of us think it right to leave the station altogether for several days. Second,—There will be a good share of missionary brethren, without me, at Pooree; and thirdly, there are reasons why I should be content to let brother B. go, and remain myself this year.

Accordingly, brethren Miller, Bailey, Brooks and Buckley, with several native brethren, will attend the Ruth Juttra. The festival will be small this year, but it is feared there will be many deaths from cholera. Our magistrate has taken pains to prevent the main bodies of pilgrims from passing through Cuttack city this year.

While the above-named brethren are gone to Pooree, Damudar (a native preacher,) and Indeeppadhan (a colporteur with Scriptures, &c.), are gone to the Jugernath festival at Kundapara. Rama was to have accompanied them, but was taken ill and prevented from going.

A brief memorandum from Damudar says there were from fifteen to twenty thousand people present, all Oriyas, from the neighbourhood. They reached the place a day before the festival, and stayed over its two principal days. Their preaching was heard with attention, but in their attempts to circulate tracts and gospels they experienced much difficulty. The people were not uncivil, but so eager to get the books that they tore them down, and often snatched them from their hands. They circulated about six hundred gospels and tracts in this way, though not much to their satisfaction.

P.S. Our native brethren, with Messrs Buckley and Brooks, have all returned in safety.

LETTER FROM MR. BUCKLEY.

Cuttack, July 30th, 1852.

MY DEAR BROTHER,—The mail that reached Cuttack on the 2nd of July, brought us the solemn and unexpected tidings of the decease of my beloved and revered father in law. While deeply and sincerely mourning his loss, I cannot but devoutly bless God for his holy life—faithful ministry—and happy death. It was a very afflictive stroke to one dear to me, and felt the more deeply because it found her in enfeebled health, anticipating the possibility that in a few months she might see her beloved father in England! but while her heart was stricken with sorrow, faith presented a brighter scene, and the hope of seeing one she so much loved, not in England, but in heaven, alleviated her grief, and dried the falling tear. The memory of his deep humility—holy affection—godly sincerity—devotional fervour, and christian fidelity, will long be fragrant amongst us. We have lost one of our most valued correspondents; and few, I fear, remain who plead for us with God so earnestly as he did. The loss of a friend who remembered us at the writing desk, is to those who are in a foreign land not an inconsiderate one; but the loss of a daily remembrancer at the throne of grace is most afflictive. Blessed be God, the great Intercessor ever lives, and the Father heareth him always. I feel with you that his death has made me think of my own, though, I hope, we both have much more service to render to Christ which cannot be rendered in heaven. "It is not *there* but *here*," said Bunyan in the preface to one of his works, "that I must do you good." Some lines by Rawson Taylor, which are probably little known, beautifully express the state of mind I wish to entertain in relation to the time of my departure hence.

"Oh! just when thou shalt please would I depart,
My Father, and my God! I would not choose,
E'en if I might, the moment to unloose
The bonds which bind my weak and worthless
heart

From its bright home. So I have but a part,
However humble, there, it matters not,
Or long, or short, my pilgrimage,—my lot
Joyful or joyless,—if the flowers may start
Where'er I tread, or thorns obstruct my path,
I look not at the present; many years
Are but so many moments, though of tears.
My soul's bright home a lovelier aspect hath,
And if it surely shall be mine—and then
For ever mine—it matters little when!"

I have a lively recollection of the ordination services of my esteemed relative, Sep. 16, 1828*. It was a melting day. The deeply-interesting circumstances which he narrated respecting his conversion and call to the ministry, produced a thrilling effect. Orton and

Stevenson, and Butler, who were engaged in the devotional and other parts of the service, entered the realms of bliss before him. I remember being much impressed by the ordination prayer offered by the late Mr. Stevenson. After praying that the Lord would bless him in the different relations that he sustained, especially as a christian pastor, he supplicated, in a deeply impressive manner, that when his work was done, and his spirit was on the borders of the invisible world, that the presence of the Lord might be very abundantly with his servant, and that a large measure of peace and joy might be poured into his soul. It seems that this prayer was signally answered. Brother Sutton preached a funeral sermon here the Sunday evening after we received the intelligence of his death, from the appropriate words, "Precious in the sight of the Lord is the death of his saints;" and though the departed was only known to the members of the mission circle, the discourse was exceedingly adapted to have a salutary effect on all who heard it.

I did not intend, when I began, to write more than four or five lines on this mournful subject, for I cannot expect your readers to feel the same interest in it as I do. I fear I have enlarged too much; and can only make the same excuse as Bunyan once did. It came, he said, from his heart "to his head;

And thence into my fingers trickled,
Then to my pen."

Now I will go on; only you must allow me one more remark; when our fathers are taken away, whether it be from Cuttack or Barton, and whether they be Charles Lacey or John Derrys, (honour to both their names!) we must look more and more to the God of our fathers, and in his name we shall do wonders.

I will now tell you a little about ourselves. You have, doubtless, heard of the severe affliction with which my dear partner has been visited, and that all hope of her recovery in this country had been nearly given up. It has been a time of great anxiety and trial, but as Luther used to say in dark days, "Let us sing the 46th Psalm,—*"God is our refuge and strength, a very present help in trouble."* So I hope we have found it. In these trying days I have often thought of Psa. lxi. 2. and lxii. 8. I am thankful to report that Mrs. Buckley's health has decidedly improved; still I cannot say that I am sanguine about her restoration in this land. Her heart clings to Orissa, and she does not wish to leave her adopted country unless absolutely compelled to do so. If it should please the Lord fully to restore her health here, she will, most thankfully give up the thought of returning to England; but if this blessing be not granted, we shall feel, and doubtless all the friends of the cause at home will feel so too, that she ought to return. We have a kind and skilful

* The statement in the Barton Centenary Services, p. 25, that "he was ordained in 1827," requires correction.

doctor, but thankful as I am for the present improvement, I can hardly hope for her recovery here, when I remember that it is more than eleven years since she enjoyed the bracing influences of her native air, and that she has, for seven years of the time struggled with disease, and often had severe suffering. The Lord guide us right.

I wish I could gladden your heart by telling you that multitudes are beginning to lip the praises of that name which to us is "divinely sweet," but I cannot do this. Still we must rejoice with angels when one perishing sinner is brought to consider his ways. I am thankful to state that three have recently been added to the church at Cuttack, and three more are to confess their Lord in baptism on Lord's-day next, Aug. 1st. I wish I could report that the church was steadily and rapidly growing in spirituality; but this, I fear, is more than can truly be stated; yet we must remember that our Master did not break the bruised reed, nor quench the smoking flax; and his ministers must for his sake deal tenderly with feeble-minded and faint-hearted christians.

You will remember that the hot season last year was much more trying than had been known for many years; it seemed, almost, as if the threatening denounced against Israel of being "devoured with burning heat" was about to be accomplished in us. I am thankful to tell you that this year the hot season has been *singularly mild*, more so than I have ever known it, and the sickness has been less than usual. The rains, too, last year were unusually scanty, and the harvest, in consequence, much below the average. Many of the poor farmers suffered severely, and some of our poor friends at Choga were much straitened. This year the prospect is much brighter; a considerable quantity of rain has already fallen, and we hope that the harvest, which in every land is of so much importance to the temporal comfort of the masses of the people, will be an abundant one. The principal rice crop is reaped in December. Let us exercise faith in the promise of God, that as the rain cometh down from heaven, (we can hardly, in this country, add, and the snow, for snow and ice we never see) and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I remember hearing your father preach from this text some twenty-eight years ago, and after the sermon he gave out Doddridge's hymn, "Mark the soft falling snow," with one verse of which I will close.

"So saith the God of grace,
My gospel shall descend,
Almighty to effect,
The purpose I intend;

Millions of souls shall feel its power,
And bear it down to millions more."

So be it. Ever your affectionate brother,

J. BUCKLEY.

P. S.—Aug. 3rd, I am exceedingly delighted to tell you that for the *first time* we have received English letters in time to answer them at once. Letters of the 18th of June reached us yesterday. If it be so regularly—and I trust it will for nine months in the year, (in May, June, and July the mails are despatched from Calcutta five days earlier) then letters may be written to us, and the answers received at home in three months. Usually we have received home letters two or three days after writing, and have not been able to acknowledge them till the next month, so that four months have elapsed between writing and receiving the answer.

THE CHAPLAINS OF THE COMPANY AND THE PROPAGATION OF CHRISTIANITY IN INDIA.

One of the brethren writes as follows on this subject:—

"In the report of Lord Derby's speech on the renewal of the charter, or rather, on the continuance of the government of India in the hands of the Hon. East India Company for a further period, I observe, that he speaks with great complacency of the addition of the ecclesiastical staff, and describes it as a provision made for the diffusion of the blessings of civilization and christianity among a hundred and thirty millions of people. The same tone pervades Mr. Harris's speech in the House of Commons. I cannot, of course, at this distance test the accuracy of the report of the speeches, by comparing different papers; but assuming the accuracy of the report as above given, it must be described as *an entire misrepresentation*. I fear on the other subjects the present ministers are not much celebrated for consistent, honourable, straightforward statements, but on this point the mis statement is glaring. The chaplains on the Company's establishment are in no sense missionaries to the heathen; they do not understand the native languages; and though those who are truly pious and evangelical feel a deep interest in missionary work, they do not engage in it themselves. Besides, the government of India (as the Prime Minister ought to know) professes the most rigid neutrality in relation to the efforts for the evangelization of its subjects; and could not, without the most flagrant violation of solemn and repeated pledges, employ a set of men to labour for the diffusion of christianity among the masses of the people. The ecclesiastical department is simply a provision for the spiritual instruction of the professedly christian servants of the government, and is in no way intended for

the conversion of the heathen. I have known more than one pious chaplain; but, unhappily, some of those who have been previously stationed at Cuttack have needed the purifying influence of the gospel themselves. Not one of them, I believe, has ever understood enough of Oriya to explain christian truth to the natives, even if he had been so disposed. I rather refer to this subject, because in one of the reports I read of our Association last year, it was stated in the account of the visit of the Bishop of Calcutta to Piplee, that he conducted himself as "a pastor among those engaged with himself in proclaiming to the alienated and wandering heathen, Behold our God." The impression which this is adapted to produce cannot be admitted. The Bishop, though stiff in his churchmanship, is, doubtless a very holy and devoted servant and minister of Christ, but he does not in any way exercise his ministry among "the alienated and wandering heathen." He feels, however, great interest in the labours of those who do. The Archdeacon assured me at the time, that he (the Bishop) would be deeply interested if I would send him any of our reports, and that he heartily wished well to all missions except those of popery. I told him we should agree there, and sent the good old man several of our Indian reports, which were suitably acknowledged.

The laxity of governments when they meddle with religious questions may be illustrated by the conduct of the Indian government. It supports a large number of chaplains, and several Bishops of the Episcopal establishment—two Presbyterian chaplains at each of the Presidencies, and several popish priests, who, as they are expected to instruct their Irish soldiers, only get the crumbs from the table. Several of the papers are now advocating better pay for the priests. Infidelity sympathizes with popery all the world over. Besides Episcopacy, Presbyterianism, and Popery, the government extends its patronage to Hindooism and Mahomedanism.

THE OLD GOOROO, &c.

FROM MR. MILLER.

On the 12th of this month, I and the two preachers went down to Khonas, to see the old Gooroo, and friends in the surrounding villages. The old man was well, and expressed himself very decidedly and satisfactorily, in reference to his dependence on the sacrifice of the Lord Jesus for pardon and salvation, and his daily practice of praying to, and serving the Saviour. His sight is gradually failing; in a short time I expect he will be quite blind. We should like him to remove to Piplee, but he seems unwilling. May the Lord keep him from falling, and at last present him faultless before the throne of

his glory with exceeding joy. He told us that our books continued to be read by parties who called at his house. I was struck with the appearance of the hymn book, which had finger-marks on every page, and must have been much used. On the Lord's day, we had service, and the old man attended, and spent most of the day with us. In the afternoon, I and the preachers went to a large village, three miles distant toward the Lake; here we had a delightful opportunity of making known the gospel; the people all sat around, and paid the greatest attention. We learnt that the schoolmaster of the village had obtained some tracts from the old Gooroo, and had induced his boys to read them; and one or two had committed large portions to memory. We were away from home nearly five days, and had a very pleasant, and I hope useful trip. Poor Bhagaban, the weaver, of whose baptism I sent you an account, has passed through a great deal of persecution. As the barber and washerman refused to do his work, we presented a petition to the Pooree magistrate, who ordered the latter to do his duty, and exempted the other. Believing that both were, according to the custom of Hindoo society, obligated to work for him, we have appealed to a higher authority, not on the ground simply of the barber, but the principle involved; viz., a hindoo becoming a christian being obliged to sacrifice a civil right or privilege simply because he is a christian. This, we contend, is opposed to the letter and spirit of the lately enacted "Liberty of Conscience Act." Some of his villagers forbid the workmen to thatch his house. Our christians at Piplee on hearing this, went over in a body and thatched it themselves, to the astonishment of his neighbours. They also prevented parties who were about to dig a well for him. In this, however, they were also foiled, as we got men to go from Piplee to do it. After this last defeat they cooled down, and gave it up as a hopeless task, trying to contend with Bhagaban. There are many in the village who in their hearts side with him, and often converse about christianity. Indeed so frequently is Bhagaban called upon by these and other parties to explain the religion of Christ, and answer questions, that considerable inroads are made upon the time which should be appropriated to his calling. His poor old mother seems to be giving way, and now visits him. He has borne his trials very patiently and commendably, and is, I dare say, reaping the fruits of it in his own mind, and in a deep and spreading impression that the religion of Christ is the only true one.

The individual who broke caste, and joined the community at Piplee, is, I trust, a converted character, and will ere long be proposed as a candidate for baptism. He is a very willing, industrious man, and has a knowledge of

farming. We have reason to hope that the two females who fell into the snare of the devil, are really penitent. I have conversed with them several times lately, and they on each occasion wept and seemed to feel deeply their guilt in the sight of God. I have not yet seen the inquirers at Chundanapore since I came here. We are sure to have a visit from them, when they know of our being at Pooree.

AUTO-BIOGRAPHICAL MEMOIR
OF SOMNATH,

A NATIVE MINISTER, WHO DIED A FEW
YEARS AGO, IN THE FAITH.

Communicated by the late Rev. C. Lacey.

For the information of his christian brethren and sisters, preachers, teachers or helpers, Somnath now gives an account of himself, from his birth till the present period; that is, till the period of his arrival at the twenty-fifth year of his age. The name of Somnath's father was Mena das. The pergunna in which his village was situated is named Siloe and his village was called Kotemool; it lies to the south-east of Cuttack, distant about ten miles. Somnath's grandfather's name was Dhoedas, and he had five sons and one daughter. His eldest son's name was Kotnakur das; the next was named Mena das; the next, Koonja das; the next Purramanunda das, and the fifth and last was named Holadhur das. His daughter's name was Dabakee. His second son, Menda das, was of a business doing turn, and he had three sons and one daughter. His eldest son was named Petumberdas; his second, Somnath das; his third son, Mahaswer das, and his daughter's name was Kellie. When his son Somnath was born there was great joy. At five years of age, at his own house, his father commenced his education. He attended to his business, but found time to instruct his son. Two years after this, Somnath commenced reading some sacred books in the Oriya language, and was invested with the sacred poita, the badge of brahmanhood. When the latter ceremony took place all the children of Kotnakur das being dead, Somnath was given to him as an adopted son. After this Somnath left school. The next three years were devoted by Somnath to the acquisition of some sciences. At ten years of age Somnath lost his mother by death; and her husband, being passionate and worldly, Somnath suffered much. First, he suffered grief for the loss of his mother; secondly, from the severity of his instructor; and thirdly, from the brutal unmercifulness of his own father. The latter under all circumstances became wrathful, and lifted up his hand against his son. At this period Somnath formed friendships with several young people, who said to him, "leave

the place of your birth and let us flee to other places, where we shall get service, and wisdom and honour." Hearing these entreaties oft repeated, Somnath's mind became unsettled, and he was disposed to accede. This was a vain resolution. From the age of ten to twelve Somnath committed the dictionary to memory, and also forty montras, besides other brahminical forms. At thirteen, I paid more perfect attention to arithmetic, instructed therein by a *niak*, and as at this period my foster-mother died, my foster-father said to my own father, "give me my son, that in the absence of my wife I may set my eyes upon him." The name of my foster-father's village was Undhotee, and Somnath went to his foster-father's house. In that village there lived a companion of his childhood, by caste a khundite. He could read and write well, and the attachment between the two became so close and powerful that the one could go nowhere, and do nothing, without the other. They spent their time in reading the Bhagbot, the Rannayan, and amorous songs. Thus were they, and thus were all in that village. My own father, and others of my own relations remonstrated seriously with me on the impropriety of associating with a soodra. But to these remonstrances I replied, "If I have committed any fault I am willing to be considered blameworthy. We read the sacred books, and will you blame me for this?" On hearing such replies they became silent. In the above-named village there were three landlords, and they all said to my father, "We wish to employ a person to read our sacred books aloud in the village temple: let your son read them. Somnath agreed to do this, and he also read shastras in the house of his Khundite friend, as well as in his own house. — This was in the night season. In the day-time Somnath was employed in doing some writing for these landlords. In this employ I spent near three years. After this, a flood occurred in Orissa, and the country was covered with water. In Cuttack many houses were destroyed. The crops were all destroyed, and many houses. Thousands of people were reduced to poverty. After this famine I returned to my old employment. About this period a devotee named Bhogwan das, from the westward, came to Somnath's village. Many people heard of his fame and came to him. He established golden images of Bhada Krishnoo. Near the temple he built a Sungita, or place of friendship, where people met to sing the Shastras and have conversation. Somnath and his friends were some of the party. After a night's communication in this way I used, in the morning, to go to the landlords. When my work was over I used to bathe and eat. I used to join this devotee about ten or eleven o'clock at night. I used, in this society, to read the Mahabarrat, and we conversed without restraint, and these oppor-

tunities were very pleasant. Three hours every day I thus pleasantly spent. Somnath now became acquainted with many people, for very many came to his father's house to hear him read. My father usually presided on these occasions, and he entered into large explanations of what was read. One day, about this time my friend said to me, "let us establish the fellowship of the true." I said, "and what may that be?" He replied, "meetings in the night, to hear and talk about the Shastras, to talk together indifferently, and eat and drink together without reference to caste." I was much afraid of this, because I was a Brahman. "How can I do this?" I replied. He said, "Your father does it." After this information I complied. We often met in different places, and talked and read the Bhagbot. When the food was prepared, and a little offered to the book, we all partook. Next time we met in another place. By these means my mind became more and more attached to my friend. Some time after this great numbers of people attached themselves to the devotee, and they prepared to go to Pooree to the Ruth festival. As we went, many of Somnath's friends tried to dissuade him, but he persisted and went. After three days' journey we arrived at Pooree. There Somnath remained twelve days, and saw all that was to be seen. A little time after this the people became disgusted with the devotee—they would not see his face, and he could stay no longer with them. He destroyed the virtue of a neighbour's wife and then fled. "Now," said Somnath, "what sort of a saint is this?" From that period I broke off from the Satsung. Preparations were now made for Somnath's marriage, and a girl was provided. A purharae at this period was sent from Pooree to ask Somnath to go there to read and explain the Bhagbot, and he went for fifteen days and returned. He now remained some time at home, and attended to his own proper business. A person named Bbápu Mábántee arrived at his village, and taught the people to repeat names and make music, and for five months Somnath was devoted to him. Again, after this, he was invited to Cuttack to read the Bhagbot, and he complied and went. He read the Bhagbot in several places, but more particularly in a place near the Thanna, in the Chowdry bazar. He used to go in the evening, and return at twelve in the night. The Sungasee used to call us the chief of the house, and he always rose and attended. In this way the rainy season passed. In the month Magser Somnath was married. The thing was done just according to the custom of this country. After the wedding, I remained seven days, and then returned to my foster-father's house. Again I went to Cuttack in pursuance of my work, and while on this visit I heard of Jesus Christ from his ministers. Some time before this,

however, I had seen some of them at Oriloo festival, and had received books from them. Some of them climbed up into the trees, and from thence distributed books. At that time, however, I did not know European ministers from other Europeans, nor did I properly comprehend the import of the books I got. I used to think all such people outcasts, ignorant, and degraded, and I sometimes united in abusing them with abusive words, clods, and dust. My soul was covered with a dark cloud. At one time I took John's Gospel, and the Jewel Mine of Salvation. Neither Somnath nor his companions, however, had any intention of reading them—they were alike ignorant of the Scriptures, or sin or holiness, or God or devil, or heaven or hell. At Cuttack Somnath heard Ram Chundra preach, and remembered what he said. Now, also, I would frequently go and hear, but did not get into the meaning of what I heard. I took other books, particularly the True Refuge. I read a little of them at night. In this way I spent two years in Cuttack. When I was eighteen, Nobagondass made the worship of Sutyanaarain, and I learned it of him, and we went to Patherookera. By this the mind of Somnath was much drawn away, and my scholars followed me to the above place, where my teacher instructed them. My own father now came and took me to his own house. My foster-father did not favour reading much, and while Somnath resided at his house, he had to read his books in private. Before I obtained the christian books, however, I was not very much devoted to idols. My father, moreover, despised such as worshipped them, and used to say the worshippers, rather, should be worshipped. Thus, much anxiety was produced in my mind. Somnath now obtained a New Testament, and that completed his conviction. When I went to see gods, * * * * I thought, "These! can these save me?" I considered wealth, but found it was destructible. Then I said, "Shall I become poor, and turn beggar?" And I had arrived to do this. I had some land, and took money on it, but my father paid off the debt, and cleared my land. Near my village was a land-holder, who had a brother sick, so he wished to have the Bhagbot read. Somnath was engaged, and read before all the family. At this time I was much more serious than heretofore; for I felt that if the Scriptures were true, I must leave off sin or be eternally ruined. My foster-father was now becoming old, and I felt that to leave him to himself in his old age would be both sin and shame, so I remained with him cultivating my land. This year there were many mangoes, and a storm came and blew them down, and this annoyed me. My father now had fever, but he could eat and drink, walk and talk, so that doctors were not needed. He did not suffer much pain. One

evening he said to me, "Carry me out;" and so, laying him on a mat, I carried him out of doors; after this he hiccupped three times, and instantly died. Twelve men came and sorrowed, and carried him and buried his body. When all this was over, Somnath thought, Now will I bend my mind to pursue the path of salvation taught in the sacred Scriptures. Now will I walk in the way of understanding. Somnath talked about this with his friend, and they made up their minds to go to Calcutta. There there are many schools and many christians, though not of Orissa. Thus we made up our minds, but resolved to return after awhile. Somnath took money for expences on the way, and after staying for two days at Cuttack, we proceeded as far as Chutta. That night we ate and slept, and in the morning we started. Just out of the village Somnath said, "I will go and wash at yonder pool: keep my clothes and other articles till I return." So Somnath went, leaving his property in the care of his friend. He was not absent more than ten minutes, but when he came back to where he left his friend, he found neither friend, nor clothes, or any thing belonging to him. His friend had taken all, and had gone. "Now," Somnath said, "how can I proceed?" So he sat him down there, and remained sitting till next day at noon, when he returned to Cuttack. It was nine o'clock at night when he arrived, and he slept in a pukka verandah, where none could see him, for he was covered with shame.

Next day he went and stood near the school house, and thought, Shall I go in? I did not venture. Then, at night I went and stood before Gunga Dhor's house, and called him by name. He said, from within, "What do you want?" Somnath said, "Come out to me." He replied, "Not now; I will see you in the morning." Then I went and slept in the same verandah as last night. Early next day, Lord's-day, I went to the school-house gates, and asked the boys, "What do you read here? What do you do here?" They said, "We read the Holy Book, and cultivate wisdom." "Then," said Somnath, "this will do." I again asked, "If I go in here will any one abuse me?" They said, "No one." Then I went in with them, and learned the nature of the institution; and it being Lord's-day, the people said, "Remain here to-day—get knowledge—go to chapel." So I went to chapel and heard Gunga Dhor preach from "Repent, for the kingdom of heaven is at hand." Gunga Dhor asked me from what place, or from what jungle I came? I replied, "From the jungle of error and sin, and am come to seek the plain path of holiness and salvation."

At four o'clock the padrees, Lacey and Sutton, came to chapel, and saw and conversed with me. They advised me to remain

at school, and read and understand. While there, my father and other relations came and had talk with me, but I would not return. Soon I was baptized into Christ—then I fetched my wife—then I became a preacher—now I know the gospel and can make it known. I read and pray, and cultivate love.

To those for whose information Somnath writes this memoir, he makes one request,—Pray for me, that I may be kept from sin, and may remain till death a faithful preacher of Christ.

LONDON MISSIONARY SOCIETY.

THE following summary of the operations of this noble Society was given at a recent meeting:—

"The committee noticed with concern that the treaty which guaranteed perfect freedom to their missions in Tahiti was by no means observed. The natives were prevented by an indirect and powerful influence from rendering any voluntary assistance, and many obstructions were placed in the way of the teachers. The French Governor, in obedience to orders from Paris, had last year celebrated the anniversary of the French Republic, which happened on a Sunday, with various irreligious amusements; and the Rev. William Howe, for inviting the natives not to join in them on that day, was indicted for attempting "to bring the government into contempt," but acquitted. Notwithstanding these difficulties, popery was not progressing in the island. The accounts from Rarotonga were satisfactory, but not quite so from the West India missions, in consequence of the low rate of wages which the people obtained, and the pressure of unequal taxation, rendering them able to assist very little. In Jamaica there were decisive indications of progress. In Demerara and Berbice the missions were prospering. In China seventeen missionaries were labouring and 45,000 copies of the New Testament and other works had issued from the mission press. But the salvation of China depends on a well-trained native ministry. In India, fifty-eight missionaries were engaged; and though in some instances they labour under discouragement, yet, on the whole, it is with gratifying results. It is estimated that there are in Bengal and Behar 18,000,000 souls who have never yet heard the gospel. In Madagascar the persecutions continued, and no less than eighteen native people have suffered death for their christianity, while 2,000 more had been fined and imprisoned. There were altogether 170 European ministers and 700 native teachers now employed by the Society, in connection with which there

were, at the close of the year, 150 churches, 16,000 members, 400 day schools, 38,000 scholars, and eight institutions (containing 150 students) for training native evangelists.

MISSIONARY INTELLIGENCE.

RECENT BAPTISMS IN ORISSA.

CUTTACK.—On Lord's day, May 2nd, one young man was baptized at this station. June 6th, two were added from the Female Asylum; and Aug. 1st, three others thus confessed their Lord from the same institution.

CHOGA.—May 9th, one young man was baptized.

BERHAMPURE.—Five were added to the church here. It is pleasing to add, that all these are young persons. May the Lord preserve them from the snares to which youthful piety in this country is so much exposed, and keep them unto his eternal kingdom.

DEATH OF DOITAREE.—This aged friend died after an illness of a few days, on the 31st of May. A short time before his death he expressed to the missionary brethren his hope through Christ of eternal life. He was bap-

tized in 1831, and with the exception of an unhappy interval of about twelve months in 1843-4, continued an approved member of the church at Cuttack till the time of his death. As a preacher he was much less gifted than Gunga or Rama; and the last five years of his life was laid aside through increasing infirmities. His funeral sermon was preached by brother Sutton from Josh xxiii. 14,—“Behold I am this day going the way of all the earth.” For an account of the conversion of this aged friend, see G. B. R. for 1836, p. 465.

CORRESPONDENCE WITH MISSIONARIES.—All letters for Cuttack should be directed *via Calcutta*, otherwise they will be sent by Madras or Bombay, causing both loss of time and much extra expense.

✂ Cuttack *via* Calcutta.

MISSIONARY ANNIVERSARY.

STALEYBRIDGE.—On Lord's day, Sep. 19th, 1852, two excellent sermons were preached in the G. B. chapel, Staleybridge, by the Rev. J. Lewitt of Coventry, on behalf of our Foreign Mission. Collections, subscriptions, and donations amounted to £22 11s. 8d.

POETRY.

'EVA'S SONG.

“They come to me sometimes in my sleep, those spirits.....Uncle Tom, I'm going there.” “Where, Miss Eva?” The child rose and pointed with her little hand to the sky.....“I'm going *there*, to the spirits bright, Tom—I'm going *before long*.”—*Uncle Tom's Cabin, chap. 22.*

You tell me when I gaze upon
The bright and glowing skies,
That, far beyond those gates of pearl,
The spirit-region lies.

That there, upon the wings of morn,
Earth's weary ones may soar—
May pass away, as in a dream,
And seek that sinless shore.

And often at the eventide
I watch the sun-lit stream;
And there behold the sea of glass
That mingles with the beam.

And then I feel the written truths
Sink deeper in my breast;

And would that angels bore me to
Those realms of perfect rest.

I've seen the angels in my sleep,
You doubt me not, I know;
For you, poor slave, hast taught me where
The wandering soul must go.

And I, a little child, have sought,
What none would teach but thee;
The meaning of that holy book
I read upon your knee.

I'm going to those lovely realms—
I'm going before long;
But there your dear Evangelino
Will listen to your song.

And when at last you kneel *alone*,
Think I shall hear your prayer,
That He, whose blood has ransomed *all*,
Will let you join me there.

J. E. CARPENTER.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 168.]

DECEMBER, 1852.

[NEW SERIES.]

SHORT SERMON ON PARENTAL DUTIES, &c.

The following Sermon was preached at Hugglescote, on Sabbath afternoon, October 17th, 1852. The substance of it had been very hastily written; and it is now published in compliance with the request of the Sabbath-school teachers. May the blessing of God render it useful.

THOS. YATES.

“Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”—*Eph. vi. 1—4.*

I HAVE been requested to address parents more particularly on this occasion; accordingly, I am intending to do so. But as there are many young persons before me, and as several scholars are to be publicly dismissed from the Sabbath-school, it seems highly expedient that a little friendly advice and scriptural admonition should be affectionately offered to them also. I have, therefore, selected a text which relates to both parents and children; a text which both parties may study to very great advantage; and which, if practically and properly regarded, will promote, in no small degree, the happiness of families, the prosperity of christian churches, with the order and welfare of society at large. Yes, my friends, if this single text were properly regarded by every father and mother, by every son and daughter, the world would wear a very different aspect to what it really does—“peace would flow down our streets as a river, and righteousness

as the waves of the sea”; “the Lord would give us that which is good, and our land would yield her increase.”

You must not expect me to confine myself very rigorously to the text, so as to exhaust the meaning of every sentence and syllable: I would rather take up a few principal topics which are here suggested, and freely deliver my thoughts upon them. There are, however, two or three explanatory observations which I will briefly submit, and then proceed with the general subject.

In the first verse of the text it is said, “Children obey your parents *in the Lord*”; that is, *so far as their commands are agreeable to the will of God*: but if they ever direct you to say or do anything which is contrary to the will of God, then you are bound to resist their authority. They have no right to require anything which is at variance with the requirements of your Heavenly Father; he is the supreme and universal Law-giver. If earthly parents should

teach you to *steal*, for instance ; you are always to recollect that the blessed God has solemnly said, "Thou shalt *not steal*." If earthly parents should instruct you to break the Sabbath, or bear false witness against your neighbour, or take the name of the Lord in vain ; you are always to remember that the great and good Supreme has expressly prohibited and condemned everything of that description. I dwell upon this a moment, because a little boy was asking me, only a few days ago, whether children ought to obey, if their fathers or mothers commanded them to utter "naughty wicked words, or to do naughty wicked deeds ?" I answered, "No, certainly not ; they are only to obey their parents *in the Lord*."

In the second verse of the text we read, "Honour thy father and mother ; which is the *first commandment with promise*." Now turning to Exodus xx. 4—6, it might seem as if this were scarcely correct. But look rather more carefully, and you will find that the *latter* hardly amounts to a promise ; it is only a general, indefinite kind of declaration. While, to encourage a spirit of filial affection and obedience, there is a specific promise, an express engagement, alluded to in our text.

In the fourth verse of the text it is said, "Ye *fathers*," &c. Possibly some may wonder why the apostle makes no mention of *mothers*, since they are commonly regarded as having much to do with the formation of the character and habits of their offspring. In explanation of this, I need only remind you that the male sex are usually spoken of, and spoken to, in the Bible ; but that the female sex are, unquestionably, included. For example, Jehovah says, "To that *man* will I look," &c. Paul tells us that Jesus Christ "tasted death for every *man*." But surely, penitent *women* are, equally, objects of Divine complacency, and equally entitled to

evangelical blessings. Well, then, mothers have no allowable pretext for neglecting their duties, nor are their offspring at all justifiable in resisting their authority because fathers alone are expressly mentioned in this passage. Look again at the first verse of our text—"Children obey your *parents*," not your fathers only ; but your mothers likewise.

I may now proceed to discourse a little upon some of the duties which devolve on parents in relation to their own offspring ; and we shall also glance, as we pass along, at the correlative duties devolving upon children in relation to their own parents.

Parents, you are commanded to "*bring up*" your children. This implies that you are to watch over them, and assist them, and supply their needs, and defend them from dangers, till they arrive at something like maturity ; till they are able to provide for themselves, and can manage without your assistance. I need not expatiate upon this, as all will admit that it is perfectly natural and proper. Fathers and mothers are the natural guardians and benefactors of their own offspring : God has appointed them to be so ; he has put that instinctive sympathy and affection within them which constrain them to be so ; and if any should be so careless and cruel as to leave their little ones to famish and die, the very beasts of the field and the fowls of the air would seem severely to reproach them, while the laws of our land would inflict condign penalties and punishments upon them.

It is perfectly right in parents to require children to do something towards their own maintenance and comfort, as soon as they are well capable of such exertion. They should be taught to be industrious and managing ; to look after their own affairs in some degree ; and to seek the welfare of the family circle.

It is very unwise to wait upon young persons, and pamper them, and do every thing for them, as if they had no hands or feet of their own; it is just the way to make them indolent, dependant, careless, and selfish. One extreme is to be avoided as well as the other.

Children, how thankful you ought to be to the blessed God, who has so wisely and so kindly established the parental relation! And how thankful you should be to your fathers and mothers also for the trouble they bestow upon you, the expense they incur, the sacrifices they make, and the solicitude they manifest! Who was it that nursed and nourished you in the helpless state of infancy? Who was it that watched over you by night and day in the dreary season of affliction? Who is it that supplies you still with food and clothing and every comfort you enjoy? O! never forget your parents! Never be unthankful or undutiful to your parents! "Honour thy father and mother, that it may be well with thee, and thou mayest live long on the earth."

Parents, you should "*bring up*" your children *mentally*, as well as corporeally: you should cultivate and improve their minds, as well as minister to the development and comfort of their bodily system. Remember, your children are rational creatures; they are superior to the beasts of the field, and the fowls of the air, and the fishes of the sea. They are capable of acquiring knowledge; they have a natural craving for knowledge, of one kind or another; and if their minds are not replenished with something suitable and useful, they will very soon be filled with something foolish and hurtful. No doubt one principal reason why men resort to public houses and such like places is this, they want a little mental exercise, excitement and amusement, which they do not find at home. If their minds had been properly cultivated and disciplined while young, they

would have found employment and excitement enough in reading, writing, calculating, and contriving by their own fireside. But, alas! they were taught little or nothing of this description in early life, consequently, they have no relish for it or delight in it at any subsequent period. Only think, now, of the difference there is between a young man whose mind has been tolerably well cultivated, and another whose mind has been left in its natural state of barrenness and wildness. When the former has a little extra money at his command, he will buy some interesting books; or purchase a number of maps; or provide a set of philosophical instruments; or do something else equally rational and wise. But when the latter has a few shillings to spare, he hastens to the public house, calls for an extra quantity of ale, and tobacco, and spirituous liquors. He drinks, and swears, and revels till he makes himself ridiculous and contemptible to all around. The former acts like a *man*: the latter is *worse than a beast!*

Probably, there are many thousands of men in this country who spend not less than *two shillings per week, unnecessarily*, in drinking and smoking! Well, in the course of one year that amounts to more than five pounds; and in the course of twenty years it amounts to nearly a hundred guineas, saying nothing about interest and compound interest, which would probably bring it up to a hundred more. Now only think for a moment what a quantity of valuable books that money would purchase! What a multitude of interesting places it would enable them to visit! What a large amount of rational instruction and pleasure it would help them to secure! What important assistance they might yield to religious and charitable institutions, or what a comfortable provision they might make for the season of affliction and old age! But, alas! alas! they care nothing about such things: their only concern is, apparently, to

wallow like swine in the mire of sensuality and sin.*

Now parents, christian parents especially, do you not wish your children to live and act like rational creatures? Do you not desire their mental faculties to be properly developed? Do you not long to have them intelligent and useful members of society, instead of growing up in ignorance and folly, and low-lived iniquity? Remember, then, your own duties and responsibilities; give them as good an education as circumstances and opportunities will allow; teach them those sciences and subjects which will tend to quicken their intellects, expand their minds, refine their taste, reform their manners, and increase their acquaintance with the character and government of God.

Children, and young persons generally, a word or two to you on this part of our subject. How glad and thankful you should feel that you live in such an enlightened age of the world, and that you are favoured with such extraordinary facilities for the acquisition of knowledge. Only think how cheaply books are now published. What numbers of schools and reading rooms, and libraries and lectures, are accessible to you! Surely, there never was such an age before! There can be no valid excuse if you neglect to cultivate your understandings. Instruction is brought to your very doors; it is offered almost without money and without price. You may, therefore, become very wise and useful with very little trouble and very little expense.

Parents, you should "bring up" your children *spiritually*, as well as mentally and corporeally. They have

souls as well as bodies. They are to exist in another state as well as in the present world. They are to continue in being throughout eternity, as well as during the transient days and years of time! No education can be complete, then, or anything like complete, which has not a direct and powerful bearing on that immortal principle which allies mankind so closely with angels and with God; and which capacitates us for the employments and felicities of the celestial regions. Educate your children then, not for earth, merely, but for heaven. Teach them not only how to get through this world, but how to find a better! Tell them again and again of that glorious Being who brought them into existence; and urge them to fear and love him with all their hearts. Tell them, time after time, of that merciful Saviour who died for their redemption; and beseech them to trust in him and take his yoke upon them. Read the Bible to them day by day; kneel down and pray with them time after time. Explain to them what sin is; what repentance is; what faith is; what truth is; what holiness is; and entreat them by all the raptures of heaven, and by all the torments of hell, to be immediately reconciled to God.

And, only think what assistances and encouragements are afforded for giving your children a religious education! Sabbath-schools are conducted for the very purpose of assisting you. Kind-hearted neighbours and friends come Sabbath after Sabbath, *without fee or reward*, for the sole object of helping you to "bring up your children in the nurture and admonition of the Lord." Ought you not to respect those teachers? Ought you not to give them all the encouragement in your power? Should you ever lay the slightest difficulty or impediment in their way? Should you not insist upon your children being docile, obedient and submissive? I know by experience, as well as observation and

* Only last evening, (October 27th,) a young man was begging at my door, and declared that he was perishing through cold and hunger, who confessed to me that he had spent as much as two-shillings, or half-a-crown, in an evening at public houses. I told him he ought to be ashamed of himself.

hearsay, something of the difficulties and discouragements of Sabbath-school teachers; and I do not hesitate to affirm that those parents who are not thankful to them, and disposed to co-operate with them, are guilty of very *base ingratitude*. When Dr. Doddridge had been attempting to save a poor Irishman from the gallows, the Irishman exclaimed, with characteristic gratitude and earnestness, "Every drop of my blood thanks you, for you have had mercy on every drop of it." But Sabbath-school teachers do not merely attempt to prevent children coming to the gallows, they strive also to deliver them from the "devouring fire" of hell, and to exalt them to "the paradise of God." Surely, their parents should encourage them by saying, "every drop of our blood thanks you."

Children and young people, a word or two to you. You have each a never-dying soul, and it is incumbent on you to seek its salvation without delay; for every one will soon have to give an account of himself to God. Probably, some of you have parents who never talk to you about spiritual and eternal things; probably, they never pray with you, nor make a single effort of any kind to promote your salvation. Possibly, some of you may have parents who actually teach you to lie and swear, and break the Sabbath, and take God's name in vain! This is very shocking indeed; and you are much to be pitied if placed in such circumstances. But still, you are not to forget your *individual responsibility*.—"The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son." Listen to the voice of your teachers and ministers; pray for the conversion of your cruel

fathers and mothers; and resolve by God's assistance to walk in the ways of wisdom and peace. Live for eternity!—live for God and heaven!

We may just glance at two or three obvious reasons why parents should "bring up" their children in the way we have described.

The children's welfare is involved in it, both for time and eternity. This is self-evident; and if you have parental affections and solitudes of the right description, you will feel the force of this argument.

The parents' welfare is also involved in it. Children may either be a comfort and honour to their fathers and mothers, or they may be the greatest plagues and torment of their lives, *according to their bringing up*. How many parents have been ruined and heart-broken, through the foolish and wicked conduct of their own offspring! But would not this have been prevented by proper education and discipline in early life?

The prosperity of the Saviour's cause is involved in the religious training of the young.

The order, peace and safety of society are involved in it likewise. Shall the next generation be ignorant, infatuated rebels, addicted to drunkenness, and all kinds of iniquity? or shall they be intelligent, well-behaved, useful members of the community? The answer to these questions must be supplied, for the most part, by parents! Think, then, what a solemn responsibility is resting upon them!

Finally. Are all of you, parents, wise and pious yourselves? If not, you cannot instruct and govern your offspring as you ought. "Seek the Lord, then, while he may be found; call upon him while he is near."

PERSECUTION IN TUSCANY.

PROBABLY most of our readers, during the last few months, have seen occa- sional references, in the newspapers and elsewhere, to a religious persecu-

tion that has been going on during the past two years in the state of Tuscany, in Italy. Possibly, however, but few of them have been able to obtain any succinct and connected view of these sad and shameful proceedings. We propose, therefore, in this article, to give them an abstract, compiled from various trustworthy sources, of the principal occurrences connected with this painful affair.

It will be remembered that Tuscany is one of the principal states of central Italy. Its ruler, who has the title of grand duke, was one of those European sovereigns who fled in consternation from their capitals at the breaking out of the political ferments of 1848, but eventually returned to his people under an escort of Austrian Cavalry. The capital of Tuscany is the celebrated FLORENCE, the city of Dante and the Medicis.

Let our readers then go back in imagination to the early part of the year 1851. The grand duke is reinstated in his Florentine palace; he has thrown himself into the arms of the Jesuits and reaction is the order of the day. For some time past Protestant worship has been conducted in the Swiss and English chapels, in the Italian language, and many native Italians have been in the habit of attending. The Tuscan Government sternly orders these services to be discontinued, and notwithstanding the earnest remonstrances of Lord Palmerston, the mandate is persisted in. On the 25th of April a decree is issued authorising any magistrate to imprison any person known to possess or to read the Bible; and still further, to commit to prison any person suspected of being averse to the Romish religion, or of being inclined to the reception of the truths of the Bible as held by Protestants.

Under this decree, on the 7th of May following, Count Guicciardini, a member of one of the most ancient and noble families in Tuscany and a lineal descendant of the historian of

that name, is arrested, and seven other persons with him, being surprised by the police whilst they are reading together the word of God. They are several times privately examined in prison, when they boldly and steadfastly confess Christ, and on the 17th of the same month are exiled.

On the 10th of June following a poor man is arrested on the charge of breaking his images of the Virgin and other saints. A Bible is found in his house which he states has led him to do what he has done. For this crime he is sentenced to a year's imprisonment and hard labour.

A few weeks later no less than nine persons, who have been in the habit of meeting without the gates of Florence for reading the Scriptures and prayer, are seized and cast into prison.

Still later in the year a doctor of medicine, named Mazzinghi, and his servant—an old man named Carini, are seized and brought before the magistrates' court on the charge of impiously interfering to prevent a certain invalid, a personal friend of the Doctor's, "from receiving the comforts of our holy catholic religion." The evidence is deemed, however, by the magistrate, insufficient, and the case is dismissed. One would have thought that this would have sufficed, but the wolf in sheep's clothing lets not go his victims so easily. A superior court takes up and investigates the matter, and the following is the sentence:—"Whereas Daniele Mazzinghi, doctor in medicine, has confessed his own apostacy from the principles of the holy catholic and apostolic church, and his adherence to the Protestant and evangelical sect; and also confessed his having in possession sundry anti-catholic and heretical books, and also confessed having tried to dissuade the invalid Fallai from seeking at the hands of a priest the sacramental wafer;—And whereas Gaetano Carini, servant, is proved to have been connected with the said

Mazzinghi, and to have visited with him the house of the invalid Fallai; and has also confessed his apostacy from the catholic, apostolic, Roman religion, and his connexion with the Protestant community;—the Prefecture having seen the Royal and Imperial Edict of the 25th April, 1851, condemn the same Daniele Mazzinghi to imprisonment for six months in the fortress of Piombino; but the proofs against Carini not being sufficiently strong to warrant an application of the edict, they remit to the delegate of San Giovanni to deal with the said Carini, as a stranger, according to the existing regulations of police.”

Such is the sentence. Mazzinghi is accordingly at once put in irons and conveyed to the fortress mentioned, but is eventually, as a favour, permitted instead to go into exile for ten months. As for poor Carini, the delegate (or police magistrate) of San Giovanni, concluding his longer sojourn in the grand duchy to be dangerous to the religion of the state, orders him to leave Tuscany within eight days. The poor old man is thus, at the age of sixty-three, driven from the city where for many years he has resided, and cast upon the world, or rather, upon the faithfulness of him who has said, “Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

But it may be asked, by what means does the Tuscan Government obtain information of these various cases? *How?* It is by means of that terrible confessional, *yes*, that same confessional which some Anglican priests are so anxious to set up again in this England of ours. This shows that the persecution we are describing is no mere government affair, but that the Romish priesthood enters heart and soul into it. By means of the confessional persons are intimidated and induced to betray even their nearest relatives. A father was in this way induced to inform against two of his sons. He was told that he should not have absolution until

he had denounced them to the police. This he did, and they were both arrested and cast into prison. In another instance a wife betrayed her husband under the solicitations and threatenings of the confessor. His house was three times searched, but he succeeded in concealing his Bible,—once in a basket of chips, and nothing else was found to convict him. Notwithstanding this, on the simple allegations of his wife, obtained in the manner stated, he was seized and cast into prison.

But the case which has excited most interest, both in Florence and in this country, is that of a man and his wife named Madiai. This, therefore, we will give a little more in detail. These persons are both advanced in life. Francesco Madiai, the husband, has been engaged for a number of years as a travelling courier; his wife, Rosa, has been a lady’s maid, and in that capacity lived in England for a long time. They were, however, at the time we are about to speak of, settled in Florence as proprietors of a respectable boarding house. On the 17th of August, 1851, between seven and eight in the evening, the police visited their dwelling. An active search was made through all the rooms, even the attics and cellars. Two Bibles were found and an English prayer book, which were seized. Francesco Madiai was from home at the instant when the police arrived, but coming in meanwhile he was immediately arrested, as were also three other persons who were found sitting together in one of the rooms. One of these persons was an Englishman, a captain Arthur Walker. At the representation of the British Envoy he was afterwards released, but not until he had been kept in prison twenty-two hours. The other two were detained in prison seven days, and then, (reader, thank God for the glorious freedom you enjoy!) without trial, or judicial proceedings of any kind, or even so much as the allegation of a crime,

were offered their choice of indefinite imprisonment or indefinite banishment. They chose the latter, and proceeded, one to Genoa, the other to Turin. Twelve days after the arrest of her husband Rosa Madiai was taken into custody. They were examined privately, and having confessed themselves to be Protestants, were consigned to the common prison, where they were placed in separate cells, and allowed no communication with each other. For a long time no one was allowed to visit them; and though Madame Madiai's health became so seriously impaired that her life was in danger, she was not permitted to see even her medical attendant.

Towards the end of October, a friend was permitted to see them, and the following is an extract from one of his letters.

He says, "I have just been to the prison. We had great difficulty in obtaining leave. I never begged so hard for any favour, and at last I gained the point. We first saw her in her cell. Poor soul, she was greatly cast down. Her fever had left her as weak as an infant. She said, 'the spirit is willing, but the flesh is very, very weak.' Her cell was very cold. She asked me rapidly, in English, 'is there any hope of our getting out of this place?' — I durst not give her much hope. — I said, 'at present, no.' Our interview with her husband was most interesting. I never yet saw such an instance of not merely resignation under affliction, but positive rejoicing. He said, 'my only sorrow here is in thinking of my poor wife's sufferings, and my not being able to see her.' He told us they asked him at his examination whether he had read the history of the Reformation, by D'Aubigne, and if so, whether he had there seen the punishment for heretics? He said, he had read there and elsewhere of the cruelties of the Romanists and the Inquisition; but none of these things moved him; he was willing to suffer torture and death in such a cause.

Poor fellow, his only amusement, for he has no books, is in writing from memory some prayers and parts of the 51st and 116th Psalms; he could not remember the whole of either of them. He said he would like to give me, as a memorial of him, the prayers he had written, but the gaoler would not permit him." In another letter it is stated that they would not permit him even to retain his watch, though he begged very hard to be allowed to keep it with him for the sake of company.

In this solitary confinement, in a cold and most filthy prison, were the two Madiais kept from August, 1851, until the latter end of last April. The trial had been fixed for that time; and the day having arrived, they were brought out of prison, and for a few minutes permitted to see each other in a private room. It was stated, however, that the principal witness was ill; they were remanded to prison, and the trial postponed until the fourth of June. "Hope deferred maketh the heart sick;" we may judge, therefore, what would be the feelings of these two suffering christians, under this tantalizing delay. At length, however, the fourth of June arrives, and the trial actually commences. The judges, five in number, and the counsel on both sides are all in their places. The prisoners are introduced. Rosa (the wife,) looks pale, and on entering trembles with emotion. Francesco appears happy to see his wife again, and presses her hand. Rosa is soon again collected and calm; and the spectators are all moved with the tranquillity and firmness displayed by them both. At the commencement of the trial Francesco is asked if he was born in the bosom of the Holy Mother, the Roman Catholic church? "Yes!" he answers, "but now I am a christian, according to the gospel." "Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?" "My convictions have existed

for many years, but have acquired strength from the study of the Word of God. It has been a matter between God and my own soul, but which was outwardly manifested when I took the communion in the Swiss church." Rosa replied to her interrogator that she had not changed her religion lightly, nor to please men, as in that case she would have done it when in England, where she lived so long; but after having read the Word of God, and contrasted with it the Romish doctrines, she was convinced, and having abandoned that church, had made a public confession of faith, by partaking of the Lord's Supper at a time when the laws gave and protected religious liberty to the citizens." The audience, it is said, were struck with the simplicity and sincerity of the Madias. "Behold," said Francesco, addressing the court, "behold my chains; these are chains of gold. I like better to be here with these chains, than I should to be there seated on the tribunal of the judges." The trial lasted three days, during which, witnesses were examined, the prisoners' counsel heard, and finally the summing up of the public prosecutor. On the fourth day, the court remained long in consultation; the votes were divided, and one vote decided the question,—two being in favour of acquittal, three of condemnation. The Madias listened to the sentence with the greatest firmness and dignity. The voice of the presiding judge, who read it, trembled; the public heard it with mingled indignation at the judges, and sympathy for the prisoners. The sentence is too long for quotation entire; it closes, however, by declaring that Francesco and Rosa Madias have been found guilty of impiety, committed in endeavouring to proselyte divers persons to the evangelical confession or pure gospel, to the injury and dishonour of the Catholic religion established in the Grand-Duchy of Tuscany; and therefore condemns

Francesco to confinement with hard labour at the hulks for four years and eight months, and Rosa to confinement in the house of correction for three years and nine months, together with the payment of costs and the surveillance of the police for three years after the term of imprisonment shall have expired. An appeal was made to a higher court, but the original sentence was confirmed. The king of Prussia, by his ambassador, has earnestly requested it of the grand duke, as a personal favour to himself, that if he would not pardon the prisoners, he would at least commute the sentence into banishment. All, however, has been hitherto in vain. The grand duke professed to be indignant at the interference; said it was matter of conscience with him, and that justice must have its course. When M. de Reumont, the ambassador, continued to remonstrate, the duke changed the subject, by saying, "By the bye, what do you think of the virtues of the image of the *santissima annunziata*?"—alluding to a certain fresco, the miraculous powers of which the priests of Italy are just now extolling; whereat M. de Reumont, perceiving that discussion was useless, bowed and retired.

Shortly after the sentence of condemnation had been pronounced, the following beautiful letter was addressed by Rosa Madias to her husband:—

"DEAR, VERY DEAR MADIAS,—Thou knowest that I have always loved thee; and how much more ought I to love thee, now that we have fought together for the Great King. We have been thrown down, but not conquered; and I hope, by the sacred merits of Christ, the Father will have accepted our testimony, and will give us grace to drink, even to the last drop, the portion of this bitter cup which is prepared for us, and to drink it with thanksgiving. My dear Madias, life is but a day, and a day of trouble; yesterday young, and to-day old. But we know, nevertheless, that we can say with the aged Simeon, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Courage, dear one; the Holy Spirit has given us grace to know that this Christ, covered with oppro-

bium, trampled under foot, despised, is our King and our Saviour; and we, by the effect of his light and his power, have taken upon us the defence of the cross, bearing his reproach, so that one day we may share his holiness and his glory. If the sentence is severe, be not alarmed. God, who caused the chains of Peter to fall, and opened the door of his prison, will not forget us. Have good courage; let us trust entirely in God. Let me see thee joyous, as I hope that thou wilt see in me the effects of the same grace. My heart embraces thee; thy affectionate wife,
ROSA MADIAl.

When the result of the repeated fruitless applications to the grand duke was communicated to Francesco, he received the news with exceeding resignation and composure. One who visited him at the time, writes thus: "Madiai was in perfect peace; he received the final blow in the spirit of holy submission, and the only expression of suffering was squeezing my hand, and saying, 'There is need of patience;'" but cheerfulness beamed in his countenance, although suffering from continued physical illness. He said, 'The joy and comfort of the Holy Spirit never change with me; however it may be with my poor body, I am always happy. God has been with me all the time of my imprisonment, and he will always be with me so long as I remain in prison; and I am sure that he will be with me unto death.' He talked beautifully about his wife, and requested me to tell her that his prayer was that God would go with them to their prisons; and that he felt sure God would be their companion there." Francesco's behaviour and conversation had such an effect on one of his jailors, that he was suddenly removed from his situation, under the fear that he might become a convert. Rosa Madiai had all along been in delicate health; and it was feared that if the appeal failed, fatal effects might ensue; but strength was afforded her equal to the day. She had at first shrunk from the idea of having her hair cut off, and wearing the prison dress; but even whilst expecting to have to undergo these indignities, she

was enabled to send this touching message, by a friend, to the brethren still at liberty. "Tell the brethren who may have to come after us in this way of suffering, to wear anything rather than forsake their God; and let them pray for us, not that we may be liberated, but that we may have grace given us to bear the cross, and to attain to the triumph of faith." On the 11th of this last August, this heroic christian woman was removed from the common prison at Florence, and sent, under the custody of a turnkey and police, to the Ergastolo, or house of correction, at Lucca, where in solitary confinement, and at hard labour, she is doomed to undergo the sentence passed upon her. Her husband, meanwhile, is working in irons at the hulks of Volterra. Yes, my readers, whilst you are seated at your fireside, surrounded by kindred and friends, and in peace perusing this article, two of your fellow-christians, husband and wife, forcibly separated from each other, and from all they hold dear in this world, are toiling as common felons in the prisons of Tuscany, for the sole crime of reading their Bibles, and striving to lead their household and friends to a knowledge of the truth as it is in Jesus; and this in the middle of the 19th century of the christian era! and this under a government that some time ago had the reputation of being one of the most liberal in Italy! Oh Rome! Rome! to what deeds of darkness wilt thou not impel thy votaries!

Reflections crowd upon us, but we must conclude. We only add, that several British noblemen are at present in Florence, as a deputation from the Protestant and Evangelical Alliances, with a view to intercede with the grand duke for a remission, or at least a commutation of the sentence of the Madiais. May he who has the hearts of all in his power, give them favour in the eyes of this superstitious ruler, and crown their blessed mission with success. W.R.S.

P. S. Since the above was in type, we have learned with great pleasure that Protestant Christians in other countries besides our own are taking up the matter, and that it has been decided to give to the Deputation that is to wait upon the grand duke, a *European* rather than an exclusively *British* character. It is expected that the several states will be repre-

mented by the following gentlemen:—Prussia, Count Albert de Pourtalis, late Prussian ambassador at Constantinople; France, Count Agenor de Gasparin; the Netherlands, Count de St. George; Switzerland, Colonel Tronchin; Great Britain, the Earl of Roden, Earl of Cavan, and Captain Trotter.

OCEAN PENNY POSTAGE.*

We give insertion to this article because we are anxious to promote its object. The Ocean Penny Postage would tend very materially to promote a universal brotherhood amongst the nations of the earth. How many families, with members in America, Australia, and India, would it cheer! and if the authorities listen to the petition, as they must and will ultimately, how easily might it be effected.—ED.

THE first campaign of the movement for this great boon to mankind, is fast coming to its issue. It would perhaps appear too sanguine to expect complete success at the first trial in the House of Commons. But there is a hopeful probability of this result. Thus far the project has been received, with almost equal favour, by Conservatives and Liberals, and by persons of all

religious denominations, out of Parliament; we hope it will meet with the same reception within its walls. We have now addressed about sixty public meetings on the question, since the 8th of December last, in all the considerable towns of Great Britain; inland as well as maritime, agricultural as well as commercial; and in every case, we have found at least half the audience deeply and directly interested in the reform, by having friends abroad, with whom they longed for that free and frequent communion and fellowship, which cheap postage alone can secure. The public mind is ripe and ready for the measure. All the circumstances of the times—its tendencies, predilections, and progress—run in the direction of this reform. The pressure of popula-

* A FORM OF PETITION FOR OCEAN PENNY POSTAGE.—To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled. The Petition of the undersigned, Sheweth,

That your Petitioners are deeply impressed with the great blessings and advantages which would be derived from the establishment of an Ocean Penny Postage, by which the single service of transporting a letter, under half an ounce in weight, from any port of the United Kingdom, to any port beyond the sea, at which the British Mail Packets may touch, shall be performed for One Penny.

Your Petitioners are of opinion that this measure would tend greatly to promote the commerce and friendly intercourse between Great Britain and all other nations, and thus increase and strengthen the ties of mutual interest and amity; that it would attach the rapidly increasing colonial populations of the British Empire to the mother country by new bonds of union and loyal affection; and that it would be a

boon of inestimable value to the hundreds of thousands who go forth from these islands every year, to make themselves homes in the countries beyond the sea, and who are cut off, in a greater or less degree, from correspondence with friends and relations they have left behind, by the inability of one or both parties to pay the present high charge on letters across the ocean.

Your Petitioners are also of the opinion that the measure proposed would powerfully aid the efforts of the present day to extend the blessings of christianity and civilization throughout the world, and to strengthen the bonds of peace and friendship between the nations of the earth.

Your Petitioners, therefore, pray your Honourable House to adopt early measures for establishing a uniform rate of One Penny for conveying a letter, under half an ounce in weight, from any port in Great Britain to any other port in the world.

And your Petitioners will ever pray.

35, Broad-st. Buildings, London.

tion from the United Kingdom, or the Old World, outward to the remote regions of the earth; and the ties of yearning affection which connect them with millions of human hearts they have left beating behind, with the secret pulsations of parental and home-kin love and solicitude—these cry, with their myriad voices tongued with earnest importunities, for the realization of this boon. And we would beg all our readers to believe that this realization is close at hand; and that they will hope and act under the impulse of this expectation. Before this reaches them, Mr. Milner Gibson will have given notice of his motion in the House of Commons, and designated the day on which he will introduce it. This will probably be about the 10th or 12th of May; so there will be eight or ten days, in which friends of the measure may co-operate in deepening, and widening, and strengthening that volume of public opinion which must be concentrated upon Parliament in its behalf. We would earnestly entreat them to improve these few days to this effect. There are two ways in which they may do this efficiently. In the first place, by procuring signatures to a petition to Parliament from their town, village, or congregation, if one has not been already sent up. Even if not more than one hundred or fifty names shall be obtained, these will swell the tide of public sentiment now setting in upon Parliament. If there be one of our readers who has a son, a brother, a sister, any dear relative or friend beyond the sea, of that one we would ask, Cannot you afford to canvass among your neighbours for a few hours, for fifty signatures to such a petition? Cannot you contribute this brief space of time to a movement which is destined to bring your distant friends back to the heart and home communings of social intercourse? We appeal most earnestly to such for their co-operation to this extent, at this interesting and important crisis of the movement. Get fifty signatures, and more if you can, but fifty at least. It will cost only a few hours; for no one can refuse to sign for such an object. Then, without delay, send them to the Member of Parliament who represents your borough, or the division of the county in which you reside, accompa-

nied by a letter requesting him not only to present the petition, but to support Mr. Milner Gibson's motion in the House. If you can get two, or three, or more of his constituents to sign this letter with you, it will be all the more effective.

This is one way of contributing to the speedy success of this movement. We hope, nay, *believe*, that many of its friends will respond to this appeal, and adopt the course we have suggested. But if this should involve more personal activity and loss of time than some of our readers can give, surely we may ask them to do this at least—to write to their Member of Parliament, soliciting his attention to the subject, and requesting him to vote for the motion of Mr. Gibson. Can any one who has, or expects to have, any correspondence across the seas, decline to do this? Is it too much to ask of any one who has the slightest interest in the question? If your own heart or home is not connected by a living tie of affection with some one beyond the ocean, will you not do this little thing, which will not cost the sacrifice of more than ten minutes, for that poor neighbour, that poor father, widow, son, sister, or brother, whose yearning sympathies run out lovingly toward dear ones in distant lands, but who are compelled to hold them back, until their hearts ache and throb with their palpitations, on account of the present high rates of Ocean Postage? Come, now, will you not do this little thing for them? Just think of it; of what joy it would bring to a million of the homes of the poor in these islands; of how many widows' hearts would sing with this joy, and poor, hard-working men, to whom a letter from "Tommy" or "Jemmy," across the ocean, costs now a day's work. You will do this; we believe you will; for it will only cost you ten minutes.

This is the last appeal we can address to the friends of this great postal reform, before it is brought before the House of Commons by Mr. Gibson. The issue of the first trial is close at hand; and whether it be success realized, or success deferred, will depend, to an important degree, upon the manner in which this appeal is met. We hope for the best.

ELIHU BURRITT.

A RAPID VISIT TO THE ENGLISH LAKES.

BY DR. BURNS.

THERE'S an old adage, that "All work and no play makes Jack a dull boy." The same remark will apply to labourers almost of every kind. It is not wise, or well, for either the physical or mental powers to be always strung to their highest pitch. Relaxation is essential both to bodily health and mental vigour. Firmly believing in the orthodoxy of these views, we have generally arranged to spend two or three, occasionally four or five weeks, towards the end of the summer in travelling—sight-seeing—usually mixed up with assisting at public meetings of a philanthropic character. For several years in succession the far North was our course: hence we have visited almost every city, village, mountain, lake, and nook of Scotia's picturesque land. Our last visit found us at John O' Groat's house, and amid the Western Highlands, and the islands of that far-famed beautiful region. But in years past there were several beloved friends whose magnetical attractions greatly tended to our Northern movements. One of these, was an intellectual, noble-hearted, aged lady, whose sunny face and lively spirit made her lovely to the last. Another, a valiant, superannuated warrior, one who had led, as an intrepid general, his troops to the terrible battle field; but who, in old age, commanded universal admiration for his noble bearing, exquisite delicacy, general kindness, and unflinching urbanity and benevolence. But both are gone; and now the relics of that highly esteemed family are dwelling in the South, with one exception. Last year, therefore, we ran down, literally, by express, to North Wales; and this season had intended to cross the Channel, and visit the South of France, and Switzerland. But as the time approached, first came all the tedious and incessant worrying of a Chancery suit, in which we had to play the part of Executor to an ambiguously expressed will; then came the worry of the Bulls of Bashan, from the fury of which we were forced to take refuge in a criminal court of justice; then

came the demand for lawyers' fees, counsellors' pleadings, with all the heavy thronging etceteras. It was soon evident that there would be no cash for continental tours. At length, after the settlement of the said prosecution bills by a number of generous-hearted friends, we were put in possession of a little purse with a few sovereigns in it, and we resolved at once to weigh anchor; and though the season was late, and the heavens ominous, off we went, not to the glaciers of Switzerland, but to the mountains and lakes of the North of England. At a quarter past twelve on the 27th of Sep., in an Excursion Train, we took our departure from Euston Square, and having provided ourselves with Dr. Mackay's "Scenery and Poetry of the Lakes," and that marvellous book, "The Eclipse of Faith," off we steamed, and found our first night's resting place at Preston. Next morning, being joined by the minister of the General Baptist church at Salford, whom we wished to lead forth to see the prodigies of nature, we started again; and passing Lancaster and Kendal, about half-past one reached Bowness, a beautiful hamlet of elegant villas on the hill-side, overhanging the majestic Lake of Windermere. How difficult to describe the beauty of this scene. Beneath, the out-stretched Lake, full ten miles in length, and in some places measuring a mile in breadth, with its wooded fertile banks and its lovely islands strewed here and there on its placid bosom. We ascended the lake in one of the swift and tidy steamers that ascend and descend several times a day, and reached Ambleside, where we took omnibus for Grasmere. On our way we passed within sight of Rydal Mount, where the immortal Wordsworth had lived so long, and had written so much and so beautifully. Our Hotel at Grasmere was formerly a gentleman's villa, and for situation, absolutely unsurpassable. Sheltered by the lofty Helvellyn, three thousand and fifty-five feet high, skirted on three sides by fields of unrivalled

verdure, and lovely gardens, and beneath, to the left, the delightful Lake of Grasmere, the house had all the quiet respectability and comfort of a mansion home.

Sep. 29th.—The weather, which had been combining in singular proportions rain and wind, and which during the night had swept over the district with terrific fury, tearing up trees, and spoiling gardens, shrubs, and ornaments, was still most unfavourable for pedestrian movements. Before breakfast however, I buttoned coat and mackintosh, and with stout umbrella, made my way across roads and fields to the village church-yard of Grasmere; there I saw the grave of one of our greatest poets, with the plain inscription on a dark headstone, "William Wordsworth;" and by its side, the tomb of Hartley Coleridge. How appropriate the sepulchres of those lofty-spirited and highly-gifted men. A river flowing on the margin of the churchyard,—the building itself the very perfection of rural simplicity,—the hamlet, a few scattered houses,—near at hand the lovely lake,—amid towering hills, peering peaks, and the grand Helvellyn overlooking the whole in sublime majesty and silence. After breakfast we covenanted with a true child of Israel, to join with him in a covered vehicle, to go on to Keswick, about thirteen miles, at the base of the great mountains, with sundry ones on the other side, all sorts of fantastic projections on their summits, and curling, dancing

streamlets down their side. We passed near a heap of stones which separated the counties of Cumberland and Westmoreland. Being now in the latter, we had the mountain stream running north, whereas up to this time, it had meandered downwards towards the south. On our way we passed Thirlmere, a long narrow lake, close to which is said to be the smallest Parish Church in England. While our horse was refreshed with true teetotal beverage, we just stepped into this said Wyeburn parish-place of worship, and saw it in its undecorated homeliness; and certainly, a greater contrast to St. Paul's, or Westminster Abbey, it would not be easy to conceive.

But 'mid falling rain and heavy mists and clouds, we go on to Keswick; on approaching which, we descend from our vehicle to take a look of one of nature's grand panoramas. Well! here is a splendid amphitheatre; a lake bestudded with islands, great and small. Mountains of every shape and size, and prominently above all, in awful, silent sublimity, is seen Saddleback, 2788 feet high, Skiddaw, 3022, and other kindred towering mountains on every side. Near to Keswick is Crosthwaite church, a beautiful and most comfortable edifice of worship. Within is the recumbent effigy, in white marble, of Dr. Southey; and beneath, Wordsworth's sweet and appropriate poetical eulogy:—

"Ye vales and hills, whose beauty hither drew
The poet's steps, and fixed him here, on you
His eyes have closed; and ye, loved books, no more
Shall Southey feed upon your precious lore.
To works that ne'er shall forfeit their renown,
Adding immortal labours of his own—
Whether he traced historic truth, with zeal
For the State's guidance, or the Church's weal;
Or Fancy, disciplined by studious art,
Informed his pen, or wisdom of the heart;
Or judgments, sanctioned in the patriot's mind,
By reverence for the rights of all mankind.
Wide were his aims, yet in no human breast
Could private feelings find a holier rest.
His joys, his griefs, have vanished, like a cloud
From Skiddaw's top; but he to heaven has bowed,
Through a life long and pure; and christian faith
Calmed in his soul the fear of change and death."

In the church yard, we stood near the resting-place of Laureate's sleeping ashes. We saw, from the bridge of Keswick, the house that illustrious

writer had occupied for forty years. The town of Keswick looked poor and mean; though this might be partly owing to the teeming rain with which our vision of it was accompanied. Well! it is now four o'clock, and we have to take places in the stage coach for Cockermouth, a long, straggling town; on our way to which we pass the last lake we saw, Bassingthwaite water, four miles long, and nearly a mile in breadth, and one hundred and sixty feet deep.

Rattling on in our vehicle over the stones of Cockermouth, we were landed at the railroad station for Workington, some eight miles distant, which we reached a little after dark. Here we had to wait more than an hour for the train to Whitehaven; so we rambled through the town, and saw it by gas-light; but beheld nothing but narrow streets and dirty-looking houses.

Between nine and ten we reached Whitehaven, and having taken possession of a cozy room in a Temperance Hotel, determined to finish the travels of the day.

Sep. 30th.—Rose early, and passed through the substantially built town of Whitehaven to the railway station, and took our places for Furness Abbey, which we reached about half-past ten o'clock. On our way we had passed St. Bees, where there is an Episcopalian College, Ravenglass, and Holborn Hill, (not exactly like the one in London,) and Broughton, with its fine castle. At the station of Furness, there is a handsome, well-conducted hotel, in close proximity with the splendid ruin of the ancient abbey. The weather had been so wet, that the grounds unfortunately were even over swampish for Gutta Percha boots; but in our exploration course, we entered and saw the relics of this once wonderful structure from every side. Furness Abbey is about six

miles from Ulverston in Lancashire, close to Morecombe Bay, and is situated in the secluded glen of "Deadly Nightshade." It measured 500 feet from north to south, and 300 from east to west. It was founded by Stephen, Earl of Mortaign, and afterwards king of England; and is said to have been second in point of magnitude, among the monastic establishments belonging to the Cistercians. At the dissolution of monasteries, it shared the fate of the others. After a little repose, we took train for Piel, and then steamer for Fleetwood, which, after a tempestuous passage, we reached about three o'clock, p.m. The weather still indicating ceaseless rain and wind, we thought it the best part of valour to surrender and forego all further marches for the season; so we entered the train for Preston, took a good view of the chief street and market, saw the building where the teetotal pledge was first signed, and then proceeded by train to Manchester, where we sojourned over the night and next day, when we had still rain! rain! rain! such as only Manchester people can understand or appreciate.

Oct. 2nd.—Up early to join the Excursion Train for London, and reached home and family, through God's good providence, in safety by half-past five in the afternoon. Our concluding remarks are these,—That more gorgeous scenery was never contemplated through a wetter or windier medium. Yet we would say that the Englishman who has not seen the Lake District, is yet a stranger to one of the most enchanting, picturesque portions of our land; and with the exception of the mountains of Vermont in the United States, we have seen nothing at all approaching to it in the really grand, and in nature's true sublime.

SCIENTIFIC SELECTIONS.

MONSTER TELESCOPE ON WANDSWORTH COMMON.

THE interests of astronomical science have been materially advanced within the last few months by the enterprise and liberality of a private individual, the Rev. Mr. Craig, vicar

of Leamington, who, at his own cost, has erected upon Wandsworth Common an achromatic telescope, which is by far the largest in the world, and from which the most important dis-

coveries and results may not unreasonably be anticipated. The building was commenced about four months since, and consists of a plain central tower of brick, the walls of which are about 18 inches in thickness, the height 64 feet, and the diameter 15 feet. It is erected upon a solid bed of concrete, and weighs 230 tons. This tower is the very perfection of construction, so as to prevent the slightest vibration, and this can be still further provided against if necessary by loading the different floors, by which means the most complete steadiness is secured. By the side of this tower hangs the gigantic telescope, the immense tube of which, measuring 85 feet in length, is shaped something like a cigar. At one end is the eye piece, at the height of about five feet from the ground, and at the other the dew cap, or covering, the object of which is to prevent the absorption and condensation of moisture, which takes place during the night when the instrument is most in use. The exterior is of bright metal, and the interior painted black to absorb the divergent rays of light. The instrument has a focal distance which varies from 76 to 85 feet, and its greatest circumference is 13 feet, the widest portion of the tube being about 24 feet from the object glass, and the determination of this point was the result of repeated experiments made with great care.

One of the great essentials of an instrument of this size is that there should not be the slightest vibration in the tube, and Mr. W. Gravitt, F.R.S., the engineer to whom the construction of the tower and adjustment of the instrument has been confided, has so managed that the vibration at one end neutralises that of the other. The lower end of the tube is supported on a light wooden frame work, to which wheels are attached, and these wheels traverse a circular iron railway, at a distance of 52 feet from the base of the tower. The other end is suspended by a strong iron chain, capable of sustaining a weight of 15 tons, from the top of the tower; and this chain, which passes across to the other side through the top over pulleys, can be elevated or depressed by means of a windlass, so as to raise or lower

the tube from azimuth to an angle of 80 degrees of elevation with as much ease and rapidity as an ordinary telescope, and from the nature of the mechanical arrangements with far greater certainty as to the result. The slightest pressure applied to the works resting on the railway causes the tube to revolve round the tower, so that the opposite sides of the horizon may be swept by the instrument in the course of a few minutes. Close to the observer's hand are two small wheels, one of which raises or depresses the telescope, while the other moves it from side to side within a space of about three feet, and this will be amply sufficient for all ordinary purposes without having recourse to the railway apparatus.

The instrument has an object glass of two feet aperture, and has already given evidence of its marvellous powers—it is perfectly novel in its details and construction, and the scientific visitors by whom it has been already examined and tested, have given it the name of the Craig telescope. This is a compliment which has been fairly earned by the intelligent and public spirited individual at whose expense it has been erected, and it is only following out the precedent set at the University of Cambridge, where the great refracting telescope has been called after the Duke of Northumberland. The whole of the workmanship and materials of the Craig telescope are of English manufacture, all others in this country, of any pretensions, being foreign. The Duke of Northumberland's is foreign, Sir James South's telescope is foreign, the Oxford telescope is foreign, but in the retired study of a country clergyman the calculations were made and the design ultimately carried out of showing what could be done by British manufacturing skill, and the result has fully justified the anticipations that were made of the equality of English materials and the capabilities of English engineers and mathematicians. The lenses were made at Chance's glass works, near Birmingham, and are perfectly free from striae or bubbles. One of them is of flint, and the other of plate or crown glass; the two placed in contact are used in combination, and constitute the achromatic

glass. The optical arrangements were carried out by Mr. Slater, of Somers-place West, Euston-square. The tube, when mounted, weighs between three and four tons.

We must now say a word as to the powers of the instrument, and it has been already ascertained that as a measuring instrument, or for penetrating space, its powers are unapproachable by all other instruments. It separates minute points of light so distinctly that its qualifications as a discovering telescope must be extremely valuable. It resolves the milky way not simply into beautiful and brilliant star-dust, to use the language of astronomers, but subdivides this "dust" into regular constellations, showing counterparts of the Orion, the Great Bear, and the other brilliant galaxies of our system, adorned in addition, with the most varied and gorgeous colours. The lenses are so perfectly achromatic that the planet Saturn appears of milk-like whiteness; and, as regards this planet, a good deal of scientific interest has been recently attached to it in consequence of the distinguished American astronomer, Bond, of the Cambridge Observatory, Massachusetts, having stated that he believed he saw a third ring or belt round the planet. Professor Challis brought the Northumberland telescope at Cambridge to bear upon it, but failed in discovering it. Lord Rosse's gigantic telescope was also employed upon it in vain, and it became a matter of great interest to the astronomical world to ascertain whether there was a third ring or not, and this question has been solved by the Craig telescope, the third ring, of a clear brilliant gray colour, having been distinctly seen. This is owing to the great quantity of light which the Wandsworth telescope brings to the eye of the observer from this planet, giving a bright appearance to what, in an instrument of less power, would have been completely invisible.

Some idea of its powers may be formed from the fact that it magnifies the light of the moon 40,000 times, and in coarse objects, like the outlines of the lunar mountains and the craters, the whole of these rays may be allowed to pass at once to the focal point, as they do not in such objects confuse

it in any appreciable degree. In the Craig telescope the moon is a most magnificent object, and perfectly colourless, enabling the beholder to trace the outlines of the various mountain ranges with such vivid distinctness as to make us long for fine clear weather in order to bring the whole powers of this marvellous instrument to bear upon our satellite. It is positively asserted that of a favourable evening, if there was a building or object of the size of Westminster Abbey in the moon, the whole of its parts and proportions would be distinctly revealed. As an illustration of its space-penetrating powers, and the manner in which it grasps in the light, it may be stated that soon after it was erected it was directed to a test object, a minute speck of light in one of the constellations, which is not to be seen at all times by the most excellent instruments, though guided by first-rate observers, and in profound darkness. The Craig telescope at once discovered that this test object was not a minute speck of light, but a brilliant double star. As soon as it is finally adjusted, Mr. Craig proposes to direct the instrument to the planet Venus, to examine it minutely, in the hope that he may be able to settle the question of whether she has a satellite or not. We need not say what an advantage the solution of this fact would be to science.

But wonderful as are the effects of this telescope, it is not yet perfect, and it has been found that a part of one of the lenses is too flat by about the five thousandth part of an inch! To many it may appear incredible that the five thousandth part of an inch can be estimated so as to be appreciable and measured, but the indistinctness of a portion of the image revealed the fact. The rays of light which fall upon that part of the lens go beyond the focal length, and render the object indistinct, and confuse the image. This portion of the lens has to be "stopped out" when extraordinary accuracy of definition is required, as, for instance, in observing so fine a point as the third ring of Saturn; and, as the aperture is so large, the absence of this small portion of the rays is not important, the quantity of light being so great. It was at first feared that the attempt to correct this defect

might produce the inconvenience of over correcting it, and produce an error on the other side; but Mr. Gravatt has devised a plan by which the lens, which was polished in the first instance by four workmen, may now be re-polished by machinery upon such accurate mathematical principles as will prevent the possibility of error. The machinery is somewhat similar to that by which the reflector of Lord Rosse's gigantic telescope was polished, with the difference that the reflector being concave and the Craig lenses convex, the machinery will act reversely.

Like Lord Rosse's great reflector, the achromatic telescope on Wandsworth Common can only exert its marvellous powers when the weather is calm as well as clear. During the last three weeks, although a succession of scientific visitors have been watching on the common, only one night proved favourable, and that for merely the space of half an hour. When there is any atmospheric disturbance, arising either from high winds or from a high temperature, during the day, followed by cold at night, the objects in the glass are seen in motion, rising and surging like the waves of the sea. This disturbance, which is seen more or less in all large telescopes, is owing to the movement of different strata of air, the more heated portion ascending, and the cold air descending to supply its place. The same phenomena are observable occasionally even with the naked eye, in hot weather, in looking over an extensive beach of heated sand or dry soil, and the mirage of the desert and the *fata morgana* of the Sicilian coast are to be ascribed to the same atmospheric disturbances.

The site upon which the telescope and its tower stands, and which is about a mile and a half from the Clapham station of the South Western Railway, is of the extent of about two acres, and has been liberally granted free of rent by Earl Spencer so long as the telescope is maintained there. The ground is at present surrounded by a boarding, the building and its appurtenances being still in the hands of Mr. Gravitt and his workmen. It is intended to erect a small house within the enclosure for

the use of the resident observer or astronomer who may be placed in charge of the instrument, but as the arrangements are not yet completed, and the instrument itself not finally adjusted, no provision has been made to enable the public to inspect this last marvel of science, which we have no doubt will soon become one of the lions of the metropolis.

Not the least of the benefits which Mr. Craig has conferred upon astronomical science is the practical demonstration of the fact that achromatic telescopes of this vast size and extraordinary range may be constructed at a comparatively small cost, thus doing away with the necessity for the more expensive and elaborate arrangements required for the great reflecting telescopes. The simple and effective mechanism devised by Mr. Gravitt is another illustration of the advance we have made in the mechanical arts, and fully justifies the soundness of judgment evinced by Mr. Craig in his selection of an engineer. Whether the rev. gentleman, to whom the public are already so much indebted, will go still further and appoint an astronomer to reside upon Wandsworth Common, or whether the Government will take upon itself to endow the Craig telescope, and appoint a professor with a salary, remains to be seen; but we trust, for the credit of the country, the latter will be done, and that out of the abundant means at its disposal the State will not grudge the small annual stipend which may be necessary for this purpose, and relieve Mr. Craig, who has already expended a very considerable sum out of his private means, from any further charge in connection with the efficient maintenance of this wondrous instrument.

DEVELOPING GRASSES INTO SUBSTANTIAL WHEAT.

The *Gardener's Chronicle* has stated that M. Fabre had succeeded in developing perfect and excellent wheat from one of the common grasses, liable to a sport of which he took advantage by carefully sowing its seeds, and rearing, and again sowing the most remarkable and most developed of the plants so yielded; and thus in twelve

successive seasons developing substantial wheat. "Now, could agriculturists or horticulturists only discover the means of causing or compelling cereals or other useful plants of any description to 'sport' at will, immense and rapid improvements might be speedily looked for in the crops already realised: and one of my chief objects in preparing this note was to suggest means whereby this very desirable power may probably be at once obtained. Being aware that varieties of flowers are often fixed 'sports,' and having heard from a gardener in the secret that charcoal has a decided power of invigorating the colour of red flowers, the idea struck me that perhaps charcoal might change the colour of flowers altogether, and so compel them to 'sport,' and thus enable the horticulturist to obtain seeds liable to further sports and varieties, which might then be fixed in the usual way. Thinking, moreover, that the succulent dahlia would be a very good subject on which to experiment, I chose two—a white one, with a very slight pencilling of red along the margin of each leaf, and one of an orange hue. These, after planting their roots, I surrounded with rings of charcoal, and awaited the result, which is exactly what I had anticipated. The orange had become a vivid red, and the white has exhibited a singular variety of sports; flowers ranging from a splendid and complete red, without a vestige of white, through mixtures of red streaked with white, and of white streaked with red, to some like the original white, have appeared simultaneously on one and the same stem. These results I spoke of to some of the working gardeners at the Zoological Gardens, where there is an immense display of dahlias; they had never produced anything of the kind; but I hope the hint will not be lost on them. The practical conclusion, however, which I would desire to draw from the fact is, that if flowers, and hence their seeds, can be thus or otherwise compelled to 'sport,' so may the seeds of the cereals and of the green crops, such as turnips, potatoes, &c., and thus new, and, it may be, greatly developed, varieties be permanently obtained. I perceive that it has lately

been observed that charcoal has a singular power of invigorating and changing or deepening the green colour of the leaves of the potato plant, and I cannot doubt of it having a like influence on its flower and seed. Our present ears of wheat may, for all we know, be thus or otherwise developable even to the magnitude of Indian corn."—Correspondent of the *Builder*

THE DELUGE.

Geologists are now converging to the opinion that there are no sensible vestiges of the deluge upon the earth; and Dr. Flemming, who is of this opinion, contends also for its consistency with the truth of the scriptural deluge, in that it may have been brought upon the world without the alteration of any of its sensible features. And certain it is, that if the water from beneath came by openings in the bottom of the sea, or by the fountains of the great deep being broken up, one can imagine an elevation of level from this cause without any such disturbance on the surface of the earth, as might affect aught that is visible either in its islands or continents. The stopping of the fountains of the deep, through which there was an efflux of water from beneath, would restrain the farther increase of the flood from that quarter; but unless there were other openings made by which a reflux could be effected, one does not see how the decrease of the flood can be accounted for. The wind might take up all that had been deposited from above, but this alone would not effect a subsidence of the waters to their former level. The sending forth of the dove, her finding no rest for the sole of her foot, her return to the ark, the projecting of the hand through the window to pull her in, her second mission and return with the olive-leaf, altogether make up a very graphical representation. I may here record the strong interest I feel in these Scripture histories, enhanced, I have no doubt by the recollections of my boyhood; convincing me that it is a most useful education for the juvenile mind to be seasoned and made familiar therewith. Wilkie, the painter, told me that the ark experiment of a bird

was tried with a dove from a balloon, and that it returned after that it had been let out, and that an experiment was intended with a raven; but I have

not heard if the latter trial has actually been made.—*Dr. Chalmers' Daily Scripture Readings.*

PRESENT CONDITION OF MAN AS A MORAL AND RESPONSIBLE AGENT*

It is quite possible to contemplate too exclusively the disadvantages and evils of our present state, and to overlook the benefits presented to all, and the sanatory influences brought to bear upon all. It is true that evils of a very serious character have come on all involuntarily, and especially a disposition inclining to omit what is right and do what is wrong; but we should consider that means of a corrective nature, specially adapted to our character and situation, are brought to bear on us in the present constitution of nature and of human society; yet in full harmony with the conditions of moral agency. They are such that they must depend for their efficacy on our voluntary use and improvement of them. If there is in man a strong predominance of the sensual over the moral and spiritual,—if it is with difficulty he is raised to anything above physical action, or such as is prompted by present circumstances and immediate gratification; it ought to be carefully noted that the present constitution of nature, and the current arrangements of providence have a special

adaptation (such as could not have been congruous to a state of moral rectitude and purity.) to rouse men, and even to hedge them up, to entertain and act on moral views and motives, or such as belong to remote and super-sensual results. The husbandman prepares the ground for a crop, but he has to wait many days for the fruit of his skill and labour. Under the expectation of a future good he must deny himself present ease and gratification, while the comparative remoteness, and to a degree, uncertainty, of the reward, call into exercise patience and hope and faith. [James uses this fact analogically—5, 7.] Similar is the case in regard to the acquisition of useful knowledge, or the attainment of eminence in any business or profession, which in no case can be reached without much self-denial, in regard to what would be immediately grateful to the mind, and subjection to much that is irksome and distasteful. Every occasion, indeed, which presents to us a remote good to be attained by foregoing present gratification, furnishes an opportunity of acquiring moral power. Fur-

* From "Moral Agency, and Man as a Moral Agent." By Wm. McCombie, author of "Hours of Thought": L. & G. Seeley, Fleet street, London. This small 16mo. volume is full of intellectual marrow and fatness. The style is distinct and positive without being dogmatic and arrogant. It is a book on the model of Butler's "Analogy," enstamped with the calm reflectiveness, careful comprehensiveness, and sinewy character of expression, which have given that treatise so great a celebrity. At the same time it is but just to say, that it exhibits an absence, nearly complete, of any attempt to imitate that extreme precision which has robbed the distinguished bishop's work of all pretension to elegance without increasing its perspicuity, and has contributed to cast round metaphysical pursuits a forbidding aspect. Mr. McCombie's dissertation, too, is more lucidly and impressively evangelical than even the second part of the "Analogy." The chapter en-

titled "summary and conclusion" is one succession of fervent and pointed appeals on the subject of personal sin, guilt and salvation. By mastering McCombie our young men would be guarded against spiritual danger from the false philosophies of this philosophizing-age. His doctrine of "the Will" strikes, we think, the happy medium between the causative compulsion theory of the Necessarian and Calvinistic school, and the universal independency and self-determination attributed to it by a branch of the Libertarian school represented in Cousin, the French Eclectic philosopher. The "innocence-of-mental-error" hypothesis finds an earnest and enlightened opponent in Mr. McCombie. It is not a pleasing "sign of the times" that so excellent a production has not yet reached a second edition, though published in 1842. Students and young ministers will find it both alimant and armour. Q.D.S.

thermore: change, suffering, disease, death, tear from us our gratifications, and sever us from them, and furnish a constant succession of excitements and warnings, tending to make us contemplate things under moral aspects and to act on moral motives. Even the changes of the seasons, and the vicissitudes of the weather disturb our disposition to rest in present ease, and to seek only present enjoyments. He who subjects himself to no unpleasant toil or inconvenience to make provision for the future will soon be a poor man. "The sluggard who will not plough by reason of the cold shall beg in harvest and have nothing." In a word, the succession of nature and the arrangements of Providence combine in forming one harmonious and unceasing process of moral discipline, admirably adapted to the existing state of human nature and auxiliary to the scheme of saving mercy, if not rather to be regarded as important parts of its machinery.

Even the defects and evil tendencies of our nature supply peculiar elements and occasions of moral improvement and elevation. It is a mistake to think that we must be free from all propension or tendency to evil in order to be able to act aright. Propension towards what is wrong is not incompatible with acting rightly if it can be overcome: on the contrary, where this is practicable it places within our power the acquiring of higher moral qualities than could have been otherwise acquired. The sense of dangers to be guarded against and difficulties to be overcome furnishes powerful motives to constant vigilance and strenuous exertion. Propensions towards evil furnish perpetual occasions for self-denial, and for sacrificing present and sensual gratifications to remote and spiritual considerations.* An innate propensity may be no more to withstand or overcome than a temptation from

without; it may be regarded as, equally with that, a mode of trial and an element of moral discipline. Without something to subdue, there could be no room for moral courage, and without something to suffer there could be none for fortitude; and without the sense of imperfection and deficiency no stimulus to improvement; in order, even to the possibility of which, indeed, these are implied. Even errors, rightly viewed, become warning posts of danger, and supply elements of the wisdom and experience by which their recurrence may be avoided.

But if you claim so much moral power for man, and find so many elements of moral improvement and elevation in his constitution and condition, do you not bring dishonour on, and as it were, render useless the astonishing provisions of the grace of God? Whatever of moral power may be claimed for man, and whatever elements of moral advancement may be regarded as belonging to his condition—the greater these are shewn to be, will not his guilt be found the greater, if he neglects to use the one, and to improve the other? And, as the slightest glance over the world is sufficient to convince us how lamentably he does so, is not the grace exhibited as the more illustrious which has made provision for pardoning *such* guilt? And instead of making the atonement appear the less necessary, does not sin, thus voluntary and aggravated, make it unspeakably the more so?—inasmuch as the more aggravated sin is, the more imperatively must divine justice demand satisfaction. And if it be asked how, with the power of avoiding it, men come to be chargeable universally with such aggravated guilt, let it be considered that without such power they would not be chargeable with guilt at all: disobedience of the divine commands could not be charged as *sinful* in those who could not do otherwise than disobey them: power to obey does not necessarily involve immediate willingness to do so—that the agent may be required to generate: it is sufficient that the reasons are open to attention and enquiry which *should* make him willing. And, as has been well observed, if Adam sinned, though possessing adequate knowledge and holy inclinations, and when placed in favourable circumstances, it is no wonder if his posterity sin, when inclined to evil, and placed

* By "propensions to evil" the author intends such inclinations as it would be evil to indulge under the circumstances of the case. For example, Eve had a natural inclination to eat the fruit of the tree which was obviously "good for food," "pleasant," or, a "desire to the eyes," and a "tree to be desired to make one wise": but her sin lay in gratifying that inclination rather than obey God. See Section 2 on the "Original Condition and Powers of Man as a Moral Agent."—Q.D.S.

within the sphere of an example exhibiting far more of evil than of good. If he sinned who we are certain had full power to have refrained from doing so; surely the sinning of all his descendents cannot be regarded as any proof that they are altogether destitute of such power.

Had man by the fall been reduced as a moral agent to a state of utter imbecility, and had he been exposed to hopeless misery solely in consequence of this imbecility, his deliverance would have been something he might have confidently expected from the divine compassion, but would have afforded no illustration of sovereign mercy, and no room, indeed, for its exercise; for mercy has respect, not to misery owing to misfortune merely, but to misery combined with and resulting from guilt. Had the condition of man been what we are supposing, it would have been repugnant to all our notions of the divine character to think that God would have allowed him to perish in it. We could not conceive of his doing so, and yet being the good and compassionate Being which we know he is. But the case is quite different when man becomes guilty and miserable by his own choice; that choice being made in disregard of the divine goodness and in voluntary breach of the divine law. It was not, then, because man by his fall had lost all his moral power, and was threatened with misery in consequence of this imbecility, that God interposed to rescue him from ruin—that would have afforded but a faint exhibition of the glory of the divine character compared with what is given in the actual state of the case. But God, in infinite love and mercy resolved on man's deliverance, and in his wisdom devised a scheme for accomplishing this, notwithstanding that the whole race was by voluntary choice indulging in a course of sinning against him; or, in other words, doing evil when it was in their power to do good. That such was the case is throughout the whole Scripture affirmed or implied. On one occasion we are told that "all flesh had corrupted his way"; on another, that "God looked down from heaven on the children of men, to see if there were any that did understand and seek after God, but they were all gone aside and were together become filthy." Men, "when they knew God," we are informed, "glorified him not as God; did not like

to retain him in their knowledge, but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." But when the punishment, thus so amply deserved was to be averted from the head of the transgressor; when God had determined to extend mercy to man, the question was irrelevant whether man might not have acted otherwise than he had done: he must then be viewed, not as he might have been, but as he was: and agreeably to this we find that the main difficulty on the solution of which the Scriptures bear, and for the practical removal of which, indeed, the redemptive scheme was devised and executed, was not—how with the powers man possessed, and the means at his command, man came to sin so grievously? but, how was he to be delivered, and sin destroyed? These considerations will, we hope, in the view of the candid reader, fully obviate the objection that the principles we have been advocating are calculated to bring dishonour on, and exhibit as in a great measure unnecessary, the provisions of sovereign grace.

Responsibility, we have already remarked, is co-extensive with power; and rightly understood, this is a truth which we conceive lies at the very foundation of moral science. But what is the power with which responsibility is commensurate? Is it in regard to every act only what may be possessed when it is performed, or what might have been possessed? Decidedly we hold the latter. Men, we conceive, are responsible in regard to every action, not only to the extent of the power they may possess when it is performed, but to the extent of all they might have possessed, by improving all the advantages previously within their reach, and choosing and acting right in all cases where they may have had a choice; so that men are not free from blame in regard to things which it may be beyond their present power to do or avoid; if, but for previous misconduct they might have had the requisite power. Were we to hold responsibility to be commensurate only with present power, we should be landed in the conclusion that the greatest and most hardened wickedness has in it the least amount of guilt; for it is certain that the more men indulge in evil their power to do good is proportionally diminished.

SANCTIFICATION OF THE SABBATH.

I SHALL tell you what happened in the Emmenthal, (a fertile valley of the Canton of Berne,) in Switzerland, to a farmer, who cared for neither God nor men, and who wished in everything to have his own way. It was on a Sabbath afternoon. He had a large quantity of cut grain, in his field, and observing the clouds gathering round the top of the mountains, and the spring becoming full of water, he called his domestics, saying, "Let us go to the field, gather and bind, for towards evening we shall have a storm. If you house a thousand sheaves before it rains, you shall be well rewarded."

He was overheard by his grandmother, a good old lady, of eighty years of age, who walked with two crutches. She approached with difficulty her grandson. "John, John," said she, "dost thou consider? As far as I can remember, in in my whole life I have never known a single ear of corn housed on the holy Sabbath day, and yet we have always been loaded with blessings; we have never wanted for anything. God who gives the grain gives the rain also, and we must take things as he sends them. John, do not violate the rest of this holy day, I earnestly beseech thee."

"Grandmother," said the farmer, "everything, must have a beginning; there is no evil in this; and nobody can tell what sort of weather it will be tomorrow."

"John, John, within doors and out of doors, all things are at the Lord's disposal, and thou dost not know what may happen this evening; but thou knowest that I am thy grandmother; I entreat thee, for the love of God, not to work today; I would much rather eat no bread for a whole year."

"Grandmother, doing a thing for one time is not a habit; besides, it is not wickedness to try to preserve one's harvest and to better one's circumstances."

"But John," replied the old lady, "God's commandments are always the same, and what will it profit thee to have the grain in thy barn, if thou lose thy soul?"

"Ah, don't be uneasy about that."

exclaimed John, "and now, boys, let us go to work! time and weather wait for no man."—

"John, John," for the last time cried the good old lady; but, alas, it was in vain; and while she was weeping and praying, John was housing his sheaves; it might be said that all flew, both men and beasts, so great was the despatch.

A thousand sheaves were in the barn when the first drops of rain fell. John entered his house, followed by his people and exclaimed, with an air of triumph,

"Now, Grandmother, all is secure; let the tempest roar, let the elements rage; it little concerns me, my harvest is under my roof."

"Yes John," said the grandmother, solemnly, "but above thy roof spreads the Lord's roof."

While she was thus speaking, the room was suddenly illuminated, and fear was painted on every countenance.

A tremendous clap of thunder made the house tremble to its foundations. "Lord," exclaimed the first who could speak, "the lightning has struck the house;" All hurried out of doors.—The dwelling was in flames, and they saw, through the roof, the sheaves burning, which had scarcely been well housed.

The greatest consternation reigned among all these men, who, but a moment before, were so pleased. Every one was dejected, and incapable of acting. The aged grandmother alone preserved all her presence of mind; she prayed, and incessantly repeated, "What shall it profit a man if he shall gain the whole world, and lose his own soul? O, heavenly Father, let thy will and not ours be done!"

The house was entirely consumed; nothing was saved.

The farmer had said, "I have put my harvest under my roof." "But above thy roof is the Lord's roof," had said his grandmother.

This teaches us the lesson, that all is in the hand of God, whether in the fields or in the barn; and what we endeavour to preserve from the rain, can be reached in any place by Him who commands both the rain and the thunder.—[*Flying Leaves, by Dr. Wichern.*]

POETRY.

HYMN FOR THE END OF THE
YEAR.

BY DR. BURNS.

Another year has fled away,
And join'd those gone before,
As streams that mix with ocean's waves,
And flow alone no more.

The year that's gone, how swift is fled!—
It only seems a day
Since we its advent gladly hailed;
But now 'tis pass'd away.

But with the year came months and weeks,
And days and moments too;
And all did loudly call on man
His holy work to do.

To live to God! to live for heaven!
To seek that blissful shore,
Where holy, happy spirits dwell,
When time shall be no more.

For soon our wasting years and lives
Will perish from the earth;
Then blessed only will those be
Who know the heavenly birth.

Then, holy Father, teach thou me
To number all my days;
And may I walk in wisdom's paths,
Assisted by thy grace.

Redeeming time, O may I look
To things eternal too,
And say at last, "The work is done
Thou gavest me to do."

And then, O Lord, receive my soul,
To dwell in heaven with thee,
And glorify me with thy Son
Through all eternity.
Paddington, Dec. 1852.

HOLD FAST TO THE TRUTH.

"Go thou in life's fair morning,
Go in thy bloom of youth,
And dig for thine adorning
The precious pearl of truth.
Secure the heavenly treasure,
And bind it on thy heart,
And let no earthly pleasure
E'er cause it to depart.

"Go while the day-star shineth,
Go while thy heart is light,
Go e'er thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it,
'Tis worth all earthly things,
Rubies, and gold and diamonds,
Sceptres and crowns of kings.

"Go e'er the cloud of sorrow
Steal o'er the bloom of youth;
Defer not till to-morrow:
Go now and buy the truth.
Go, seek thy great Creator;
Learn early to be wise;
Go, place upon the altar
A morning sacrifice."

LOW SHE LIES WHO BLEST
OUR EYES.

BY MRS. NORTON.

Low she lies, who blest our eyes
Through many a sunny day;
She may not smile, she will not rise,—
The life hath pass'd away!
Yet there is a world of light beyond,
Where we neither die nor sleep;
She is there of whom our souls were fond,—
Then wherefore do we weep?

The heart is cold, whose thoughts were told
In each glance of her glad bright eye;
And she lies pale, who was so bright,
She scarce seem'd made to die.
Yet we know that her soul is happy now,
Where the saints their calm watch keep;
That angels are crowning that fair young
brow,—
Then wherefore do we weep?

Her laughing voice made all rejoice,
Who caught the happy sound;
There was gladness in the very step,
As it lightly touched the ground.
The echoes of voice and step are gone,
There is silence still and deep;
Yet we know she sings by God's bright
throne,
Then wherefore do we weep?

The cheek's pale tinge, the lid's dark fringe,
That lies like a shadow there,
Were beautiful in the eyes of all,—
And her glossy, golden hair!
But though that lid may never wake
From its dark and dreamless sleep;
She is gone where young hearts do not
break,—
Then wherefore do we weep?

That world of light with joy is bright,
This is a world of woe:
Shall we grieve that her soul hath taken
flight,
Because we dwell below?
We will bury her under the mossy sod,
And one long bright tress we'll keep!
We have only given her back to God,
Ah! wherefore do we weep?

REVIEW.

NINEVEH: its Rise and Ruin; as illustrated by Ancient Scriptures and Modern Discoveries. A new edition, revised and enlarged. With Supplemental Notes. (Second thousand.) By the REV. JOHN BLACKBURN. Partridge and Oakley. 12mo cloth. pp. 184.

We have already noticed this very interesting and instructive work,* and now have great pleasure in calling the attention of our readers to this new, enlarged, and cheapened edition. The eminent traveller, Dr. Layard, whose excavations and discoveries at Nineveh led to the preparation and delivery of these lectures, has expressed his high approval of them, and on this account, the work of Mr. Blackburn becomes invested with increasing value. In the "advertisement" prefixed to this edition it is stated that "being applied to by 'the Working Man's Educational Union' to know what book he considered best suited to connect those discoveries," he had made in his excavations, "with the history and predictions of the sacred Scriptures," Dr. Layard named Mr. Blackburn's Lectures, and expressed "a wish that the volume might be published at such a price as would place it within the reach of every class of readers."

"On receiving that intimation a careful revision of the lectures was made, and additional facts inserted, which have recently been brought to light by the ethnographical labours of Lieut. Col. Rawlinson, and the whole adjusted to the state of knowledge and discovery at the present time. The notes have been much extended, and so arranged as to form a supplement, which may further elucidate several interesting and instructive topics but slightly referred to in the body of the work."

We need add no more to this notice except that for two shillings these valuable lectures may be obtained from any bookseller.

THE GREAT USURPER. 2 Thess. ii. 4. Tract Society. 12mo. pp. 142.

To many persons this will be a most

fascinating and useful work. In the form of a dialogue between a Doctor of the Romish party, and an intelligent and pious young lady, the chief defences of popery, as propounded by its own advocates, are examined and discussed. The young lady adheres firmly to the Holy Scriptures as the only rule of faith, and thus overturns and exposes the flimsy and sophistical bulwarks of popery, as they are exhibited by its most adroit and talented defenders.

LIGHTS OF THE WORLD: or, Illustrations of Character drawn from the Records of Christian Life By the REV. JOHN STOUGHTON. Tract Society. 12mo. pp. 264.

The weaknesses and idiosyncrasies of mankind present to us, in every christian of eminence, continual evidence that man at best is but an imperfect creature. While there may be in many of the virtues and graces which constitute the Christian character a comparative dwarfishness, there will be found some single grace developed and matured in a very high degree. Hence if we would look anywhere for a perfect display of christian virtues, except in the great Exemplar himself, in whom the whole orb of virtues was complete, we must collect a group of excellent and distinguished men, and bring out the several virtues for which they were separately remarkable. In no one do they all appear developed, in their true proportions; but from a considerable number they may be culled, and and thus exhibited to advantage. This is the leading principle of the very excellent work before us. A series of names is given; to each is appended the virtue and grace for which he was most remarkable, and his biography, so far as is needful for the elucidation of this idea, is presented to us. Thus we have labour and patience as exemplified in William Tyndall; love to God's law and to order, in Richard Hooker; the peacefulness of faith, in Robert Leighton; secular diligence united with spiritual fervour, in Sir Matthew Hale; the christian philosopher, in the Hon. Robert Boyle; spiritual valour and victory, in John Bunyan; earnest decision, in Richard Baxter;

* 1851, p. 38.

the meekness of wisdom, in Matthew Henry; seraph-like zeal, in George Whitfield; intense devotion, in John William Fletcher, of Madeley; social affections sanctified, in John Newton; and self denial, in Henry Martyn.

Whether the respected author has in every case taken the most prominent feature in the character of all the persons introduced may be doubted by some, but the conception of the work is beautiful, and its execution able and discriminative. We have much pleasure in commending it to the notice of our readers.

THE LAST BEATITUDE. *A Sermon occasioned by the death of Edward Hatfield, Esq. : preached at Star-lane Chapel, Stamford, Oct. 7th, 1852. By the REV. JOHN BAXTER PIKE. Published by request.*

THIS is an appropriate sermon on Rev. xiv. 13. The worthy person on account of whose decease it was preached having a repugnance to much reference to the dead in the pulpit, there is but a slight allusion to him, so that strangers will be at some loss to discover the peculiar suitability of the discourse to the person whose death called it forth. His character was exemplary—he professed religion in early life—was a magistrate—was generally esteemed—zealous for the religion of Zion—and died in peace. These particulars we glean from the brief notice given in the sermon. After a luminous exordium, the preacher glances at the characters who “die in the Lord”—as those who have obtained mercy—are justified by faith—experience sanctifying grace—and have manifested personal holiness. They are blessed, as they “rest from their labours, and their works follow them.” They are blessed, as they are free from temporal, and spiritual, and prospective evils; as they are in the presence of God, have his image, behold their Redeeming

Lord, have delightful associations, occupations, perfect knowledge, and are blessed forever. These thoughts are illustrated with considerable talent and feeling.

THE SCRIPTURE TEACHER'S ASSISTANT, with *Explanations and Lessons; designed for Sunday Schools and families.* By HENRY ALTHANS. Edward Butt, 60, Paternoster Row. 24mo, pp. 170.

THIS work contains 160 scripture subjects, with distinct and practical lessons, from the New and Old Testament. Fifty-two divisions are devoted to the life of Christ; the remainder to an outline of Scripture history, including subjects from the Psalms, Proverbs, and the Prophets. Prefixed to the work is a “plan for teaching, with examples.” The Author's connection with the Sunday School Union is a guarantee for the utility of his work. We do not hesitate to pronounce this the completest work of the kind that has ever appeared in so compendious a form.

DUBLIN. *A Historical Account of Ireland's Metropolis*

LIVES OF THE POPES. Part III. *Tract Society. Monthly Series.*

We have read these parts with great interest. The first leads our minds through varied scenes. The latter is a part of a series of great value.

THE CHRISTIAN ALMANACK. For the year 1853. *Tract Society.*

Those of our readers who have taken this Almanack in former years, will find this equal in value and varied information to its predecessors. To those who have not, we would state that there are few publications of the kind in which an equal amount of scientific, general, and useful information is given. It is embellished with a view of the dinner-hall at Greenwich Hospital, so truthful as vividly to call to our recollection our visit to that celebrated place. The pensioners are standing while the blessing is asked.

CORRESPONDENCE.

ON CONNEXIONAL HUMILIATION.

AMONG the excellent remarks of our esteemed brother Pike, in his address as chairman of the last Association, it is observed that a comparison of the state of the Connexion forty-three years ago, when he attended for the first time the Annual Association of this body, with its present state, “suggests reasons for thankfulness

and encouragement, though it presents, also, cause for humiliation that during that time much more has not been effected for the honour of Him who redeemed us to God by his blood.”

Amongst causes for thankfulness is mentioned the fact that in the first twenty years the Connexion doubled its numbers, and that from 1809 to 1851 the increase was from 5,227 to 18,613. It is regretted that

recently the increase has been much smaller in proportion to the number of members. At the time when our brother delivered his valuable address the increase of the past year, which is now reported to be 114, was not known. Also an examination of the Minutes will show that in the last year's increase is included the addition of a church numbering fifty-eight members, the principal part of whom withdrew from another church in 1850, so that the additions to our churches during the last year are less than they appear to be. Further, if we compare the Minutes of 1845 with those of 1852, we shall find that the increase of the Connexion has but been from 17,913 to 18,727 members; that is, in seven years the increase has been 814 members, or about 116 for each year, not quite an addition of one member per annum for each 150 members during the last seven years.

A consideration of these facts leads the writer to recommend to the churches in the Connexion the observance of the last day in this year, or the first day in the year 1853, or of some portion thereof, as a season of fasting and prayer, of humble and penitential confession of our unworthiness and guilt, of fervent, united, and believing supplication for the divine forgiveness and for the possession of the Divine Spirit in a very enlarged degree, and of renewed, solemn, and entire dedication to the one God, Father, Son, and Holy Spirit.

It is not forgotten that numerical increase is but one amongst other evidences of the prosperity of our churches, that the churches in the apostolic age were not perfect, and that in the most prosperous times the preachers of the gospel have been to some "the savour of death unto death." It is remembered also that some churches have less cause for humiliation than others; but those which are most prosperous will lament, perhaps most deeply, that the truths which they regard as scriptural are not being more widely disseminated and embraced, and that souls, for whose salvation "the Word was made flesh and dwelt among us," are not in greater numbers regenerated and saved.

Nor does the writer wish any cause for thankfulness to be overlooked in connection with our Sunday Schools, or Tract Societies, our College, our Missions, or any of our Institutions. "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

But it is presumed that the preceding facts constitute a sufficient cause for deep lamentation throughout our churches. It is certain that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Is it certain that the next words of the prophet apply to

us? "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. lix. 2. It is certain that God has "no pleasure in the death of the wicked; but that the wicked turn from his way, and live." He calls variously, and aloud, to "behold the Lamb of God, which taketh away the sin of the world." His direction to the anxious penitent is, "believe on the Lord Jesus Christ," and the assurance given is, "thou shalt be saved." The sinner's regeneration and sanctification God willeth; yea the conquest of the world to Christ is the pleasure and promise of our God. What hindereth?

It does not certainly follow that few conversions take place in the world, because few unite with our churches. We unchristianize none who "love our Lord Jesus Christ in sincerity," and we wish it not sarcastically to be said, "no doubt you are the people," and "piety shall die with you." At the same time we hold it to be a glorious truth, that Jesus Christ has given "himself a ransom for all, to be testified in due time," and in our judgment we "keep the ordinances" more nearly as they are delivered to us in the inspired writings, than do some, whose fruit, notwithstanding certain errors in sentiment and practice, evince that they "are of the household of faith." But why is it not a fact, whether other denominations of christians are in prosperous or adverse circumstance, that the word of the Lord amongst us has free course and is glorified in the conversion of sinners and edification of believers? That sinners in great numbers have not for years been converted among us and united with us, is proved with lamentable clearness; and that we are not pressing towards "the measure of the stature of the fulness of Christ," is at least, painfully dubious. If the souls of pastors, deacons, and all our members prospered as in apostolic times, could there be this feebleness and inefficiency? Would not history record respecting us; "And the hand of the Lord was with them, and a great number believed and turned unto the Lord?"

If we could persuade ourselves, from facts, that the surrounding population was living in the fear of God, or that they were rapidly becoming christians, and uniting with other denominations, our sorrow would be alleviated by joy on account of "the renewing of the Holy Ghost." But our convictions are that the world, as to numbers, is gaining on the church as a whole; and that whilst influencing, it is deteriorating its piety, instead of the church maintaining its holy, separate, energetic, heavenly character, and, under the influence of the divine Spirit, and the power of divine truth,

moulding the world to the image of the Son of God.

In these circumstances how appropriate is humiliation ! how appropriate is the observance, throughout the body, of some season set apart for fasting and prayer. When Israel of old was smitten before Ai, an ascertaining of the accursed thing, and an executing of God's purpose in reference to it, were required in order to future strength and victory.—(Josh. vii.) When "an angel of the Lord came up from Gilgal to Bochim," and rebuked and threatened the children of Israel for their ingratitude and disobedience, "the people lifted up their voice and wept" "and they sacrificed there unto the Lord."—Judges ii. 4, 5. When for twenty years they had for their sins endured subjection to the Philistines, previous to their deliverance, "all the house of Israel lamented after the Lord," "and they gathered together to Mizpeh," &c.—1 Sam. vii. 6—9. Again, after they had sinned in the days of Ezra by affinity with strangers we read of Ezra praying, confessing, weeping, and casting himself down before the house of God, and of their assembling "unto him out of Israel a very great congregation of men and women and children, for the people wept very sore."—Ezra x. 1. The restoration of Israel is in one place thus predicted, "they shall come with weeping, and with supplication will I lead them."—Jer. xxxi. 9. Also Jehovah, by the prophet Zechariah, says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son," &c.—Zech. xii. 10. "Prayer was made without ceasing of the church unto God for' imprisoned Peter.

That *fasting*, united with penitential prayer and confession of sins, will be acceptable to the Lord is the writer's conviction, from various records of inspiration.

Before entering on the most momentous duties, when involved in any special perplexity, when oppressed by men, when afflicted by the withdrawal of those tokens of the divine favour which are more valuable than life itself, or when filled with unusual and most earnest desire for any good, it ever has been, it ever will be found in accordance with the spiritual mind, to have special communion with God in connection with some degree of fasting.

The fasting of Moses and Elijah for forty days, and that of our Lord previous to entering on his public ministry, were miraculous in their nature, and in length are not to be imitated, yet they encourage in special and appropriate circumstances, the union of fasting with prayer. When

David earnestly desired the recovery of his afflicted child, he "besought God for the child, and fasted," &c.—2 Sam. xii. 12. When Nehemiah heard of the state of Jerusalem's walls and gates, and of the affliction and reproach of the remnant that were left of the captivity there in the province, he "sat down and wept, and mourned certain days and fasted, and prayed before the God of heaven. When Esther was about to enter into the presence of Ahasuerus, unsolicited, and to the exposure of her life, she and her maidens fasted, and she requested that all the Jews in Shushan should fast for her. And on account of the king's decree "there was great mourning among the Jews, and fasting," &c.—Est. iv. 3—16. Thus David speaks of humbling his soul with fasting.—Psa. xxxv. 13. When Daniel desired, through the interposition of Jehovah, the termination of Israel's captivity, he sought the Lord "by prayer and supplications, with fasting, and sackcloth and ashes." Ezra proclaimed a fast, says he, that "we might afflict ourselves before our God, to seek of him a right way for us." It is added, "So we fasted and besought our God for this, and he was intreated of us."—Ezra viii. 21—23. Again there were fasting, prayer, and confession of sins, on account of the strange marriages, chapters ix. and x. Let not fasting at appropriate times be ranked with Romish penances. The people of Nineveh, threatened with destruction by the preaching of Jonah, "believed God, and proclaimed a fast;" and God saw their works, that they turned from their way," &c. It is mentioned evidently to the praise of Anna, that she "served God with fastings and prayers." Concerning an unclean spirit our Saviour said, "this kind goeth not out but by prayer and fasting."

It is true that when it was represented to Jesus that the disciples of John fasted, and his disciples fasted not, he justified the conduct of his disciples. Yet the language he uses in acquitting his disciples at that time, is a commendation or injunction of fasting at other and appropriate times; as in the period of his absence, and of the persecutions and trials that awaited them. Matt. ix. 14. 15. There are times when fasting would not only be inopportune but sinful. Hence its practice by primitive christians was on special and appropriate occasions. Acts xiii. 2, 3; xiv. 23; 2 Cor. vi. 5. In Matt. vi. 16—18, the perpetuity of fasting (as of prayer) is indicated in the prohibition of outward proclamation thereof in order to "appear unto men to fast." Of the period when Cornelius in a vision saw "an angel of God coming in to him," he could say, "I was fasting until this hour, and at the ninth hour I prayed," &c. Under

the Jewish theocracy the command of Jehovah to the sinful Jews was, "Sanctify ye a fast.—Joel i. 14; ii. 15.

It is true that in fasting, as in prayer, sincerity, evinced by turning away from sin, is requisite to its being acceptable in the sight of God. See Isa. lviii. 8. &c.; Joel ii. 12, 13; and Zech. vii. 5—12.

From the preceding it appears evident to the writer, that God's presence and blessing being partially withdrawn from us, not being with us as in times past, it is every way appropriate that, in connection with close self-examination, with serious reflection on the state of the Denomination, on the things which have unitedly contributed to this, especially in reference to the church with which we are most closely connected, and still more in reference to our individual selves, with deep sorrow for personal delinquencies, and that the piety of the churches as a whole has been so feeble and inefficient that so few have been brought to Christ, that the purposes of the Redeemer's incarnation, agony, and death, have been realized in so limited a degree, that any time, and especially that seven years should have passed away whilst treason against the majesty of heaven and earth, has not only existed but has increased, we humble ourselves as churches, before God, by fasting, confession and prayer, applying afresh to the blood of atonement, and renewing our engagement to be wholly the Lords.

Had the churches of Christ, like Aaron, with divinely appointed incense, "stood between the dead and the living," the plague of sin, the result of whose ravages is everlasting death, would not to the present time have maintained its ruinous hold of so many myriads of our fellow-creatures, and would not have ushered so many myriads beyond the reach of any remedy.

Henceforward, may we who preach the everlasting gospel, and those united with us in church membership be "full of faith and of the Holy Ghost;" and may we all exemplify the pure, peaceful, active, heavenly character of the vocation wherewith we are called. And should Connexional humiliation, as suggested, commend itself to your judgment as one means of opening "the windows of heaven," let it be adopted.

Louth, Nov. 5th, 1852.

R. I.

ANSWER TO A QUERY ON 1 PETER III. 19.

Inserted in the G. B. R. for October, by "A Young Friend anxious for the truth."

This passage is generally supposed to be of difficult or doubtful interpretation;

but I think the difficulty has been brought to it, rather than contained in it.

It is claimed by the Romanists in support of their tradition or legend of purgatory, and as furnishing some evidence of the statement, in what is called the Apostles' Creed, that in his deep humiliation Christ "descended into hell." But on their own shewing, in their account of this supposed "descent" and deep humiliation, nothing can be more opposed to truth or more contradictory in itself.

A brief account of this legend will perhaps be acceptable to some readers of the Repository, and assist them in forming an opinion on the attempt made to establish, by this passage, a legend as fabulous as the Elysium and Tartarus of the Grecian Poets.

They tell us that hell is the very centre of the earth, where all that die unpardoned are punished with everlasting torments. Encircling this abyss of woe is purgatory, where temporal punishment is inflicted on those who fall into it; and thus they are purified and prepared to enter the heavenly world. The next circle is the eternal abode of the souls of all infants that die unbaptized, but they suffer no pain. The outer circle is now empty. It formerly contained the souls of those that died in the faith before the coming of Christ. Into this place the Saviour descended, and returned from thence attended by the souls of all the ancient saints who had so long waited for him there. Now is it not very evident that this was no scene of humiliation. But his descent into Hades, or the state of the dead, was a deep humiliation of the Redeemer, while this descent into the Roman Catholic Limbus Patrum appears to be a scene of triumphant and glorious victory.

Having thus shewn how little the passage under consideration serves the purpose for which the Romanists claim it, let us see if it will not admit of an explanation consistent with the terms in which it is expressed, and with the connection in which it stands. If we carefully read from the eighth verse of this chapter, we shall perceive that the Apostle is exhorting christians to a steady adherence to their profession, amidst much surrounding opposition, and in the eighteenth and following verses he directs their attention to the atonement, resurrection and exaltation of their divine Saviour, the obligation of their baptismal vow, and the awful solemnities of the judgment at the great day, as motives sufficient to animate them to steadfastness, however great their difficulties and trials may be.

The obligation to this course arising

from their baptism is introduced by referring in the nineteenth, and following verse, to an instance of the Redeemer's mercy and longsuffering towards sinners even before the flood, and to the awful consequences of their neglect and disobedience.

The Apostles meaning then is, as it appears to me, that Jesus did, before his appearing in the flesh, in the exercise of that office to which he was appointed from before the foundation of the world, speak by his spirit in his servants to sinners, warning them of their danger and persuading them to escape for their lives; and especially refers to those notorious sinners to whom Noah was so long a preacher of righteousness, and who for their disobedience have since experienced the just severity of divine vengeance, and are now in the condition of separate spirits reserved as it were *in prison* to the severer judgement of the great day.

Most of our Commentators, give this sense of the passage, as also does Diodati, an Italian Annotator. Limborch, however, in his Div. Theol. gives another interpretation, which I mention, although it appears to be in some measure forced upon the passage. He says, that when Jesus was *quickened by the spirit*, he by the same spirit, communicated to the Apostles, went and preached to the Gentiles who were ignorant of God; but that they rejected this preaching, and thereby became *like to those who formerly despised and disobeyed the preaching of Noah*, exhorting them to repentance, and therefore were held in prison, that is in a state of condemnation. And as then a few, that is eight souls only were saved in the ark, so likewise now a few should be saved, that is, those who by the answer of a good conscience, figured out by external baptism, come unto God.

The same result is here supposed to be produced by the preaching of the Apostles as followed the preaching of Noah; but during Noah's 120 years teaching only eight persons are saved in the ark, and at the close of 120 years during the Apostolic ministry and that of their successors, their converts were so numerous that they filled the whole world, that is the Roman Empire. We are therefore led to the conclusion that this application of the passage and its connection does not convey the meaning of the Apostle so completely as that mentioned above and more generally received.

That this attempt to remove a difficulty from the path of a christian brother may be in some degree successful will be to me a sufficient reward.

Leicester.

J. E.

RECONCILIATION.

To the Editor of the G. B. Repository.

MY DEAR SIR,—The insertion of this explanatory note, in reference to my views on *Reconciliation*, in the next number of the G. B. R. will be esteemed a special favour. Evidently your highly esteemed correspondent, Mr. Jones, supposes that I contemplate the adorable Jehovah as a *reconciled God*. Such a notion has no place in my code of faith. The scriptures, so far as I know, never thus speak of the blessed God. I maintain only:—

1. That reconciliation, as it occurs in God's word, implies or pre-supposes, enmity:

2. Therefore that God, because enmity cannot exist in the mind of infinite holiness is not possibly the subject of reconciliation.

3. But that man who in his carnal state is at enmity with God, must either be reconciled to him, or else shall eternally perish.

4. That the anger, which is exempt from sin, is free from enmity, and is thus compatible with the purest love.

5. Therefore, while "God is love," he is in spotless purity, "angry with the wicked every day."

6. That when the poor penitent sinner comes to God, trusting in the blood of Christ, *God's anger ceases*, and in infinite mercy he reconciles (restores) the penitent to himself and to his favour. See Rom. v. 10—11; 2 Cor. v. 18—20; Ephes. ii 13—18; Col. i 18—21; Heb. ii 17.

Dear Sir, I will trouble you no more on this subject. Affectionately yours,
Louth, Nov. 8, 1852. J. KIDDALL.

MINISTERS' FUND.

MR. EDITOR,—Will you permit me to announce, through the medium of the Repository, that a meeting of the members and subscribers of this Institution, both ministers and other brethren, will be held in Wood Gate vestry, at half-past nine o'clock, on the last Tuesday in Dec. previous to the commencement of the Conference services. It was thought that this would be a good time to convene such a meeting; and it is hoped that as the trains will mostly arrive early, the brethren will try to be present.

R. NIGHTINGALE, Sec.

QUERIES.

Will any kind correspondent explain the agreement of Gen. ix. 4, with Deut. xiv. 21? In the latter passage it appears

as if an animal that had not had the blood extracted from it, might be eaten by an alien, or by a stranger in the gates of Israel. In the former it seems as if such food was forbidden to all the descendants of Noah.

J. L.

DEAR SIR,—Would some one of your correspondents oblige by a few observations on the two following questions?

1.—Does the law of love require an individual to enter into obligations to relieve

a christian brother from difficulties, which if compelled to fulfil would embarrass his own circumstances, and injure the interests of his creditors?

2.—What is the duty of a minister, in reference to a member of his church, who when from home, (though never in the place of his own residence,) is in the *habit* of visiting *the theatre*; and who, when remonstrated with, refuses to refrain from continuing to do so?

A YOUNG G. B. MINISTER.

INTELLIGENCE.

THE MIDLAND CONFERENCE will be held at Wood-gate chapel, Loughborough, on Tuesday, December 28th. Mr. Syme of Nottingham is expected to preach in the morning, and Mr. Preston of Ashby in the evening. Service to begin in the morning at 10-45, and in the evening at six; the Conference will meet for business at two in the afternoon. A dinner will be provided at the *Cross Keys*, Leicester Road.

BAPTISMS.

MELBOURNE.—Three persons were baptized, by Mr. Gill, on Lord's-day morning, Nov. 7th, after a sermon from, John xiii. 35,—“Ye are my disciples.” In the evening a large and attentive congregation was addressed, on the doctrine of justification, from Rom. iii. 28, after which the newly-baptized were received into the church, and the Lord's-supper administered.

LEEDS, *Byron Street*.—On Lord's day, Oct 24th, after an earnest and impressive sermon to a deeply attentive congregation, by our esteemed pastor, the Rev. R. Horsefield, from Dan. iii. 18, on the duty and decision of believers, five young persons, one male and four females, were baptized. Three of the dear friends are sisters, and all are connected with our Sabbath school. Several others in the school are inquiring the way to Zion with their faces thitherward.

G. C.

MACCLESFIELD.—On Lord's-day, Oct. 3, our pastor preached a very appropriate sermon on the subject of baptism, after which he baptized a young man, one of our Sabbath school teachers, who was formerly a scholar.

J. H.

SUTTON-ST.-JAMES.—Oct. 18th an aged female, in her 78th year, submitted to the sacred rite of baptism; she manifested great self-possession, and enjoyed much of the divine presence.

G. M.

LOUTH.—On the 26th of Sep., in the General Baptist chapel, one “household,” and three other persons, were immersed in obedience to their Lord and Saviour.

QUORNDON AND WOODHOUSE.—On Lord's-day, September 12, five persons were added to our church by baptism, at Woodhouse. One of the candidates was about half-way between sixty and seventy, while another was about fourteen years of age. The others occupied the intermediate stages of life; thus the young, the old, and the middle-aged, having given themselves to the Lord by faith, gave themselves to the church according to his word.

On Sabbath, Nov. 7th, six more were added to our number at Quorndon, three men and three women; thus as at Samaria, so with us, when they had believed they were baptized, both men and women. On both of these occasions the minister of the church preached and baptized. We have a few more waiting at the gates of our Sior.

I. S., Q.

ASHBY AND PACKINGTON.—One young man, a teacher in the Sabbath school, was baptized at Ashby, on Lord's-day, November 14th, after a sermon on Heb. x. 23.

ANNIVERSARIES.

SUTTON-ST.-JAMES.—On Lord's-day, Oct. 24th, Mr. Ashby of Long Sutton, preached our annual Sabbath-school sermons; and on the following Wednesday we had a very interesting public tea; after tea a large congregation was addressed by brethren Maddeys, Chamberlain, Dowse and Bushall. A copy of Barnes's Commentary on the New Testament was presented to brother Dowse, as an expression of respect for his services when the church was without a pastor.

G. M.

BURNLEY, *Enon Chapel*.—On Saturday afternoon, the 6th inst., a social tea meeting was held in the school room connected with

the above place of worship, in commemoration of the Rev. J. Batey's return to Burnley. Upwards of three hundred sat down to tea. After tea, the proceedings of the evening were commenced by Mr. T. Booth, deacon, giving out the hymn beginning,

"How beautiful are their feet,
Who stand on Zion's hill," &c.

Mr. Batey, in his opening address, referred to some interesting facts which had transpired during the year. Their new and handsome chapel had been finished, and dedicated to the service of God—the congregation had considerably increased, and twenty-nine persons had been added to the church—the Sabbath scholars, also, had greatly increased; the school, which at the beginning numbered only about thirty, has now upon its books above three hundred. There is an efficient day-school, also, connected with the place. During the evening several of the Sabbath scholars recited, in good style, some well selected pieces and dialogues. At intervals the choir performed some excellent selections of music, evidently to the perfect satisfaction of the audience. The "Te Deum" and "O thou that tellest good tidings to Zion," were particularly excellent. After votes of thanks to the singers, &c., had been moved and seconded by Mr. W. Jackson and J. Greenwood, Esq., the meeting separated.

Preston Guardian.

STALEYBRIDGE.—On Lord's-day, Nov. 21, the annual sermons in behalf of the General Baptist Sunday School, Staleybridge, were preached by the Rev. J. B. Pike, of Bourne. The sermons were very excellent, the congregations good, and the collections amounted to £30.

S. J. S.

CHAPELS, &c.

BEDWORTH, near Longford.—Bedworth is a town in Warwickshire, containing between four and five thousand inhabitants. Though there are in the town several places of worship, yet religion is at an exceedingly low ebb. Hyper-Calvinistic doctrines to a considerable extent prevail. For several years the church at Longford has been anxious to secure an eligible plot of ground on which to erect a chapel; but until recently we have not succeeded. A few months since, however, several pieces of land were offered for sale, in a rapidly increasing part of the town, one of which we have purchased, and on it have erected a neat and commodious place of worship. It is capable of seating, without a gallery, about two hundred persons. On Monday, July 19th, the foundation stone was laid by our esteemed friend, W. Crofts, Esq., of Wolvey, who accompanied the act by a handsome contribution and some very ju-

dicious remarks. The other parts of the service were as follows:—Brother Stenson of Nuneaton gave out the hymns; brother Salisbury of Union Place, Longford, read suitable portions of Scripture and offered a very comprehensive and appropriate prayer; the minister of the place gave a short address, and brother Knight of Wolvey concluded with prayer. After tea, which was provided on the ground, a meeting was held in the open air, at which the writer presided, when very animating addresses were delivered by brethren Salisbury, J. Smith, and H. England.

On Lord's-day, Oct. 10th, two sermons were preached at the opening of the chapel, by brother Tunncliffe of Leeds. On the following evening, we had a tea-meeting in the place, when between two and three hundred persons, at different times, sat down. The meeting was afterwards addressed by the minister, and brethren Tunncliffe and Staples. Toward discharging the debt thus incurred, we have raised, by subscription, at the laying of the foundation stone, and at the opening services, about £70. We have taken up but £150. The remainder we intend raising as soon as possible.

C.

LOUTH.—The elegant school-room, in front of the General Baptist chapel, Louth, was opened in October. Its cost is a little more than £550. The proceeds of bazaar, donations, and tea-meeting, are upwards of £300.

R. I.

LEICESTER, *Vine Street*.—This place of worship having been considerably enlarged and improved, was re-opened on Lord's-day, Oct. 31, 1852, when two excellent sermons were preached by the Rev. W. R. Stevenson, M.A., of Nottingham. On the following Tuesday evening, Nov. 2, an eloquent and impressive sermon was preached by the Rev. J. A. Baynes, B.A., of Nottingham. The congregations were very good; and the collections, subscriptions, donations, &c., amount to upwards of ninety pounds. By the alterations, the sittings in the chapel have been increased one-fifth; and two new, spacious, and convenient School Rooms, with vestry and class room, have been erected, in which nearly 400 children can be comfortably accommodated. We are much encouraged by the assistance we have received from friends of all denominations in the town. May the Lord "establish the work of our hands upon us."

DERBY, *St Mary Gate Chapel*.—The church and congregation here, under the care of the Rev. J. G. Pike, have just completed the erection of two of the neatest, most convenient, and most commodious School Rooms in Derby; almost

an ornament, and certainly a necessary appendage to the splendid place of worship adjoining. The Rev. S. McAll, of Nottingham, preached two sermons on the 17th ult., when £27 were collected. On the 18th, 260 friends took tea together, when addresses were delivered by the Revds. J. G. Pike, J. Stevenson, H. Hunter, W. Underwood, E. Stevenson, S. McAll, and F. Stevenson, Esq.

The speeches on this occasion were remarkable for warmth of feeling, readiness of utterance, unity of opinion, and power of appeal, almost unparalleled in the experience of your correspondent. On Thursday evening, Oct. 28, our venerable pastor preached in one of the new rooms, when the liberal sum of £17 10s. was collected. The completion of these commodious rooms will cost about £400. The church and congregation previously contributed £180, and the almost unexpectedly handsome sum of £66 has been realized by the opening services, making £246 towards this desirable object. Truly may this church and the teachers in the Sabbath schools most heartily respond to the language of the Psalmist, "Bless the Lord, O our souls, and forget not all his benefits: thou hast crowned us with loving kindness and tender mercies; hitherto our cup hath run over.

REMOVALS.

THE REV. S. STENSON, we are informed, closed his labours at Hinckley on Lord's-day, Nov. 7. He is now open to a call.

MISCELLANEOUS.

PERSECUTION IN FLORENCE—THE MADIAS. That the Church of Rome has no real hold on the popular mind of Italy, is abundantly manifest by events that have occurred there, in and since 1848. The opening of the country, even for a brief space, to the entrance of God, and evangelical tracts, proved conclusively that the continuance of religious liberty was the annihilation of Romish influence over a large portion of the community. Accordingly, on the suppression of civil freedom, liberty of conscience was summarily abolished. But the people had "tasted the good word of God," and were not to be diverted from its enjoyment; if they could not hear the word preached nor freely communicate it to one another, they would read and meditate. To prevent this as far as lay in their power, the Tuscan government, on the 25th of April, 1851, issued a decree authorising the magistrate to commit to prison any person known to possess or read the Bible, or suspected to be averse to Romanism. At the same time the priests exerted all the power of the confessional

to compel persons to betray their friends and acquaintances,—and to obtain possession of Protestant books. By such appliances a father was made to inform against his two sons, who were immediately arrested, and a wife to denounce her husband; his house was searched three times without finding anything to convict him, but he was *suspected* and accordingly imprisoned. Count Guicciardini and seven other persons with him, were surprised by the police while reading the New Testament. They were several times privately examined, but stedfastly avowed their faith in Christ, and for this were banished.

The case of Francesco Madias and his wife Rosa, has especially excited a painful interest. The daily press has familiarized the public mind with the particulars of their trial and condemnation. It is remarkable that journals of various shades of politics have been unanimous in denouncing the iniquitous proceedings which have been brought to light. That these victims of Romish oppression should have suffered ten months' incarceration before they were brought before the court, and that at length they should be consigned to the galleys,—(the husband for fifty-six months, and the wife for forty-six.)—a sentence involving the most degrading circumstances, as hard labour, the convicts' dress, cutting off the hair, and the coarsest and scantiest supply of food, together with the payment of the whole expenses of the prosecution levied upon their little property, and their persons placed under the surveillance of the police for three years after their liberation—might well awaken mingled indignation and pity in the hearts of every British Christian. For, let it be remembered, their sole crime has been the abandonment of the Popish church, and, according to the literal terms of the sentence, "for following the pure gospel."

The sentence is generally believed to have been obtained through the urgent demands of the government of Florence, with the view of striking terror into the minds of those who might be inquiring after the truth, or who were meditating the abandonment of Romish superstition and idolatry. It is, however, a cause for unfeigned thanksgiving, that notwithstanding this bitter persecution, the cause of the gospel is advancing in the Tuscan states. The number of those brought under the influence of the truth is estimated at two thousand, and the good work is still advancing. In the *Buona Novella* (Good News), we are informed—"The condemnation of the Madias is the subject of frequent conversations among the people. Instead of turning men from the study of

the gospel, the infamous act has inflamed them with an eager desire to read the Bible. A single bookseller has sold more than *thirty copies* in one day. At Pisa, at Leghorn, at Sienna, at Lucca, there is manifested a spirit of inquiry and of ardent zeal to read the word of God. The persecution has been extending daily the province of the gospel, and the hand of the Lord is not shortened. Did we not fear to compromise the peace and safety of many families, we could present a long list of persons attached to the gospel, and

scattered through the whole of Tuscany." Indeed the information which occasionally reaches us from various parts of Italy supplies the greatest encouragement to every effort made to introduce the word of God and religious books into that part of the continent. In this view of the case it is a matter of satisfaction that several books of late have been prepared in the Italian language, and adapted to the state of the Italian mind, which are ready for use against the time they are needed.

 POETRY.

 METRICAL PARAPHRASE OF
 HEBREWS XII. 18-29.

We are not come to thee, dread mount,
 Forbidding mortal touch,
 In darkness and in tempest robed,
 Lit by the fire's wild rush.

And trembling 'neath that trumpet peal
 Which from thy summit rings,
 While the unearthly "voice of words"
 God's will to Israel brings.

In tones so stern that stoutest hearts
 Pray it may speak no more;
 And Moses saith, "I fear and quake,
 As ne'er I feared before."

We are not come to thee, dread mount;
 Past is thy terror's day;
 But nearer draw to Israel's God,
 By a "new living way."

For we are come to Zion's hill,
 Whence milder glories stream;
 The city of the living God,
 The "New Jerusalem."

To angel hosts, who clothed in light,
 Innumerable move,
 And to the great assembled church
 Of the firstborn above.

To God the Judge, before whose bar
 Mankind shall be arrayed;
 And to the glorious spirit-band
 Of "just men perfected."

To Jesus, whom the covenant new
 Its Mediator owns;
 And sprinkled blood, which better speaks
 Than Abel, and atones.

"See then that ye refuse him not,"
 Who speaketh now from heaven,
 Nor slight his mercy's still small voice,
 And perish unforgiven.

For if they 'scaped not who turned
 From him that spake on earth,

Much less shall they escape who rouse
 The heavenly speaker's wrath.

Since, fiercer far than Sinai's flames
 Will one day burn his ire;
 For our God, while a God of grace,
 "Is a consuming fire."

Peterborough, April 6, 1851.

"BLESSED ARE THE DEAD."

REVELATIONS XIV 1. 3.

Write, "Blessed are the dead
 That die in Christ the Lord;"
 They rest with Him, their risen Head
 Whose hope was on his word.

Their trials now are o'er;
 Their sorrow and their care,
 No evil shall they suffer more,
 But joys celestial share.

Their Saviour they behold,
 In heaven's unclouded light;
 They sing his praise to harps of gold,
 "And walk with him in white."

"Their works do follow them,"
 In glory's bright array;
 Though not by merit, but by grace
 They passed to endless day.

"A voice from heaven" declares
 This animating strain;
 It dries the stricken mourner's tears;
 It tells him "*Death is gain.*"

"The Spirit" doth reveal
 This last beatitude:
 To quell our grief and fire our zeal,
 To seek its plenitude.

Write, "Blessed are the dead
 That die in Christ the Lord;"
 Henceforth they reign with Him, their
 Head,
 For faithful is His Word.

Bourne.

P.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack Sep. 1st, 1852.

MY DEAR BROTHER,—By the good hand of God upon us Mrs. Buckley's health has been much better the last month; and though I cannot yet say what may be our final decision as to her return home in the cold weather, the improvement has been so marked, and the blessing of God has so evidently rested on the medical treatment, that we are beginning to hesitate as to the necessity of this important step. We shall very thankfully abandon the intention if there appear a reasonable prospect of her remaining with safety. It is encouraging to repose in the assurance that wisdom more than human is imparted to guide those who humbly desire and ask for it. Our best affections and hopes gather round Orissa, and the extension of the kingdom of Christ within her borders; and if, which I sometimes hope, God has greater blessings in reserve for the mission than any past years have witnessed, we shall like to be here to see and rejoice in such "showers of blessing." On the other hand, if dark days be before us, the cause would be not less dear to us than in prosperous scenes; and our ambition, in such a case, would be to be numbered with the faithful few who would say of its interests as the captive Jews with impassioned ardour said of Jerusalem in the day of her calamity, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Our sincere desire is to be guided right in the matter; and I doubt not, at the proper time, we shall be. In the present paucity of labourers, and with no immediate prospect of an increase, either in India or from England, it seems extremely undesirable that the number should be diminished, unless it be by dispensations of Providence, to which we must all bow. I have strongly felt this during the month, and the information received early this morning from home, that though the committee were willing to send two devoted men they had no applicants, has much deepened the feeling. The district committed to the brethren at this station embraces considerably more than half a million of souls—a number easy to repeat but which a thoughtful man who remembers the worth of one undying spirit may well tremble to think of. According to

the latest and most accurate computation, published on the authority of Government, the number of inhabitants in the Cuttack or central division of Orissa is 553,073*; but this enumeration does not include the Hill estates, and a considerable tract of country, north of Khunditta, which is embraced in our district. Now all these must have the light of truth from the Missionaries and native preachers stationed here, or must live and die in ignorance of the only name by which salvation can be obtained. And when it is considered that other districts not less urgently claim the energies of the brethren who are devotedly labouring in them, it becomes a weighty matter.

The rains have been very copious during the month, and there is much sickness among the natives. At the heathen village of Choga—a short distance from our christian settlement—the cholera has broken out, and it soon hurried sixteen or eighteen persons into an eternity for which, unhappily, they were unprepared. I am thankful to hear that its dire course has been stayed. It is truly spoken of as a "pestilence that walketh in darkness." Happily it did not attack any of our Christian people. The alarm it excited among the heathen was fearfully great: it is not, you know, the Hindoo custom to *bury* their dead; and they were too much terrified to *burn* them, and therefore the bodies of the dead were thrown out on the plain to be devoured; and the stench reached to our Christian village. Such was the alarm excited that some, when seized with this dreadful disease, were shut up in their houses and left to die. In one case a poor woman, whose husband had just before died, was thus left alone, none of her relations (friends I cannot call them) or neighbours daring to go near her; and it was supposed as a matter of course that the scene would soon close; but on the *third day* a feeble voice was heard to issue from the house that was thought to be the abode of death. "Give me a little water," was the plaintive cry of the sufferer. "Oh," they said, "she lives." A little water,

* Of this number 532,222 are Hindoos, and 20,851 Mussulmans. The number of houses is 220,688, which gives for each house an average of less than 3 persons—a number much below what has been generally supposed. The average population per square mile is 213, and the number of villages is 4292, allowing on an average 128 inhabitants to a village.

with some food, was placed near her, and again in terror they fled. She however recovered. A poor man who had just before lost his wife has joined our Christian community at Choga. The roads have been impassable during most of the month, so that I have not been able to see him, but a favourable report is given of his industry and desire to be instructed.

This is not the time for active exertion in preaching to the heathen; but our schools and Christian communities furnish an interesting and important sphere of labour; and no day need pass without its fleeting hours being filled up with works of mercy and love to our fellow-creatures. The amount of physical suffering in this country (some of which we may, much of which we cannot relieve) is very great; and what I daily see often leads me to think with deep interest of our Lord's sympathy with human woe. How the suffering that met him in his path, and the perversity of those who "would not come to him that they might have life" affected his heart, so that he sighed—"sighed deeply in the spirit," and wept. A heathen land daily furnishes scenes to call forth feelings resembling his. O! to be like him in thought, in feeling, in action—to realize all that is expressed in the words, "He that is joined to the Lord is one spirit;"

O that I, as a little child,
 May follow thee and never rest
 Till sweetly thou hast breathed thy mild
 And lowly mind into my breast;
 Nor ever may we parted be
 Till I become one soul with thee."

How desirable to think of man,—the world—time—eternity—all things just as our blessed Lord does! I hope in measure we do so, but alas how much of deficiency there is to deplore. May heavenly grace quicken us.

You have doubtless seen in the papers the notices of hostilities with Burmah; and may be interested to know that three dear friends who were baptized here, and who, though now at a considerable distance, retain their membership with us, are ordered to the field of conflict: the Regiment to which they belong is to embark to-morrow. My prayer is that the Lord may cover their heads in the day of battle. I think the cause is a just one. War is under any circumstances most deeply to be deplored; but the guilt of this rests with the Burmese authorities, and not with the Governor-general of India. Such is my opinion after a careful examination of what has been published on the subject. Let us hope that it will be overruled to the furtherance of the gospel. But for war Orissa would not have received

the Gospel, or possessed the book of life.

A recent number of the Friend of India contains an encouraging article, entitled, "Missionary Progress." It cannot be denied that the popular idolatry has received a blow from the effects of which it cannot recover; but it is much to be deplored that many who despise it in their hearts externally regard its observances to escape persecution. Again and again have we seen at Pooree young men well instructed in English—sometimes even in missionary schools—who have frankly confessed that it was all a lie, and that they knew the idol was nothing but wood; but when plied with the question, why they have come hundreds of miles to see a block of wood, "O, they have said, "it is the custom of the country; our friends have come, and what could we do?" The bitterness which some of this class evince towards the gospel is very great. Not long since, when I was with the native brethren in Chowdry hazaar, an apparently educated man said, with unspeakable contempt and scorn, "Jesus Christ! and who is your Jesus Christ? and who regards him? a man that was put to death as an evil doer. This is your Jesus Christ." One deeply grieves over such a spirit, while we feel it a privilege to proclaim our oneness with Him whom thoughtless ones thus deride. It is as Henry Martyn says, when the head or heart is struck every member feels its membership.

We have just received information of the arrival of the Sutlej, in which Mrs. Lacey and her two children sailed. I was the first to notice it in a newspaper which a Christian friend in the Regiment lent me, knowing the interest I should feel in seeing the returns of the General Election. I soon communicated the interesting news to Carey, and then to our other friends; but no letter from Mrs. L. has yet been received. English letters of the 19th of July have come to hand to day.

I have had nearly twenty interruptions while scribbling this, and must close with love to all friends.

Yours affectionately,
 J. BUCKLEY.

LETTER FROM REV. W. BAILEY.

Pillee Aug. 2nd. 1852.

MY DEAR BROTHER GOADBY,—Though I have nothing new to communicate, I nevertheless feel disposed to write you a few lines, if it be only to tell you that we continue at our post, preaching and shewing to the heathen "the glad tidings of the kingdom of God." About a month ago we returned from Pooree, where we had

been to attend the Ináu Natra Utsabha, and car festivals. During our stay there, we made known the word of life daily in the "large road," to the deluded thousands who had come together from almost all parts of this vast Empire, to pay their homage to Juggernaut, the "great lord of the world;" but the opposition that was manifested was of the most determined kind, quite in character with that idolatrous city. The Pundahs of Juggernaut seemed as if they had a perfect license to use the foulest epithets that could be found in their extensive vocabulary of abusive terms, to deride us and our work, and in addition to pelt us with sand and dirt at their pleasure. One day, an influential Pundah, proud as Lucifer, came forward, and after using the most scurrilous language I ever heard, he said to the people around us, "What! and *you*, the worshippers of Juggernaut, dare to stand and listen to the words of these *blasphemous wretches!* Instantly, *I say, instantly* cover these Padris with the filth of the road, and drive them out of the town." On another occasion, while brother Miller was distributing books, a man came near and very deliberately threw a handful of sand in his eyes, which was almost too painful to be borne. One evening a wealthy Pundah, who employs eighty pilgrim hunters, was seated in the front of his residence, with his hands and arms literally covered with gold; I drew near, and addressed him thus, Well, Pundah, I have come to ask you a little about your welfare. "Very good, Padri Sahib, but what have you to do with my welfare?" I should like to know what hope you have of salvation? "What have I to do with salvation? if I wish to go to hell what have you to do with that?" I then referred to his ill-gotten wealth, and to the fact that it would one day "pierce him through with many sorrows," and that the wailings of the unnumbered widows and orphans that he had made would ring through his ears for ever. His conscience smote him, and as if pursued by some dreaded enemy, he ran away; but my voice was soon drowned by the cry, "Hurri bol, hurri bol," which was raised by his satellites; and before I could get away, I found myself covered with mud.

The car festival was much smaller this year than it was three years ago—about 60,000 people. The mortality was very considerable; on every hand we were called to witness the dying and the dead; and to die the death of a poor pilgrim at Pooree is of all deaths the most wretched. You see them fall one after another, stricken with that fearful scourge, the cholera; the rain may be falling fast, but

no one will give them shelter; they may be raging with thirst, but no one will give them even a drop of water; and the Pundahs who have robbed them of their last farthing will laugh at their dying agonies, and say, "that the gods are very propitious, to allow such sinful wretches to die within the precincts of the holy city." I have often seen them wallowing in the gutters by the way side, and the haggard countenance and sunken eye, have taught me such a lesson in reference to the cruelties of idolatry, that I can never forget. Talk of the horrors of slavery! and the ravages of war! but come and see the *devastating effects of idolatry*; go to the *golgothas* around this city, and look upon two or three hundred corpses that may have been thrown out by the "carriers of the dead," in one day, and see the jackals, and wild dogs, and vultures and ravens, feasting ravenously on human gore; see them dissevering limb from limb the stout built frame of a father, or a mother, or a brother, or a sister, that may have fallen in the prime of life, and your heart will sicken at the sight; and as you pass away from those mournful scenes, you will be ready to exclaim, and can no legal steps be taken by the rulers of the land to put a stop to this annual catastrophe? Why the government of India pays out of its own treasury *twenty-three thousand three hundred and twenty-one rupees* annually to keep up the system which leads to this tremendous waste of life. The Draft Act, which appeared in the Bengal Gazette, for the discontinuance of this donation, about fifteen months ago, has not been passed, and I am afraid never will be; in fact some have been found so heathenish in their views as to advocate that the donation shall be perpetual.

Bampton, and Peggs, and Lacey often wrote, and sighed and prayed that this abomination of abominations might cease; but they are gone to heaven, and still this gigantic evil continues. Oh! when shall Britain, so conspicuous and honoured amongst the nations of the earth for her noble deeds, rid herself for ever of this foul stain?

At Piplee we are not making rapid inroads upon the darkness of heathenism around us; still I trust we are not standing still. During the past five months we have added eight to our community, and one of them has been baptized, and another is waiting to be received into the fellowship of the church.

When may we expect a reinforcement? "The harvest truly is plenteous;" in the Piplee district alone, exclusive of the thousands that annually visit Pooree and Bhubaneswar, we have at least 600,000

souls. Now it cannot be expected that brother Miller, myself, and two native preachers, can make known the gospel to so many, however frequently we may preach, and however extensively we may travel. We would, then, in all earnestness beseech you to delay not in sending us a goodly number of fellow helpers into this vast field of missionary labour: and let those who may be accounted worthy to be the "messengers of the churches" to the heathen remember that though in this land of exile they may have the missionary's trials and toil, yet if found faithful they will at the end of their days receive the missionary's reward. "Who then is willing to consecrate his service this day unto the Lord?"

Affectionately yours,

W. BAILEY.

MISSIONARY PROGRESS.

A number of educated Hindoos, in despair of checking the progress of christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized method of attacking its doctrine at the root. They have commenced the publication of a monthly periodical, filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the Missionaries. We have not the slightest intention of admitting a polemical discussion into these columns. But we cannot allow the admissions with which they preface their objections to pass without a word of comment. They say "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the christian religion among the natives of India; *there can scarcely be found an educated Hindoo that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of christianity. The labours of the Missionaries, it must be confessed, have been in this respect, to a certain extent, crowned with success; though in producing conviction on the minds of the Hindoo population in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent, men born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, and charity, and success of the Missionary body, than is contained in these few lines. They indicate a profound conviction on the part of the Hindoo community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment, which may terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt, even by those who are most wedded to their own superstition, that the cause of which the missionaries are the pioneers is advancing rapidly, and that with whatever rigour the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertia* which has so long befriended them. They occupy very much the position held by Paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce spasmodic activity most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskur*, (a native newspaper,) the statement of a moderate Hindoo, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hindooism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

We make these remarks, not so much for the benefit of our readers in India, to whom the facts are sufficiently patent, but to those in England who are of course able to perceive only the external signs of missionary progress. We have observed with regret that at the great May meetings of the metropolis, there was a disposition among some of the principal speakers to assume a defensive attitude in respect to Indian missions, as if they felt that the striking manifestations of improvement in the islands of the West Indies and the South Seas, in Africa and New Zealand, were wanting in Hindostan. Such an attitude is totally uncalled for, and proceeds, we believe, mainly from the difficulty of making Englishmen understand the enormous strength of circumstances—if we may be allowed the expression,—which environs an old

superstition long after it has lost its vitality. The forest is still standing, and they cannot from their distant point of view see that the trees have been marked, and the ground surveyed, and that nothing but the work of demolition remains to be accomplished. Meanwhile, it is well that they should learn from the mouths of Hindoos themselves, how far the cause which they have at heart has been silently yet steadily advancing.—*Extracted from the "Friend of India," of Aug. 12.*

NEWS FROM JELLASORE.

ON the 25th of July, Mr. Phillips baptized Mr. C. A. Olliver, formerly in the government service, and employed in the Trigonometrical Survey department. Mr. O. (who is not wholly of European extraction) was once an infidel, and while in this state was led, in the prosecution of his work, to spend some time in the vicinity of Jellasure. While here he obtained from brother P. an American Tract with this title: "Where did Moses get that law from?" the design of which was to shew from the holiness and excellency of the moral law, that it must have been from God. The reading of this tract made a deep impression on his mind, which was strengthened by conversations with the missionary; and he became (as is trusted) a new creature in Christ Jesus. He shortly after went to Cuttack; and while there offered himself for baptism; but as he was soon to return to Jellasure, and as the missionary there was much better acquainted with him than the brethren at Cuttack, it was thought best to defer his baptism till his return. Soon after his baptism he attended the Quarterly Meeting at Balasure, and the brethren being pleased with him, and apprehending that he had talents for usefulness, as well as a desire to be employed in missionary work, agreed to recommend him to the patronage of their Society for a term of two years, as a probationer, with a view to his being permanently connected with their mission. Should he be received, his department of labour will probably be to superintend the new village near Jellasure, and endeavour to operate on the Santals more directly than brother P. has been able to do heretofore. Our friends hope that he will prove a devoted and useful man; and we shall be sincerely thankful to find their expectations abundantly realized.

GOSPEL SEED SOWN IN NORMANDY.

A zealous friend at Southampton has frequently visited France, for the disinterested purpose of scattering gospel truth among the people of that country. Among several interesting incidents in a recent tour, he reports the following:

"Very frequently, in offering Bibles and Testaments, the writer met with adults incapable of reading. He usually asked them why they did not learn. The general reply was, "I am too old." He then had recourse to the method adopted in the following, and in a multitude of similar instances.

"In Periers the writer visited an *auberge*, where neither the landlord nor his wife, though decent people, could read. They thought that they were too old to learn. The writer read to them the edifying tract, "Catherine Prescott," an account of an old woman of Manchester, who began to learn when more than one hundred years old, accomplished her task in five years, and blessed God for that knowledge during the remaining three years of her life. The landlord was stimulated to commence. He purchased a New Testament, and made some progress. We left the town shortly afterwards. These people and their neighbours expressed their regret at our departure.

"At Carentan, a respectable shopkeeper, (probably sixty years of age,) declined purchasing the Scriptures, saying that she could not read, and that she was too old to learn. "Catherine Prescott" was then called forth. She spoke so effectually, by the Divine blessing, that the shopkeeper purchased two Bibles and a Testament, and declared her intention to follow so noble an example.

"In a large and beautifully situated village on the road from Caen to Rennes, the writer entered most of the houses with Testaments and tracts. One interesting young woman, making lace in her cottage, of unusual neatness for France, said she did not know how to read. Here, also, "Catherine Prescott" was introduced. After the perusal, the writer remarked that we must not say we are too old to learn. "*Non voyant ces choses,*" (Not seeing these things) answered the cottager. She purchased a New Testament; probably, there was not a Protestant or another copy of the Scriptures in the village. On occasions almost innumerable, persons at first refused to purchase the Scriptures or tracts, but when the writer had read to them a page of 'Amelia Gale,' 'David Saunders,' &c., they have gradually become interested; they have then gladly become purchasers, and have invited their neighbours to do the same. This has been particularly the case at Caen. In fine weather, among the groups of lace-makers working at their doors, they have listened in the most interesting manner to a portion of a tract, and then they have called to their neighbours at their windows to come and hear the book, or to purchase it, saying, "Oh, it is good, charming," &c. Hundreds of these industrious operatives line those long streets on summer evenings. It is almost impossible to conceive a finer opportunity for the labours of the friends of the gospel.

MISSIONARY ANNIVERSARIES.

CHATTERIS.—October 31st brother Jarrom, of Isleham, preached our annual missionary sermons; and on the evening of the following day, Nov. 1st, we had the largest and one of the best missionary meetings ever held in this place. A crowded audience manifested much deep and solemn feeling while addresses were being delivered by Mr. J. Leigh, surgeon, of St. Ives, (chairman,) Mr. Richardson and Rev. R. Carter, (Wesleyans); Rev. P. H. Cornford, of Ramsey, (late missionary in Jamaica,) and brother Jarrom. Collected at tea and missionary meeting, near £10, making, with what had been previously received, about £15. The depressed state of many persons here led us to fear our services would be productive of little; but God in this, as in many cases, was better than our fears, and exceeded our hopes. J. L.

On Monday, Oct 18th, left the Great Northern terminus, London, for KIRTON-IN-LINDESEY. Preached for the mission at seven, from Micah iv. 1—5. Congregation pretty good.

Tuesday, Oct 19th, was joined by brother Fogg of Retford. Delivered two addresses, in the afternoon and evening, for the same object. Collections £6 7s. 8d, being nearly double last year's. Left at 10, a.m., in a conveyance provided by the worthy deacon, and reached

BUTTERWICK at twelve. Preached at two, p.m. to twenty-four persons, from Eph. ii. 12. Missionary meeting at half-past six. Congregation better. Conversated and prayed with an aged pilgrim, apparently on the bed of death, aged 91; found him peaceful, and resting on the Rock of Ages. Was kindly attended to by a worthy farmer. Slept at an Inn, where the hostess was most civil and attentive. Left next forenoon for

CROWLE. A conveyance having been forwarded for our service, met with a most cordial and hospitable reception. Preached at two, p.m., from Ezek. xxix. 20. Good congregation; full meeting at half past six. There were present, persons from Epworth and other places. Were conveyed by the same kind friend who had fetched us from Butterwick, to

EPWORTH. Preached in the Methodist New Connexion chapel, kindly lent us, at two, p.m., from Zech. viii. 13, to a good congregation. Meeting in the same place at half-past six. A large and evidently deeply interested audience. Brother Fogg, who was my companion, guide, and fellow labourer, did most excellent service in each of these departments, especially by his telling and effective speeches. He was received everywhere as an

old friend, and servant of Christ Jesus. At Butterwick brother Crooks assisted. At Crowle, a most hearty and devoted Wesleyan friend, Mr. Bush. At Epworth, the Primitive Methodist preacher; and the New Connexion preacher presided. The collections were much larger than on former occasions; and the zeal, earnest and affectionate attention of the friends could not be surpassed.

Rose before light on Saturday morning, and was conveyed to the Bowtry Station, and reached home at half past ten o'clock, p.m.

J. BURNS.

MELBOURNE.—Two sermons were delivered by the Rev. R. Stanion of Wirksworth, Oct. 3rd, 1852; and on the following evening an efficient missionary meeting was held. Suitable addresses were delivered by Rev. W. Underwood, R. Stanion, I. Preston, J. Lethbridge (Indep.) T. Gill, and the chairman, R. Pegg, Esq., Derby. Collections and subscriptions for the year, at Melbourne and Ticknall, about £43.

TARPORLEY, *Cheshire*.—The annual sermons were preached on Lord's day Oct. 17th, 1852, by the Rev. J. Sutcliffe of Staleybridge. The Rev. T. Gill of Melbourne, who attended as a deputation, preached on the following Tuesday afternoon; and in the evening of that day a well attended and interesting missionary meeting, was held when Rev. Messrs Ashton, Dutton, Gaythorpe, Sutcliffe and Gill, delivered addresses. The earnest and united efforts of the friends of the mission produced the liberal sum of £22. 4s.

AUDLEM, *Cheshire*.—The annual meeting, held here on Wednesday evening, Oct. 20th, was addressed by Messrs. Coxy, G. Needham, minister of the place, T. Gill of Melbourne, and a brother connected with the Wesleyan Association. A sermon in behalf of the mission had been preached on the previous Sabbath. Collections, &c. about as last year.

STOKE, *Staffordshire*.—On Monday evening, Oct. 25th, Mr. Gill of Melbourne, preached here, from John iii. 30, "He must increase," after which a collection was made in behalf of the G. B. Missions.

MACCLESFIELD.—On Lord's day, October 31st, 1852, the anniversary sermon for the Foreign Mission was preached by the pastor of the church; and on the following Tuesday evening the public meeting for the same object was held. J. Rathbone, Esq., in the chair. Speakers,—Rev. J. C. Pike of Leicester; Messrs. Waterhouse and Abercrombie, Wesleyans; G. B. Kidd, Indep.; and the minister of the place. Collections and subscriptions, £7. 10s. 11d.